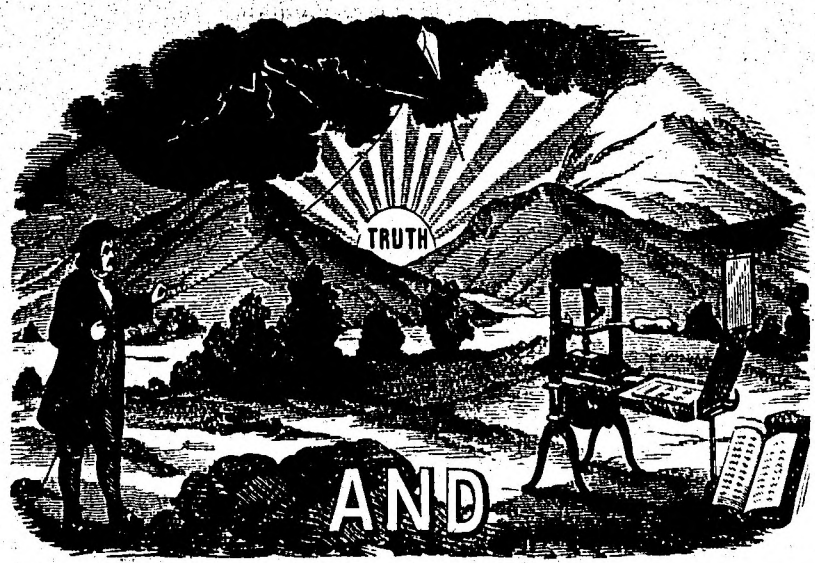


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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CONSOLATION.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. R. IRVING JONES
BY SPIRIT LINCOLN.

We come with the light of the morning
We come with the pulsing star,
We come when the day is breaking
To tell where your loved ones are.

We come with the pale soft moon-light,
We come with the twinkling star,
We come when the flowers are sleeping
To tell where your loved ones are.

We come with the bright sweet flowers,
We come with words of cheer,
We come when the heart is weary
To tell you we are here.

We come to banish sorrow,
We come to light the gloom,
We come to tell you truly
There's a life beyond the tomb.

I trust 'twill make you patient,
I hope 'twill give you joy,
To know that I am near you,
Your free and happy boy.

THE WOMAN WITH THE LANTERN—V.

LY. H. W. BOOZER.

At the residence of our supposed-to-be Jesuit proof heroine before mentioned, on a certain Sunday of the past winter, with others, was the woman of the lantern; and on the same day and hour a lady speaker was extemporaneously entertaining an audience in the hall regularly occupied by the Spiritualists here, with Sunday lectures. At the former place there suddenly commenced the accustomed gibberish, claimed to be the gift of tongues, and a very unusual display of gestures and eccentric movements, made with great emphasis. "Some one asked the subject of this essay what she was doing. In reply she stated that the person addressing the audience was not competent to instruct, knowing really nothing of the subject treated, and should therefore be silenced. On inquiry, it was found that at the precise time and without any apparent cause, the speaker abruptly terminated her discourse; the first instance in her experience where the allotted time was not entirely filled.

In view of the fact that the spirit enemies of our cause can, through human instruments, by silent and potential methods, so impede its progress as to stop oral effort when in full activity, we can readily see in how many ways they can and do work against us.

Mediums need protection from both sides of life. While it is at great disadvantage that we cope with unseen powers, it is plain that it becomes us to make thorough and active work in the way of help from our own visible side; as, in our own realm, through intelligent efforts, we are more completely masters of the situation. From the first manifestation of mediumship, it is likely to encounter misunderstanding in consequence of the ignorance or evil which surrounds it. On the other side of life, wait crowds of those who would communicate—now intensely alive to the fact that the way is opened; and not only is every medium more or less liable to invasion by the inconsiderate and selfish, as well as by the more progressed, but every person with natural, undeveloped medial powers, is sought out with a view to experimental effort.

This experiment is not always in the hands of those with whom either wisdom or goodness is paramount. As a result, cases are numerous where treatment for obsession would prove the correct thing needed; in place of which the hapless individual is consigned by ignorance to the lunatic asylum. Among these cases are to be found instances where hate and selfishness, by means of a physician's affidavit, securely place their victims, for the purpose, perhaps, of robbing them of their property, or of keeping them away, so that their own schemes of evil can be enacted undisturbed; and the whole grounds of pretence consist in the fact that the patient is a subject of psychological power from the other side of life, and would become a good medium if properly circumstanced. Apropos of this, is the case of Mr. and Mrs. Fletcher, of England, where the law makes it a crime for a medium to receive free gifts of another when envious relatives of the latter object; and such proceedings move back the civilization of to day to the time when the Puritans hung witches on Boston Common.

Mediums are too often overburdened with the cares and labors of the external life. It is a fact that the exercise of this gift, in almost any form, involves an expenditure of the forces that go to make up one's daily life, so that there is nothing to spare for such work. Every person has about so much vitality and energy for use; and if this is expended, either one way or the other, all is done that can be well done; and the effort to load down the medium with life's externality, not only deranges the work of mediumship, but, as a consequence of such violation of law, destroys it, and induces disease and death. We know a young lady medium in this state—and no better or more useful test medium for the identification of departed friends can be anywhere found—who receives visitors from a circle of forty miles, giving them not only mediumistic work, but entertainment that they should get at a hotel, almost without money and without price. Such a course is ruinous to any gift however great.

From the fact that the manifestations are large-

ly made from the elements which chance to surround the medium, it is evident that the supply of these is often soon exhausted, and there is consequently great and imperative need of frequent changes. The item of food alone, containing worn-out magnetisms, ceases to give spiritual aliment. Food prepared by new hands, with new magnetism adapted to the sensitive, is a very important consideration. The best gifts cannot therefore be kept good in one place with one set of surroundings. Few but have known of instances where Spiritualists have long and faithfully met for manifestations regularly, perhaps for years, with no progress of any kind whatever made. All elements available were at once absorbed in the beginning; no new ones were substituted, and each time a sitting was made, there was loss instead of gain.

The aggregate of work done for the protection of our mediums must be through individual effort. While it is true that our mediums should not be subjected to those undesirable external conditions that all alike wish to avoid, yet this falls far short of the work required. We must study the medium as such, and not merely as a unit of humanity.

The capital for the external life is money. This is its power and its life. That of the spirit world is life force, usually called magnetism; and that is its power of life. By the indispensable agency of the latter, all forms of the phenomena are produced; from the Hydeville rap, all along the past thirty-three years of development, up to the crowning glory of the present—materialization; soon to be followed by phenomena from the hands of the tireless spirit workers, far transcending those of to-day. To learn what we can of this spiritual capital, magnetism, and the laws that govern it, as they affect the well being of the sensitive mirrors for the reflex action of the unseen spirit operators, is our part of wisdom toward their protection. It is with them a life inspiration or an agent of destruction, as it is in harmony or in antagonism with these subtle laws. Anything that disturbs the negative conditions which attend all manifestations, is especially to be avoided.

In this world of imperfection and undevelopment, it is noticeable that very few comparatively of those who visit the professional mediums, come for demonstration of the immortal life, but rather for that which deeply concerns the experiences of this life. It is safe to say that but a small proportion present themselves for any other object than the hope of some wise solution, through clairvoyant sight deeper than their own, of present trouble or inharmonious. This is usually wrapped in a cloud of gloom, an atmosphere of unrest, a fierce spirit of irritability, or a concealed depth of untold agony, whose constantly emanating death force, necessarily impinges psychometrically on the sensitive mediums and through the law of sympathy or rapport, racks them more or less with suffering.

When inharmonious breaks the chain of sympathy and rapport which connects causes with effects, we see swift destruction descend on the medium. We need only instance the cases of spirit grabbing in materializations; and pray that every medium might have, as does Mrs. Stewart of Terre Haute, a Pence, Hook and Conner tower of defence from their more than brutally ignorant enemies. In all phenomena, the same law holds good, in like cases of outrage. Take for instance, that of magnetic healing. A condition of rapport obtains between healer and patient, which if rudely broken by intrusive intermediaries, often nearly throws the medium out of life; leaving him maimed and crippled for future usefulness. Mediumship among so much ignorance is a gift whose danger to its possessor is only equalled by its value to humanity. When we come to look at the hidden part of the bridge that connects the two worlds, it is truly no wonder many of our mediums die early. That in the present state of the world's development, they bear the wear and tear incident to their work as well as they do, evidences the tireless effort, the deep study and the faithfulness of those in the realms above and beyond us.

We would therefore suggest to those who may read this, that, as necessity requires counsel with unseen wisdom and clairvoyant penetration, let your visits be no longer than need compels, with all the cheer you can command; retiring at once on the completion of the work of the spirit operator. Just after, there is always more or less confusion of the faculties, and a condition requiring perfect rest. If then, at this time, the medium is obliged to assume the cares of the external life, if made the centre of conversational effort for purposes of idle curiosity it is done generally to his or her injury. Do not prolong the interview reaching out with forceful desire for more. This desire of the unsatisfied, selfishly propelled in oblivious disregard to the interests of the sensitive, is a powerful force to destroy and kill. The feeling to escape it which is universal with our mediums, is like the frightened effort to escape a wild animal's clutch. The draft consequent is untold—the consumption of magnetism will exceed in a short time that of a long time of legitimate work. The latter can be so managed, that the medium is better for it—the former is a work of death, in any way considered. Let us remember that the best tests and the things of the most value that are given us, generally come unexpectedly, and though not unsought, yet when we are in a negative and passive, recipient condition, and not when made positive with strong desire.

The draft of magnetic life in the presence of

others is a matter that should not only be studied constantly and carefully by all mediums, accompanied by unhesitating prompt action as a means of protection from its destructive power, but it should be so regarded by all as the a, b, c, of phenomenal effort, as to make easy such action on the part of mediums at all times and places. They should carefully note the effect of the frequent presence of those they habitually meet, and especially those with whom magnetic exchanges are made during the routine of eating—circling around a table as they do three times every day. As in any other circle, a change of position with some one will make a change of sphere, resulting in a harmonious blending in place of the previous quickly sensed antagonism. As a medium can be used for the aggregation and the skillful use of just about so much vital force in manifestation, so anything that will obstruct this action, will also cause just so much needless wear and tear; and all that augments this magnetic life, helps to build up and keep good their powers. The law of blending through spheres, requires constant study and adjustments on the part of all; and were the practical attention paid to it that there should be, such aid would be given to the spirit operators, that not only an immediate increase of medial power would be noted, but the roses of health would grace many a mediumistic cheek now pale and wan.

As thus through the spheres of others there are magnetic difficulties to be encountered in the protection of sensitives, so there are still greater ones in the case of physical contact. In our ignorance of the laws of adaptation, the supply and demand of a life force which is to us unseen and in a great measure unrecognizable, it is certainly advisable that, as a rule, we should not kiss or shake hands with mediums, unless they first proffer such contact. Let us avoid these forms and customs of the external life as a means of helping them conserve their forces for the legitimate work of mediumship. Always consult their wishes in respect to sitting in circles; where and how they will sit; and avoid crowding our spheres or those of others into theirs wherever they may be. Their spirit guides usually prefer their isolation, unless it is otherwise indicated.

It is impossible to enumerate in words the many ways we may protect these loved mirrors for the spiritual; but we can ever bear in mind that they are, so to speak, abnormally individualized; and we should be promptly considerate and helpful in regard to their peculiar wants and needs, especially in time of use—relieving them of needless cares incident to the occasion, so as to reduce all positive feeling on their part; thus substituting in its place the negativity necessary for the best results, with the least possible waste of magnetic or life-force. In this manner, in place of our own positive will, to which they often submit in restraint, to their own great detriment, through quiet and gentle sympathy, we can build batteries on the earth side, whose increased power unseen hands will eagerly demonstrate.

There is an etiquette for the circle room that all who enter should faithfully practice. Our spirit friends are hurt when treated as vague, indistinct, half nothings, in being addressed as "the influence," and like terms. As individuals, they choose to be recognized as such—spoken to, simply as they would be here, and approached with the same respect and politeness as if with us in the flesh. It is not without encountering many obstacles that they can express through another individuality, their own thought and bearing, and when communication is begun, it is the height of impoliteness for any one present to talk immoderately, as some will often do, so that it is difficult for the spirit to proceed. Questions are in order in their proper place, which is generally indicated; but there is great thoughtlessness when the visitor forgets in the use of them the necessarily difficult expression through another. Who has not seen instances, where spirits have been actually crowded off before the garrulousness of some one or more of the company? Let us treat our visitors from the other side with at least average respect, kindness and consideration, and so make easier the work of our mediums. The condition with which to surround them, is a state of rapport with the spirit and the waiting party, and this is best done through a clear comprehension of the situation and corresponding effort by those who receive the message or manifestation.

One is often shocked at the familiarity used by many in the matter of magnetic manipulation. We have often witnessed, during the slow but progressive effort of the spirit operator in surmounting obstacles to obtain control necessary for successful manifestation, some one present, sensitive, perhaps, to currents of magnetism set in motion for the occasion, and impelled by curiosity and impatience for what may be coming, advances to the medium and commences making passes. This is kept up for an indefinite length of time, and its effect too often is to so obstruct the work begun, as to prevent any result whatever. The developed medium, who, from experience, knows about how far along the work has proceeded, often afterwards remarks, that, if quiet had been observed but a few minutes longer, the control would have been complete. A medium is the focal point for the aggregation and use of forces collected from this side of life by spirit manipulation. Not only are the lines of magnetism to them as plain and distinct as are solid bars of iron to us, but the character of these as regards positive and negative qualities, as well as their disposition of movement, and effects from innate and acquired causes, are all readily seen by the invisible oper-

ator. The obstacles encountered in adjusting that equilibrium of the forces necessary for successful results are, from a variety of causes, very many among which are, our ignorance and visual blindness of the work in hand, and our habitual violations of nature's laws. Curiosity and impatience cause misconception, which results in disturbance of the medial work; and there are probably few places where mediums need protection more than from this disturbing magnetic manipulation. The adaptation of magnetisms for the utilization of forces here in the production of phenomenal manifestation, is a science we will do well to give wholly into the hands of the unseen chemists and manipulators. It is true that persons are often impelled to give aid. Let the one who thus volunteers it, feel sure a manifestation has occurred which results in this proffered assistance. The line of demarcation between imagination and influence in one undergoing development, is so indistinct that such a learner is very apt to innocently mistake one for the other. Above all things, let us be careful how we lightly take upon ourselves the use and distribution of an imponderable agent, which, belonging to the world of spirit, is in so great a degree unrecognizable to us and consequently unmanageable, especially when the operation of another's mediumship is concerned; for there is not the same necessity when one in training is alone concerned, whose mistakes, always incident to growth, should be kindly treated by all.

The intense suffering, and consequent waste of mediumistic force, through the great draft of the magnetism of our mediums by persons who absorb these subtle elements, is a common topic in that part of their daily life hidden from public gaze. The cultivation of their sensitiveness renders the elimination of this life-force proportionally easy, while they are in turn as much benefited where harmonious adaptation occurs in place of its opposite. How often have we seen them when in a state of suffering suggestive of the extinction of life, suddenly filled with vigor and inspiration through the presence of a new comer. As, then, this sensitiveness is a daily matter of life or death to and with them, let us never forget that we should not aggressively either rule or persuade aught within the compass of their peculiar needs as a means of their defence and a conservation of the capital used.

To dress, as a means of mediumistic protection, we have before alluded. The human eye, the window of the soul, pours out the concentrated streams of magnetism which bear with them the force of the will, and are thus, the most of all things, causes of diversion of the well directed magnetic work of the spirit operator. When, then, the process of control is in progress, the eyes of those present are centered on the medium, and generally on the head or brain, and are an opposing force to the work of the spirit, which it is often very difficult to counteract. Were the medium clothed in garments which of themselves would attract special attention, much of this force would do less harm; breaking the intensity of the subtle element thrown forward, without disturbing the negative quiet of those assembled. If co-operation were made with the immediate controls of the medium, who are—here—almost always of the aboriginal race, and their style of dress worn, in complete taste and elegance, they in turn would also be given a power much needed as the next and nearest to earth, in the link or chain of controlling intelligences, and on whose magnetic work so much depends for the best attainable manifestation. There is a psychological power in dress which, through sentiment and the association of ideas, inspires and calls out the best effort in those affected by it; and in this direction we touch one of the very deepest springs in the aboriginal character.

