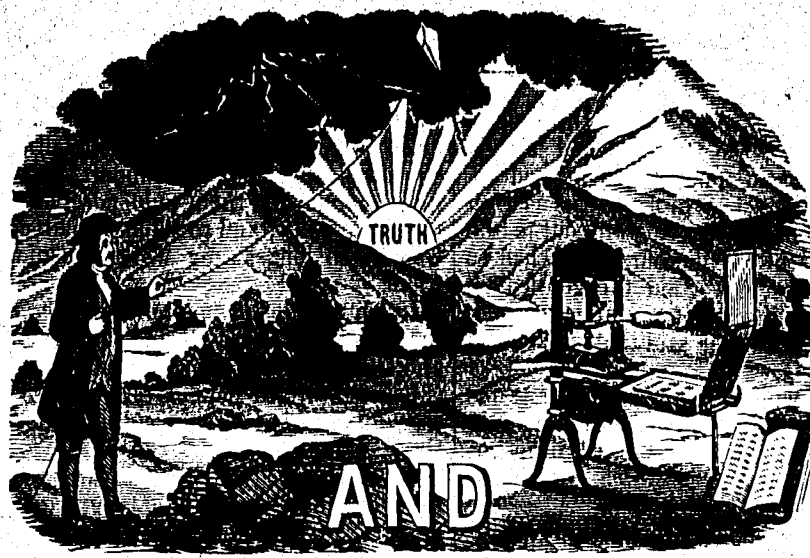


# Mind



# Matter.

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

VOL. IV. {MIND AND MATTER Publishing House,  
No. 713 Sanson Street, Phila., Pa.

PHILADELPHIA, SATURDAY, APRIL 1, M. S. 35.

{\$2.00 PER ANNUM, Payable in Advance;  
Single Copies Five Cents.} NO. 19.

## LIFE IS IMMORTAL.

BY JENNIE DOANE.

How we miss our dearest loved ones,  
Yes, we miss their joyous tread,  
When we feel that they have left us,  
And we think of them as dead,  
But when thinking of them living  
In a brighter, higher sphere,  
How it helps us labor onward—  
Bids our fainting hearts take cheer.

Cheers each lonely wanderer's pathway,  
When they feel the gates ajar,  
And our spirit friends are with us,  
Hovering o'er where'er we are,  
Spirit friends, O join our number,  
While we feel your presence near—  
Strive to guide us here in wisdom,  
Casting out all doubt and fear.

Ah! the happiness you bring us,  
As we hear your welcome voice,  
Bidding us to be faithful,  
And in good works to rejoice,  
When we see your beaming faces,  
Proving that you are not dead,  
Then we feel that in true wisdom  
By our faith we have been led.

And the touch of gentle fingers,  
As they once did touch us here,  
Proves to us, life is immortal,  
And that Death we need not fear,  
Still they teach us to live purely,  
Lovingly while here on earth,  
Saying, "Works will e'er reward you,  
Honest hearts, your truest worth."

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

JOHN HOWARD.

GOOD MORNING:—You had in the case of the man who has been here this morning, one who lived off the frailties of his kind. His mission was to pull down. My mission was to raise up. Here you have the contrast I desired to convey to you. [The spirit of a man who had been a rum-seller and who returned expressing great remorse had just preceded this spirit.—Ed.] Oh! what music greets the departed spirit who labored for the good of humanity. What matters it what your creed may be; if your purpose and actions are to do good? I cared not what men, women and children believed; I was only concerned about their wants, regardless of creeds or religious connection. I have by so doing, realized in spirit life all that heart could desire. And I could wish that all others would follow in my footsteps. While that man who before controlled, is haunted with frightful spectres, I am followed by the aged—the infirm—the young—whom I strove to raise up from degradation; and mental, moral and physical infirmities and sufferings.

LEMUEL JOSEPHS.

GOOD MORNING:—I was an English Jew. I held fast to the faith of Abraham, but I have changed lately. Why I have changed I will tell you. I met one whom I had not seen since I entered into this life beyond. She was my sister. She said to me, "Lemuel, faith has kept you back. Be quick to discard it." She pointed upward and I saw many old friends who had preceded me to this life. Sir, do all you can to start men right here. A good foundation generally leads to good results. What brought me here? you may want to know. I was brought here by one who has been here before and he tells me to thank you for the advice you gave him. His name was Barry. [The spirit referred to, represented himself as an Irish sailor who was lost in a ship called the Dolphin.—Ed.] My sister, also, told me to come back, and that I would find those who could elevate me quicker than she could. There is one thing that keeps me back. I have no aim. It is all confusion—all mystery; I understand it not. Now what can I do, or how can I get my ideas fixed upon one point, so that I can see my way clearer and brighter? [He was told that his question would be answered before he left the control.—Ed.] My name was Lemuel Josephs. It is many years since I went away, in London, England, at the age of forty-four. I was known as a pawn-broker. [He was then asked how he passed his time in spirit life? To which he answered.—Ed.] Well I will tell you my experiences just as it has been with me. It was like a road with by-paths leading in every direction which confused me and left me without knowing which one to take, to lead me to a better state. As I said before, my sister said that I must have some worthy aim and follow it. I had so much to do with mankind in this life, that I did not want to mingle with them as a spirit, and, therefore, shunned all intercourse with them. [He was assured that his selfishness had kept him in the aimless condition in which he found himself, and that so long as he continued to shun the society of other spirits who could aid and assist him, or who needed his aid and assistance, he would continue to lead the discontented life which he had been experiencing. He was told that there was but one way to a higher, brighter and happier life, and that way was through the forgetfulness of his own gratification in the earnest desire to do good to others. He returned thanks for this advice and said.—Ed.] I will try and follow what you have said. I will bring other spirits here and hope to get free from this eternal and aimless wandering.

FANNY POWERS,  
(Sandusky, Ohio.)

Well, well, well; really this is astonishing. Sir, is this the resurrection? [She was told it was for her.—Ed.] I do not see all the people here. I see only a few. Pinch me so that I may know whether I am asleep or not. Am I deluded? or am I not? Is this true? or is it false? This is strange! I went away a woman! I am here a man! They have deceived me. I'll be revenged. It is not true. My name was Fanny Powers. I lived at Sandusky, Ohio. I was twenty-eight years of age, and was a single woman. I have some friends at Sandusky now. Wait; all my pain comes back upon me again. Oh, my head. I can't recollect well. I am in a deplorable state. Oh! how hot I feel. My mind was gone with fever. This cannot be true, unless they deceived me. Can this be true, that I exist? They told me there would be no awakening until the judgment day. All that I can recollect is a dark, cheerless, uncomfortable, semi-consciousness. I was engaged when here in house work, and I did from time to time a little sewing. A man calling himself Owen—Robert Dale Owen, I think—said to me, "This is the way to realize truth." He must be preaching to spirits in prison. I am a spirit, then. That I know is true. I always disbelieved and despised Spiritualism, and my folks do too. Can I come back this way again? [She was told that she could.—Ed.] Then I will make some of them sweat. I'll go first for Elder Perry, the old bald-headed scoundrel. What business had he to tell me lies under the garb of truth. I am waking up now. Oh! won't I have a time! They will not fool Fanny now. Let Elder Perry be a spirit or mortal, I'll hunt him up. [On being pleaded with, to soften her feelings towards those who had in their ignorance deceived her—she was very obstinate—she replied.—Ed.] It is natural that I should feel as I do, and what is natural cannot be stopped. He has kept me all these long years in misery. Well, sir, I will come again. I am thankful to you for your advice, but I do not think I can forgive them yet.

DR. HENRY WADSWORTH,  
(Palatka, Florida.)

GOOD MORNING:—None knows so well as yourself what a herculean task it is to lift these spirits, such as the one (Fanny Powers) who preceded me. Oh! if we could but start right—if we could but grasp the truth at once—how much better it would be for spirit and mortal. Why, sir, I have seen thousands of spirits—Chinese spirits and others—who have been hundreds of years in spirit life, who have no way to help themselves. They have but one idea and nothing to build upon, and consequently you can effect nothing for their advancement. I have watched and witnessed much. It would take me a week to tell my experience as a spirit. In the spirit spheres there are all the varieties of character that you will find here. I will not make this communication very long, but will try to say what I have to say briefly. My name was Henry Wadsworth. I was a medical doctor. I went out with fever at Palatka, Florida. I am overjoyed that I got an inkling of the true light before I left. You would not believe what an immense advantage it has been to me. Although only five years in spirit life, [This communication was given in April, 1878.—Ed.] I find myself more advanced than many who have been here hundreds of years. Oh! what a gospel is this to preach. Every spirit who returns in this way gives a good lesson to mortals; and if they would accept those lessons, how infinitely better prepared they would be for the next stage of life. Keep on. The spiritual light is breaking through the clouds of ignorance, and we on our side are gaining ground every day. Missionaries are becoming very plentiful in this cause, but they cannot become too numerous. Give me your hand before I go.

JOE LANE,  
(Virginia City, Nevada.)

Well, they say there is a land of pure delight, but I haven't found it yet. Stranger, my name is Joe Lane. I hail from old Virginia City, Nevada. I am not one of those fellows who was just here, [Wild Cat, the Indian guide of the medium.] It was a fellow just like that who lifted my hair, near Old Fort Laramie; and although my hair is hanging in a Pinte wigwam, I don't begrudge them, for they had to fight for it before they got it. Well, I belonged to the Methodists when I belonged to anything. Do you know, I liked it? I liked that ripping, roaring style of religion. That is the style for Joe Lane. There is one thing I want to know. There is a pal of mine, who "slipped his cable," as the sailors say, about the same time I did. Can you tell me how I can reach him? It seems to me that I would like to have a good game of "poker" with him. I tell you he was heavy on "old sledge." I have got a kind of inkling of the fact that I am a spirit. In my earth life I prospected for gold, hunted the Indians and animals, traded in various ways, and gambled some. I saw a great crowd coming here to-day, and I thought there was going to be a "scrimmage" here, so I came here to see it. There is a time when a man gets tired of one thing. If I had staid in Old Kaintuck, I might have had my hair and been here now. I had as good a head of hair as any man of my age. First, I want to find my pal. His name was Paul Clark. We were both from Covington, Kentucky. We

ran away from home when we were boys. A chap once told me to get into these circles and kick over the tables and chairs. He said he had done it often, and it was grand fun. I'd like to do that, if I knew how, just for a change, for it is awful dull here. [Here he suddenly left the control; but in a few moments returned and said.—Ed.] I'm back again a minute. I want to say that there is a little girl here who wants to talk with you, and I'm a-going to help her to come in. I always liked to help those who needed help. Good bye.

SALLIE BROWN,  
(Catskill, New York.)

Oh! sir, it is awful hard to get here. There are so many come. They all try to get entrance. My name is Sallie Brown. I was nine years old, (April, 1878). I went to spirit life when on a journey. I was taken sick with scarlet fever. My papa and mama lived at Catskill, New York, and I am very happy. I don't feel a bit alarmed. My grandmother takes charge of me. She is a nice old lady. Will I ever see God? They told me I would go to God, when I was sick. I never saw him they called the Saviour. I have seen a nice old man. His name is Dr. Priestly. Oh! he is very nice to little children. He takes so much care of them over here. He don't teach as papa and mama did. He says we must all be our own Saviours. Do you know, I think he is nearer right than they are? Oh! I am so glad to get here. [Here she lost control.—Ed.]

ADAM CLARK.

Experience can be our only guide. What experiences we gather here by the wayside, we transfer to the other side of life. This will show you the value of circumstances to the people of earth, and that circumstances should always be of the improving kind. With this as a basis of action they cannot go astray. These circumstances should always be founded on reason and truth; and when men reason more and believe less, their advancement will be in proportion to the knowledge which they attain to. To attempt to undo the work of time in a moment, is foolishness. Improvement must be gradual, like the dawning of science. Gather all you can that is valuable, and try to retain it; but do not waste time on trifles, for time is precious and must be well employed to produce beneficial results. All that we know of the infinite mind, here or hereafter, can only be in proportion to the cultivation of the spirit from its original start. You are judged not by what you believe, but you are judged by your actions and the benefits you have conferred while here. (Belief will weigh you down). That is all the judgment there is in spirit life. No effort can crush out the spiritual light—no wrong reasoning can prevent the truth. I am happy to have had this hearing. I wish Spiritualism to become universal. I believed in it here and I have practiced it since I left my body. It is the foundation of all truth. Progress on all sides is becoming universal, and you cannot keep the thirsty from drinking at the Fountain of Truth. May we all approach nearer, both spirits and mortals, to the Infinite Light. In conclusion, I was known among men as Adam Clark, a preacher of the Word; but now a preacher of the Truth. God bless you. Adam Clark.

## THE SPIRITUAL PRESS BUREAU.

BY THOS. R. HAZARD.