This innovation of habit and custom is a great thing to consider for those who are as sensitive to matters of etiquette in dress as they are in other things; yet knowing there are those who, for the truth and its highest demonstration, are willing to make any personal sacrifice, when convinced by so doing, much is to be gained, and mainly to the world that needs so much of that which is in store from the spirit side of life,—we are compelled to write this truth for the protection of our mediums, being assured that the time is soon coming when the idea shall be made practically effective, and dress which, in all times and among all peoples, has been made a means to evil, will be thus in new ways made a means to good.

Thus the efforts of unseen workers for evil to our mediums, through a willing subject of their power, suggest to us the *modus operandi* of their protection, as we may be able to put it into use; and as the former try to destroy, so the wise, the good and the true, who are working for the truth, inspire us to assist the counter action to the work of evil; which action on our part will, meanwhile, move us forward in knowledge, wisdom and the beneficence that exalts its possessor as well as its subjects.

Grand Rapids, Michigan.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 1119 Watkins St., Philada., Pa.



CHILDREN'S COLUMN.

THE BIRD'S NEST.

BY HELEN ANGELL GOODWIN.

Trudge was twice as old as Tiny; yet Tiny had named both of them. "Trowbridge" and "Christina" were recorded in the family Bible, but when the little girl began to talk, she stumbled over the hard name and called her brother Trudge. Everybody thought the name appropriate, and followed suit.

"Trudge," said mamma, the morning before Christmas, "I want you to put on your rubber boots and run over to Aunt Sally's and ask her to come and help me to get ready for the company to-morrow. Tell her I have a troublesome burn on my hand, and can't hurry the work as fast as usual."

"Let me go too," cried Tiny. "It snows, darling."

"Snow doesn't hurt anybody, mamma; it's just as soft as feathers."

"Do let her go," chimed in Trudge. "It's lonesome to go alone."

"Take good care of her then, and come home as soon as you have warmed yourselves. It is not very cold, and if it was, Jack Frost could not get at you through all these wraps."

And mamma kissed the little girl's nose, saying that was the only place she or Jack Frost could get at. Merrily the children trudged along down the lane and into the main road, now stopping to admire the icicles by the brook, anon shaking the dazzling burden from the sombre hemlock boughs and laughing gaily at the mimic storm they raised! But Tiny soon began to tire. The snow was deeper than mamma imagined, it had fallen so quietly. Slower and slower the little feet plodded, and when they got to the top of the hill, in sight of Aunt Sally's, her brother said:

"Stopping you stop here and rest, so you won't have to climb that hill. I'll fix a place."

Carefully brushing the snow from a flat stone under an overhanging ledge, he placed his sister upon it.

"Here's where the wren's nest was last summer," said Tiny.

"And here it is now, full of snow, in that crack over your head. Are you cold, Tiny?"

"No, indeed! I'm a little birdie myself, all covered with white feathers, and sitting on my nest," and Tiny giggled down all in a little heap against the sheltering rock, and watched her brother till he entered Aunt Sally's door.

He stayed just long enough to do his errand, and hastened back up the hill. He had almost reached the spot where he had left his sister, when a runaway horse came dashing round the turn, and jumped straight over poor Trudge, who, instead of jumping aside, had crouched in terror right down in his tracks. Fortunately the horse's heels had not hit him, but a fragment of the broken sleigh knocked him insensible. There he was found by the man who owned the frightened horse, and by him he was carried to Aunt Sally's. She was at the door, for she had seen the flying horse, and trembled for the fate of the child, who had lately left her.

"Is he dead, think?" she asked, as she opened the kitchen door and the man sat down with Trudge in his lap.

"Can't say. Get his wraps off, and we'll soon find out."

Nowhere on his body they found the dreaded hoof-mark, but the skin was slightly broken on his forehead, and swelling had begun.

"Here it is, Aunt Sally. He's only stunned. He'll come to in less than no time."

As if to verify this random assertion, the boy opened his eyes.

"Keep him quiet, Aunt Sally, while I run to Deacon Brown's for a team to take him home. I see they have hitched my horse, so he'll do no more damage."

Aunt Sally gave the child some warm tea, bound a cloth wet in vinegar about his head, and proceeded to wrap him up for the ride home. She had nearly finished before he spoke. Then he suddenly seemed to recover his scattered wits, and cried eagerly:

"Where's Tiny? Go for Tiny!"

"She is all right," replied Aunt Sally, thinking him still bewildered.

"She isn't frozen! The horse didn't run over her!"

"No, she is safe at home."

"Is she? I'm glad," and he sank into a doze from which he did not fully waken, until Aunt Sally laid him on the lounge in his mother's own sitting-room.

"Don't be scared," Aunt Sally was saying. "He wasn't hurt much, only stunned like. A runaway horse knocked him down, but he'll be all right in an hour or two. It's a wonder, though, that he wasn't killed outright."

"But my baby, Aunt Sally! Where is Tiny?"

"How should I know? She did not come to my house with him, and we did not see her on the way."

"She started with him. What can have become of her?"

They roused Trudge, but he was evidently "out of his head," for when they asked for Tiny, he answered:

"Sitting on her nest. A pretty little birdie with feathers of snow."

"My sakes! He's hurt worse than I thought," muttered Aunt Sally, and running to the door she hailed the Brown boys who were just passing. She sent one for the doctor and the other two to look for Tiny, and then returned to the half-crazed mother, who could not decide whether her duty was to stay with one child or fly to find the other.

"Sit right down," said Aunt Sally, "and keep the boy quiet. You must not get him excited, for it will be worse for his head. Sam Brown and Tom will bring her home right away."

"I presume they will," answered the mother, but how?

In about fifteen minutes the doctor, who, fortunately, was on his way to the next neighbor's when Eddie Brown met him, drove up to the

gate, and Eddie rode with him with Tiny in his lap.

"All right," he called out as the mother flew to meet them. "She is all safe, not even cold, though she sat there cuddled under the rock so sound asleep that the light snow almost covered her, and we should not have found her all day had not our shouts awakened her. When I lifted her into the sleigh she said: 'Let me 'lone, Eddie Brown. I'm a little bird sitting on a nest, and I must wait till Trudge comes after me.' We had to tell her the whole story before she'd come."

The doctor said Trudge would be all right on the morrow, and he was: at least, if not so boisterous as usual, he enjoyed his Christmas dinner and his presents as well as the rest.

"This sleigh is my best present. What is yours, mamma!" he said after the guests were gone, and the family sat around the open fire. The tears came into her eyes as papa answered for her:

"Our children are our best present. God gave them back to us from the very door of death."

"I guess," said Tiny, "that God put it into Trudge's head to let me rest. If I had been with him the horse might have killed us both. I could not have got away, any way, the snow is so deep."

And that night Tiny added to her usual form of prayer:

"Thank you, God, for not letting Trudge and me be killed all dead," and the mother responded, "Amen."

A Highly Interesting Letter.

St. Louis, Mo., May 5th, 1881.

Editor of Mind and Matter:

Many thanks for your kind remembrance. The papers sent were duly received. Your call for aid, in the case of Mrs. S. W. Fletcher, is more than praiseworthy, and should be promptly responded to by every lover of liberty. I regret to hear of such persecution and intolerance becoming so widespread in this and other nations, particularly among those who claim to be followers of the meek and lowly "Lamb of God who taketh away the sins of the world;" He who died that we all might live; He who cried out, "Oh! Lord my God, why hast thou forsaken me." And the same whom the orthodox sectarian bigots propose to install in Washington as supreme ruler and "God in the Constitution." But we are told, "it is always the darkest hour just before day," and let us hope the day of redemption for all the people is close at hand, and when priestcraft will forever lose its power, when poor women (mediums) will no longer be charged with being witches and persecuted by human ghouls and devils.

It is not long ago since these fanatical wretches proposed the impeachment of Queen Victoria herself, and called her insane because she believed her late consort, Prince Albert, was still with her in spirit, to advise and guard her from evil. Your mission is a noble one; go on with your work. Mrs. Fletcher should be pardoned at once, and I am sure the noble Queen (herself a medium) will do so when the inhuman act is brought before her. It is about fifty years since I read a singular statement made by a Church of England minister. It was made under oath, and published in England in what was then known as the "Church Magazine." I recollect it well, from the impression it left upon my mind as a devout Christian. It was headed, "The Laird of Cool."

The statement was that a Scotch lord had died, and some time after his agent also died, and that the ghost or spirit was often seen in the neighborhood. Some time after, a party was given, a few miles off. The clergyman who relates the facts was one of the guests. "A statement was made by some present that the laird's agent was being seen by people at a certain cross-roads," etc. The minister denounced all such stories as nonsense; said he had been well acquainted with the agent; that he passed the roads often and had never seen anything like him, and he was sure he would appear to him, if to any body. Late in the night the minister got on his horse and started for home. When nearing the spot referred to, he heard a horse coming after him, which soon was close by his side, so close that he put out his cane to keep the man off, but meeting with no resistance, the cane fell out of his hand to the ground. He then saw the well known face of his late friend, the agent. He was so shocked he could not speak for some time, when he said: "In the name of God, what brought you here, or what do you want?" The spirit said he had been told what had occurred at the party, and what he had said there, and that it was the cause of his appearing to him then. The minister asked him if he was happy. The spirit said he was not. The minister told him to leave; he wanted nothing to do with a d—d spirit. The spirit told him not to be afraid; he could not hurt him if he would, as there was a guardian angel stood between them. * * *

The spirit then stated that while he acted as agent for the laird, he had done so honestly; but after his death, while acting for the widow, he had purloined what he could, for his own wife and children, as he thought they might need it and the widow never would miss it. This was what now made him so unhappy, and if this money could be restored to the widow he would not appear to any one again. He wished the clergyman to go and tell his wife all the facts as he stated them to him. The reply was, "If I go and tell your widow this, I will not be believed, and I will be looked upon as being a madman; what proof could I give that I saw and talked with you here?" Spirit—"I will give you good proof. When you go to tell my wife, tell her to take you into such a room [describing the room], there is a desk there; in the top of that desk there is a secret drawer, which opens by a spring and which no person knows anything of; you will touch the spring [the spirit directing him where the spring was] and the drawer will fly out; in this drawer is all the money, in gold, which I so wrongfully took from the widow, and which you will have restored to her, if you wish me to be happy."

The spirit disappeared, the clergyman went home, was taken with a high fever, from which he did not recover for a long time; after which he went in a becoming manner and related to the widow his experience with her husband's spirit; they both went to the desk, he touched the spring, the drawer flew out, the shining gold was there and was soon restored to its owner; the spirit, it was then said, went to rest and was seen no more. The article, as published, was quite lengthy. I give you the leading points only, as I remember them, and no doubt the magazine can still be found in England.

Now, if this be a fact, as stated under oath by a Church of England minister of the gospel, and published over fifty years ago, I would ask

all honest, thinking people, what worse can they make of Mrs. S. W. Fletcher's case of witchcraft, for which she is now languishing in a loathsome prison, what worse have Alfred James and all other honest mediums of the present day, done, that they should become ostracised, spit upon, starved or imprisoned. Is it because spirits of the past take hold of them, manifest themselves through their very sensitive organisms, and now give to the world facts which have been covered up for many ages by cunning priestcraft, letting the cat out of the bag, and knocking the bottom out of old theology?

Whilst I don't propose to disparage any other paper devoted to the glorious cause of progress, I will say that MIND AND MATTER is a most remarkable journal, and has put on record more important facts than any other paper I know of.

The weekly communications from the spirits of the ancients, are of the greatest importance to this long benighted and religiously befooled world. I would like to see all the communications given through Alfred James by the ancients, put in book form, and I have no doubt they would soon be translated into many languages for the general good of humanity.

Please send me a blank petition to fill up for England's Queen, in the case of our unfortunate sister, Mrs. S. W. Fletcher.

Very truly yours for the truth,

R. D. GOODWIN, M. D.

Spirit Communication.

We publish at the request of the spirit, the following communication given through Mrs. Powell, at Thompson Street Church, on Sunday evening, May 8th, (the medium singing while the communication was written.)

SUNDAY, May 8th, 1881.

FRIENDS:—I am a stranger, and perhaps an intruder, but I am like many others, anxious to inform my wife and other relatives that I still exist, and with surprise and great pleasure I announce myself. I had little or no belief in returning after the death of the body, but I find out I can, hence my surprise. I am quite relieved by the change I have passed through, having suffered much more than I could express. Consumption was what I died with. It has been but a short time since I died, and consequently can say but little as to a happy state of mind. I am more concerned about my little family than myself. My two little children do not realize their condition, but they are to be looked after. This causes me anxiety, but as I am relieved of my poor afflicted body, I can do more to help them, and advance truth, which is mighty and must prevail. I can write no more now. With love to my family, yours,

ELMER WHITE CLARKE.

Please have this inserted in MIND AND MATTER.

A Handsome Paper.

The *Illustrated Scientific News* for May is before us, looking handsomer, if possible, than any of the preceding issues. Since its change of publishers last January, this magazine has improved with each succeeding number. The present issue of the *Illustrated Scientific News* is overflowing with handsome engravings and interesting and instructive matter.

Among the various subjects illustrated in this issue is a superb specimen of cut glass ware; an exhaustive article on asphaltum and its use in streets and pavements; a new and ingenious hand-car, shown in operation; a new steel steamer for use in shallow rivers; the new Jobert telescope, and an interesting paper on physics without apparatus, also fully illustrated.

Every number contains thirty-two pages full of engravings of novelties in science and the useful arts. To be had of all news dealers, or by mail of the publishers, Munn & Co., 37 Park Row, New York, at \$1.50 per annum; single copies fifteen cents.

KOLONA, Iowa, May 1, 1881.

Editor of Mind and Matter:

I saw a reliable cure for smallpox in No. 20 Vol. 3 of your paper, from Mrs. Dr. Henderson, of Aubrey county, Kan. I am glad to see something to cure diseases. Wonderful things are happening. Seventeen years ago one of my neighbors came home from a visit and was taken down with the smallpox; the doctor was called, but did not know what it was, even when the pimples came out. One family sat up at night to attend to the sick man; so, after a while they were taken sick—the woman was waited on until she was all over one scab with the smallpox; then they sent for me. When I opened the door I shuddered, it looked frightful, but I went in beside the bed, my influence was with me; we went to work, my hands and will and might; made passes over the woman, and before I left she could see. I tended the whole family—five children in all—at the same time, until they got well.

The woman was confined and a child born before I got there. The people who lived along the road where I had to go home and back were afraid I would give the complaint to others; one doctor said I would inoculate the neighborhood, but I did not. They said I would carry it in my clothes. The woman's mother tended her awhile, when she was taken sick also. She was taken to one of her sons. I do not know whether I have had the smallpox or not. I left my mother in England at 20 years of age, and she never told me anything about it. Yours truly, WM. GATHERCOLE.

The Grand Jury of New York City indicted Anthony Comstock, on April 13, for a brutal assault on Mrs. Fannie M. Hoffman in February, 1879. This notorious inquisitor has been shielded from just punishment too long for his abuse and persecution of persons whom he could not blackmail and rob.—*Great West.*

J. F. Hartman, Boston, Mass., writes: "I wish those who say they don't like your methods, would define their meaning and point out which methods. If all of them, that would be the end of MIND AND MATTER. In the defence of the injured, we find it our holiest duty to call liars, hypocrites and slanderers by their right names. I do not like the uncertain sound of these woolly, soft-word, saintly hypocrites. I like your methods."