I note what you say in the *Offering* of the 11th inst., in reference to my suggestion of your establishing in your columns a "Spiritual Press Bureau," to defend Spiritualism and its mediums from the savage warfare that has been waged, and is still being waged against them, both openly and secretly, for some years, in what is called the Spiritual press. I fully agree with you in respect to the difficulty that may meet you, as to finding a qualified individual to fill the place, but I dissent entirely from what you say in relation to the compensation that should be paid for the service. A person qualified for the work can easily furnish two, or three columns per week for the Bureau without its interfering with his ordinary calling, whether it be that of a "tent maker," like the great writer Paul, of Tarsus, or of the tinker, John Bunyan. To fill effectively the station, you need no over-learned man to hunt up and overload his communications with pedantic quotations from Latin and Greek scholars and ancient poets, but simply a man of a robust intellect, who when he sees and handles a spade to his satisfaction is content to call it by its right name, and stand by the truth of his convictions in spite of all opposers. I say it in sorrow rather than in anger, that the brains of some of the professed and really honest meaning investigators of our materializing phenomena, seem to be constituted of such a loosely compacted compound of nebulous matter (known to scientists as the "encephalic" order of intellect) that it seems impossible for them to be certain of the evidence of their own senses in any sense whatever. I have known some of these to take a spade in their hand (speaking metaphorically), look at it in every point of view, sound it, feel of its every part from the edge of its blade to the tip of its handle, and then on laying it down, remark: "Yes, I know that to be a bona fide spade, and nothing else than a spade!" The next day some ignorant, mischievous or wicked scallawag comes along, and tells this believer in the

spade that what he supposed to be a spade was not a spade but a shovel. This sets the loose elements of the spade defender's encephalic brain "a working" in a doubtful direction, when suddenly comes along another scallawag who says he too has seen the spade, which is "not a spade, but a hay-fork." Along comes a third and pronounces the alleged spade to be "a brand throughout and nothing but a crow-bar!" By this time the encephalic pudding and milk-like elements of the spade defender's feeble brain have been set in foaming motion, and he really begins to doubt his own identity, and in his desperation fancies that he must have been deceived by his uncertain senses and instead of having handled a spade he had been handling all the while a mere cock robin! I have been at materializing seances with more than one just such spade investigator as this, who have again and again declared that they knew they were not deceived as to the genuineness of what they had seen, but on the very next day would feel doubtful of the reliability of their own senses, and perhaps in a week's time go back on all they had witnessed and declare the medium to be a fraud, merely, "as I once heard a sensible old farmer observe, "because they had no where in their make up to place the facts they had witnessed." Against such "Spiritual Press Bureau" defenders as these, I pray may the good angels defend us.

You say, if the proper man "can be found how is he to be compensated? It would cost, at a moderate compensation, two thousand dollars per annum." Here you seem to think that you must depend upon a professional "penny-a-liner" to defend the cause. Not so. The proper man or woman for the purpose must be so ended with that self-abnegation and love of the glorious cause he advocates, that he would be satisfied with a bare recompense at moderate rates for the time he is devoted to it. Five hundred dollars per annum would be a generous allowance for this, towards which, if the right person can be obtained, I will cheerfully contribute one-fifth for the first year. You say that the patrons of the "Secular Press Bureau" have contributed the past year \$1,500 to compensate S. B. Brittan for the writing of about a dozen articles for the "Secular Press Bureau." What signifies that! So you might say that the especial friends of Mr. Brittan demanded at one time from Spiritualists the sum of \$10,000 to reimburse him for his invaluable services, mainly in regard to his having converted the New York Tribune to a belief in our philosophy in some degree, when the fact has since transpired and so stated in the editorial columns of that journal, that the changed position of that influential morning paper was brought about through the ministrations of a lady medium, who had been pronounced in common with all mediums for form materialization, a trickster by the very man whose friends now claim for her defamer ten thousand dollars for a work she alone, through her mediumship had accomplished gratis. This farce in a new dress is still being enacted, and the patrons of the *Banner of Light* are called upon to contribute funds for the compensation of a committee of nine (I think) for their defence of Spiritualism from the attacks of the secular press, at the same time that one-third or more of its members, so far from defending, undoubtedly are doing all they can to excite the secular press to attack and abuse the mediums that the Spirit World are using as exponents of its latest and highest manifestations. In fact there can be little doubt that the slanderous and vindictive denunciations of a true medium and high toned lady, of unquestioned integrity, that appeared in the Brooklyn *Eagle*, of the 20th inst., originated in one of this committee, the late publisher of the defunct organ of "Spiritualism in its higher aspects" (God save the mark). If there is any one human being darker or more fiendish in his internal nature than another it is a medium for spirit manifestation whose spiritual light has burned out within his breast and been replaced with a darkness comparable to that intimated in Scripture words: "If the light within such hath become dark how great is that darkness." I have no hesitation in charging that Eugene Crowell represents to the full such a man. When I was in New York in the early part of winter I was cognizant of his and his friends repeated endeavors to bribe, with the promise of money, through the agency and correspondence of his late assistant but now repentant editor (as I know by testimony that will not be gainsaid), Mrs. Reynolds to permit him and his dark testing associates to enter her circle room and hold a seance alone, under their own test conditions. I repeatedly signified to Mrs. Reynolds that if she ever consented to their overtures to thus purchase her gift with money, all the bright angels in heaven would not be able to withstand the stench and vindictiveness of the part of evil spirits that the presence of Crowell and his crew would invite and furnish a congenial atmosphere in which to perform their hell inspired works. I believe that Mrs. Reynolds was thus preserved from falling into their unhallowed hands, until in her own willfulness and disregard of her spirit controls she was enticed by the Mr. Beard clique to enter the trap prepared for her, when of course an exposure necessarily followed.

For months, if not years, this same dark and unspiritually developed man has been seeking to obtain an entrance into the circles of the medium he so ferociously denounces in the *Two Worlds*. In the estimation of his fearfully dark and fiendish mind, the spirits that refuse to come at his bidding for the tempting promise of one hundred dollars cannot be spirits of light. For heavens sake: why don't the poor spiritual maniac add twenty-five dollars to his bid, and demand that God Almighty himself shall come down and prostrate



himself at Crowell's immaculate feet. The offer would doubtless be accepted in the one instance as readily as in the other! Stung to madness by his repeated failures to entrap the medium, in his desperation he comes out in the last number of his defunct "higher aspect" organ, and without the semblance of a cause being assigned, or even the assertion of a single corroborative fact, heralds the name of one of the very best mediums for materialization in the world, the late acts of whose shoes he will not probably be counted worthy to unloose until he has repented for ages of his evil deeds amidst spiritual agony and darkness. And this is the man that our friend of the *Banner of Light* is raising funds to recompense for his defence of Spiritualism and our mediums against the slanders of the secular press. From such defenders I pray, "Good Lord, deliver us." I am free to say, that were every member of the "Holy Alliance" of New York City, and "higher aspect" Spiritualists to swear to the fitness of Eugene Crowell to defend Spiritualism, either from the attacks of the secular or Spiritual press and was their testimony backed by that of all the angels and archangels in heaven, I would not nor could not believe them. The duty will have to fall on the "Spiritual Press Bureau," if upon any "bureau" whatever, to save the free, unbought defenders of truth who labor in the cause without pay or the expectation of any reward whatever save that which is derived from the consciousness of laboring for the good of humanity, and the behests of the spirit world in an earnest spirit.

Somewhere about the year 1879 when the present crusade against mediums was first inaugurated in the *Chicago Journal*, Spirit Theodore Parker, speaking through a private medium, told me that unless Spiritualists united and crushed out the attempt, it would put back the cause of Modern Spiritualism a hundred years. At no time has the war against materializing mediums raged with greater violence than at the present time. It is conducted mainly by backsliding mediums who have lost their gifts through unfaithfulness, and the host of clerical converts, who, in the fervor of their espousals, did a good work in the cause, but who now, almost to a man, seem to be turning their attention in a backward direction to the tempting "flesh pots of Egypt," and the glories and emoluments of a hireling ministry. These, almost without an exception, have a profound hatred of form-materializing mediums, partly because their naturally conceited and cavilling minds unfit them for attracting the advanced spirits from the other world, and partly because, more than all others, materializing mediums stand most in the way of their endeavors to get a pulpit control of our divine philosophy, as their cloth has so long possessed in the so-called Christian, but really anti-Christian churches of the day. These, almost to a man would either assist or assent with alacrity to the crucifixion or death of every medium that is being used by the spirit world to manifest to mankind in that highest and most convincing phase of mediumship, viz: "Form Materialization," just as their forerunners have ever done in every advent of the spirit upon the earth; they themselves assuming their place when crucified, slain or tortured to death, and thus leaving nothing but a skeleton of the thing of life behind, comparable to a whitened sepulchre filled by themselves and other dead men's bones. "Once a priest, always a priest," is a trite, but true saying. As well may you attempt to make straight the gnarled branches of a century old oak, as to banish from the mind of a regularly educated priest, I care not of what denomination, the elements that have been stereotyped on his mind by education. The regular priest is always proud, insincere, conceited, and grasping for power, emolument and extra consideration, whether he be of the Catholic, Episcopal, Quaker, or other organization. Dr. Peebles has probably done about as much good in the cause of Spiritualism as any other living mortal, and yet on an occasion when I chanced to remark to him, in the *Banner of Light* book-store, that priests and clergy of all persuasions universally held themselves to be better than other men, and pointed my remark by saying to him that I could discern that conceited trait in the lineaments of his own countenance, he had the manhood to confess that he himself was conscious of the weakness I described and regretted that he could "not help it." Against these men, as a class, together with our wornout mediums, "Holy Alliance" and "Higher Aspect" Spiritualists, I would warn all true, simple-minded Spiritualists to beware. It is they, and such as they, that constitute the deceitful sand bar on which Spiritualism is to be wrecked, if at all. I was educated a Quaker, and probably am as well posted in the meetings of early Friends as most men. In the beginning they were as thorough Spiritualists as ever lived. So long as their mediums remained unsubjected to "Holy Alliance" and "Higher Aspect" authorities, they seemed to carry in their ministrations everything before them, notwithstanding there were, as with us, many eccentric and ranting mediums developed. In an evil hour a "Higher Aspect" class obtained sufficient authority, to oblige every Quaker medium to obtain a certificate or diploma from the "Higher Aspect" powers, ere they were allowed to preach or exercise their mediumistic functions. At this juncture all the north of England was indoctrinated and fast becoming Quakers. But no sooner did the "Higher Aspect" element get control of the mediums, than deadness began to creep over the society until, as some exponent of its history and doctrines wittily observed, that whereas formerly under the untrammelled dispensation, "One Quaker minister (medium) could shake all England, it now took all England to shake a Quaker." Of course the Society soon became as spiritually dead as a corpse without a soul and passed to the bourne "where the woodbine twineth," as Modern Spiritualism surely will, if the soulless clergy, "Holy Alliance" and "Higher Aspect" elements in our midst ever get the control of our mediums they are seeking.

I will close my lengthy and hasty lucubrations with an anecdote that I consider highly illustrative of some of the points I have been dwelling upon. Once "upon a time" a "higher aspect" clergyman held forth from his pulpit to a large and highly appreciative audience. O, his sermon was grand and beautiful, and learned and faultless in every respect beyond compare. Every sentence was grammatically constructed with the greatest care, and rounded in its conclusion in true Johnsonian style. Quotations from the Greek and Latin poets were thickly strewn throughout, and bore unmistakable evidence of wonderful classical education, if not of Christian piety. Finally the learned and inimitable Christian advocate sat down in his pulpit, and an old, grey-headed negro arose, and in a broken and almost unintelligible voice, pronounced one short sen-

tence and resumed his seat. When the congregation was dismissed, the accomplished clergyman approached a gentleman whom he had observed weeping, and asked him in true clerical tones if he would be so good as to point out to him the exact portion of his discourse that had so reached his heart? "Oh," said the gentleman, with some surprise, "it was not anything you said, sir, but what that old nigger said that so affected me."

In conclusion, I will say that the writer trains in the same ranks with the old nigger, rather than with the civit-scented "Higher Aspect" minister. Philadelphia, March 1, 1882.

#### Ticeana Again to the Fore.

The following correspondence will explain itself:

New York City, 959 Sixth Ave.,  
March 25th, 1882.

Editor of *Mind and Matter*:

Allow me to thank you for your extreme kindness in publishing the article so ably written by my dear friend, K. G. Muerling. Although I have not yet had the pleasure of an interview, I have met you in spirit, and fully accord with you in your glorious work.

I long for the day, when I can take your hand, and express verbally my heartfelt feelings of gratitude.

On Monday last, Mr. Thomas S. Tice, of Brooklyn, called upon me—said he had just returned from Philadelphia, and, as stated in the letter, desired to see my cabinet, and hear all about my manifestations, etc. Without a moments warning or preparation, I opened the folding doors to the back-parlor, and he examined the same to his apparent entire satisfaction, saying: "Mrs. Williams, I should like to attend one of your seances, if you will allow me. I believe in the possibility of materialization and do want to see genuine materializations." I said: "certainly, come and bring all your spirit grabbers from Brooklyn. I want to convince skeptics."

He bade me adieu, saying: "I will let you know when I can come." This he did not do, but came again on Tuesday evening, and again examined the cabinet, both before and after my sitting, and expressed satisfaction with the results, etc.

Since then I have learned that he has spoken derogatorily of the manifestations and cabinet. I wrote him this morning, and now send you a copy of the letter, that you may let the public know that this man, whom many of your Spiritualists consider the "Great I Am," is not the person with whom to entrust the reputation of our much abused and self-sacrificing mediums.

I shall rely upon your superior judgment, in regard to the publication of this letter, whether now, or awaiting further developments of our friend Tice.

Mr. Henry J. Newton and others also heard what Mr. Tice said in regard to the manifestations; and I am happy in the consciousness of this fact.

You will be glad to hear that an article regarding my development has already been sent to the *Banner of Light*, and endorsed by its representative in New York City.

Praying for every blessing for you,  
I am with sincere regard,  
M. E. WILLIAMS.

[In the discretion that Mrs. Williams has given us, in relation to the publication of her letter to Mr. Tice, we feel it is our duty to inform the public of it, thus throwing the obligation upon Mr. T., to make any reply he can to this apparently well-founded impeachment of his good faith and honesty as a professional investigator of the truth of Spiritualism. Our columns are at his service for that purpose.—Ed.]

Thos. S. Tice, Esq., 311 Fulton St., Brooklyn, L. I.

DEAR SIR:—Pardon me for presuming to address you, but having learned of your wholesale condemnation of mediums, at a circle in Brooklyn, last evening, and that among others, you did not hesitate to insinuate that some defects were to be found in my cabinet, after your thorough examination and fully expressed satisfaction at its completeness for the purpose intended; I feel perfectly justified in expressing myself decisively.

You will remember that you called at my residence in the day time—evinced a friendly interest in my success, and was permitted thoroughly to examine the cabinet. At this interview, if you recollect, I said that you could bring all the "grabbers" of Brooklyn. I believed that I was speaking to a gentleman who would represent everything truthfully.

Again you came at evening to a circle, at which were present, Mr. Henry J. Newton, and other reliable persons. Then also, in connection with him, you were at liberty to make every investigation, and was denied nothing, within the bounds of delicacy. At the manifestations you expressed great satisfaction, in the presence of many who heard you. After the seance, you, with Mr. Newton, assisted in removing the strings that fastened the bolts of the compartment in which I was confined; and when I had retired to lie down upon the lounge, which I am compelled to do, being in a profuse perspiration, you still continued your so-called investigation, and expressed no disapprobation; which you would not have withheld, if there had been one peg upon which to hang a doubt or suspicion.

The great drain upon my vitality, during the manifestations, added to a naturally nervous temperament, caused me to appear greatly annoyed at the extended examination; and doubtless the nervousness which I exhibited was construed into an unwillingness that it should proceed.

You will remember, if you wish, the conversation in which I said that it was the custom for every one to leave me perfectly alone and quiet until the reaction should come, and what Mr. Newton prescribed as essential to this.

Now, Mr. Tice, I would not have you for one moment believe, that I have entered into this lengthened explanation, for the reason that I am in any way disturbed by anything that yourself or another may suggest regarding the truth or falsity of the manifestations which are given at my circles; nor of the genuineness of my cabinet constructed under the entire control of my most intelligent guides. I cannot comprehend your extreme anxiety to make a target of myself, since you are a stranger to me, as I am, comparatively, to Spiritualism.

To my spirit guides, I leave everything regard-

ing the matter, fearing nothing that man can say or do unto me. Following their faithful counsel since first they took me under their control, I have never found them to be false, nor to mislead me in any way; and to them I shall continue to confide, so long as my work is conjointly with them.

I wish no one to come to my circles and to express themselves as satisfied, and then go away and traduce me; or the manifestations which are submitted. Such persons are not welcome the second time—indeed may consider themselves entirely excluded.

While so-called Spiritualists carry with them a deceitful heart, and a lying tongue, one can hope for little advancement in the glorious work.

Very respectfully,  
M. E. WILLIAMS.

959 Sixth Ave., N. Y. City,  
March 25th, 1882.

We most cordially approve of the prompt manner with which Mrs. Williams has met what she feels to be the untruthful and dishonest enmity of Thomas R. Tice. If as Mrs. Williams states Mr. T. went away from that seance, after having expressed his confidence in the genuineness of what he had witnessed, and sought to create the impression that what he saw was deceptive and dishonest on the part of Mrs. Williams, then is he neither a gentleman nor a truthful person. It is the curse of Spiritualism that it is loaded down with just such dishonest hypocrisy as that which Mrs. Williams so ably and vigorously condemns. Unless Mr. Tice can give some good and sufficient reason for seeking to injure and traduce Mrs. Williams as she alleges he has done, then indeed he should be regarded and treated by all mediums as a deadly foe to them and to the cause with which they are identified. Those foes of spiritual media and traitors to Spiritualism will find that right, truth, and justice shall prevail, and they seek their overthrow in vain.

In closing, we feel proud to know that we have the deepest and strongest sympathy of the spirit guides of Mrs. Williams, and can only say, that we desire nothing so much as to be fully worthy of such soulful invocations as are expressed in the following spirit prayer for our success, by the guides of Mrs. Williams:

"Oh, thou unerring teacher! Our Father and Mother God! Be near to him, our brother in the body. Oh, thou angelic influence that comes to those who seek thy light, love and wisdom; concentrate thy power, and fly with love and help to him, who, through singleness of purpose and earnest devotion to the cause of truth and humanity has extended his arms and taken up the pen of inspiration, to aid thy children, through their darkened path; he, who has gladdened many hearts by rolling away the stone of superstition, malice and envy. Oh! be thou near him in this trying hour—let him feel thy heavenly strength and protecting power. Grant: Oh, Father in Heaven! that thy light so shine into the souls of men, that their clouded minds may be quickened to a sense of justice to their brother and to all humanity.

ARTHUR MORTIMER,  
Spirit Guide.

#### FROM OUR WESTERN CORRESPONDENT.

##### The Menace of the Christian Cross.

The symbol of the cross, as presented to the world by the Christian churches through its prelates and representatives, has not only enslaved the human mind, but misled the world. Thus, through the machinery of the church and its hirelings, its form has been gradually and deeply impressed upon the mind of all persons who have been induced or constrained to accept the creeds, dogmas and theories upon which the Christian religion rests.

Hence the symbol of the cross has been so long and persistently held up before the world and falsely associated with man's religious nature, that mankind has come to look upon it as a sacred, if not a holy object. History shows most conclusively that the cross, as a symbol, reaches far back of the so-called Christian era; and to a far distant period, when the conception of civilization itself existed in the embryo of time, only as a dream to be realised in the future. Its great antiquity is made perfectly evident, not only by mundane history, but by a wonderful array of evidence coming from prominent minds in spirit life, whose earthly history marks the past centuries and ages of the nations who have peopled our earth.

But, that the symbol of the cross was seized upon by the crafty fabricators of the Christian religion as an important factor in the propagation of the same, is equally evident. They having adopted the false theories of the so-called cross of Christ which appeals only to the selfish part of man's nature, that they might the more easily and surely capture and hold the unsuspecting mind under their power.

The secret of the continuance of the theories of the Christian religion, and the so-called cross of Christ, as formulated by the doctrines of the Church for so long a period, lies not in the fact that these theories and the ground work of that religion rest upon the basis of truth, but rather in the fact that a cunning and wily priesthood have gathered from the archives of the past many gems of truth and inspiration which had been impressed upon the minds of the seers and sages of old, (which in modern times are called mediums), and these crafty fabricators combined and arranged these fragments of spiritual truth in the dark background of the creeds, dogmas and false teachings of the Church. Gems of spiritual truth are ever bright, and all the more brilliant is the effect when set in the dark ground work of error. The devotee beholds the brilliancy of the gems, and stops not, nor is allowed to reason, but accepts that which he cannot comprehend; not dreaming that the brightness which radiates from the teachings of the Church, is not of it, but emanates from borrowed lights gathered from the fruitage of the ages, previous to the birth of the Christian Church, and its credal religion. When this symbol, as set forth by the Christian Church, is associated with the finer and spiritual qualities of the human mind, and when the so-called teachings connected with the cross are allowed to vitiate our religious natures, as has been the case in the past history of the rise and flow of the con-

taminating stream of dogmatic Christianity,—it becomes all the more dangerous as a means to mislead the uninitiated.

The representatives of the church through their cunningly devised fables and the manipulation of the so-called sacred histories of the prehistoric ages, adopting that which served their purposes and rejecting the balance, have, with an unwavering purpose, held the more negative, unsuspecting classes of minds under their power. They have also pressed these false theories of the cross home upon the mind, by the force of authority as well as by sophistry, until through dogmatical teaching, from generation to generation, and from age to age, it has become so embodied in the religious nature and sympathies of the human mind that it has produced a morbid and sickly mental condition, which is indeed deplorable, since it follows the soul to spirit life and weighs it down under dark conditions for years, and centuries. And right here, we wish to call the special attention of many who consider themselves progressive, and claim to be in the advance ranks of progress, who at the same time either allow, or require their children to become members of Christian Sunday schools, thus impressing false theories upon the tender consciousness of the child, which will require years, and in some cases perhaps centuries to eradicate. (There is abundant proof as to this fact, coming from the spirit world as well as our own experience.) Observation proves that many parents persist in this cruel and unnatural course, while they acknowledge their entire disbelief in the Christian religion. Another great mistake is made when American children are sent to Roman Catholic schools and institutions of learning, under the mistaken idea that superior advantages are found there for the instruction of the young. Nothing could be more fatal to the interests of our offspring than this gross mistake. And furthermore, many parents have lost their children, under the influence of these Catholic institutions, by their being persuaded to join them, thus entirely forsaking their parents and friends. Particularly are pupils sought after by the representatives of these institutions, who have property, or are to become heirs to property, which invariably finds its way into the coffers of these religious hot beds of error. Many victims have we met who have thus lost their children past recovery, and more fully lost them in this life than if they had passed beyond the gate of death. Notwithstanding all the light and experience which has been brought to bear upon these grave and unfortunate mistakes, there are many who are unwise enough to continue to commit them. This Christian symbol, ever repulsive, by reason of the murderous purposes for which it was created and used, meets us at every turn. At the church, the cemetery, in jewelry, the world over, also in the literary world, it enters largely into all Christian books and literature, which are crowded with fabulous stories of the cross of Christ, the sentiment of which is unworthy to be tolerated by mortal man. Who can, without prejudice, observe the extensive and most universal exhibition of the cross, and not come to the conclusion that there is method and deep design in keeping it continually before the eye as an ever present object, to be deeply impressed upon the faculty of memory. So completely has it been woven into the religious sentiments by selfish minds for the purpose of gain and mental enslavement, that the devotees of the church have blindly accepted whatever dogma or absurdity may have been presented to them by the priests and religious teachers of the past, as well as in the present generation.

Gold and power have also been the incentives to hold this vast fabric of false teaching, the web of which has been woven year by year, down the ages of the past, and dyed in blood of millions of innocent and helpless victims. Think of the designs that will be displayed upon this fabric, as the soul is unfolded in the spiritual light of the future. Think of the forms and shapes of human suffering, both mental and physical, which will be engraved thereon, and then let us answer the question for ourselves, whether under the light of the present day we have any use for this monstrosity, the symbol of the cross, as bearing upon religious sentiment, or any thing else connected with the good and progress of the race.

Let us consider the object more closely for a moment, and ponder its uses. In the dark ages, when what is called Christianity was foisted upon the world by a time serving priesthood, the cross was used as an instrument of torture to slowly drive human life from the body. In a word for man to murder his brother man in the most cruel and horrible manner. But notwithstanding this fact, we find it, to-day, not only a special object of consideration but an idol of the people, surrounded with all the glory and importance that can be ascribed to a God, by virtue of human languages, or the works of art. The eloquence of the orator has been exhausted in discourses on the cross of Christ, while scholastic minds have delved in lore, sacred and profane, so-called, to invent new theories, speculations, and sophistries, to present to their devotees, all of which have tended the more fully to mystify and enslave them. The act of crucifixion itself combines all that is horrid, repulsive and sickening in the last degree. One has said that "distance lends enchantment to the view." May not this tragedy of the cross be the strongest and most powerful illustration of the idea, as the devotee through imagination peers back to distant centuries. In view of all this, behold how the false teachings pertaining to the cross and the Christian scheme of salvation combined with religious sentiment, have led the world astray. The cross having become an object of devotion and a thing of worship, the duty has been charged with the responsibility of patronizing this terrible instrument of torture upon which to crucify his innocent and only son.

If man can insult and blaspheme the author of his being, surely this charge against the great Father of life is its masterpiece. In view of the terrible purposes which called into existence the Christian cross, and the fearful wrongs perpetrated upon so many human beings by its use, it would hardly seem possible that, as an emblem, it could be so woven into human sentiment as we behold it to-day. The story of the cross has been and still is forced upon the attention of the mind. From infancy to old age, its hideous form has been made to haunt the soul with a murderous thought, and human blood is the only consideration that has any proper relation to this horrid, unshapely thing—the Christian cross. It seems incredible that such an uncouth object, invented for such a terrible purpose, could become so prominently interwoven with human life, and its religions; but when we consider that it has been



carefully and insiduously impressed upon the mentality through the dark lingering centuries of the past, by those whom the world looked up to as teachers, not expecting, when they asked for bread, they would receive a stone. Nay, it is not so strange that the unlearned and unsuspecting should be so led astray by the fabulous theories and dogmas connected with the cross, through the teachings of Christianity, thus enslaving the mind, and thereby subjugating the many to the few, for the gratification found in selfishness and a thirst for power, to do evil rather than good.