Leon P. M. Petit, New Orleans, La., writes: "Having been a reader of your valuable paper for the past year. I must say that it contains more information, boldness and nobleness for the defence of mediums, and for the cause of Spiritualism, against all the tyranny and slander of its enemies and churches, than any paper published. I renew my subscription, for I am very much interested and delighted with it, and sympathize with you with all my heart."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

CUSPIUS FADUS, (Procurator of Judea).

I GREET YOU, SIR:—By the gods, let us have war, if it is necessary to establish the truth; but let there be no more wars for power. It was the latter that ruined the Roman Empire. No greater curse can be entailed upon a country, and none that results in such bad effects; than to hold more territory than can be properly governed. I loved war and strife as a mortal. As a spirit I regard it as a curse, because it sends men to the other side of life, who are totally unprepared for what they should do there. Ever since I left the mortal form, I have watched the effect upon these slaughtered people and other spirits; and, as a spirit, I would say, (and want you to mark this particularly), that the death of one philosopher who has thought for the good of humanity is of more account, in a spiritual sense, than the death of every conqueror, from the days of Alexander the Great to Napoleon. The former are the real utilitarians in spirit life, for, almost in every sense, they have been the mediums of the mortal life. While here on earth, I was the governor of Judea; and I hate Jews—1. Because they are bigoted, ignorant, and call themselves the chosen people of God.—2. Because I personally knew them to be, in my days on earth, treacherous, lying and deceitful, not only to foreigners but to each other.—3. Because I know that their God Jah or Jehovah, was but the creation of nations, which existed before their ancestor Abraham was born; who by the way was no Jew at all but a Chaldean, as their own book proves. At Jerusalem, at the time I was governor, A. D. 45, there was nothing but sedition and contests amongst themselves as to which were right and which were wrong. If ever a conquered nation deserved to be controlled by cool heads, they deserved to be; for which ever party got the uppermost, they would have cut the throats of those they overcame, if it had not been for the Roman soldiers. And now upon my personal knowledge, I assert that there was no person by the name of Jesus crucified, as is claimed, in Judea, but there were some of that name killed in various ways. But, it is a fact, that Jesus was a common name among the Jews. I also know that these Jews in their history, which they claim to be unbroken from the time of Moses, and which was in charge of the High Priest at Jerusalem; and which, as governor, I had a right to examine, had recorded no earlier date than about six hundred and fifty years before that time, (A. D. 45). In fact their own authors claimed that the Jewish historical book was written in the days of Hezekiah, one of their kings, and that all before that, was gathered from tradition. Now, the despicable characteristic of these Jews was their treachery to their best friends, for if you saved them from death to-day, they would league with others and murder you the next day, on the pretence of injustice done to them. Sir, if I was stern and exacting with those people, I was so, because there was no other way to make them behave themselves with any decency whatever. During my mortal life I never heard or knew ought of the Christian religion. I never saw any one who performed miracles; but I have seen magicians and necromancers who performed almost the same things as you hear of being performed in India; such as growing the orange tree—killing the materialized boy and producing the original mortal, etc. All these things were familiarly known both in India and at Rome, in my day. My name was Cuspius Fadus.

[We take the following regarding Fadus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Cuspius Fadus, a Roman *eques* (Knight) of the time of Emperor Claudius. After the death of King Agrippa, in A. D. 44, he was appointed by Claudius Procurator of Judea. During his administration peace was restored in the country, and the only disturbance was created by one Teudas, who came forward with the claim of being a prophet. But he and his followers were put to death by the command of Cuspius Fadus. He was succeeded in the administration of Judea by Tiberius Alexander."

[The communication of this spirit is in every way characteristic of Fadus, as he is represented to have been in history. The statement in the communication that the examination of the Jewish records, in charge of the High Priest at Jerusalem, showed that the first recorded date was only about six hundred and fifty years before A. D. 45, and that Jewish writers conceded that the oldest recorded Jewish history was in the reign of Hezekiah, is strikingly confirmed by the Old Testament. We have not a doubt but that the communication is authentic. It being so, it renders certain the fact that no one at Jerusalem had heard of Jesus or the Christian religion, in A. D. 45, from eight to ten years after the alleged crucifixion of the former. Thus is spirit testimony being heaped up, mountain high, to show that the Christian religion is a monstrous delusion and deception. We defy any one to shake the authenticity of this testimony. It must be done, or that which it shows to be false must die.—Ed.]

EMERAN (Saint and Bishop).

LET US STRIVE FOR THE TRUTH:—I thought I was engaged in spreading the truth when I became a devout follower of the Christian religion. I became a missionary, to go abroad among the barbarians; but as a spirit my testimony must all be given in favor of the barbarians. Among those people their prophets and seers were all mediums, and they saw what was taking place among their enemies hundreds of miles away. They needed no scouts, but relied implicitly upon what their seers told them; and what is more, they were not deceived, because they were watched over and advised by the spirits of their ancestors. But I discouraged all this, in my fanaticism, thinking it was the work of the devil. I have found out that I was a medium, controlled by ignorant and fanatical spirits, who caused me to spread what they regarded as light, but which, spiritually speaking, was the darkness of hell itself. In their despair, Christian spirits always seek out mortals to set them on with their howl of hell—namely, that all this is demonology. I would say to every Christian now living on the earth, you are guilty of the most awful impiety when you assert that the Divine Intelligence ever called a mortal spirit into life to be eternally damned. Divine justice is not arranged in that way. Clear, simple and pure, is the way to eternal happiness. The only one to sit in judgment on your deservings and undeservings is the God within yourself; and sooner or

later it will triumph over all difficulties. There comes a time in spirit life when every evil doer must, by the stern law of justice, do right. This is knowledge gained from my spirit experience. I return here to make it known as an atonement for propagating a religion which is utterly false. I died in A. D. 652. I departed from Britain to Bavaria, to teach the Christian religion; and my name was Emeran.

[We take the following concerning Emeran from the Nouvelle Biographie Generale.—Ed.]

"Emeran (saint) born at Poitiers toward 605, put to death in Bavaria the 22d of September, 652. He was versed in the study of literature, and became bishop of a city of Aquitaine, believed to have been Poitiers. He formed the design of going to preach Christianity in Pannonia and Sarmatia. The prince of Bavaria, Theodon, stopped him, and invited him to instruct his subjects. Emeran did so with success. Theodon had a daughter named Otte, who was on intimate relations with Sigebaud, son of one of the first Bavarian magistrates. Otte became enechante, and the two lovers went to find Emeran, and prayed of him to shelter them from the anger of Theodon. Emeran set out for Rome. According to Aribon, he gave them permission to charge him with the offence of Sigebaud, after his departure. Be this as it may, Otte accused Emeran of being the father of her child. Lanther, the brother of the princess, pursued the alleged seducer, overtook him, tore out his eyes, and frightfully mutilated him. The body of the bishop was interred on the place of his punishment. Later it was transferred to the chapel Saint-Georges near Ratisbonne. The life of Emeran was written by Aribon, bishop of Frisingue, who lived in the reign of Charlemagne."

[We have no doubt of the genuineness of this communication. We need not emphasize the instruction it affords, for each reader must see and appreciate it.—Ed.]

LEONCE PINATUS.

GOOD DAY:—In this earth life I was a Greek scholar and a Greek by birth; I was born in Thessalonica. Although associated with Catholics at the court of Urban V, I detested their policy and cursed their religion. I helped to teach an Italian poet, Homer and different Greek authors. His name was Boccaccio; but while I loved this poet as a man, and his humanitarian principles, I hated his religion. I was a follower of Leucippus, the author of the atomic theory, that is, so far as we have any record. After the most mature deliberation on the subject of religion, and investigating everything relating to religion with which I met, I became a materialist, and believed that with the dissolution of the mortal form, that was all the life I would ever live. But I lived in an age when religion was a necessity, in order to prosper in worldly affairs; and I often bowed my knee at those Catholic shrines, cursing the priests in my heart for their lying hypocrisy and love of power. The pope, the bishops and priests, all knew that their religion was stolen. Its ceremonies, such as the Lord's Supper, baptism, etc., were copied after the mysteries of the feasts of Bacchus and Ceres, and as I was a Greek scholar, they knew that I was perfectly aware of that fact. I was watched and followed in everything I did, and my life would have been instantly forfeited if they had discovered anything in my movements that they considered wrong. Now, as a spirit, I hate this Catholic Church; first, for damning me as a spirit to suffer for years for my hypocrisy and unbelief. I was a hypocrite because I dared not, in the face of their power, acknowledge the truth. Why, in my day, sir, in Rome, the very group, with the figure of Bacchus pressing the juice of the grapes into a cup, was set up for the great Redeemer of mankind—Jesus, so-called. And so, as a spirit, I have been a revengeful one, and I will never be satisfied until every Catholic cathedral church is turned into a school for teaching the sciences, or used for the benefit of humanity in some other way. For that Church and its priesthood owe everything they own as an atonement for the wrongs they have done to mortals. I lived from about 1350 to 1400 A. D., and my name was Leonatus Pilatus.

[We take the following account of Leontius Pilatus from the Nouvelle Biographie Generale.—Ed.]

"Leonatus Pilatus, one of the first philologists who spread the knowledge of Greek in the West, died in 1364. Boccaccio and the Abbey of Sadele say he was born in Thessalonica; but Plutarch says he was born in Calabria, and that it was through vanity that he passed himself for a Greek. Petrarch met him at Padua and had him to translate into Latin some verses of Homer. Fascinated by the beauties of the poet, he wished to obtain a complete translation, and made known his desire to Boccaccio, whom he saw at Milan, some time after. Boccaccio entered ardently into the project, went immediately to Florence and obtained from the Senate the creation of a Greek professorship, the first of the kind that had been established in Italy, and even in the West. Leonatus Pilatus was then (1360) at Venice, whence he intended to go to Avignon. Boccaccio went to find him, took him to Florence in triumph and lodged him in his house. He was not as agreeable a host as the Calabrian Philologist deserved. Boccaccio represents him as a man of hideous aspect—a homely face, long beard, black hair—always plunged in profound meditation—with irrelevant bearing—deeply versed in Greek literature, but less instructed in Latin. Leontius remained only three years in Florence. He explained the two poems of Homer completely to Boccaccio, and arranged a Latin translation of them. He explained and translated six dialogues of Plato in the same manner. As to the instruction of the public, the rarity or rather the almost total want of Greek books retarded success. Leontius, melancholy and coarse in his nature, was disgusted with Florence, and having followed Boccaccio to Venice, where the latter went to visit Petrarch, in 1363, he refused to return to occupy his professorship. Petrarch kept him near him for some time, and obtained the only two things gained from an intercourse of that nature—a little more profound knowledge of Greek and some Greek books, until then entirely unknown in Italy—among others a beautiful manuscript of Sophocles." He could retain Leontius for only a few months, when the latter set out for Constantinople. He had no sooner arrived there than he asked permission to return. Petrarch, who knew him well, was deaf to his prayers. "No," he wrote to Boccaccio, "however much he may plead, he shall have no letter of recall from me. Let him remain where he wished to be. Let him live miserably where he

insolently went." The unfortunate Leontius receiving no reply to his letters, determined to return to Italy, being sure of a welcome from his two patrons. He embarked on a vessel that sailed for Venice. He had without mishap entered the Adriatic gulf, when a terrible storm arose. While the crew of the vessel were engaged in manœuvring it, the frightened Greek lashed himself to the mast, which was struck by lightning. Leontius was instantly killed and his half consumed body thrown into the sea."

[How singularly the communication explains the dislike of Leontius for the customs of Florence and Venice and his desire to get away from scenes so repugnant to his feelings as a man of learning and honesty. It equally accounts for the prejudice that Boccaccio and Petrarch felt against him, notwithstanding his distinguished mental acquirements and usefulness as an instructor. The allusion of Boccaccio to his "irreverent bearing" and "deeply versed" knowledge of "Greek literature," is amply sufficient to account for his virtual banishment from Italy. The Catholic priesthood were, no doubt, at the bottom of Boccaccio's and Petrarch's heartless treatment of him, and the latter, after petting from Leontius all they could, were not only willing that he should be driven by espionage and priestly jealousy from Italy, but manifested a hostility to him that would indicate that they were not above pandering to priestly approbation and patronage. Such communications, as this, coming from the lips of a medium who never heard the name of Leontius Pilatus, and who, even if he had, could not invent what he uttered, show beyond all possible grounds of doubt the truth of spirit return, even by spirits who lived on earth hundreds and thousands of years ago.—Ed.]

TITUS LUCRETIVUS CARUS (A Roman Poet).

I SALUTE YOU, SIR:—During my life on earth I loved peace and quietness—a thing that was not to be obtained in an age when nothing was appreciated that did not either have the military spirit or a desire to conquer about it. The Romans from the earliest ages desired to extend their territory; but I preferred philosophy to war—science to religion. Notwithstanding, I found at times that I had to cater to both religion and the warlike spirit, and I was a fool for so doing. Far better would it have been for me as a spirit, if during my mortal life I had made known the truth as I understood it, and not disguised it under fair courtesy. Nothing but flattery would lead to success. It has been the curse of all the ages. I tell you this, in order that you may beware of it in the future. One truth, however roughly stated, is of more inestimable value to people yet unborn than all the cunning of priests or plausible pretexts of law-makers. The man that stands firm and decided in that which he knows to be correct, although his efforts may seem to die for a time, their effects will yet revive and become as a wandering angel of light to future generations. It is not the amount of your writings that can effect this. Some writers think they can gain renown by many books, but the real value of them consists of the amount of truth they contain. It is not speculation and theorizing that establish the truth of any work, but it is the practical utility of the ideas therein set forth. As for the beliefs in gods, in my day, they are not worthy to be set forth and the sooner they are buried in oblivion the better. I was a follower of Epicurus, a philosopher who has been most deeply belied. The Epicurean philosophy, as set forth by its founder, was not "Eat, drink and be merry, for to-morrow thou shalt die." That is a lying statement made by after generations. On the contrary, the great fundamental principle of that philosophy was to deny yourself everything that could injure you in a hygienic sense; in other words, that a pure, physical body naturally makes a pure spirit. In conclusion I have simply this to say, that philosophy and correct physical science, properly applied, are the true basis of spirit happiness. T. Lucretius Carus. I lived in B. C. 64."

[We take the following concerning Carus from Thomas's Dictionary of Biography.—Ed.]

"Titus Lucretius Carus, one of the greatest Latin poets, was born in Italy in 95 B. C., and was contemporary with Cicero. The records of antiquity throw scarcely any light on his life, which was probably passed in studious retirement. It is not known whether he ever visited Greece; but it is evident from his writings that he had profoundly studied the language, philosophy and manners of that people. A doubtful tradition asserts that he was subject to insanity caused by a love-potion, and the statement that he committed suicide in his forty-fourth year is generally credited. He left one work—a philosophic and didactic poem, in six books, entitled *De Rerum Natura* (On the Nature of Things), in which he expounds and illustrates the physical and ethical doctrines of Epicurus, of whom he was a disciple. From such abstruse speculations and intractable subjects he has produced one of the most admirable poems in the language. Although his system was erroneous and incoherent, his reason is remarkably clear and close. Probably no other work so amply demonstrates the power of the Latin language to utter the sublimest conceptions with a sustained majesty and harmony. 'A great atheistic poet,' says Villainain, 'is surely a surprising phenomenon. His genius finds sublime accents to attack all the inspirations of genius. He renders even nothingness poetic; he insults glory; he enjoys death. Out of the abyss of scepticism he sometimes soars to a height of enthusiasm which is rivalled only by the sublimity of Homer.' Referring to his work, McCaulay remarks, 'The finest poem in the Latin language—indeed, the finest didactic poem in any language—was written in defence of the silliest and meanest of all systems of natural and moral philosophy.' Ovid appears to have been the only contemporary writer who fully appreciated the genius of Lucretius."