The church powers in this, as well as spirit life, who have manipulated the story of the cross with such persistent efforts, are only waiting and watching for the hour and opportunity which will enable them to supplant the eagle, the emblem of American liberty, with the cross, the emblem of bigotry and mutual slavery, knowing full well that popery—Catholicism—is gradually declining in its temporal power in the older countries where it rose to the zenith of its power in the centuries past. It now looks with covetous eye to this young Republic as the only hope for continued life. There is evidence and testimony enough upon this point to demonstrate this fact to all who will observe the signs of the times, and carefully analyze the drift of events pertaining to this important question. It is not the question with the magnates of the church, we have this country under our control? but when! On Jan. 18, 1882, a spirit purporting to be pope Pius IX came to us through a medium, and said, among other things, that the founders and fathers of this Republic in spirit life hoped to be able to save it from destruction, but I will prevent it if possible. We asked him what he meant by this? He replied, "I am opposed to free government." In addition to, and in connection with, these statements, we would here mention a fact which is not generally known, viz: that we have already a crowned head of the church in this country, to whom, as a potentate of the church, a part of the citizens of the United States, even now, pay their highest allegiance. But in the event of a possible national revolution that might affect the church, there can be no doubt, with the light and knowledge reflected from the past history of the movements of the church, as to the course that would be pursued in such a crisis by the crowned head, or the vicar of the Pope and his subjects in this country.

The hour comes swiftly on, when the American people, of this young but giant Republic, on whose banner rests the bright star of civilization, must answer this most important and vital question.

Shall the cross—the emblem of bigotry and subjugation of the masses—supplant the American eagle, the emblem of our nation's freedom? Will the people awake to the question of national existence, or will they wait until our Republican form of government is undermined by that deadly power which drove our forefathers from their homes across the sea, to this western shore, where, through blood, toil, and sacrifice, they laid the foundation of a government, dedicated to freedom—a monument to liberty, and equal rights to all.

#### EDITORIAL BRIEFS.

MR. FRANK T. RIPLEY, notifies his friends that his address, hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

MILLER'S PSYCHOMETRIC CIRCULAR will hereafter be kept on sale at the office of MIND AND MATTER, and subscriptions will also be received for the same. Yearly subscription \$1; single copies 10 cents.

R. F. SHEAR informs us that he is holding materializing seances at the residence of Dr. B. F. Brown, Lewiston, Me., and meeting with grand success. He endorses Dr. Brown as a "splendid magnetic healer."

MRS. SUSIE WILLIS FLETCHER was released from her English prison on the 27th of March, and is with her friends the Nichols. A telegram from her reads "Sad but Strong." The date of her return home is not yet fixed.

A ROTHERMEL under date Milford, Mass., March 27th, informs us that he is holding seances in that place, where he finds many investigators in a private way. He will go from there to Worcester, and will be in Providence, R. I., during the second week in April. Address him at Milford, Mass., Lock Box 99.

We will next week have something to say about the third-fourth anniversary of Modern Spiritualism. The great press upon our columns, of current matters that did not admit of postponement, has compelled us to defer what we intended to say, in this number, upon that subject. We stand second to no one in our recognition of the unprecedented importance of the advent of Modern Spiritualism, which took place on the 31st of March, 1848, just thirty-four years ago. No event in the history of the whole human race ever compared with it in the influence it has exerted upon humanity during the comparatively short period it has been known to mankind. It is befitting that it should have more than a passing mention at our hands.

We invite the readers attention to the eloquent and forcible endorsement of Mrs. Amelia Colby, by Mrs. Annie T. Anderson of New York City, published in another column of this number of MIND AND MATTER. Mrs. Colby will lecture, morning and evening of each Sunday in April, at Academy Hall, corner of Eighth and Spring Garden Streets. On next Sunday she will deliver two discourses at that place, appropriate to the commemoration of the thirty-fourth anniversary of Modern Spiritualism. Those who desire to hear the ablest and most thorough exposition of the most advanced teachings of spiritualistic thought and experience, will do well to lose no convenient opportunity of attending Mrs. Colby's lectures. No one can fail to think better of himself and his race after hearing the intelligences who so strongly and grandly support her.

A WANK of "Soft-Solder," S. B. Brittan, M. D., the whilom "Editor-at-Large," alias "The Secular Press Bureau," alias the "Spiritual Alliance," sends a column of fulsome commendation to his "Dear Brother Colby" for editing and conducting the *Old Banner of Light* for the past twenty-five years, when his "Dear Brother Colby" insists that the whole credit of what the *Banner* has been and is, is justly and properly due to "invisible spirits" who are so ashamed of what Dr. Brittan commends, that they refuse to have their identity known. This is a sad waste of rhetoric and we advise Dr. B. "not to go and do it again." Had Dr. Brittan bestowed his commendations on the rightful conductors of the *Banner*, they would have been no better deserved.

GIVE US THE NAMES AND FACTS.—On Sunday last, while in attendance at the conference of Joseph Wood and Mr. Shank, the lessor of Academy Hall, Mr. Samuel Wheeler made the public statement that a medium, whom he would not name, at a place he would not name, had been guilty of deception as a medium for spirit materializations; had been practicing deception upon those who attended the seances in question; and had been detected with the cheating paraphernalia in hand, and an accomplice of the medium identified. As we hold it to be our duty to denounce all mediumistic dishonesty in the interest of honest mediumship; and as we have heard nothing of any such fraud as that alluded to, we would thank Mr. Wheeler or any other person for any reliable information in relation to such a case, for publication in MIND AND MATTER.

AMERICAN NEWSPAPERS IN 1882.—The American Newspaper Directory, which will be issued next month by Geo. P. Rowell & Co., of New York, will contain the names of 16,611 periodicals in the United States and Territories, which is a gain of 344 in the year just passed. The number of daily papers has increased in a somewhat larger proportion, and is now represented by a total of 996 against 921 in 1881. The largest increase has been in New York—10 dailies, 29 of all sorts. Illinois and Missouri show a percentage of gain which is even greater, while Colorado leads all others in the percentage of increase, both of daily and weekly issues. California, Nebraska, Nevada, Oregon, South Carolina, Tennessee, Vermont and West Virginia have fallen behind 1881 in the total number of periodicals issued. In Georgia, Maine and Massachusetts the suspensions have exactly counterbalanced the new ventures. In every State not mentioned above, and in the Territories, there has been an increase.

WE HAVE RECEIVED a very fine copy of the engraving entitled "Spirit Daughter" through the kindness of Mr. and Mrs. A. L. Hatch. It relates to an incident of spirit return, of the greatest interest and value, as showing how near our unseen spirit dear ones are to us. The scene presented is that of Mrs. Hatch seated at the piano playing a favorite air of her translated daughter, and standing behind her is the materialized form of the latter with her arms resting on the shoulders of her mother, and her face affectionately and gracefully resting upon her mother's forehead. While in that position she said "Mine is the Life, Mamma! Yours is but the Shadow!" The drawing was made by a skillful artist who was a personal witness of the scene presented. The engraving is 13 x 16 inches and when suitably mounted and framed is as ornamental as it is instructive and pleasing. The medium at whose seance this remarkable event took place, was Mrs. Hall, than whom there is no truer medium or more esteemed lady. For particulars see advertisement in another column.

THOMAS R. HAZARD "THE OCTOGENARIAN CHIEF."—We invite the special attention of our readers to the vigorous, scathing, and thoroughly deserved philippic, of Mr. Hazard, published in another column and copied from the *Spiritual Offering* of March 18th. The way he slashes right and left at the follies and inconsistencies of such Spiritualists as Dr. S. B. Brittan, Dr. Eugene Crowell, Dr. J. M. Peebles and other pretenders to superior qualifications to lead the Spiritual movement on the earth plane of operations, is refreshing in the extreme. Mr. Hazard, although well on in his ninth decade of life, sees with the clearness of the maturest vision, the true and pressing dangers that have so portentously threatened to arrest the growth and progress of Spiritualism. We are amazed at the exhibition of vigor with which he throttles the Benedict Arnolds of the cause that he has so long, bravely and ably defended. If after this well timed and terrible rebuke, the editor and proprietors of the *Banner of Light* continue to use their influence to promote the "Editor-at-Large" "Secular Press Bureau" humbug, they cannot fail to be regarded as seeking to avoid the living issues that are pressing for solution within the spiritual lines. Not without those lines lie the dangers that threaten Spiritualism, as the *Banner of Light* people, led by Dr. Brittan, have sought to make appear. They all lie within them, and treason to Truth is the incentive. We are glad to find Mr. Hazard battling so stoutly in the same direction that we have been proceeding. We hardly think the *Banner of Light* people will have the assurance as well as the meanness to allege that Thomas R. Hazard, their friend and generous patron, is animated by feelings of envy jealousy and ambition in his condemnation of their affiliations with Brittan, Crowell and

Co. Not daring to reply to our criticisms of their evasive and selfish course, these recreant journalists, have had the meanness to charge that we were animated by those contemptible motives in pursuing the editorial course we have done. Let us have Spiritualism for a while for a change, friends of the *Banner of Light*, and less of the "harmony" and "Editor-at-Large" dodges by way of evasion of duty. Especially leave the ranks of those who are seeking the destruction of Spiritualism by the slandering of mediums.

#### A Statement.

We desire to return our grateful acknowledgment to those who have so kindly responded to our appeal for pecuniary assistance. Following is a statement of the whole amount received to date:

T. R. H., Vanclose, R. I.,	\$30 00
J. P. H., Peacedale, "	15 00
A Friend, Pawtucket, R. I.,	35 00
L. C., "Banner of Light,"	10 00
Mrs. S. P. C., Foxboro, Mass.,	5 00
Mrs. A. S., Holyoke, "	1 00
Mrs. M. A. M., Franklin, Pa.,	9 25
H. S., Philadelphia, Pa.,	30 00
W. F., "	10 00
P. C. T., "	10 00
S. P. K., "	10 00
L. P. S., "	5 00
Dr. R.,	1 00
P. C., New Lenox, Ill.,	1 00
T. A., Oxford, Ind.,	1 00
W. & Council Bluffs, Iowa,	20 00
F. L. C., Topeka, Kansas,	2 00
A Friend, Henderson, N. C.,	2 00
W. R. T., Brooklyn, N. Y.,	20 00
D. S. K., Sacketts Harbor, N. Y.,	1 00
A Friend, Courtland, N. Y.,	80
D. K., Turin, Italy,	100 00
Gen'l L., Washington, D. C.,	10 00
D. and H., Vineland, N. J.,	40 00
A Friend, Texas,	1 00
J. S. N., "	1 00
E. L. Yreka, California,	3 50
T. M., "Brother Tom," Yreka, Cal.,	25 00
Dr. J. B., California,	20 00

Total, \$419 55  
Gratefully, J. NELSON HOLMES,  
JENNIE W. HOLMES.

Vineland, N. J., March 29, 1882.

#### Man and His Shoes.

How much a man is like old shoes!  
For instance, both a sole may lose:  
Both have been tanned, both are made tight  
By cobblers. Both get left and right,  
Both need a mate to be complete,  
And both are made to go on feet.  
They both need healing: oft are sold,  
And both in time all turn to mold.  
With shoes the last is first; with men  
The first shall be the last, and when  
The shoes wear out they're mended new;  
When men wear out they're men dead, too.  
They both are trod upon, and both  
Will tread on others, nothing loth.  
Both have their ties and both incline,  
When polished, in the world to shine,  
And both peg out—now would you chose  
To be a man or be his shoes?

—New Orleans Picayune.

#### TRUTH REVEALED.

The Unimpeachable Testimony of Hundreds of Spirits, Ancient and Modern, in Relation to Thousands of Facts of the Greatest Importance to the Human Race, both in Physical Life and in the After—or Spirit Life.

Embracing communications from the founders and teachers of every phase of theological, philosophical, or scientific thought; historians of all ages and all countries; rulers, statesmen, judges, lawyers and military commanders; from authors in every department of literature; spiritual mediums of all past ages; inventors, etc.

Altogether covering a domain of human knowledge never before embraced within the lids of a single volume, and given through an uneducated medium, ALFRED JAMES; and also embracing biographical sketches of the mortal lives of each of the communicating spirits, with critical observations by the compiler and publisher in relation to each communication.

Large octavo, 600 pages or more. Price in cloth, not to exceed \$2.00. Ready for delivery first of May.

J. M. ROBERTS, COMPILER AND PUBLISHER,  
713 Sanson St., Philadelphia, Pa.

#### THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a  
Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,  
and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:  
One Year..... \$1.50  
Six Months..... 75  
Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free.  
Address, W. H. LAMASTER, Editor,  
Indianapolis, Ind.

#### Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

A Developing Circle will be held at Hall 5054 N. Eighth St., every Thursday evening. Admission 10 cents.

The *Iconoclast* is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

M. A. ROTHERMEL informs us that he is going to Worcester for a short time. On his way home he will stop in Providence, R. I. His address will be for the month of April, care of E. A. Pratt, Box 99, Milford, Mass.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2½ and 6½ P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

Dr. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

#### "NATURES STORE HOUSE."

From the bosom of Mother Earth will we provide the metals necessary to push on the work, Oh, Chief on Earth of the Educator Band.—Message from the "Drallahas."

THE EXCELSIOR CONSOLIDATED GOLD MINING COMPANY.

Capital \$750,000 in shares of \$10 each, Full paid and non-assessable.

Offers for subscription, a limited number of its full paid and non-assessable shares, (par value \$10) at the bed-rock price of one dollar each, to complete the re-opening of the Old Works now being pushed forward with the utmost vigor.

This Company has purchased and consolidated in a New Incorporation, under the above title, two of the best known and believed to be the richest "claims" in Tuolumne County, situated on the Stanislaus River, ten miles above Columbia; each claim being fifteen hundred linear feet on a quartz lode averaging six feet in width.

#### THE DEVELOPMENTS.

Consist of the "Charter Oak Shaft," sunk by the original locators several years ago to the depth of one hundred and twenty feet, with a level at sixty-five feet run about seventy feet. The shaft and level are all the way in good pay ore. Eight tons of ore taken from the shaft at a depth of about thirty-five feet gave a mill product of \$1700, and the tailings were afterwards worked over, yielding \$225, an average of \$240 per ton. Deeper, the ore was largely of sulphuret and less free gold assaying into the hundreds per ton, but yielding less to the mill process.

A new shaft called the "Grant" is being sunk about three hundred feet east of the old one, and is now down fifty-two feet, opening up a new and rich ore chute that promises to be equal to that in Charter Oak. These shafts are to be connected by a "level." Water has been encountered beyond the ability to control except by the erection of

STEAM HOISTING AND PUMPING MACHINERY, for which the Company will allot a portion of the stock set apart for Working Capital, at the very low price of ONE DOLLAR PER SHARE, which gives investors a wide margin for increase in value, which is sure to result from the uncovering of the

BONANZA ORE CHUTE, known to exist just below the sixty-five foot "level" of the Charter Oak Shaft, from which specimens were taken worth over ten dollars per pound.

An assay of rock from the old shaft, made by Mr. H. Sevensing, Agent of Wells, Fargo & Co., at Columbia, gave a product of ten ounces of gold per ton of 2000 pounds, valued at \$160, which, if estimated as fine gold, would amount to \$215 per ton.

Those desirous of participating in the advantages certain to result from the unlocking of this

STORE HOUSE OF NATURE, Should write at once for shares or for any further information. Remittances may be made by Money Order on the Columbia Post Office, by Registered Letter, or Draft on San Francisco.

Address, J. WINCHESTER,  
President and Managing Director.  
Columbia, California.



We know that many spirits say, "It does not matter who I am, nor what the extent or source of my information, the only question for you to consider is, whether what I say is true." To the spirit "bulldozing" we reply: How are we to know the value of what you say, unless we know your character for veracity, and your opportunities and means of possessing the knowledge which you claim to have on the subject discussed above? Who are you? we ask. How do you know what you say is true? As this spirit has not anticipated these questions, we have no other alternative than to challenge the truth of these



mallo utterances, or to tacitly concur in them. We prefer to act the part of a consistent friend of truth, and show that this spirit, whoever he was, was seeking to divert the attention of his hearers from one of the most important facts made manifest by the phenomena of Modern Spiritualism, to wit: The influence exerted psychologically by disembodied spirits upon mortals, influencing them to evil as well as virtuous actions. This spirit speaker, indeed, has not dared to deny that such evil influences are exerted upon mortals by spirits, but he assumes it to be a fact, that each mortal has the option of inviting, receiving, or rejecting such evilly inclined spirit influences; and, therefore, that whatever may be the outcome of the exertion of such influences, the mortal through whom the results are effected is morally responsible therefor, and not the animating or controlling spirit influence. Let us see what reason, right or justice there is in such an assumption as that.

It is a conceded fact that persons of a kind and sympathetic nature are ever liable to be influenced towards good or evil actions by the social surroundings in which they are born, reared, or thrown by circumstances often beyond their control; and this despite the knowledge of the sympathetic sensitive that his or her actions are not in accord with the dictates of their moral perception. How often do we see persons, as if conscious of their dangerous influence over persons who are psychologically negative to them, holding their victims subservient to their wills, and not only leading them, but compelling them to live lives of crime, shame and outlawry, when if not so influenced these poor victims of an abused natural power, independent of themselves, would have remained exemplars of virtue and moral rectitude. How often have we seen these poor psychological sensitives struggle manfully to escape from the dreaded power that was dragging them down, in a few instances to effect their release, but in a vastly greater number of instances to find that all their efforts to escape were vain. We do not feel that it is necessary for us to point out even the most prominent of such cases, for no one who has been even an indifferent observer of current events can fail to call to mind many such instances. In those cases the persons subject to these dreaded baneful influences, were conscious of the certain ruin towards which they were being dragged, but their power of resistance was not adequate to give them the needed relief. Such is the case where the psychological sensitives are perfectly conscious, not only of the influence exerted upon them, but of the source and cause of that influence. They know that in the presence of their psychological Mephistopheles, whoever he or she may be, their power to resist evil is obliterated, and yet by a fascination that they can neither understand or resist, they are drawn again and again within the circle of that overruling influence. These are the facts as between embodied spirits, or what are termed mortal human beings. What are the facts as between embodied spirits and disembodied spirits?

Man is a spirit whether in or out of the physical form. This is the great fundamental fact of Modern Spiritualism, or rather the fact that was first made manifest by its phenomena. Prior to its advent mortal man was regarded, whether theologically, metaphysically, philosophically or scientifically; as a physical, as contradistinguished from a spiritual being. Out of that great fundamental error have grown up systems of observation and reasoning that have filled the world with irrational, inconsistent and wholly untenable speculations, which have admitted of no remedy except equally irrational, inconsistent and wholly untenable dogmatizing. What between groundless speculation and dogmatism, matters had been brought to such a pass that human progress had come to a stand still. The spirit demonstration that man in the mortal life is as much a spirit as in the immortal life, solved the problem which had proven too much for unaided mortal exploration and investigation.

The second great fact that was demonstrated by Modern Spiritualism was, that man is not only as much a spirit in the mortal body as when released from it by death, but that he continues to be, through all conceivable time, identically the same individual spirit. More than this, it demonstrated that the mutual relations of individual spirits to each other are the same in spirit-life that they were to each other when mutually dwelling upon the mundane plane of life. We think no one who has any claims to be regarded as competent to teach Spiritualism, will deny this to be the fact.

The third great fact that was demonstrated by Modern Spiritualism was that the mutual relations of embodied and disembodied spirits is not terminated by what is termed death, but continues even with greater force and power, than is possible for spirits in the body, or spirits out of the body, respectively, to exert upon each other. Not only so, but as disembodied spirits are not encumbered by, nor limited to the possibilities of, embodied spirits, or mortals; the former possesses an ascendancy over the latter that is unknown to intercourse between spirits as spirits, or between mortals as embodied spirits. We have hastily noted these preliminary facts, in order to show the radical errors of the spirit teachings we have quoted above. We say preliminary facts, for we cannot believe that any one claiming to be

well informed in relation to the phenomena that constitute Modern Spiritualism, will deny or question that they are facts.

Our readers will see that the spirit who spoke through Mrs. Richmond, based all his dogmatic utterances on the assumption that spirit influence or control of a mortal organism is subject to the will or pleasure of the mediumistic sensitive or subject, and that spirits cannot approach or influence those who do not seek or desire them to do it. Nothing can be farther from the truth than such an assumption; and why any well informed spirit should assume a position that is so overwhelmingly demonstrated to be erroneous, we cannot understand. We cannot but feel that this spirit is aware of the æsthetic craze which has broken out in the performances of Oscar Wilde, and which has been so exquisitely satirized by Sullivan and Gilbert in the Opera Buffe of "Patience." The "lah-di-dah" fraternity has invaded the spirit as well as the mundane world, and we have the spirit "lah-di-dah" doing as much to render common sense secondary to sentimentalism in Spiritualism, as in the conventional department of æsthetic speculations. This spirit lecturer seeks to convince his hearers that spirits have no will nor power to approach or influence your actions except as you desire them to do so; and even goes further than that, and alleges that mortals by their desires can command the approach and influence of such spirits as they desire. This was the preposterous and wholly gratuitous assumption of Madam Blavatzky, Col. Olcott and other votaries of Theosophy or Art Magic. These people who would have everything to gain and nothing to lose by producing the facts that would show that to be the case, have never yet been able to do it. It may, therefore, be regarded as absolutely untrue. On the other hand it is a fact that spirits can and do find opportunities to approach and influence the mortals who can serve their purposes, without any possibility of mortal or spirit prevention. If this were not the case, no spirit would ever succeed in approaching or influencing the acts or thoughts of mortals. The wrongs, persecutions and outrages perpetrated by ignorant, vicious, bigoted and dishonest spirits upon mediums would be impossible. We have never seen the medium or other person who had it in their power to control or prevent the action of spirits upon the mortals that they determinedly seek to use. Until Spiritualists learn that this is the fact, the power of evilly disposed or ignorant spirits to injure mortals will continue. To blame the persons so influenced, instead of the controlling spirit intelligences, is to invite and aid the latter to go on with their infernal work of injuring innocent persons. Spirits must be made to know that upon them rests the moral guilt of all the wrong they seek to accomplish, or do accomplish, through mortal organisms. Let this be clearly understood and insisted upon, and spirits will cease to curse themselves with the guilt of influencing wrong results through mortal means.

In pleading thus for justice against such injustice as this spirit lecturer seeks to inflict upon spirit influenced mortals, we know we will be misunderstood by the spiritualistic "lah-di-dahs," who imagine themselves "so nice you know." But what of that? We detract not one particle from the full and proper responsibility, mental and social, of every human being, whether in spirit life or on the earth; but we do insist that no one shall escape the last measure of justice that belongs to him or her. Why does not this spirit devote his time to instructing his spirit confederates as to the fact that they are responsible for the immoral acts which they influence mortals to commit. It is there that the work of instruction is most needed, and there, where reform must begin and be carried out before any permanent reform can be effected upon the earth.

This spirit talks about "angels," "the powers of hell," and "the hosts of evil," as if there were any truth or propriety in such a classification of, or distinction between disembodied human spirits. Whatever excuse there is for those who have been trained in the errors and delusions of mundane theology, using such expressions, there can be none for a spirit from whose eyes the scales of theological bigotry have been removed. We therefore incline to believe that this dogmatizing spirit needs much spiritual light himself before he becomes qualified to impart truthful or useful information to either mortals or spirits. His discourse was, to say the least, one that had better have been withheld for his own sake. We do not wonder he did not care to make himself known. Men who have truth to impart are not ashamed of it, and there is no proper reason why spirits should be ashamed to acknowledge their teachings. We protest against all this anonymous work on the part of spirits, especially when they perform the role of dogmatizers, and cast facts to the winds.

On Monday, April 3d, we shall again appear before the Quarter Sessions of the Peace, in the city, to answer Mr. Wm. R. Tice's charge against us for libel, and confront one of the most formidable combinations that was ever known in Spiritualism to strike down the hand that holds aloft the banner of justice to spiritual mediums. To all mediums and friends of mediums we say, fear nothing for us. We are encased with the armor of truth and right, and it sits so lightly on us that terrible must be the adversary that can do us any harm.

#### E. W. WALLIS JOINS THE SLANDERERS OF MEDIUMS. EVEN THE "BANNER OF LIGHT" DISGUSTED WITH HIS UNTRUTHFULNESS.

We find the following editorial notice of E. W. Wallis, the cockney "Spiritualist" who has been lecturing in this city for the past month, and whom Edward S. Wheeler publicly lauded as a worthy and respectable gentleman; in the *Banner of Light* of March 25th, ultimo.

"Not long since Mr. E. W. Wallis came to this country highly recommended as a true Spiritualist and good man. The American Spiritualists have uniformly treated him as such. But he does not seem to be satisfied with his good treatment; or, if he does, he takes a very questionable method of making it manifest, as he goes out of his way, it seems to us, to prejudice the public against one of our best mediums, by a letter contributed to our London contemporary, *Light*, in which paper, in its issue of March 11th, under the heading of 'Spiritualism in America; a Sham Seance,'—he proceeds to describe a sitting with Mrs. Hull of Brooklyn—simply one sitting, and he an invited guest at that—in which he says that on looking into the dim recess of the cabinet he saw a mask—not the medium as he had supposed—but a mask, with some loose hair thrown around it," etc. Says the *Banner*, "Probably to please Dr. Crowell, and a small class of Spiritualists with similar views on both sides of the Atlantic, the young man who saw so much in 'the dim recess of the cabinet' on the occasion referred to, apostrophizes in this vein: 'How long! how long! shall these things be,' etc. Now, we know beyond the possibility of doubt that Mrs. Hull is a bona fide medium for the materialization of spirit forms, as do others in this city and elsewhere, notwithstanding what he may say to the contrary."

We have not seen the letter of Mr. Wallis as published in *Light*, and therefore must rely upon the substantial correctness of what the *Banner* says was contained therein, so far as it related to Mrs. Hull and the one seance, at which Mr. Wallis was present. We are amazed to learn that Mr. Wallis, himself claiming to be a medium for unconscious spirit control, should in that dishonorable manner seek to create public prejudice against a most conscientious and refined lady and sensitive, on no more substantial grounds than he alleges he had for his unqualified slanders. That the English Spiritualistic *Light* should give currency to those slanders shows how ready its conductors are to lend themselves to the wicked and detestable work of slandering unconsciously entranced mediums in the interest of the lying and deceiving spirit influences, who make it their especial business to haunt and besiege mediums in proportion to their distinguished merits as mediums, and their usefulness in the propagation of truth.