[All of which shows how little Villainain and Macaulay were capable of comprehending the most practical—and if it had not been misrepresented by philosophical sophists and theorists and priestly ignorance and falsehood—the most useful philosophy ever taught in the philosophic schools of Greece. Here we have, beyond all question this peerless Latin poet returning after 2000 years, and through an uneducated man, who never so much as heard his name, vindicating the wisdom as well as the grandeur of his earthly labors, against the ignorant prejudices created by centuries of untruthful teachings of theological ignoramus, or wilful misrepresentation of a philosophical system that put to shame their hypocritical asceticism. But mark how characteristic is this communication of the distinguished writer from whom it purports to come. Where is there

a critic now living who could more sententiously state the great basic principle of the philosophical system of Epicurus? Read all the disquisitions that have been written upon it; and where among them all can you find anything so clearly and yet so comprehensively expressed as the spirit's declaration that the great fundamental principle of the Epicurean philosophy was "to deny yourself everything that could injure in a hygienic sense—in other words, that a pure physical body naturally makes a pure spirit?" The wisdom of that philosophy is attested to-day by the effulgent light of our advanced scientific attainments. More and more as mankind progress in experience and knowledge, does the care of the physical organism of man become essential to true progress here, and spirit happiness hereafter. In the light of the facts that are coming to us from the spirit life, the purely metaphysical philosophies of Plato and Aristotle, sink behind the rising practical philosophy of Epicurus. It was the Olympic games of Greece that more than aught else made her people what they became. Solon, Lycurgus, Iphitus, did more for Greece and her people, by encouraging physical development and perfection, than did Plato, Aristotle and other intellectual giants, by their incomparable mental efforts. Epicurus saw and appreciated this, and he sought to turn the tide of philosophy into the same channel of success. Had he succeeded as he intended, the prevailing theology of our time would have been an impossibility. It was the metaphysical speculations of the Platonists and Aristotelians, and the cynical and ascetic theories and practices of the Pythagorean philosophy, that prepared the way for the Christian religion, the direst calamity that ever befel the human race. The more closely we examine this remarkable spirit communication, the more we are astonished at its vast significance. How sweepingly, in a few words does it set forth the cause of Rome's greatness and ruin. What a gem of thought the spirit uttered when he said: "One truth however roughly stated, is of more inestimable value to people yet unborn than all the cunning of priests, or plausible pretexts of law makers!" How clearly he justifies the limited amount of his writings when he says: "It is not the amount of your writings; "it is not speculation and theorizing that establish the truth of a work;" "it is the practical utility of the ideas therein set forth," that gives it its value. With what sententious contempt he sweeps myths—theological beliefs of his time into oblivion. His closing sentence is full of wisdom. "Philosophy and correct science properly applied are the true basis of spiritual happiness." We feel it a grateful privilege to be able to help these spirit teachers to reach the attention of at least some of those to whom they would gladly come in some other way if possible. Help us friends to spread such light as was never before shed on earth from spirit life, by doing what you can to increase the circulation of MIND AND MATTER, adopted as it has been by wise and good spirits as the channel through which to reach their fellow beings of earth.—Ed.]

GIOVANI.

GOOD DAY, SIR:—I was born a Catholic. During my life, which was an eventful one, I had constantly upon me a desire to travel, and finally succeeded in so doing. I visited the ruins of antiquity—the Pyramids—Thebes—Berenice. I was an Italian, but severed my connections with my native country and went to Britain; and from London, I travelled to the Pyramid of Ghiza, and I was the second party that ever gained an entrance to that pyramid. I also visited Thebes where I found a great many statues and other ancient relics. I sent some of these to the British museum, and some to Florence, Italy. I also obtained paintings and engravings of the tombs, among which was one of Psammonthis, supposed to date 400 years before the Christian era. I also flatter myself that I was the first traveller that discovered the site of the ancient city of Berenice. Each one of these discoveries utterly destroyed, to my mind, the truth of the Christian religion. Why? Because upon these ancient ruins, I found everything that I had ever seen in the Catholic churches. The cross—a man on a cross—the table—communion cups—a priest swinging a censor. St. Andrew's crosses—and it made me think when I saw these ruins from two to three thousand years old—when I saw all these things that I had been brought up to look upon as sacred—it destroyed my faith in the Catholic religion. As a spirit, I find that all these mysteries which the Catholics call sacred, were also held sacred, long before there was a Catholic church, by the Egyptian priests. That is the reason why a great many of the spirits of these ancient priests help Catholic spirits to oppose truth, they know it lets in light upon their mummeries. I find that spirits who live near the earth plane, like to see anything propagated that agrees with their ancient folly; and especially is this the case with all matters relating to religion. The word religion means to bind, and that is just what these ancient spirits think the Catholic priests are trying to do. I wanted to give this communication in order to spread the light. When I think my mortal life over more thoroughly than I have had a chance to do to-day, and recall what I knew of the ruins of the temples and tombs of the ancients, I hope at some future day I can give you a communication that will make all scholars think and fools to grow wise. I died while attempting to explore Africa at Benin, between Houssa and Timbuctoo, in the latter part of 1823. Giam Batiste Belzoni.

[We take the following account of Belzoni from the Nouvelle Biographie Generale.—Ed.]

"John-Batiste Belzoni, a celebrated traveller, born at Padua toward 1778, and died on the 3d of December, 1823. At first destined to enter the Church, he was educated in Rome. But he quitted that city immediately on its being taken by the French. In 1803 he went to London and engaged in Astley's theatre, where he played, among other parts, the roles of Apollo and Hercules. He then employed his leisure moments in studying the English language and perfecting himself in a knowledge of hydraulics, and art, which had been, before, his particular study at Rome, and that he turned to account to gain his livelihood. He gave, in the most populous cities of England, Scotland and Ireland, hydraulic exhibitions, producing the most varied forms and directions that ingenious mechanism could impart to a mass of water. He also displayed his great physical strength by giving representations of Hercules loaded with enormous weights. After a residence of nine years in England, he passed to Spain and Portugal, where he performed in the principal theatres the leading part in the dramatized Samson of the Bible. From the Peninsula, he went with his wife (a true Amazon, who more than once defended herself, arms

in hand, against the Arabs) to the island of Malta, and from there to Egypt. In that country, where he remained from 1815 to 1819, he followed the profession of a dancer, and afterward gained the favor of the pacha, who knew how to make use of his talents. As Belzoni often found himself among the rude inhabitants of the country, he nevertheless inspired them with respect by his unusual stature and muscular power. By these means he succeeded in opening (besides the pyramid of Ghiza, already opened in the seventeenth century by Pierre de la Valle,) another pyramid called Cephrene, and several tombs of the kings of Thebes—notably the tomb so magnificent and well preserved which is in the valley of Biban-el-Moluk, and that they believed to be that of Psammonthis, who died four hundred years before our era. The designs that Belzoni made of this monument, pass for the most exact that have been given of it. Meantime Cailland has, in a Letter, contested the exactness of some of these designs.

"By his zeal and skill, Belzoni succeeded, in 1816, in transporting the bust of Jupiter-Memnon from Thebes to Alexandria, and also an alabaster sarcophagus, both of which have passed to the British Museum in London. On the first of August, 1817, he opened, near the second cataract of the Nile the temple of Ipsamboul, before discovered by Messrs. Cailland and Drovetti, (the latter was Consul-general of France in Egypt), but who had vainly endeavored to force the entrances. He found under the ruins of this edifice the entrance of a subterranean temple, of which the existence until then was unknown. Later Belzoni visited the coast of the Red Sea, the city of Berenice, and finally made an excursion to the Oasis of Ammon (Syouth). His journey to Berenice was marked by the discovery of the emerald mines of Zoubara.

"Belzoni contested with Cailland the honor of having discovered Berenice, insisting that he himself had found the ruins of this ancient port of the commerce between Europe and India, at a distance of four days journey, from where Cailland had supposed he discovered its site. Belzoni gave two Egyptian statues, from Thebes, to his native city Padua, which it placed in one of the halls of the University, and testified its gratification by conferring a medal upon him. He published an account of his voyages and travels, which was welcomed with the greatest favor. The title of it was: 'A narrative of operations and recent Discoveries within the Pyramids, Temples, Tombs and Excavations in Egypt and Nubia; and of a journey to the Coast of the Red Sea in search of the Ancient City of Berenice, and another to the basis of Jupiter Ammon.'

"In November, 1823, Belzoni set out from Benin with the intention of penetrating thence to Houssa and Timbuctoo; but he was not permitted to execute this bold project. He died of dysentery on the third of the following month, at Gato, on the route from Benin. A simple inscription marks his tomb under a Sycamore. Belzoni had also adopted the opinion that the Nile and Niger are not the same river, and that the latter flows to the Atlantic ocean. His designs of the tombs of Gournour, that he had explored in Egypt, were published in London, in 1829, under the charge of his widow."

[We regard this communication as authentic, notwithstanding the slight discrepancy as to sending the statues from Thebes to Florence instead of to Padua, his native city. That he should have been able to control the medium so perfectly, as he did, shows that he is as powerful in his purpose and will as a spirit, as he was powerful and persevering as a mortal. Dare any Christian priest, minister or layman deny the truth testified to in that communication that upon the walls of the temples and tombs of ancient Thebes, in Egypt, were delineated every symbol and every ceremony now to be seen, in the Churches of Christendom, and this thousands of years prior to the Christian era? We opine not. We have always wanted to see the Works of Belzoni, our desire is now greater than ever, for we feel that thereby hangs a tale. It does not seem to be known that Belzoni had abandoned his religious views while on earth, but we feel sure that he has left the evidence of that fact in his great work. Should that prove to be the case who could doubt the genuineness of his communication?—Ed.]

Special Notice from "Bliss' Chief's" Band.

"RE, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sanson street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,
PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881.

SEAL.

Jos. F. TOWNOR,
N. P.

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**Instructions to Those Who Desire Answers
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PSYCHOMETRY OUR VINDICATOR.

Those who have observed the current of opposition to our public course must have noticed the common effort that has been put forth to lead the public to believe that we were laboring under misleading influences that caused us to oppose the views and actions of many of those who are most prominent in the Spiritual movement. We have been content, thus far, to adhere to the line of defence, against this groundless and untruthful impeachment of our mental equilibrium, that solid and stubborn facts amply afforded. But having the opportunity, we invoked the test of psychometry, to find whether there was any appearance of evilly disposed spirits in our surroundings who in any degree influenced our editorial course. Wholly unacquainted with Mrs. C. H. Decker, we called upon her at her residence, 205 East 36th street, New York, and requested a personal psychometrization of our mental condition; present and past, and the outlook for the future in relation thereto. We herewith give the result. We found Mrs. Decker to be, as a psychometric sensitive, and as a refined and a most agreeable lady, all that Dr. Buchanan and Mr. Charles R. Miller have claimed she was, and we have the greatest faith in the correctness of her psychometric perceptions. This is the second time Mrs. Decker has given us a psychometric reading. The first was through a letter written by us to Mr. Charles R. Miller, editor of the *Psychometric Circular*, without any purpose of having it psychometrized, and submitted by him to Mrs. Decker without our knowledge. We regarded it as very remarkable, and published it at the time. The psychometric reading, in this instance, was as hereinafter set forth. We asked Mrs. Decker's permission to write down what might be said, to which she consented. She asked to have some paper or writing that we had done ourself, and we handed her an envelope containing the communications received at our last sitting with Mr. Alfred James. Laying her hand upon it, she spoke as follows:

"You have a very strong and powerful battery of ancient spirits controlling you; and they give you unmistakable evidence of their presence at times. You seem to form an acquaintanceship with the controlling hands. They impress you in a conversational way. There is a great brain-power here. I feel, sir, that in your life you are called upon to meet and resist antagonistic forces in the form. You seem to be a kind of power in the hands of the spirit world to meet these opposing elements. I feel that you have had most wonderful experiences in your investigations. You have had to pass through an ordeal that few men have had to pass through. Your organism is so constituted that spirits themselves witness and discuss through you certain questions, while they conceive to be right or wrong; and they can do it more effectively while controlling your mind. You have most wonderful force and endurance of character. You are right independent. You never hesitate to speak and write what you conceive to be true. I think you are very sensitive with all your strength of character—you are exceedingly sensitive. You are so true to your convictions that you would write and speak them even if it were to your own disadvantage, or at the loss of friendship. I think you have great benevolence and you would defend a principle—you would defend a weak and suffering person—for instance a medium who was under a delusion you would have great charity for, and you would not fall in with public sentiment in decrying that medium. I feel that you have had much to do with mediums in some way. You have always lived in the highest form of intellectual purity. Study seems to be naturally one of your strongest inclinations. Your brain is so constituted, that you could not be satisfied with anything like the orthodox creeds for any length of time. You take a broad and comprehensive view of religion, and you have great fidelity for an

cause you espouse. You have great continuity of purpose. You give your whole attention to whatever you undertake, or interests you. I think you would regard religion from a scientific standpoint. You reason upon everything. You are not carried away with the marvelous appearance of things generally. You like to encourage investigation and you do not pronounce an opinion without cool reflection on any subject, whatever it may be. You are, however, so thoroughly impressed that you arrive at conclusions without taxing your mind. But physically I do think, you sometimes get weary from your self imposed tasks. You should be a little more careful of your health, so that you do not break down. Writing is your forte. You are more at home at your desk than in any other place. It seems to me, sir, as I look into the vista of the future for you, you are to undergo some wonderful experience or change. It is some movement of your spirit friends that will bring about this change to you. It comes to me like a bright luminous form of light—an electric light, and it throws around you gentleness and peace. It seems to take hold of you and permeates your own inner characteristics of soul. You seem to be a sort of iconoclast through spirit control. I see little temples reared as if by some persons—as if reared for selfish purposes. You seem to have broken into them and have left only the shattered remnants of that which has brought antagonism to you. This has been more prompted by spirit influences than the result of your own volition. I spoke of a change that your spirit friends are contemplating for you. It seems like a new realm of peace; and as your life here is declining they contemplate throwing a power over you to bring out the capabilities of your soul. There is to be a great union of earthly forces—a harmonizing and adjusting of matters and things. All the fragments and debris of those little temples are to be carried away by this current of harmony—carried away into the great ocean of forgetfulness. If I may be allowed to predict, you have a clear future. All the surrounding elements of your life are being provided for and settled. I think in your life you have too much carried the burdens of others. But your life—your education was just what your nature called for. Had you been educated for a clergyman you would not have been able to accomplish for the spiritual world what you have accomplished. It appears to me that your education was one that fitted you for studying people—for looking into their temporal affairs—and by that kind of study and experience in your education or vocation you were developed to suit the spiritual needs of the time."

The medium here said, "I am impressed to ask you a question and I want you to answer it frankly. Were you not educated for a lawyer?" We answered that such was the fact. She said, "I asked you this because I saw a great many people coming to you to state their grievances and obtain advice." She then said, "I am impressed to ask you another question. I see you in the editorial chair. Are you an editor?" We answered affirmatively. "I now get the name J. M. Roberts," she said, "you are the editor of MIND AND MATTER." Mrs. Decker was even more surprised at this revelation to her sensitive mind than ourself, for up to the moment when she uttered those words she had not the least consciousness of whose life work she had been reading. Mrs. Decker stated that such complete psychometric identifications of persons were exceptional, and only possible when the persons psychometrized possessed marked attributes of character. She stated that she had a similar experience in the psychometrization of the writing of Robert G. Ingersoll.

We have published this psychometric analysis of our habits of thought, and aims, and impulses in life, to show how widely we have been misunderstood and misrepresented by those who regard us as impeding the great work of the spiritual world. Prominent among these have been Col. John C. Bundy, Mr. Henry Kiddle, Prof. J. R. Buchanan, Mr. Charles R. Miller, Mr. Luther Colby, Mr. Thomas R. Hazard and many leading and influential Spiritualists in all parts of the country. We feel no spirit of exaltation in this laying bare of our innermost soul, through the searching scrutiny of the psychometric powers of this most wonderful psychometric instrument of supernal perception. We are what we are, because we can be nothing else, and claim no personal credit for being so. The only sentiment we feel, is gratitude for the opportunities we have had of being useful to humanity. We trust, hereafter, that our humble efforts to be thus useful, will not be construed to our prejudice, by those who should, by this time, know that we are not surrounded and actuated by ignorant, vicious and selfish spirits, but only by those who seek to make truth the basis of the great structure of future progress. Through Mrs. Decker, our very innermost soul-nature was read as it never was before; and nothing could be more correct and true than all she has said of our past life. If her predictions for the future should prove as correct and true, we will feel that we have not labored and suffered in vain, and will hail that era of peace and harmony with more joyous gratitude than ever filled the breast of the war-stained and wearied patriot when his imperilled country was secured against every danger. Oh! friends, you against whom we have had to appear hostile, judge us no longer by your individual aims and interests, with which we seek, and will have nothing to do; but as one who has sacrificed everything that men usually hold most dear, to aid the unselfish, beneficent spirit-friends of truth; to free the minds of humanity from the thrall of ignorance, superstition and selfishness that has so long held them subordinate to temporal and spiritual tyrants; and to bring to their view the bright light of supernal truth and wisdom, which will usher in the day of millennial progress. Let us one and all feel that we are not too wise to learn, even of the rudest and least-developed returning spirit, some lesson of wisdom which is necessary to that aggregate

wisdom required before human perfection will be attained. Let us one and all realize that in spiritual things, it is for spirits and not for mortals to teach; and that it is for mortals to seek from that source that knowledge of facts that can alone constitute a true and proper guidance of mankind on the mundane plane of life. Why fear to look forward for the land-marks that should guide the career of humanity here below? Why keep forever turning back to look for that guidance that can alone keep you clear of the swamps and mountain acclivities that still lie before you. "Leave the dead past to bury its dead," and push forward by the light that has come to you from the spiritual world, and which will be poured upon you with ever increasing brilliancy as you advance. Then look not backward for guidance and support. These lie only before you. Make it the great object of your efforts to cultivate, encourage, and defend mediumship against all who deny or oppose it, and rest assured that the spirit teachers and leaders of humanity will do the rest. Especially let all who wish to be regarded as Spiritualists, be made to understand that their claims to be so, will be adjudged according to their acts upon this most important part of the Spiritualistic work of the hour. Let us have peace, union and harmony, in Spiritualism at least. This we can have whenever men and women forego all desire to subordinate Spiritualism to their selfish aims and interests. When will that time come? Let us hope that it will come soon, and let us one and all labor to hasten that auspicious day.

ANOTHER DANIEL COME TO JUDGMENT—A PROFESSOR OF JOHN DONKEYISM BROUGHT TO GRIEF.

In the *Religio-Philosophical Journal*, of the 7th instant, is published a long letter from the pen of C. A. Simpson, of Saxonville, Mass., under the head-line "Unsatisfactory Seances." As Mr. Simpson has shown himself to be one of a class of persons whose proper place is among the open and avowed enemies of Spiritualism, we will review his letter with that strict regard to justice that we have striven to make a rule in the discharge of our duties as the editor of a journal especially devoted to the cause of Spiritualism. We regard such reasoning, as marks every feature of Mr. Simpson's letter, as showing one of two things: either a concealed hostility to truth, or a total lack of qualification to comprehend it. But we let Mr. Simpson speak for himself. He says:

"Under the above caption ["Unsatisfactory Seances"] we desire to treat upon a subject which is not generally touched upon in many of the journals devoted to our beautiful philosophy. Indeed such records are often carefully suppressed and yet 'the truth, the whole truth, and nothing but the truth,' should be our motto. This came forcibly to mind on reading a late number of your valuable paper, in which was recorded a very satisfactory seance by Prof. Peyton Spence with Mrs. R. C. Simpson of Chicago; and what we desire especially to note was the publication of the italicized paragraphs which had been suppressed by a contemporary of the *Journal*. This method of publishing only laudatory articles, and requiring all articles to be sugar-coated before taking, is misleading and decidedly unjust to the many readers who look to them for guidance, and whose interests they should uphold in as full a measure as those of public mediums. The paragraph at the close of Prof. Spence's article deserves not only italics, but Roman capitals, and will bear repeating often. For the benefit of those who have not the article for reference, we will quote this paragraph too:

"It is very evident from the above description of my seance with Mrs. Simpson, that it is possible for a medium to be placed under the most rigorous tests without being in the least humiliated, and without the slightest diminution of the variety or impairment of the distinctness of the manifestations. If all genuine mediums were in the same way to submit their manifestations to the requirements of exact and reliable experiment, the day of fraudulent mediums would soon be numbered."

All of which goes to show that Mr. Simpson and Prof. Spence are equally ignorant of the laws governing the production of Spiritual phenomena; and that they are equally opposed to the occurrence of such phenomena. Mr. Simpson has not had the manly truthfulness to designate the Spiritual journals that have been dishonestly deceiving, as he alleges, their readers, in regard to the results of spiritual seances. That he has not done so is sufficient evidence that he has groundlessly assailed Spiritual journals generally, as is the work of the clerical, priestly, materialistic, scientific and Christian enemies generally of Spiritualism to do. That he should have been permitted to do this in the *R.-P. Journal* without question or rebuke was natural, for that paper, as we have long ago shown, is devoted to sapping the foundation on which the whole Spiritual movement rests. The false and groundless aspersion of Mr. Simpson would have found a place in the columns of no paper but one that is in deadly hostility to that movement. We do not understand that Prof. Spence was made a Spiritualist by the spiritual manifestations that he witnessed in the presence of Mrs. Siapson, and so far as our memory serves us, expressly disavowed any conviction of its truth. Had he had the honesty to have made such an avowal, he would have had some claim to the respect and confidence of those he presumed to advise. That the tests applied by Prof. Spence or rather for his satisfaction, were not sufficient to defeat the manifestations, is of no consequence whatever, as furnishing absolute evidence of the actual occurrence of the manifestations that were not prevented. Neither Prof. Spence nor any

other person has any right to obstruct the occurrence of Spiritual phenomena that are necessary to a proper understanding of man's dual nature, spiritual and physical. Spiritualism may have worse enemies than these obstructionists, but we have never met with them. Mrs. Simpson is, as we know from ample testimony, a good and reliable medium, but she is only one of many, as good and reliable mediums as herself, scattered all over the land. Spiritualism would indeed be in a sorry plight if it depended alone on any class of mediums or alone on any class of Spiritual phenomena. Its enemies would in that case make short work of it. To show the utter absurdity of Mr. Simpson's and Prof. Spence's position, it would only be necessary to have Mrs. Simpson sit for spiritual manifestations that have not occurred in her presence, and that have occurred in the presence of or through other mediums, to show that the power of spirits has its limitations, and is dependent upon special conditions that cannot be disregarded, if success is expected. This we have had ample evidence to know is the fact. That Mr. Simpson and Prof. Spence should have seen no such evidence only shows how utterly incompetent they are to form a correct judgment in the premises. As for the readers of newspapers looking to them for guidance and protection in spiritual or other matters, if true, it is the height of folly, and the sooner it is put an end to the better. Those persons who are not guided by reason, will have a sorry time in following any other light. Prof. Spence and Mr. Simpson evidently think they are more competent to guide and protect the readers of newspapers than the latter are to guide and protect themselves; all of which shows their self-importance, but nothing else. When we read such manifestations of personal vanity, we conclude that the crop of John Donkeys is as abundant as ever.

As we have set out to ventilate the wisdom which Mr. Simpson feigns to imagine himself to possess, we will quote him further. He says:

"To this we would add, also, that all public mediums who receive the money of investigators and profess to be *mediums* instruments for the demonstration of power and intelligence other than their own, should, in simple justice to themselves, the public and the cause, see that the conditions are such as to place the phenomena above the *possibility of fraud*; or otherwise they are in no sense on the plane of scientific research, and this should be true of all seances, not simply with a favored few where there is prospective publicity of the phenomena occurring, for the public at large, for whom the medium sits, and whose money is taken, have a right to demand such conditions. If a public medium or his spirit guides do not choose to grant such conditions, then let it not be claimed that the phenomena challenge scientific criticism and respectful attention. If only such phenomena as occur under conditions which absolutely preclude all chance of fraud were recorded in our public journals what a change in conditions we would speedily observe. A fallacy apparently indulged in by many Spiritualists, is the belief that one or more evidences of genuineness of a medium settle his status and preclude the supposition of fraud at any time."

We really begrudge the space we have felt called upon to give, in order to lay before our readers this specimen of Simpsonian John Donkeyism; but as a criticism of it may serve to profit some who are ambitious to emulate this professor of that peculiar *ism*, we have given it a place in our columns. The trouble with Prof. Simpson is his inordinate desire to get the full worth of his money out of the poor spiritual mediums whom he would curse if he could with his paltry patronage. Spiritualism, with people of common sense, is not a thing to be weighed in the scale against money. Our view of the value of the evidences of the truth of Spiritualism is, that they admit of no pecuniary valuation and any man who thinks otherwise must have a spiritual nature so shrunk-en, as to be imperceptible to people spiritually in-spired or developed; and we fear that is what is the matter with Prof. Simpson. What man or woman that has had any experience in witness-ing spiritual phenomena would be presumptive enough to say what conditions could be imposed upon the spirit producers of spiritual phenomena that would place the phenomena, above the possi-bility of fraud. Deceiving spirits—hostile spirits—obsessing and persecuting spirits, have done and can do things that will prejudice Spiritualism and injure mediums under any conditions imposed by mortal ingenuity. That Prof. Simpson does not know this, shows that he is but a sham professor of something he knows nothing about; or about which he writes that which he knows to be non-sense. Mediums, especially those who are en-tranced while the manifestations are occurring through them, can know nothing about what oc-curs or can occur through them; and for Prof. Simpson to expect them to do so, shows how senseless he can be when he tries his best. We have never seen a medium or Spiritualist, who had the least claim to common sense, who pre-tended that he or she had the scientific capacity of research to comprehend the basic methods of producing spirit manifestations. The operating spirits themselves, even the most advanced of them, utterly fail to explain them to the realizing comprehension of the most intelligent and best informed mortals. What nonsense it is, then, for this Prof. of John Donkeyism to keep up such a braying about something that in the very nature of things he can know nothing about. Prof. Simp-son may know some Spiritualists, or rather some John Donkeys, who believe that all mediums through whom genuine spiritual phenomena occur are immaculately honest, but we never met with such an idiot. We therefore infer they are only

to be found among the associates of the professor himself, and as they must be very few in number they cannot but be too harmless to give any uneasiness to any one, other than the head representative of that small class of persons, Prof. S. But in order to show the long ears of this self-important professor, to the fullest advantage, we will quote him again. He says:

"As long as investigators are willing to allow conditions favoring fraud, just so long will they get fraud, and just so long will the public be regaled with exposures such as have stirred up the Boston Spiritualists lately. The exposure of Keeler is apparently complete, and as regards Eglinton, it left a painful suspicion in many minds which even the evidence we have of his genuine mediumship from various sources cannot wholly remove; and why? Simply because most of the conditions at his public seances held in Boston favored fraud. We speak from personal observation. The independent writing obtained in his light seances is very satisfactory and conclusive, and the conditions under which it is obtained, judging from our own observation and the public reports, absolutely preclude fraud. The only approach to a test in the dark seance at which we were present, was the offer by Eglinton to fill his mouth with water, that all present might know that the independent voices heard did not proceed from him. He accordingly did so, and the gas was extinguished, the medium being seated entirely free and disconnected from the rest of the circle. Soon the voices were heard, and after relighting the gas, the medium proved that he still held the water in his mouth by discharging it into the glass again. This seemed a satisfactory test to many present, but candor compels me to add a little item which shows of how much value such a test was. I will simply say that the glass from which the medium filled his mouth, stood upon the table within easy reach of him; and by the way how these little items omitted from a report, intentionally or otherwise, often would change the whole force of the evidence. * * * As there was no evidence proving independent voices, so there was no evidence of spirit manifestations in the luminous heads and faces dimly appearing in the darkness, for the medium sat entirely free, and by certain methods such appearances could be easily produced. I do not know or assert, that Mr. Eglinton ever practiced a particle of fraud, but simply give these facts to show that such conditions, unless with a circle of friends, can result in nothing but dissatisfaction and vexation of spirit."

It is this kind of insinuated slander of thoroughly tested and genuine spiritual mediums, that the *R.-P. Journal* publishes without a word of comment or objection. Can any words of condemnation properly characterize such abominable injustice? Mr. Keeler was neither exposed apparently nor otherwise, as this endorser of the Jesuit minions of the Boston *Globe* knows, if he took the least trouble to inform himself of the facts. If he did not do so, then he is as mean and contemptible an enemy of truth as were they, and must share with them the disgrace and infamy of their total failure to throw doubt upon the integrity of Mr. Keeler as a medium or as a man. Even this vile insinuator of groundless slanders against him, acknowledges that Mr. Keeler had given, in his presence, unquestionable proof of the ability of spirits to materialize spirit hands, through him. We know from personal observation that full form materializations do occur through Mr. Keeler, under circumstances even more absolute than the manifestations that he is forced to acknowledge genuine. This unfairness and dishonesty is simply infamous, in a pretended friend of honest mediumship. But in his attempt to discredit the mediumship and personal honesty of Mr. Eglinton, his conduct is even worse and more intolerable. Under the pretence of representing the facts he witnessed, honestly and fairly, he resorts to the most manifest and far-fetched falsehoods to accomplish his purpose.

If there are any persons fools enough to be deceived by such manifest untruthfulness as he resorted to to discredit Mr. Eglinton, we truly pity them; for they are hopelessly bereft of reason. Who that has read the numerous testimonies to the facts relating to Mr. Eglinton's mediumship, will believe that "most of the copiditions at his seances in Boston favored fraud." The man that could pen that lie, is capable of any falsehood, and wholly destitute of the least credibility. And yet this self-convicted John Donkey, said he made that statement from personal observation. If that were true the persons who attended that seance were either knaves or fools; knaves if they encouraged such mediumistic deception; and fools if they would allow such deception to pass without protest. By the admission of this Bundyite John Donkey, he sat throughout that alleged mediumistic farce, without so much as peeping an objection to it. This fact of itself is enough to show the utter worthlessness of any testimony as to anything, which he might give to the prejudice of Spiritualism or mediums. If it were true that Mr. Eglinton kept the water glass within his reach, why did not this slanderous insinuator, suggest that it be removed beyond his reach; or why did he not explain how Mr. Eglinton managed to empty and fill his mouth without detection. Had Mr. Eglinton wanted the glass within his reach, why did not this stickler for test conditions suggest its removal? We answer for one of two reasons; either that it was impossible for Mr. Eglinton under any circumstance, to use the glass to deceive; or to have made that request would have prevented this unscrupulous enemy of truth from using this method of doing Mr. Eglinton an injury. In either case he is a contemptible slanderer. When he alleged that Mr. Eglinton could easily have produced the luminous heads and faces that appeared in the dark, in his presence, he stated what he knew to be false. We

have seen this phenomenon frequently, and know that it is not in the power of mortal to successfully simulate it. It is by means, such as these, that John C. Bundy, C. A. Simpson, and the variety of the species homo to which they belong, seek to discredit Spiritualism and mediumship. That they should wear the forms of men is unnatural. They should be buzzards, or hogs, or some other animals who seem to revel in garbage and filth. Of these two classes of beings, we have more respect for these natural scavengers of disease breeding matters, than for these gluttonous devourers of the moral character of faithful and unoffending mediums.

But to show the brazen faced malignity of this Bundyite John Donkey, we will quote his manifestly lying attempt to prejudice the public against Dr. Slade. Describing the result of three seances with Dr. Slade, he says:

"Briefly, then, we will narrate the most striking and satisfactory phenomena of slate writing obtained, and the conditions which to our mind destroyed their value as scientific evidence:

"1. My wife held one of our own slates under a corner of the table next the medium, and while his hands were in full view upon the table, the sound of writing was heard, and on removing the slate, writing was found upon the upper surface which had been pressed up closely against the under side of the table.

"2. On two occasions the medium placed a bit of pencil upon top of the table, and placing a slate over it, the sound as of writing was soon heard, and on turning over the slate, writing was found upon it.