We were not present at the seance when Mr. Wallis saw the alleged mask in the dark recesses of the cabinet; but we feel fully warranted from the concurrent statements of hundreds, if not thousands of witnesses, as intelligent and truthful as Mr. Wallis can possibly be, that what he pronounced a "sham seance" was as genuine a seance as was ever given by any honest, conscientious and genuine medium that ever lived. That Mr. Wallis should have singled Mrs. Hull out for his malicious and slanderous falsehoods, shows how completely he is under the malevolent influence of spirits who hate nothing so much as the cause of Modern Spiritualism.

Now what were the facts? We shall state them as they were related to us by one who had personal knowledge of what he said. Mr. Wallis was an invited guest at that seance and was neither asked nor expected to pay for being present. Whatever he witnessed at that seance, or whatever he thought he witnessed at that seance, was therefore a matter that was gratuitously presented to him. If he considered what he witnessed a "sham," and the deceptive practices of Mr. and Mrs. Hull—if he had one spark of honesty or sincerity in his nature, he would have frankly expressed his disapprobation of such real or supposed deception, then and there. Did he do this? No. Did he so express himself to any one at the time, or at any time subsequently, when Mr. and Mrs. Hull could have given him the absolute proof of their good faith and integrity as individuals and mediums? No. What then did he do? He told Mr. Hull, on leaving, that he had been highly pleased by what he had witnessed; and never so much as breathed an intimation that he had a doubt of the spiritual causation of all the manifestations that had occurred in his presence. Having thus acted the hypocrite with Mr. and Mrs. Hull, Mr. Wallis goes away and writes a letter to a London paper, seeking to blacken the character of Mr. and Mrs. Hull. There may be baseness a little lower than this, but we are not acquainted with it.

Mr. Wallis has proven himself a poor craven hypocrite, who was weak enough to believe that by joining the American Bundyites, he would "feather his nest." He could have made no greater mistake. He has only won for himself the contempt of every sincere friend of truth. Better, far better for him, had he remained in London, where the hatred of honest mediumship among spiritualistic hypocrites has become proverbial.

In closing his engagement with the Bundyites of Philadelphia, Mr. Wallis announced his intention of hastening back to London. It is well, for when his dishonest and untruthful treatment of American mediums calls forth the indignant protest of the *Banner of Light*, his chance for usefulness as an exponent of Spiritualism has reached zero. Such spasmodic kicks of the *Banner* as that administered to this cockney slanderer of mediums,

show that it has a little life left yet, and can at times put forth a green shoot, notwithstanding the terrible cutting back it has had to endure at the hands of its anonymous "invisible spirit" managers.

When such a thing as E. W. Wallis challenges the integrity of such American Spiritualists as Mr. and Mrs. Hull, he will henceforth be made to know that he is but a portion of the spiritualistic rubbish which must be cast into the fire of spiritualistic purification to be consumed, in order that something worthier may take its place. Great indeed is the conflagration that the burning up of so much spiritualistic rubbish renders necessary; but the atmosphere will be all the clearer and purer when the work is completely accomplished. *Sic juet* Wallis; and so may lie every willing mediumistic tool of lying and untruthful spirits. E. W. Wallis, go back to England and there remain, and never again pollute the air of America with your dishonest and malevolent presence. American Spiritualists have had enough of you. Think not that Bundyism and Spiritualism are one, in the land of the birth of Spiritualism. Bundyism was set on foot by Christian bigotry to destroy Spiritualism. It is to-day prostrate in the dust with hardly vitality enough to give a last kick. Heed and you will be wise.

#### "EXPOSURES AND EXPOSERS."

We have this week largely made use of the vigorous condemnations by Mr. Hazard of the "Exposures and Exposers" so-called, of spiritual media which have been flooding the country for the past six months, both in so-called spiritual and secular publications. In an article, under the above title, published in the *Spiritual Offering* of March 25, Mr. Hazard says some things that are so appropriate that we cannot help quoting them at this time. He says:

"As I think I have said before, in your columns, Spiritualism has but little to apprehend in the future from the animal versions and slanders of the secular press; but everything from the self-seeking class of minds in our own ranks, who seem of late more determined than ever to rule or ruin. From all I can learn, the outrageous attacks on two of our very best mediums that have recently appeared in some of the New York and Brooklyn journals, have been instigated by professing Spiritualists, who claim to be defenders of the truth par excellence against outside slanderers, and whose names (more than one or two of them) figure as members of the New York Holy Alliance, and stand on the committee especially appointed and delegated to combat the secular press and receive pay from Spiritualists. In this hypocritical work, I think our mediums, as yet, have received but little injury at the hands of these Spiritualists who have recently come out openly as avowed enemies against them, and I wish I could say as much in regard to their professed friends, whose charges of 'fraud,' made under the guise of friendship by Wetherbee, Daly and the *Banner of Light*, have for that very reason sunk much deeper in the minds of honest Spiritualists, and tended greatly more to the injury of Mrs. Reynolds than anything that has emanated from acknowledged malign quarters, such as Bundy, Crowell and Company. How the *Banner* could ever have been induced to print, in its columns of the 4th instant, that extraordinary communication from Gen. Edwards, is past my comprehension. Here we find a professed Spiritualist who admits that he himself holds slat-writing to be 'a trick,' and after acknowledging that he has never seen any of Henry Crindle's performances, although he has invited him to do so, goes on to charge, on the sole charge of a professing juggler, that 'he learned Harry all the tricks' he pretends to perform; and further, that Harry told him his mother would give him fifty dollars to teach her the 'trick' of slate writing; and then goes on to say that gushing Harry went on and explained to him the *modus operandi* of all the phenomena that his (Harry's) mother (Mrs. Reynolds) passed off to the public as form materialization. I repeat that it does seem to me passing strange (let the facts in the case be what they may), that the *Banner* would thus lend its columns to scandalism, with charges of crimes as infamous as can be conceived of a lone and helpless woman and her son, when they are in a strange land, thousands of miles from home, on testimony that would be contemptuously dismissed from a Justice's court in a case involving ten cents damages."

Why should Mr. Hazard be surprised at that or anything else, when the *Banner* is publicly acknowledged by Luther Colby to be run and controlled by "invisible spirits" who dare not make known their names, lest their deadly hostility to Spiritualism should become manifest by the mere mention of their mundane identity. The only astonishment that we have felt about this matter is, that Mr. Hazard should have been so long in finding out the insidious operation of these "invisible spirits." We would be loth indeed to believe that *visible spirits* i. e., N. E. Rum, hot or cold, spiced or otherwise, had anything to do with such crooked spiritualistic locomotion as the *Banner* has been performing. We trust that Mr. Hazard will join us in insisting that the "invisible spirits" who are running the *Banner*, and who claim all the credit of that performance, shall tell us who they are and what they mean. We want to see somebody at the editorial desk of the *Banner* who feels that he has some legal, if not moral, mental and personal responsibility for what appears in that paper, in the way of slanders against spiritual media and the Spiritualists who insist that they shall be fairly and justly treated. This is no time for superannuated cranks to be posing in positions of public importance, and that will have to become speedily manifest to them at least. We cannot refrain from quoting Mr. Hazard further. He says:

"Since I wrote you (Mr. and Mrs. Fox) last, I have received additional assurances that more



than one of the committee of the New York Holy Alliance, appointed as agents of the 'Secular Press Bureau,' expressly to defend Spiritualism and our mediums against the slanders and persecutions of the secular press, have been the chief instigators of the recent onslaughts that have been made upon two of our best mediums, in the New York and Brooklyn papers. So it goes! Spiritualists are appealed to by these sturdy beggars to pay them for defending our mediums against the slanderous attacks in the secular press of which these hypocritical 'defenders' are themselves the authors. This is worse than the treason of Benedict Arnold, who, though he sought to bring ruin on the cause he had obligated himself to support and defend, had not the audacity to demand pay of the friends of freedom after his act of treason had been consummated. It is said, when the engine that is relied upon to extinguish the flames, is itself on fire, the danger of a general conflagration is imminent indeed. But still I have an abiding faith that, in spite of all the machinations of all the Guy Fawkes and Benedict Arnolds in our ranks (and their name is legion), our spirit friends will be able to counteract all their devices and plans for the destruction of the mediums of that highest phase of the phenomena, 'spirit form materialization,' whether they emanate from spiritual ignorance or malice, or both combined, and that truth will yet triumph in the end."

When the humbug, which was first christened "the Editor-at-Large" was set on foot, under the pretence that it was a spirit-instituted enterprise, we were not slow to see through the hollow disguise that veiled as deep a scheme of treachery and deception as was ever set on foot to sell out the cause of truth, to advance the pecuniary and personal interests of a set of Spiritualist "dead-beats" if not downright paupers. Catching the infection, the R-P. Journal following in the wake of the *Banner*, proposed to substitute a score of "Editors-at-Large," as an amendment to, or substitute for the one-horse "Editor-at-Large" concern, of the "Old *Banner*, the organ of the anonymous "invisible spirit" conductors of that unique publication. It is true the Journal's scheme fell to the ground, but only to be revived in the so-called agents or committee of what Mr. Hazard calls "the New York Holy Alliance." Abortive as the whole scheme, in all its ramifications, has proven, it has very clearly shown that those who originated it and tried to carry it through, were seeking their own aggrandizement and nothing else. While we are compelled to condemn their folly and lack of principle, we none the less pity their humiliation and disappointment. They have done their worst; let them lie where they have fallen; close up the ranks and forward, the whole line.

#### IS THE CLAIM WELL FOUNDED? IF SO, CAN SPIRITS RUN A SPIRITUAL PAPER AS IT SHOULD BE RUN?

In an editorial leader in the *Banner of Light*, March 25th, announcing its twenty-fifth birthday anniversary, Mr. Colby says:

"From the day of its origin it was inspired with the life and light derived from the invisible spirits who summoned it into being, and has faithfully obeyed these voices from the other world which have been made audible for its conduct and management. Whatever it is or has been, therefore, is due to the guidance of those who see farther than mortal eyes and are best capable of instructing and inspiring human action."

"It is altogether needless to say that the inspiration of its past will continue to be the inspiration of its future existence."

If Mr. Colby has here stated what is true, and we would not be so uncourteous as to question that fact, in this connection, then it is very evident that we have done our contemporary great injustice in supposing he was either personally or editorially responsible for anything, good or bad or indifferent, that has appeared in the columns of the *Banner of Light*. We are sorry to know that Mr. Colby should carry his editorial and personal abnegation so far as to consider himself an editorial and personal nothing. This is carrying nonsense a little further than did one of the Georges of England who in his crazy vagaries imagined himself a clock, and for days stood in the corner of a room at Windsor, swinging his arm, and repeating tick-tock, tick-tock, to the humiliation of the great nation he was presumed to rule. Now, we think that twenty-five years is quite long enough, and, indeed, too long, for an editorial and personal nothing to pretend to be the editor of a paper that he supposes and imagines, or, at least, alleges that he so supposes and imagines, was founded by invisible spirits twenty-five years ago, and which has been conducted ever since by those invisible editors and journalists.

We ask in all seriousness, whether the *Banner of Light* is not bound to inform its readers who the invisible spirits are, who, behind the name of Luther Colby, have been running that paper? We have an especial desire to know this, as it is a most unpleasant duty for us to have to criticize and too often condemn the "good" Luther Colby, while our censure should fall upon those who are the real offenders, and not upon him. We venture to say that the "invisible spirit" founders and conductors of the *Banner of Light* will not have the candor and truthfulness to tell their readers who they are. In the name of justice and propriety we insist that "good" Luther Colby shall no longer be made to figure as the helpless, if not as the willing "cat's-paw" of invisible spirits, who dare not let their names or identity be known.

In this connection we can only stop to notice the policy and philosophy advocated by the nameless "invisible spirits" who write under the nom-de-plume of Luther Colby. They say:

"Spiritualism, like the other great world-truths which have preceded it in the order of time, has

gained by being cut back to the original plant, like a hedge; that it may grow denser and show a more living green and be of a larger and better service, and endure for a longer time. Such is the law of growth, in all things at least that are associated with the human. The gourd runs to the roof in a single night, while the oak strews its acorns on the soft sward below for a century or more. This cutting-down process, as we sincerely believe." [Who are you that so believe? That is what we want to know.—Ed.] "is for the single purpose of forcing Modern Spiritualism to keep its life close to the phenomenal facts, those few and simple things which will carry in themselves the perfect demonstration of immortality."

Now what are we to think of the wisdom or good faith of "invisible spirits" who anonymously advise the cutting down of Spiritualism to the original plant; and when may we look for them to be willing to have Modern Spiritualism to grow beyond its first germinating sprout? Such "invisible spirits" can fear nothing, so much as that it should ever progress beyond a germinating point. We can now very well understand how the "Old *Banner of Light*," that has been cut-back for the past twenty-five years, has made no more growth than a stunted thorn in the hedgerow that these "invisible spirits" managers of the *Banner*, have sought to thicken so as to shut out even a glimpse of the temple of truth that would otherwise now have been in full view of all people. Too long has this cutting-back business been tolerated by the true friends of Modern Spiritualism; they should rise up and demand with one voice, and by simultaneous action, that there shall be no more cutting-back of Spiritualism by "invisible spirits," by newspapers or by mortals. We demand, at least, that Spiritualism shall be allowed to grow in accordance with that natural law which governed its inception, birth, and infantile and youthful growth.