"3. On another occasion the medium placed a bit of pencil between the two slates, and laid them upon my arms and shoulders, and while in this position directly under my eyes, the sound of writing was heard upon the slates and continued for some time, as though a long message was being written, and when opened one of the slates was completely filled upon its inner side with a lengthy communication, signed by a name that I did not recognize.

"I will let the above suffice for illustration, because they were the most satisfactory phenomena obtained, and I desire to criticize the seances at their strongest points. We doubt not that the above record, as it stands, would satisfy many readers who would consider it additional proof of spirit manifestations and power. Published reports of this kind, although true, may be very misleading, if suspicious incidents, unsatisfactory conditions and chances for fraud are wholly or partially omitted, either from non-observation of reporter or fear of damaging the medium or the cause; yet these, if and but, though little, are mighty in the effect they often have upon the evidence. But to return to the phenomena now in question, I will add a few notes of observation, that the reader may see my cause for dissatisfaction, taking them up in the order recorded.

"1. The only fact impairing this manifestation was that Slade placed the slate under the corner of the table himself and only a passing glance could be obtained of its surface. As far as this went it served to satisfy that no writing was upon it. Another fact was that just previous to placing the slate in position it had been out of our sight for a few moments beneath the table.

"2. On these occasions Slade brought the slates up from below the edge of the table, where at times they were out of sight, and they were placed over the bit of pencil upon the top of the table, and no opportunity was given to us to see the surface upon which the writing was afterwards found. Although once, I politely requested the privilege of examining to make sure, as I was quite sure I had heard the sound of writing while the slate was out of sight for a moment, or rather several moments, no attention was paid to my request, however.

"3. Here again one slate was brought up by the medium after it had been held below the top of the table and placed over the other, and no chance given us to make sure that it contained no writing. In this case, however, the length of the communication precluded the possibility of its being written by the medium at the time, but still the possibility of a substitution for a prepared slate remained. As the closed slates were held upon my arm by the medium, the fingers of his hand were beneath and out of sight, hence the sound of writing could have been easily imitated, as any one can easily see, by experiment with the finger nail."

We will not insult the intelligence of our readers in pointing out the evidence of untruthfulness that pervades this scoundrelly attempt to make Dr. Slade appear to be a mediumistic deceiver and trickster. No person who has honestly and in good faith observed similar phenomena in the presence of Dr. Slade need be told that there is not one particle of evidence of honesty or truth in it. This man is a fair match for Col. Bundy, Alf. Hutchinson, Dr. Kayner, Dr. Lankester, Wm. O. Harrison, Eliza White, Mrs. Bennett *et al omne gens*, who have lied to the blackening of their souls, to injure truth. Who knows anything of the antecedents of the man Simpson? Is he, or is he not, a Jesuit bigot? We sense him to be one. Let him be watched and kicked out of every seance room. Such a dishonest enemy of truth has no right to intrude himself into the presence of any medium. Spiritualists, set down on these knaves wherever they put in an appearance in any way they will not forget.

Reader, we ask your pardon for the stench we have raised in castigating this offensive mass of moral corruption, but it was necessary to drive it beyond the reach of being again smelled by those who desire to breathe only the pure air of truth and honesty.

The next Convention of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held in the village of Hartford, Mich., commencing on Saturday, May 28th, at 3 o'clock P. M., and continuing over Sunday, the 29th. Mrs. C. Fannie Allyn and Mrs. M. C. Gale are engaged as speakers. A limited amount of free entertainment will be furnished. Hotel rates will be \$1 per day. Let there be a good attendance and a grand old time. L. S. Burdick, President, Kalamazoo, Mich. E. L. Warner, Secretary, Paw Paw, Mich.

MR. FRANCE'S EXPERIENCE WITH BUNDYISM.

We have received a letter from Mr. D. Edson Smith, under date of May 4th, in answer to our article entitled "What a Lesson for Mediums," in *MIND AND MATTER* of April 24th. The letter is long and we can only find space for such portions of it as are relevant to the points made by us in that article. Mr. Smith says:

"Mr. France went to Neponset (Ill.), subordinating everything to the wishes and directions of his spirit guides. Mr. France and myself cordially agree with you, Mr. Editor, that 'no medium has any right to say what will or can be done through them at any given time by spirits, for even the spirits themselves admit that they cannot tell this with any certainty, everything depending upon the conditions they may meet with.' And you do gross injustice to Mr. France, in implying that he ever acted other than according to the above idea."

Mr. Smith then says:

"Having decided to go West with Mr. France, after having consulted his and other mediums' guides, and having perfect confidence in his integrity, and the ability of his band to manifest in the presence of the worst enemies of Spiritualism, if their imposed conditions were kept,—I wrote Colonel Bundy, asking the privilege of bringing Mr. France to his house and giving a few seances to any circle he might choose; feeling confident that even if Col. Bundy was as black as he has been painted, we had nothing to fear in attempting a little missionary work in his house. Col. Bundy granted my request, and during our several days' stay at his house he did all we could ask, to make our stay pleasant and agreeable in every respect. He intruded none of his peculiar views upon us, nor in any way attempted to influence us to bring grain to his mill or to aid Bundyism in any way. He invited two noted scientists to attend Mr. France's seances in his house; and at the last one these two scientists desired to introduce further precautions against fraud, of their own devising. The matter was submitted to Mr. France, who said he would retire to his room and consult his guides—that he would allow no change whatever without their approval. Mr. France will not rely upon his own strength or wisdom in the least thing that pertains to the seances, as this abundantly proven fact testifies. Mr. France returned in a short time, and said his guides told him to submit to the tests desired, and they would see what they could do under the circumstances. The desired precautions were made, and the spirits succeeded in showing themselves together with the medium, to the satisfaction of the investigating scientists. * * *

"After spending a day in visiting those renowned mediums, Mrs. Simpson, Mrs. De Wolfe and Mrs. Maud Lord, we went to Neponset; and during our stay there we were treated by Col. Buswell in a way which won our highest respect and sympathy. * * * Mr. France felt so unwell on the day of our arrival at Neponset that he declined holding a seance that evening. The next evening an intelligent, well-behaved party of gentlemen and ladies assembled at Col. Buswell's house, seemingly anxious to witness any phenomena which might take place through Mr. France's mediumship. Not a single suggestion was offered by any one regarding any different precautions or conditions than those instituted by ourselves under the direction of Mr. France's spirit guides, everything appeared harmonious, and the conditions were exactly the same as Mr. France has sat under for the past two years. And yet we got no manifestations. But there was nothing strange about it. Failures of manifestations, from various causes, have occurred from time to time during all of Mr. France's mediumship; and hence his honorable offer to refund the admittance fee when nothing is seen, and the sitters have kept the conditions to the best of their ability. These failures have sometimes occurred two nights in succession, but never three. But at Neponset, Mr. France started home the next morning after the first failure, although arrangements had been made for another seance with the same party as before. His past experience would have led him to believe that he might possibly have one more failure, but certainly not two more; and so, according to all his past experience, he should have waited for further trials. Why, then, did he not wait? Simply because his spirit guides told him to go directly home. And being in the habit of always obeying promptly, like a true soldier, he unhesitatingly went at once; and this one act shows how careful he is to not act on his own responsibility when under spirit guidance. I advised him to wait; but his orders were imperative, and he would not; and the sequel shows the wisdom of his obedience. Why, then, was he ordered home so promptly? Not because of his abandonment by his powerful spirit guides; nor because of his 'disregarding these spirit forces and placing himself under the Bundyite management of Buswell and associates;' because he had already, at Chicago, under the direction of his spirit guides, placed himself directly under the head centre of 'Bundyite management,' in Mr. Bundy's own house, and the spirits had handsomely responded and publicly shown both their willingness and ability to manifest under such management. What, then, was the trouble? Simply what occasionally happens to nearly all mediums, Prof. Slade included—prostration of the nervous system through overwork, and exposure to climatic changes, with other circumstances which the spirits were unable to foresee or control, rendered it imperative that he should return home at once. And ever since he arrived at home he has been very sick. The peculiar nature of his disease precludes the idea that it was caused by coming under the 'Bundyite' influence, or that of his associates. But whatever the cause, Mr. France acted from first to last under the direction of his spirit guides; and he has the assurance that he will come out all right, and yet return to the West to fulfil his mission there. Yours for the truth,

"D. EDSON SMITH."

It affords us pleasure to lay before our readers, this account of the particulars of Mr. France's experiences at the hands of Col. Bundy and his Neponset friends, during his recent trip or "mission" to the West. But for this narration of Mr. Smith the world would have been ignorant of that truly memorable victory of Mr. France and his spirit guides, over Col. Bundy and his two "scientist" coadjutors, in trying to convict Mr. France of fraud, or failing in that, to prevent the

occurrence of the manifestations, so as to have some reasonable excuse for not publishing in his paper, a fair statement of what did take place, of an undoubtedly spiritual nature, in his own house. Here we have the fact demonstrated beyond all question or cavil, if Mr. D. Edson Smith has spoken the truth, that Col. Bundy was guilty of the inexcusable injustice of suppressing the facts in relation to this triumph of the spiritual world over the imposed obstructions of himself and his unnamed scientist friends and guests to whom Mr. Smith refers. If it be true, as Mr. Smith says, that Mr. France and his guides succeeded in getting spirit manifestations under circumstances of a character, to cause the reasonable suspicion of fraud on his part, by Col. Bundy and his scientist guests, and the latter desired to introduce further precautions against fraud, of their own devising; and Mr. France and his guides submitted to those "precautions;" and the spirits notwithstanding "succeeded in showing themselves together with the medium, to the satisfaction of the investigating scientists;" then it was the bounded duty of Col. Bundy, as the editor of a professedly spiritual journal, and a professed Spiritualist, to have given all the particulars of that remarkable spirit victory to the readers of his paper. That he did not do this very proper and obligatory thing, must have been owing to one of two causes; either Col. Bundy felt he could not consistently do that simple justice to Mr. France and his spirit guides; or that he had some reason to believe that Mr. France had been guilty of some fraud, that if made known would injure the latter. We demand of Col. Bundy, as an act of justice to himself and Mr. France, and of good faith with his readers, that he shall give some public explanation of his past silence in regard to what took place at those triumphant seances.

Col. Bundy has pretended to be willing to do justice to any medium, and state any facts that should occur under such conditions as scientific investigators should dictate. We have always known that this was a hollow excuse for not publishing well and thoroughly attested phenomenal facts concerning Spiritualism; but here we have positive proof of the hypocrisy of that pretence. Here was a medium who, at great expense of time and money, went to Col. Bundy, soliciting the favor of being permitted to give positive proof of his mediumship, in order that he might go forth on an extended Spiritual mission throughout the West, without the liability of encountering the hostility and opposition of the Western Bundyites he might meet with. He submitted to such "fraud proof conditions," in Col. Bundy's own house, as the ingenuity of the alleged scientists could devise; and under these conditions the most conclusive and satisfactory manifestations of the power of spirits to materialize were given to him. Here was a chance for Col. Bundy, without the least risk of endorsing a dishonest medium, or stating anything that was not strictly true, to show that he was the friend of honest and genuine mediums. But not a word did he utter, nor an intimation did he give, that he regarded Mr. France in any other light than as a medium as untrustworthy as all the rest. Here we have the true inwardness of Bundyite dishonesty laid bare to the light of day. Is there any one who professes to be an honest Spiritualist, weak enough or dishonest enough to pretend, in the light of the facts herewith presented, that Col. Bundy is sincere or honest in anything connected with Spiritualism? We do not believe such a person can be found.

But what did Mr. France and his spirit guides gain by their subservient toadying to Col. Bundy and his associates? The silent contempt and tacit impeachment of their honesty and good faith. That Mr. France demonstrated his honesty and genuineness as a medium to Col. Bundy and his "scientist" friends, there can be no doubt; for otherwise Col. Bundy would have filled his columns with the "facts" of another exposure of a materializing medium. But to show the superlative meanness of the conduct of Col. Bundy, when Mr. Buswell sent the *Journal* the information that Mr. France had utterly failed to get any manifestations at Neponset, promptly published the fact of that failure, but said not a word about his triumphant vindication, as a materializing medium, at his own house only a few days before. This was a most dishonest and shameful act of injustice to Mr. France, and shows as nothing else could his utter unwillingness or incapability of treating mediums with any fairness or honesty.

We were pained to see in last week's *Journal* the following announcement: "Mr. France, the medium, has been seriously ill for several weeks, and will probably be unable to resume his mediumship before next Fall." Here was another chance for Colonel Bundy to have said something in Mr. France's behalf as a medium; but not a word had he the honest manliness to say in his behalf, and not a word of regret did he express at the misfortune that has overtaken him and driven him for so long a time from the mediumistic work in which he has been engaged. We sincerely hope that Mr. France will entirely recover from the nervous prostrations and sickness that he has had to pass through and that he will hereafter avoid Col. Bundy, Bundyism, and Neponset climatic malaria, as he would a pestilence. They are enough to ruin and destroy any medium, however strongly defended and protected by attendant spirits, who places himself under their infernal influences.

THE CRIME OF SPIRITUAL JOURNALISM IN ENGLAND.

MIND AND MATTER has been the only spiritual journal in Europe or America that has sought to lay before its readers the evidence upon which Mrs. Susie Willis Fletcher was convicted of having fraudulently deprived one Mrs. Hart-Davies of certain trumpery in the way of jewelry and laces, which had been the property of her mother, a woman calling herself Madam Heurtley. No unprejudiced person who attentively read that testimony, could have failed to see that Mrs. Hart-Davies was morally unaccountable for the recklessness of her statements under oath; and that being a mediumistic person, she was overpoweringly influenced to detail a story that had been concocted for her by that arch scoundrel, James McGeary, alias "Dr. Mack," as unprincipled a villain as was ever endowed with resistless psychological power to overcome weak and sensitive psychic subjects. Under that power, Mrs. Hart-Davies, a clairaudient, clairvoyant, and physical manifestation medium, as she testified she was, could have been made to falsely testify to anything that McGeary, her possessor body and soul would have required of her. Under that power, Mrs. Davies testified as she did, thus becoming the thing or tool of McGeary, a Catholic bigot, if not a Jesuit, to destroy two grand mediums of the spiritual world, and scandalize Spiritualism, of which he is a most deadly enemy. That such testimony as Mrs. Hart-Davies gave against her friend and benefactor, Mrs. Fletcher, should have been regarded as worthy of one moment's belief, shows to what a length popular prejudice against Spiritualism governs the administration of justice in the courts of England. We have been at the trouble of obtaining the reports of the charge of Justice Hawkins to the jury, in that trial, which we hope to be able to publish with our comments upon it, in the next number of MIND AND MATTER. Our readers will then have all the essential facts before them to form a correct judgment of the magnitude of the outrage which was perpetrated in this mockery of a legal trial.

For the present, we are compelled to confine our remarks to the cowardly and dishonest conduct of the London *Spiritualist*, the leading journal in England ostensibly devoted to the Spiritual cause. The "trial" of Mrs. Fletcher ended on the 13th of April, in her conviction, and the cruel sentence was imposed of one year's imprisonment at hard labor—the extreme limit of the law, as we have been informed. On the 22d of April—nine days after the trial—the editor of the *Spiritualist* joins poor, irresponsible Mrs. Hart-Davies and Jim McGeary, the Catholic adventurer and enemy of Spiritualism, and the fugitive from American justice, in seeking to blacken the characters of Mr. and Mrs. Fletcher. His pretended excuse for this disgraceful conduct is best shown by his own words and deeds. In his paper of that date he says:

"Perhaps nothing has so thoroughly alienated all traces of sympathy for Mrs. Fletcher, who is now undergoing her richly deserved punishment, as the defence she set up in the police court in the early part of the case. That defence described Mrs. Hart-Davies, who is a thorough lady in every respect, as a profligate who by stratagem insinuated herself in the home of Mr. and Mrs. Fletcher, to gain an entrance into good society. For this 'good and solid consideration,' it was argued that she gave the deed, which had again and again been refused by Mr. and Mrs. Fletcher, and finally was only accepted on condition that the prosecutrix was to live with them free of cost as regarded board and lodging. How much truth there was in the filth thus thrown by the physical medium now in prison, may be gathered from a perusal of the letters of the Fletchers, the whole tone of which is at variance with the defence set up.

"To begin with, Mrs. Hart-Davies first met the Fletchers in June, 1879, and never went to live with them till May, 1880; five months of this time she was in France. This absence from the home of the Fletchers shows how little she cared for the society of the people who paid the Fletchers for their professional services.

"The Fletcher letters read in court were seventy-four in number, and it is evident from their contents, that the bond of alliance between the Fletchers and Mrs. Hart-Davies was the affectionate desire of the latter to receive messages from her departed mother."

Now this is from beginning to end, an almost groundless misrepresentation. While Mr. Lewis, Mrs. Fletcher's attorney, did, before Police Justice Flowers, state that Mrs. Hart-Davies was, owing to her unfortunate marriage relations in the past, in a great measure cut off from congenial social intercourse, and that therefore she sought the society of Mr. and Mrs. Fletcher, as part satisfaction of that great need to her; there was no ground whatever given for the allegation of *The Spiritualist*, that "Mrs. Fletcher set up any such defence as that attributed to her. That Mrs. Hart-Davies 'is a thorough lady in every respect,' is certainly a gratuitous falsehood, for she admitted in her testimony, she was divorced from her first husband on the ground of adultery, to which charge she admitted she made no defence, by the advice of her mother who was then living, and pursuing a course of life wholly inconsistent with the conduct of a lady. That Mr. Harrison of the London *Spiritualist*, should so warmly espouse the conduct and cause of a woman, whose whole career, as it has come to be known by her testimony, shows that she has lost all sense of womanly shame, is perhaps natural, but none to his credit. It has been, and is the curse of Spiritualism, that such men are allowed to stand unquestioned as its representatives. They are its standing reproach, and in a measure excuse the contempt with which time-serving journalistic

enemies of Spiritualism, treat that great and important cause. The vile meanness of this journalistic hypocrite, in publishing the private letters of Mr. and Mrs. Fletcher, is beneath contempt. We have carefully read every part of the twenty-seven of those letters, that this journalistic fraud published to justify his treachery; and fail to find one thing not perfectly consistent and in accord with the public statement, voluntarily made by Mrs. Fletcher through the *Boston Herald*, before leaving America to meet her accusers in London. Even the whole testimony of Mrs. Hart-Davies and her Mephistopheles, Jim McGeary, completely confirms the truthfulness of Mrs. Fletcher's public statement of the facts of the case. That Mr. and Mrs. Fletcher were guilty of any crime, legal or moral, against Mrs. Hart-Davies has never been shown by one tittle of credible evidence; while the evidence to show that they were the victims of an infernal Jesuit plot to ruin them as mediums, becomes more and more apparent with every fact connected with the whole proceedings of the Catholic bigot, Jim McGeary, and his poor Catholic tool, Mrs. Hart-Davies, for she, too, turns out to be a weak-minded and superstitious devotee of that foe to all truth, justice and freedom, the Catholic Church. It was a Catholic woman through whom Stevens S. Jones was assassinated, to give John C. Bundy control of the *R.-P. Journal*, that he might use it to drag down the cause of Spiritualism. It was a Catholic man and a Catholic woman who were employed by Jesuits to destroy Mr. and Mrs. James A. Bliss; it was Catholic and Protestant bigots who jointly employed Mrs. Bennett, a religious bigot, to destroy, by wholesale, the best and most influential mediums of Boston; it was Protestant Christian bigots who hired the notorious Eliza White, Dr. Henry T. Child and Wm. O. Leslie to destroy Mr. and Mrs. J. Nelson Holmes; it was the Catholic bigot and Jesuit Alf. Hutchinson who, by wholesale bribery and subornation of perjury, sought to destroy Mrs. Stewart and Miss Morgan, of Terre Haute, Ind.; and now we have the two Catholic bigots, Jim McGeary, the adventurer, and his poor psychologized Catholic victim, Mrs. Hart-Davies, by the vilest perjury, seeking to destroy Mr. and Mrs. Fletcher. And throughout this long series of Christian outrages upon Spiritualism and spiritual mediums, as well as many others, we have not space to mention—traitor and coward like, so-called spiritual editors either closing their columns to any statement of the facts, or openly and actively joining with or hissing on these Christian hounds upon their prey, have helped them to do their work. With hardly an exception this has been the case both in America and in Europe.

Spiritualists, we tell you plainly, and defy you to dispute what we say; you are to blame for this habitual treachery to the cause you claim to have at heart. It is but a thin disguise of your faithlessness to the cause you pretend to revere, to allege that these assaults upon prominent and faithful mediums is personal to them alone. You know better. And even the editor of the *Spiritualist* admits this in the case of Mr. and Mrs. Fletcher, when he says: "The six months' intense depression caused by the Fletcher case, combined with the circumstance that all the physical mediums in London, present almost the same phenomena, with all of which Spiritualists have long been familiar, have brought about a lull in the movement." Such was the result after the assault upon the Holmeses; such the result after the attack upon Mrs. Hull; such the result after the attack upon Mrs. Pickering; such the result after the attack upon Mrs. Markee; such the result after the attack upon Mrs. Stewart and Miss Morgan, etc., to the end of the chapter. MIND AND MATTER, unfortunately, was not in the field, except in two or three of the last mentioned attacks; but alone, it did not hesitate to grapple with the bigoted assailants and quickly brought them to grief. Single handed and alone, it grapples with the English foes of Spiritualism with not a fear nor misgiving as to the complete vindication of Mr. and Mrs. Fletcher. Already the poor wretched woman, Mrs. Hart-Davies is a fugitive from justice in both England and America; and her base adviser and psychological possessor, Jim McGeary, should be made to take her place in both countries, for he alone is morally accountable for their mutual guilt. Spiritualists it is for you to say whether Spiritualism shall be fairly represented and defended against its enemies. If you continue to tolerate the treachery and cowardice that has characterized what has been called Spiritual journalism for the past five or six years; on you will rest the responsibility. Protest against it not only by words but acts, or on you will rest the guilt of neglected duty. Time will not admit of our properly noticing the fact that the *R.-P. Journal*, which has never lost an opportunity to join the assailants of accused mediums, has not ventured to do so in the case of Mr. and Mrs. Fletcher. It is certainly learning wisdom, and may yet become of some use to the spiritual cause. It will have, however, to act more honorably and honestly with mediums, than it did with Mr. France, and exclude such manifest untruthfulness as its correspondent Simpson was guilty of in the cases of Mr. Eglinton and Dr. Slade. Col. Bundy had endorsed the latter as one of the few mediums who gave his tests under strict fraud proof conditions, and he must have known the falseness of the insinuated deception with which this self-convicted liar Simpson filled a full page of his

paper. Keep trying Colonel you may be of some use to Spiritualism yet. The *Banner of Light* people, week before last, made a slight attempt of the same kind, but that editor-at-large contribution manifestly put a wet blanket on its new found remnant of journalistic life. Try again, friends; we tell you it will do you good. If you do not show a little movement each week, the patrons of the *Banner* will naturally conclude you are dead, and may proceed to bury you, *Banner* and all. We sometimes imagine that a clod or so on your coffin might serve to arouse you to a sense of your danger of being buried before all life has fled. It is dangerous to trifle in such matters. Be assured of this.

Another Materializing Medium in the Field.

To the Editor of Mind and Matter:

Last evening I attended a seance held by Mr. F. G. Granger, at 505½ North Eighth street. The manifestations were very good, especially in consideration of the time the medium has been in the field. Hands were shown in the light while the medium's hands were held, and once in the evening while the medium was alone in the cabinet the doors were opened and I distinctly saw the outlines of a spirit form standing by the door while the medium was sitting in his chair. The physical manifestations were very good, though the people in attendance were of very positive natures and the weather was very warm. I have no doubt in a very short time full forms will appear as readily as hands do now.

Mr. Granger assured me that he had dropped entirely his mesmeric and psychological entertainments and had entered the mediumistic field in good earnest, determined to stay, claiming nothing, except that through his organism certain phenomena occur over which he has no control, and all that takes place is the work of those in spirit life who use his organism for that purpose. While he maintains this course may be prospered, and be enabled to be used for the glory of the spirit world and the benefit of the cause.

Very respectfully,

A.

Dr. J. Wm. Van Namee's Work.

Editor of Mind and Matter:

I have just returned from Portsmouth, N. H., where I had the pleasure of meeting with Dr. J. Wm. Van Namee, of Madison, Conn. He spoke for the Society of Spiritualists in that city two Sundays, afternoon and evening, April 3d and 10th, in Good Templars Hall, taking his subjects for lectures and poems from the audience. At the close of each lecture he gave psychometrical test readings from gloves and handkerchiefs, which were both pleasing and satisfactory to the audience. The audiences were large, many being unable to gain admission at the evening meetings. Dr. J. Wm. Van Namee's mediumistic powers cannot be surpassed. He is a most genial gentleman, imparting to all he meets the healing balm for both soul and body. I would recommend him to all societies wishing a good speaker. He is one of the best.

MRS. A. B. F. ROBERTS.

Candia, New Hampshire.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Am't previously acknowledged in MIND AND MATTER \$119 50	
Cynthia C. D. Allen, Springfield, Ohio.....	1 00
A. Hornick, Vienna, Illinois.....	1 00
F. W. Smith, Rockland, Maine.....	50
Total Paid.....	\$122 40
PLEDGED.	
Pledges previously acknowledged in MIND AND MATTER.....	\$258 00
Samuel Graham, Kingsbury, Ind.....	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.....	2 00
J. D. Robbins, Terre Haute, Ind.....	50
Mrs. Corbit, Malvern, Ark.....	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.....	1 00
Total Pledged.....	\$263 50

Mr. Geo. Hall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	
I. N. Seavers, Leavenworth, Kansas.....	1 00
F. E. Phelps, Newton, California.....	1 00
Charles Fix, Franklin, Pa.....	1 00
Mrs. M. A. Manley, Franklin, Pa.....	1 00
C. O. Thiel, Chicago, Ill.....	4 00
Mrs. C. A. Lucas, Haddam, Ct.....	50
E. S. S., San Francisco, Cal.....	6 00
S. B. Smith, Peru, N. Y.....	1 00
I. Griswold, Amsterdam, N. Y.....	66
A. Friend, Minden, La.....	1 00
Mary D. Folsom, Normal, Ill.....	2 00
Leon P. M. Petit, New Orleans, La.....	1 00
F. D. Lyon, Yreka, Cal.....	77
Dr. Fetherolf, Tamaqua, Pa.....	1 00

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

A Vitapathic Physician's Kind Offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. DR. A. B. DOBSON.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES.

365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS.

Psychometrist, Clairvoyant and Magnetic Healer.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle at 8 o'clock by Mrs. Powell.

RHODES' HALL.—Spiritual Headquarters, 505½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

PHILADELPHIA MEDIUMS.

MRS. H. D. CHAPMAN, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 33 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

DR. HENRY C. GORDON, Materializing and Slate Writing Medium, 691 North Thirtieth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

MRS. TILLIE R. BEECHER, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

MRS. E. S. POWELL, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 224 North Tenth Street.

MRS. HOHLOCK, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

MR. and MRS. T. J. AMBROSIO, Slate Writing, Clairvoyant, Trance and Test Medium, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

DR. ROSILANA T. REZ, Healing and Test Medium, 440 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

MRS. A. E. DEHNAS, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 861 North Broad st., Phila.

ALFRED JAMES, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.

MRS. KATIE B. ROBINSON, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

MRS. CARLIE CROWLEY, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Eleventh Street.

MRS. E. J. WILEY, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m., and 2 to 5 p. m.

Search's Mediumship in a New Field.

SEDALIA, Mo., April 27, 1881.

To the Editor of Mind and Matter:

Enclosed find one dollar to apply on my subscription for your paper and please continue it. Permit me to say that your frankness and perseverance in defending mediums is admired by every honest and upright man who is naturally a lover of justice, and my honest wish is, may you live long to do it.

On the 13th day of this month I had the first opportunity in my life to investigate what are called the phenomena of Spiritualism, by a medium named "Search," who said he had been agent for your paper two years. Between 8 and 9 o'clock in the morning that day, I and my wife went to the Gold House, in this city, and had a sitting with said medium, and after taking a critical glance at the room, furniture and slates, we sat down at the plain little table; my wife and myself holding our hands on the middle of said table, and the medium's left hand between ours; the medium's right hand holding a double slate under the table, and I sitting so near the medium that my toes were touching his all the time, and also in a position so I could see the slate and his hand under the table. In about one minute we could distinctly hear the writing going on between the slates, with a pencil big enough to be pinched by the slates in the space between them; and while the writing was going on, I could feel the patting by a hand on my knees several times. I got three messages, one of which was written in a good business hand, filling the slate so there was place only for the first name to be distinguished plain, at the right hand lower corner of the slate. My wife's brother died in 1873, in Memphis, Tenn., from yellow fever; and I asked whether he was present, and if so, if he would give me the number of the rooms occupied by him and the family, when he died, by raps on the table, and there immediately came seven distinct raps; then a little pause and one rap more, making eight raps; which was the correct number of the rooms occupied by him and the parents at the time of his death.

In the evening there was a circle in the storehouse of one of the most prominent business men, on the second floor, at which there were not less than fifteen persons present, among whom were prominent citizens of the place, with your humble servant and wife among them. The room was made as dark as possible, and the circle was formed, all joining hands, and the medium sat on a chair in or about the middle. The key for the entrance door was taken by the medium, and everything was quiet for a minute or so. The instruments, consisting of banjo, guitar, violin and accordion, which had been placed on the laps of so many persons, were almost immediately giving sound and being touched on the strings, and began to sail in the air between the ceiling and the circle. This lasted some time, when singing was proposed, and while that was going on, the instrument, moving in the air, played accompaniments to several hymns sung by the sitters; and sometimes two or three instruments would play at the same time in harmonious order. Sometimes, by request of persons sitting, the instruments would be laid in their lap, or touch them as ordered by themselves. Among the audience was a gentleman from one of the leading papers in the city, who asked some reasonable questions of a sceptical nature, and was furnished with the key of the door until the lamp was lighted and everybody could see.

I must remark that the medium was advertised in one of the leading papers, whose editor and publisher is respected and honored by all; and one of that paper's reporters advertised what he had observed himself by direct experiment with the medium. The evening seance mentioned was not advertised, but as this is a place where priestcraft and consequent superstition predominate, I thought it very honest on the part of the editor to publish anything about it. I must admit that I was critically observing everything, for the honest purpose of finding out the truth, and as I am familiar with natural science to a little extent, I think I can observe in proportion to any man with ordinary common sense, and I don't think there was any fraud connected with the concern at all; at least, as far as the slate-writing is concerned, I am positive there was no fraud whatever.

As this is the first time to my knowledge that there has been, at this place, a public medium in whose presence phenomena have been produced, I think it my duty to let it be known to the world. Yours respectfully,

J. C. JOHNSON,
Civil Engineer and County Surveyor.

Final Reply to J. Tinney.

Editor Mind and Matter:

At every exchange of ideas it becomes more and more apparent that Friend Tinney is riding a hobby; and everybody knows that a hobby-rider is invariably beyond the reach of reason. We have had some experience with this variety of the species *Homo* in the department of our orthodox enemies and Christian Spiritualists, to say nothing of bigoted philosophers. Yet the principles involved in the present discussion are sufficiently important to the general reader to warrant their fullest explanation, whether Friend Tinney ever opens his eyes to the fact that he is mingling error with truth, or not.