It is not a plant, a hedge tree, a gourd-vine nor an oak, and to compare it with any of them shows how incompetent are these "invisible spirits" to comprehend the nature and uses of this wonderful revelation of truth. To talk about cutting back Spiritualism and stunting and deforming it, is about as rational as it would be for a teacher to cut back the mental growth of his pupil that he might make it more dense as a hedge.

But our space is too valuable to be wasted in following these "invisible spirit" inculcations further at this time. We trust that they will not carry out their threat, and continue in future to keep up their habitual work of cutting Spiritualism back, as they have threatened to do through the *Banner*. If they do, the poor stunted and bedeviled thing will surely die; and the responsibility for its death will be upon them, and not upon the poor self-confessed nothing whose name they use and abuse.

#### "DISHONESTY IN MEDIUMSHIP."

Such is the heading of a letter from George A. Bacon to the *Banner of Light*, published in that paper last week, and written from Washington, D. C. Mr. Bacon has for many years been, with John Wetherbee, the most trusted friend and adviser of Luther Colby, nominal editor of the *Banner*. What he has to say, therefore, may be understood to be the sentiments of the latter, so far as he has any individual sentiments about anything. Unintentionally, no doubt, Mr. Bacon scores Mr. Colby, the medium of "invisible spirits," for the inordinate selfishness he has manifested in their services as the nominal editor of the *Banner* in the following manner. He says:

"In spiritually dealing with others, if one is clearly found to be acting against us dishonestly, he or she is forthwith set aside as unworthy of holding any further continuance of relations with us; we sorrowfully cast aside all such out of our circle of fraternity; relegate them to the more congenial companionship of their true affinities—those who for greed make merchandise of our holiest affections by practicing the role of the juggler, cheat and counterfeiter."

We say that Mr. Bacon, gave Mr. Colby that terrible whack, unintentionally, for we do not think so meanly of him as to suppose he did it intentionally. We cannot say that Mr. Colby has made much merchandise out of any person's "holiest affections" however much he may have tried to do so, but if the *Banner* is run by "invisible spirits," no such juggling, cheating and counterfeiting was ever done by anybody as the "invisible spirits" who run the *Banner* through Mr. Colby, their confessed medium.

Mr. Bacon proceeds as follows:

"The practical judgement of Christendom justifies this verdict of banishment. When a priest of the Catholic faith, or a minister of any branch of the Protestant Church—as occasionally happens—falls from grace and is found guilty of certain immoralities, and the efforts of his church to save him from merited conviction, prove unsuccessful, he is more or less ceremoniously excommunicated; and this action of the church is approved by men of all denominations. But how does this correspond with the action of a certain class of Spiritualists when some medium is plainly caught simulating the manifestations? Detected in wilful treachery, caught deliberately cheating again and again, the medium conveniently resorts to the added maliciousness of the crime by falsely accusing the invisible friend of perpetrating such great wickedness."

If Mr. Bacon does not therein give the lie to Mr. Colby, we cannot well see how he could give it at all. Mr. Colby, in the same number of his paper tells Mr. B. and the rest of us, that "invisible spirits" founded the *Banner*; have always conducted it; and always will conduct it, and he is not, even in a measure, responsible for any of the iniquitous folly and wickedness that appears

in its columns. Luther, (George says you have been caught again and again simulating mediumship, detected in wilful trickery, and deliberately cheating, and that you have added to the maliciousness of your crime by falsely accusing "the invisible spirits" of perpetrating such great wickedness. We know how intimately acquainted Mr. Bacon is with Mr. Colby, but we cannot think he does our whilom contemporary justice in making him appear so vile a hypocrite. We are more disposed to think that Mr. Bacon's general enmity to unoffending mediums has led him to do Colby the greatest injustice. It was hardly fair in Mr. Bacon to ask Mr. Colby to publish that stultification of himself, especially as he is helplessly under the control of "invisible spirits," who seem disposed to compel him to appear as much a fool and knave as possible. We know of no Spiritualist who will approve or condone Mr. Colby's attempt to play editor and "invisible spirits" at the same time. It is simply intolerable and he should therefore be cast out, as unworthy the confidence of those who want nothing but honesty in Spiritualism, and especially in mediumship. But let us pursue the Jeremiah of Mr. Bacon. He says:

"At this juncture, there are Spiritualists who insist upon overriding every sense of justice; who persist in violating every principle of equity; who are blind to every consideration of true charity. If possessed of less zeal and more knowledge, less self-conceit and more wisdom, they would not feel so free to denounce those who seek to maintain the fundamental principles upon which rest the moral government of the world."

To whom can the language apply with more propriety than to those who, whether spirits or mortals, have like Mr. Bacon used the *Banner of Light* to defame honest, faithful and thoroughly proven and attested mediums, and those who stood by those mediums and hurled back the assassins of truth who sought their destruction. Mr. Bacon, as he penned those lines was looking into the mirror of his own soul and there saw reflected the hideous picture of Spiritual treachery in which he occupied so conspicuous a part.

This Modern Jeremiah, has depicted a phase of Spiritualism that cannot be found anywhere outside of his own affiliations; and he, and those who can in any way sympathize with him, would no more than consult the rules of common propriety if they would seek their own place, which is where there are no honest and faithful media. For the past three years and more, the Jeremiah of Bundyism has wrung his hands, and rolled up the whites of his eyes, and dropped his chin, and bewailed and howled, fraud! fraud! fraud! to no other result than self-exhaustion. The *Banner of Light* and its corporal's guard of claqueurs and advisers, have, in defiance of a similar fate, begun the same suicidal performance. Keep it up as long as you can, the end will come sooner than you think. Spiritual media cannot be lied down, hunted down, nor driven from their work. They are truly sustained by spirit powers that no mortal power, however sustained and encouraged from the lower spheres of spirit life, can withstand, much less overcome. Be advised in time. No man or woman has yet done harm to a spiritual medium, who has not paid dearly for his or her abominable actions towards them. May this be the case until full and ample justice is done to every medium who faithfully performs the mission assigned them to do, by the wise and good in spirit life.

#### Mrs. Amelia Colby's Working in New York.

Editor of Mind and Matter:

The Second Society of Spiritualists of New York city, have been Sunday listeners to the soul-inspiring words of Mrs. Amelia Colby, with her companion, Mrs. Oliver Smith, the sweet singer and guitar player, for her lectures, for the past three months. No more philosophical and logical speaker stands upon the Spiritual rostrum, than Mrs. Colby. Like the Unitarian heretic of Chicago, Mr. Miln, she calls a spade a spade; and does not pretend to aesthetics, by describing it as an elongated lever with a four-sided surface at its polar extremity. She substitutes ideas for words; giving her hearers something to digest by the thoughts expressed.

It seems strange that A. J. Davis, the once famed medium of Poughkeepsie, should conceal his phenomenal unfoldment by the Kensington scarf, thrown so pulpit-like over his desk, and the antique vase of flowers by the side of an open volume of revelations, with its decorated satin leaf to readily turn to the text; yet killing the spirit of Spiritualism by a denial of the manifestations daily occurring in the presence of mediums. They are his peers, in being instruments in the hands of the invisibles to give truth to the world in their various gifts.

Mrs. Colby undauntedly stands as firm as the granite hills, proclaiming truth in tones of eloquence, which ring out with no uncertain sounds of Orthodoxy. She urges, in the name of the spirit hosts, that all shall defend, protect and encourage mediums, in order that Spiritualism may not be set back to a condition of darkness and persecution. This noble expounder of the new dispensation was made a trance speaker, as Davis was a writer; both doing their work for a time in the hands of higher intelligences—both deprived of the advantages of a common school education; but nevertheless both qualified for public teachers, by spirits in their respective lines of expression. One, however, is losing the life-giving force of justice by the temptations of the glitter of aristocratic belongings, while the other does not for a moment lose sight of the Spiritual school-house, that graduated her into better and more truthful conditions.

Physical surroundings of beauty are essential, if not made at the expense of the soul's progress. The scientist, while exploring worlds, cannot benefit his kind if he throws aside the twenty-six letters by means of which he can alone demonstrate

his discoveries. Physical manifestations are the alphabet to be learned and approved before any advance in knowledge can be gained. Inspiration may set the nail in the coffin of theology, but the "rappings" of Spiritualism must drive it home. Mrs. Colby, being a woman of courage, does not cringe behind a velvet-embroidered pulpit to deny, like Peter of old, her invisible guide and master, but develops her nobility of character, by hewing to the line of truth, when shaping spiritual gems of thought for other's acceptance. She may stand side by side with the medium "philosopher" and give him facts, to gloss with his idealism; but the one will remain—the other will vanish with all other fantasies of the past, when all are to be concealed under the rubbish of popular errors.

Broad humanitarian views that will not be encompassed within sectarian walls, are the only safeguard for spirit teachings. When lecturers or "Harmonial Philosophy" teachers begin to exalt themselves, by pulling down others who are gifted with physical manifestations, they may as well begin to feel their way out of their orthodox chamber of self-righteousness, or conclude to sit down supinely in their habitations of bigoted conceit, still waiting for another ray of light to direct their blinded vision.

Mrs. Colby believes in co-operative Spiritualism and not competitive jealousy; in which all branches of progressive thought are required to truly harmonize the world. She will be in Philadelphia during April, and efforts will be made to secure her return to New York city to aid in building a universal platform for universal Spiritualism, to reform the world.

ANNIE T. ANDERSON,

N. Y. City, No. Fourth Ave., March 27, M. B. 34.

#### Deception.

J. M. ROBERTS Esq.:—In our last communication, upon "Spirit Deception" we stated, that we very much doubted whether spirits had power to personate a spirit, that never had any existence upon earth.

Our belief, is founded upon the fact, that it requires a foundation, on a positive spiritual body, to constitute an entity, to which materiality enough can be added or absorbed from the medium, to render the form of a real spiritual body visible to mortal eyes.

If there be no spiritual body in existence, or in the spirit world, it is self evident, that there would be nothing to which the aura, or enough materiality of the medium, could be attached or blended, so as to form a real body, consequently, there could be no picture or photograph taken where there was no materiality to represent a form.

If spirits, (as we have before stated) can return, and speak audibly, shake hands heartily, and embrace their earth friends, as naturally as if they really existed, we have strong reasons to believe, what we are told in regard to their having a pulse at the wrist; which fact, would also go very far to prove, that the form has a heart, blood-vessels, lungs, nerves and all the other organs and faculties necessary to life.

From what we learn, all spirits, who do return are not so material, and being mere shadows, could therefore, only possess these organs etc., in proportion as they are material or not.

With respect to their power to deceive, we have but to add, to what we stated in our last article, that if we would have true materializations, the medium and her surroundings must attract spirits who favor progression; and it seems to us, that the only way for mediumistic persons to obviate unhappy controls or to avoid being deceived or misled by spirits or men, is to be honest and study, the true nature of their condition misnamed trances.

It is our firm conviction, that if the truth in regard to it were known (and the latent powers possessed, but not understood by those who are in it) it would be found possible for them to be truly themselves, as much as when in a natural state, as it is only a deep stativolic condition, in which the function of consciousness is not exercised, as it is possible to be, and should be, yet is not, simply because they believe that they cannot, and consequently, no efforts are made to do so.

We have many persons, who can enter the stativolic condition so deeply, at will, that the whole body is cataleptic, and the mind so completely abstracted from the body and from their surroundings, that they are not conscious of anything that transpires around them; yet, they can at will, know everything, or render themselves insensible to pain, be cataleptic or not in any part, see, hear, taste, smell, and feel everything, even at a distance as well as near by.

This being so, what should prevent mediums from doing so also? nothing we are satisfied could prevent them, if they were perfectly instructed, and made the necessary efforts to make themselves master of their condition.

Many we know have, and can do so naturally, and are perfectly conscious of all that they do, or that is given through them, although they cannot render the body cataleptic or insensible at will, yet, they could be taught how to effect it, if they would make the necessary efforts to do so.

The power of rendering the body insensible, at will, is of the utmost importance, especially to those, who unnecessarily, take upon themselves the condition of those who have left the earth sphere, which often renders them miserable for life.

This is, as wrong as it is unnecessary, and until their powers of resistance are understood, effects will follow their cause, and suffering will continue to harass them as long as the proper efforts are not made to cast them off.

WM. BAKER FAHNESTOCK.

#### 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 \$169 20

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER \$254 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, Moberly, Ark. 1 00  
Mrs. Dr. J. Bull, Little Rock, Ark. 1 00  
J. V. Pedron, Camden, Ark. 5 00

Total Pledged \$264 50

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







## THE BEAUTIFUL LAND.

BY H. WINKELSTEIN.

Far out of sight, there loth a land,  
Whose rivers and lakes and mountains are grand;  
Where the soul will for ever expand,  
And heart throbs to heart, hand clasped in hand.  
Away in that beautiful land  
In that beautiful, beautiful land!  
To meet with our loved ones and never more part.  
Away in that beautiful land.

'Tis the home of the spirit, when death dims the eyes,  
A land of sweet flowers a-wing in the skies,  
Where for ever and ever the spirit will rise  
Upward and on for the soul never dies.  
Away in that beautiful land,  
In that beautiful, beautiful land!  
To gather sweet flowers and garlands to weave,  
Away in that beautiful land.

Far out in the realms of infinite light,  
Where the soul stained with sin by love is made white,  
Where Justice is rendered—where darkness and blight  
Will vanish for ever like mists of the night.  
Away in that beautiful land,  
In that beautiful, beautiful land!  
To range through its valleys and meadows of green  
Away in that beautiful land.