Appertaining to the elements in nature from which every form of life is derived, there is some dispute and much ignorance involved, hence I will at present confine myself to a few examples which come within the scope of human knowledge and experience. Mr. Tinney thinks I am in error in my opinion that when the elements reach their ultimate they are no longer convertible. He says, "The evidence that the elements ever did or ever will reach their ultimate is yet in the background." I think I was careless in my choice of a noun; individuality would have expressed my thought far better—yet, let us see if the elements ever reach their ultimatum. And to go to the bottom of the matter, what do we know of Deity, the so-called creator of all things in universality? You know your friends, brothers, sisters, etc., by the outward appearance and contour, but the spirit, the real man or woman, you know nothing of, save what you infer from their acts and outward manifestations. So we know nothing of Deity save what we derive from outward appearance in nature; neither can we judge of the elements in nature with any more certainty, save in a few instances where we have been able to define them by the application of the chemist's art. Our knowledge of electricity, magnetism, the positive and negative forces, etc., is wholly vague; at best

we have obtained a very meagre amount of knowledge of some of their uses only; the wisest of us know not how many foot-pounds a given quantity of one will attract or the other repel.

Yet, let us consider how far we may comprehend the more simple elements. Take that of carbon; that has reached its ultimate, has it not? It is carbon wherever we find it, whether in a solid or a gaseous state, whether alone or mingling with other elements to form the stem of a tree or any other compound body. In the diamond we find pure carbon in its solid form. In water we find two volumes of hydrogen and one of oxygen. The chemist can separate them and bring them together again, and the one is as essentially hydrogen and the other oxygen in the one case as in the other. Were Friend Tinney and some other person to unite to form a business partnership neither would lose his identity. To my mind, Mr. Tinney's theory that in our march of progression through the ages we are to change our sex, is a kin to the incarnation theory, wholly unfounded in any known facts, and for this reason Friend Tinney has utterly failed to produce any proof to sustain his oft repeated assertion and even thinks us dull because we cannot agree with him. He asks: "If the sexes do not have source in the elements that constitute the positive and negative poles of the battery, will you tell me from what source they are derived?" Yes, sir; they are derived, not only from the elements above named, but from all the elements in nature; and so derived to make sex as much an identity as any other trait of character. Indeed, I hold this to be the leading and most essential trait, and derived in accordance with immutable law which determines the individuality of all things. "You cannot gather figs from thistles," neither can you produce an oak from the seed of a pine; nor can you shear a fleece of wool by feeding grass to swine; neither can you tell me by what process in nature various kinds of timber grow side by side in the same soil. And it would be just as reasonable to expect the oak to degenerate into a hemlock, as that one sex ever will become the opposite. The following is the gist of his argument, which is all very fine, but so wholly irrelevant as to seem more like an apostrophe than proof of his assertion:

"The ground of difference between us is in the organic law on which existence is founded. My deductions may be right or wrong, as they are or are not in accordance with organic law. I apply the same law to the problem of existence by which we solve all problems connected with existence that ever were solved. The same law that makes higher numbers from lower, makes higher grades from lower ones, including all that constitutes their individuality."

This is all good logic, yet affords no proof that the sexes are convertible, or that we are males to-day and females to-morrow, and so on through the shifting scenes of eternity. He has simply made an assertion which he fails to prove, because in all the wide realm of the boundless universe no such proof is to be found. He winds up by the following bombastic clincher:

"While you have the opinion of the world to back you, I am as much alone as was Galileo in asserting that the world is a revolving sphere instead of being the centre of the universe, flat and stationary; and I have full as strong evidence that I am right."

Well, then, produce that evidence, as Galileo did, regardless of public opinion. You must know that an outspoken Spiritualist has turned his back upon public opinion, and is in pursuit of facts, truth, knowledge and wisdom; but is not inclined to take one thing on credit because many other things have been proven by the same process, unless it accords with reason. Let reason prevail, establish the truth, and all fallacies, ancient and modern, will disappear as moonshine before a risen sun.

CHARLES THOMPSON.

St. Albans, Vermont.

Keep the Highway Open.

Editor of Mind and Matter:

Eleven years ago spirit Seth Hinshaw through Mrs. Conant's organism, said, "How beautiful it is—this great and grand highway between the world of mind and the world of matter. A little child can go over it, and old age, and all classes of society and intelligences."

For twenty-eight years I have been a reader of the reported spirit communications in our Spiritualistic journals; and being fully enlisted in the cause, shall not now break ranks to call in question, Jones', Brown's or Smith's purported spirit communications, for perhaps as yet, "over there" they may be like the new schoolboy who couldn't spell because he hadn't got the hang of the school house.

I congratulate you, Mr. Editor, also the numerous readers of your journal, for such a spirit message department as you have given us in MIND AND MATTER. Through Alfred James' mediumship, a great and grand highway is opened up, and its channel is broad and deep enough for ancient as well as modern savants to come; thereby demonstrating by their coming, the fundamental truths of Spiritualism. We welcome them, and may we clear our mental warehouses of all orthodox husks, dogmas and devils, to make room for these weekly spirit cargoes, full-laden with sheaves of golden grain, garnered from spiritual truths long ago planted in the sacred soil of natural laws.

These ancient historical spirits come, also bringing incontrovertible testimony relative to the various man-made religions of the past; they tell us of their origin, and of their effects all along down through every period, and on every people—keeping them in ignorance and superstition—creed-cursed and priest-cursed; and how church and state have, ever and anon, combined to barricade this great spiritual highway, which is our only positively known avenue for the interchange of thought with friends and loved ones gone before.

Now in behalf of mortals, and to aid a host of super-mundane intelligences who desire to enlighten and benefit humanity, let every earnest Spiritualist work with renewed determination, to break down priest-craftism, and all other isms that blockade the spirit highway; and let us reach out and up, and the invisibles will pass down the golden key, that shall unlock the door leading into the æreana of spiritual truths; and while we work, let us vigilantly guard both ends of the line against Jesuitical interlopers who are ever on the alert to do the bidding of their lords and masters. Yours fraternally,

H. B. WILCOX.

Boston, Mass., May 3, 1881.

Mediumship of Miss Jenny Shollenberger.

Editor Mind and Matter:

There's a good time coming, wait a little longer. Jenny Shollenberger from Chicago and her mother, came to Aurora by arrangement to hold three seances. The daughter, a young girl of only 22 years. She allows a committee to dress her in their own clothes and make their own cabinet. She is in dead trance while the spirit friends show themselves. There were eight who appeared and were recognized, beside the medium's guide, who told some of the circle their private thoughts. Woe to the one who shall attempt to injure this young innocent girl, and her dear mother, who have taken this noble stand before the world to defend Spiritualism.

My dear mother came, calling me her dear child. Mr. Messenger came, and the first thing he said was, my dear Rebecca, forgive me for being so cruel to you, I am going to do all I can to help you now. I said let bygones be bygones. He was much affected and said yes. I said I want to know how you are now; I am happier. Said he, "Frank, (his son-in-law), tell Emma, (his child), I want her to forgive me for causing her to suffer so, and I am glad you held out in that affair as you did; you know what I mean." (He meant a lawsuit for my home which he had willed to his son by his first wife). Frank said, "Father I want to see the side of your head and your white hair there." He immediately turned the side with his white locks to the aperture in the curtain, but he kept stroking his beard to make it up. As he did this his usually large hand diminished, but his beard looked natural. This seemed curious; as the beard was made, the hand became small and thin.

Two children came and talked so childlike; one young girl looking so bright; saying, "I am so happy, I don't know what to say;" but she said, "See, Frank, my hair; I have fixed it just as I used to fix it," all crimped. It was black, the medium's was red.

One man came with black hair and full black beard. Excuse this intrusion on your time, but I like to comfort you and speak well of the mediums. As my affairs were made public, I think there is no harm in telling what the spirit said.

Yours for truth, REBECCA MESSENGER.

Psychometry.

BOSTON, May 6, 1881.

Editor Mind and Matter:

A mutual friend of yours and mine, has placed in my hands a copy of your paper dated February 19, M. S. 33, and requested my opinion of some matters I find in its columns. On looking it over, it reminds me of my labors more than thirty years ago, and which would have been continued to this day, but for causes I find distinctly defined in the copy of MIND AND MATTER now before me. But then I do not regret that I spent over three thousand dollars in support of the *Spirit World*, the first paper of the kind ever issued. And if I had the power, I would to-day make the "mystic rap" so loud, that it would shake this planet, and wipe out ancient mediumism from the face of the earth. I perfectly agree with "W. D. R." the writer of that article on the "Christian Cross," or what should be called the Christian fraud; for such I know Christianity is, a monstrous fraud upon human credulity. For twenty years I was myself recognized as a revival minister in the Methodist Episcopal Church. And Methodism persecuted me for five years, for having inaugurated the movement in behalf of theological education, and also the anti-slavery movement against Methodist slave holding. This cured me of praying to the ridge-pole, and in 1849, I withdrew from that church in utter disgust. And now if I could be surprised at anything, it would be at finding Spiritualists endorsing the manner in which it is said the infinite God, begat himself of a Jewish maid, and doing homage to the greatest fraud that ever cursed the human race.

Now, in any remarks I have to make of Dr. Buchanan, it must be borne in mind that it is of no one's honesty that I speak. Spiritualist, Christian, Turk or Jew, do your own thinking on all subjects. But of theories and experiments we may speak. I have known Dr. J. R. Buchanan for nearly forty years. Have attended his lectures in New York and Boston; have read his writings, and witnessed his experiments when I knew he was deceived by the person on whom his experiments were performed. Nor do I know of scarcely another man more gullible and liable to be deceived than Dr. B. He is the man of all others to "see the Mother of Jesus" in a bogus spirit photograph and to "recognize her as one of the loveliest beings that ever illustrated" his notions of psychometry.

I can and will lay before you the proof if you so decide, showing how Dr. B. was duped by Mr. Inman, whom he brought from Cincinnati to New York in 1842, and how he was also deceived by Miss F., a young woman who attended Dr. Buchanan's private classes and his lectures in New York.

In my work on "The Trance," published by James Walker, Chicago, 1868, page 29, will be found a letter from Dr. J. R. Buchanan. That letter was examined by one of Dr. Buchanan's best subjects, who did not know at the time who wrote it; and, if the doctor wishes, I will furnish you or him with his character as drawn by psychometry, and by a lady then in Boston, whom he pronounced "one of the best cases he ever knew."

LAROY SUNDERLAND.

J. Wm. Fletcher's Test Mediumship.

PHILADELPHIA, Pa., May 9, 1881.

To the Editor of Mind and Matter:

On Sunday, May 1st, I sent up to the rostrum, Eighth and Spring Garden streets, to Mr. Fletcher a sealed letter, containing two questions to be answered psychometrically. I enclose the questions and answers to you for notice in your paper, with the rest of good things.

Yours for the truth, ALFRED RICHARDSON,

1840 N. Twelfth St., Phila.

Question 1st. Will the spirit friends inform me if my brother, Frederick, is living on earth? Answer. Do not trouble, your questions are understood; we have not met your brother in the spirit world, and do not know if he is here—your brother Frederick I mean.

Question 2d. And secondly, inform me if my spirit friends are trying to develop me for usefulness, and will they succeed? Answer. You are a medium and would very soon develop if you tried.

God bless you, MEXONA.
P. S.—So, let the truth be known, though the heavens fall—the Christians' heavens, of course.
N. R.

Dr. Van Namee in Boston.

BOSTON, Mass., May 6, 1881.

Editor of Mind and Matter:

I am settled at last at 8 Davis street, Boston, Mass., where I have pleasant parlors, and am ready for business. I have been lecturing with success in various towns near Boston, and a week from Sunday spoke in Lynn. Am open for Sunday engagements within one hundred miles of Boston. I have attended one of Mrs. Ross's wonderful materializing seances, at which twenty-two fully recognized spirits appeared. My wife and I had a private seance at which eighteen forms appeared, many of which were fully recognized. The materialized form of my guide Adah conversed freely with us, and the seance was one long to be remembered, as many tests were given by the spirit, speaking of persons with whom we had come in contact, and experiences through which we had passed, which were known only to ourselves and the spirit.

Mrs. Ross is undeniably a grand medium and a noble woman, and with her genial husband is doing a great work for the cause of Spiritualism. I have received a most correct symbol reading from Mrs. Sallie L. McCracken, of Des Moines, Iowa, and consider her a most truthful and reliable medium, and would advise your readers to test her powers. Her charge for life reading is only \$1. Send name, age and lock of hair.

Thursday evening is my reception evening, when I will be glad to see any friends who desire to call on me socially. I am glad to learn that the slandered and abused medium Pierre Keeler is meeting with the appreciation he deserves in Philadelphia. There are many inquiries for him here, and he has a host of friends in this city where he has given such positive proof of mediumship of a high order.

Angels strengthen you in your labors for the mediums is the prayer of, yours truly,

J. WM. VAN NAMEE, M. D.

Endorsement of J. Wm. Fletcher, at Portland, Me.

PORTLAND, May 4th, 1881.

At a meeting of the Spiritualists of Portland, on Thursday evening, April 21st, at Army and Navy Hall, a committee was chosen to prepare a set of resolutions expressive of sympathy for J. Wm. Fletcher, in this hour of trouble, and the following were read and adopted at the regular weekly meeting of the society, May 4th, 1881.

Resolved, That the sympathies of the Spiritualists of Portland, be rendered Mr. J. Wm. Fletcher in the recent trial and conviction of his wife, Mrs. Susie Willis Fletcher, in an English court, on a charge of defrauding one Mrs. Hart-Davies, in which trial the ancient, obsessed laws against witchcraft, sorcery and necromancy, framed in the time of George the Second, and the religious bigotry and prejudice of the government, were brought to bear against Spiritualists and Spiritualism.

Resolved, That all laws, ancient or modern, which restrict mankind in the liberty of thought and of religious belief and expression, are inconsistent with the spirit of the times, and should not be suffered to remain longer upon the statute books of any civilized nation.

Resolved, That we heartily endorse Mr. J. Wm. Fletcher as a defender of truth in the cause of Spiritualism, and as a speaker hard to excel, with an intuitive talent seldom equalled, as displayed in his addresses from our platform in Portland, throughout the month of April, and cheerfully recommend him to all who are interested in the cause of Spiritualism.

THOMAS F. BEALS,
WM. H. HOIT,
A. P. MORGAN.

Committee.

Something About Nebraska.

HASTINGS, Neb., April 10, M. S. 34.

Editor Mind and Matter:

I am a Michigan man. I lost my health in Michigan and came to Nebraska on that account. I soon got well and fell in love with the country and purchased a small farm near Hastings. This is one of the finest countries I ever saw; the land is very fertile, the best well water on earth, good climate and the healthiest on the globe. I wish I could induce a lot of free thinkers to come from the old, poor, worn-out land of the East and settle out here. If any one wishes to correspond with me I will give them correct information about the country. Plenty of land could be got to start a colony. If you are impressed that you can do good by publishing something about it you can do so. I have a fine farm in Michigan, which I calculate to sell and bring the proceeds to Nebraska. If any one wishes to come here I will help him to look over the country. I have a good pair of horses and buggy at their service.

It has been a cold winter and late spring, but we have been plowing and sowing for two weeks or more. The land is in fine condition this spring and we anticipate large crops this season.

M. P. CALDWELL.

What Do We Seek?

We seek for wisdom, truth and knowledge, which are necessary for the general happiness of mankind. We have been taught from childhood, of a haven of rest called Heaven, where the spirit goes when it leaves the mortal body; also, that there is a place of punishment. What we most desire is to gain a knowledge of those two spheres. It is daily taught, there is a supreme power over and above all, called God, who sitteth on a throne to judge. That we must ever supplicate him, if we expect to gain our happiness here and hereafter. I am shown by my control, a personage called the sage of wisdom, in answer to the question, "Where is God?" I see him extend his arms around and above, impressing my mind that nature is all the God we have. He tells me man is endowed with intelligence susceptible of learning lessons from the minutest of Nature's creations. He tells me everything comes by natural law.

MRS. E. A. VENABLE.

Wm. Gathercole, Kolona, Iowa, writes: "I have been a medium these twenty-three years. I find in you a friend to stand by good, honest mediums, I feel glad you deal such sledge hammer blows on all enemies of right. I prize MIND AND MATTER above all else; it is food for the mind in and out of the body, or I believe so. I do not know what or where I would be, if it had not been for MIND AND MATTER. It seems I am all alone now, but it seems it is the anchor to the soul or spirit. I admire the independent, fearless stand you take."