In the spirit oft have we visited there,  
And drunk of its waters and breathed its pure air,  
Through its groves and its gardens most beautiful, fair  
Have we walked with our dear ones its pleasures to share.  
Away in that beautiful land,  
In that beautiful, beautiful land!  
With angels to sing while the ages roll by,  
Away in that beautiful land.

How glorious and grand will our meeting there be,  
When from bonds of earth life our souls shall be free  
To rise to that world which in spirit we see.  
Drink of its springs—eat the fruit of life's tree  
Away in that beautiful land,  
In that beautiful, beautiful land!  
Where sorrow and death will come never more  
Away in that beautiful land.

Earth life is fleeting; will soon pass away,  
On all things of time is written decay,  
For life at the longest is but for a day—  
But over life there, death will never have sway  
Away in that beautiful land,  
In that beautiful, beautiful land!  
To bathe our tired souls in rivers of bliss  
Away in that beautiful land.

Low: Lake, Cal., March 10, 1882.

## MIND AND MATTER No. 20.

## Mental and Spiritual Prostitution.—Continued.

BY CHARLES THOMPSON.

Science, like religion, in all things appertaining to the spiritual, is blind, because the spiritual is too far superior to matter to be measured by it. In the *Truth Seeker* I see over the signature of J. Hoke, M. D., and under the comprehensive title of "Thought Scientifically Defined," the following not very comprehensive deductions, in which the only definition is derived from the food that nourishes our mortal bodies.

"By the combustion of digestion and the assimilative process, the human stomach combined with the other parts of the organization, daily converts meat, bread and potatoes into the finest thoughts, the most beautiful prose and poetry."

\* \* This must lead to a final solution of the question. It is a well known fact that the chemistry of living organisms can only change the various substances received into new compounds, but no element will be found in these which did not belong to those which were taken into the organism. Another fact of the highest importance in this connection is that the compounds formed by assimilation are often identical in their elementary composition, but widely different in their properties. Albumen, fibrine and caseine belong to this class of compounds; that is they are isomeric."

It would seem that Mr. Hoke is desirous of making us believe that our ideas are isomeric with the meat and potatoes we eat; that is they are made up of the same constituents, though in different proportions and combinations. That is to say, we could form no idea of a thing that we do not eat, because we should lack all the necessary elements out of which to form an idea.

If we would form a correct idea of an idiot, we must digest some substances that (if not the identical idiot) are of the same nature and origin and are subject to and controlled by the same laws and soluble by the same acids, etc. If my explanation is extended farther than he would desire all I have to say is, if we omit a part we must the whole, or he must own that his language is only calculated to mislead all who are incapable of grasping the subject. But he continues:

"That it is the function of the brain and nerves to prepare, combine and eliminate thoughts from the substances which are taken into the system, which are necessary to keep it in a healthy state is a fact of observation, just as it is the function of the liver to secrete bile from these substances and eliminate it. The same is true of all the other organs. Thoughts, then are carbon, oxygen, hydrogen, nitrogen, potash, phosphorus, etc. That atoms of these are smaller in thoughts than in flesh and bone is true; and that their mobility is increased is also true, because their magnetism or life is progressed as well as the atom which serves as its body, but it is matter still."

Oh! what blindness—what a jumble of truth and error! It is much easier to see wherein Mr. Hoke is wrong than it is to define the spirit of man, yet it becomes a duty here to let in all the light that comes within our reach in order to escape from the pitfalls of materialism on the one hand and the man-traps of religion on the other hand. If the physical body were all there is of man, or if indeed it were the man at all, there might be some reason in Mr. Hoke's deductions. But such is not the fact, although I may never succeed in convincing men of his class that they are in error. What would be the use in explaining the attributes of the immortal soul to men who deny the existence of a soul? But to those who are ready to lay aside their prejudice, and listen to reason, I would say, man is something more than a stock or stone that the chemist can submit to his varied methods of tests, is something more than a piece of mechanism or a mere automaton whose several parts can be defined by human experts. For comparison, take the locomotive with steam up ready to start when the signal is given. Is there not a requirement for intelligence to operate that mechanism? Is there a scientist so wild as to suppose that a locomotive is capable of self-government? Why no, you all reply, it requires an intelligent person to run a locomotive. So also does it require a very intelligent person to operate the human form and its attendant mechanism. Remove the engineer and

the locomotive will never move a single inch. Remove the man from the human body and it will never move a muscle; but the man is no more deprived of his mentality by being removed from the mortal body, than the engineer is by his separation from his engine.

So long as self-conceited scientists ignore the existence of human spirits and confine all investigation to material things, just so long will they grope in the dark, arriving at no reliable deductions outside of the domain of matter. Will never know that the two principal things in nature are matter and spirit, that without the presence of spirit, matter is inert, dead; and that without matter, spirit is deprived of the medium through which it alone can manifest itself to man. Again the engineer who survives the life of his engine is still capable of operating another engine; so the spirit is capable of controlling and even of possessing another body vastly superior to the mortal form when the latter has been worn out and cast aside as worthless rubbish. The man not only survives the life of his mortal body, retaining all his mental faculties, but finds himself in possession of superior conditions and advantages of acquiring knowledge, and keener perceptions for penetrating still deeper into the mysteries of being, thus becoming able to correct many mistakes made here through a misapprehension of the laws of life.

I am aware that the materialist will assert that this is all idle conjecture; how can I know anything about the after life and its superior advantages? I reply by my dealings with the spirits of the so-called dead, who are not dead but still live. I know what I am saying is positively true, and know it by the same use of my five senses that give me assurance of a mortal existence here. Nay, more, the same evidence that I have had, you may have, if you will go to the expense and trouble of securing it, and what is more, every person must receive the evidence for himself or herself; my experience can neither be borrowed, stolen or bought; nor will all the accumulated philosophy of the universe weigh against it. That which has been demonstrated to be true, and is true, will so remain to all intents and purposes. Other truths may be added thereto but neither the one nor the other can be diminished. When Copernicus learned the movements of the sidereal heavens, no amount of unbelief could weaken the fact which always had and always must exist. The twelve signs of the zodiac invented to explain a fact, neither add to nor diminish the fact. So when Galileo discovered that the earth is a globe revolving upon its axis, he did not invent a chimera with which to deceive the people, nor did he even discover anything new; but simply came into possession of a truth which had existed for countless ages; yet the leading minds of his time were no more prepared to receive it than the same class of bigots are to-day to embrace newly discovered truths. Galileo was punished by imprisonment for daring to give publicity to a well authenticated fact that was repugnant to them, and only earned his liberty by signing a written recantation of his newly discovered truth, yet declared with the last stroke of the pen, "The world still moves, nevertheless."

And the world does move, in spite of the debasing prostitution of the Nation's best mental powers and the persecution and imprisonment of our mediums. The latter heroically endure their incarceration and the odium heaped upon them by ignorant and bigoted leaders of society and by lying, intriguing witnesses, until society is being compelled to acknowledge that the mediums are simply instruments in the hands of heaven to proclaim "glad tidings of great joy to the children of men." For it is the fate of despotic rulers to defeat their own myrmidons by pushing out recklessly into an ocean altogether beyond their depth, while the true mariner, by superior judgment and skill, pushes on and on, discovering new worlds whose wealth the scoffing world is not slow in grasping with the hand of selfishness. But there are always a few wise enough and honest enough to discern the truth and to defend the right. In the meantime, the unthinking masses who are governed by fear instead of reason, remain creed-bound to the last; but great numbers have become so far enlightened that they are now breaking away from church authority to fall into the pit of materialism—unless arrested by the light of Spiritualism—remaining as blind as before.

Out of all this mental prostitution have sprung up in our midst two classes of immoral, god-forsaken wretches who care for nothing save the means of physical gratification. The first of these blindly suppose Jesus will make them pure, transform them into angels of light at some auspicious moment when they see fit to repent. The other class blindly suppose that death ends all—that there will be no after life to call us to an account for present conduct; hence immorality, drunkenness and crime are the legitimate results of false teaching. In the meantime, the clergy on one hand and the scientists on the other are denouncing the glorious truths of Spiritualism as the results of delusion and fraud, and the ostracism is so bitter that many shrink from it, taking shelter under cover of the church; and the latter, seeing the situation of affairs, covers over the fires of hell, lays its creeds aside and preaches liberalism, in order to rope in weak-kneed Spiritualists and Liberals. But let a clergyman go so far as to proclaim the truths of Spiritualism from the pulpit, and he is expelled as an unworthy disciple of Jesus. Hence, dishonesty, intrigue and selfishness have become the leading passions of society and the dominant powers behind the throne of popular dominion. A few Spiritualists and Liberals whose manhood has been cast in too stern a mold to yield to false assumptions, are left to carry on the battle of the ages as best they may. In the meantime, the curse of strong drink, the excessive use of tobacco and opiates, are adding their forces to the mental depravity of the times, to the rapid increase of the inmates of hospitals, insane asylums and prisons. What better evidence do we require that the masses have not yet outgrown their depraved appetite, and that so long as the present dishonest rule predominates they never will do so?

We are told by temperance men that sixty thousand annually fill drunkards' graves, and that that vast army is kept fully up to its maximum by recruits from the ranks of the moderate drinkers. So the Moodys and Sankys are deluding their thousands by the repetition of the same old saw song, "Come to Jesus, he will save you" and so the work of delusion and damnation—and the only damnation that flesh is heir to—goes on in defiance of evidence, argument and reason. Nay, as was said in a previous number of this article, the first step is taken in the wrong direction before reason planned or the hand performed an

unworthy act. So soon as the mind consents to entertain an unwise, not to say wicked course of action, to form an excuse for it, even then there is a letting down of the moral standard, and prostitution has already commenced her work of undermining the character of the individual. The first cigar, the first chew, the first glass, the first utterance of improper language,—these are the outgrowth of a pernicious mental action that had preceded them. It is at the citadel of life where prostitution commences the weaving of the all-blinding web of degradation which, if allowed to go on, will prove a snare to the feet and blindness to the mind.

2. The same degrading influence obtains in the spiritual universe as in the physical, but with more fearful consequences, because it takes the creed-bound spirit so long a time to overcome his preconceived opinions sufficiently to appeal to reason, the only true source of light and knowledge. Having devoted a lifetime to incantations and prayers, he enters spirit life with senses blunted and mind stupefied and all the finer qualities of soul crushed out by the perpetual development of that inordinate selfishness which seeks to escape from personal responsibility and the true ends of justice through the most ignoble means that an evil genius could invent—even the death and martyrdom of the innocent to shield the guilty. What more natural than that a spiritual preparation for an entrance into eternity so debasing as this, should cause a much longer period of darkness and spiritual death! Entering the other life in this deplorable condition, to be weighed in the balance and found wanting, the poor deluded spirit wanders about in gloom and uncertainty in search of his mythical Redeemer and the golden city upon whose majesty, power, dominion and splendor, the glitter of rhetoric, the creations of imagination, and the exercise of faith have been exhausted, but to find nothing save a vast multitude of the victims of false teaching, who, like himself, are wandering in space in the same futile attempt to find that which never did and never can have an existence. Among these benighted wanderers are learned priests, bishops and cardinals, and the teachers of institutions of learning, who in earth life were as now, the blind leaders of the blind. They had reached the summit of scholastic power here, so that the people looked to them for instruction and guidance, a place of honor that they continue to usurp by common consent.

This deplorable state of affairs must continue until, one by one, the victims are attracted to some earthly friend of liberal views, through whose influence the spirit in prison is to receive the first hint of the true situation of affairs. But the chances are that the spirit in its blindness will find its way back to its old haunts, to mingle in the revival meetings, adding the psychological influences of the spiritual universe to that of the earthly, so that many converts who mistake these nefarious influences for the power of God, are added to the church. So that, like the army of inebriates, the ranks of the victims of false teaching are constantly recruited from the multitude who have already been prepared for such a step in the sabbath-school, day-school, academy and college. And the next step in their career is to imbibe the hallucination that their spiritual growth now depends upon their working for God, which of course, in their view, means nothing more nor less than getting sinners converted to the same faith as themselves. And precept, imposing ceremony, mandate, signate, bonds, chains, persecutions, armies, prisons and oppressive laws, are employed to flatter, wheedle, intimidate and even force people into the support of the most damnable system of error that ever was invented. And, to complete the work of ignorance, bigotry, hatred and malice, all who are wise enough and brave enough to stand up in their manhood and womanhood, claiming the inalienable right of exercising their own reason, and of being guided by their highest convictions of right, are denounced and traduced as vile, immoral and wicked characters, who are guided by no higher aspirations than self-indulgence and infidelity. And in their zeal, these self-styled holy followers of a man-made God employ the vilest vituperations in seeking to fasten guilt upon the finest class of people that the earth has ever produced, and who are so far from being guilty of the charges brought against them that they are daily striving as best they may to develop the very highest and holiest standard of manhood and womanhood that it is possible for mortals to attain to, and have only called down upon their heads the anathemas of the church by teaching a purer and diviner philosophy than church people can understand.

A few days ago, a methodist class-leader who was denouncing in bitter terms the infidelity of Col. Ingersoll, was asked "what constitutes infidelity?" The answer of the narrow minded disciple of John Westly, came promptly as follows; "to my mind, any person who refuses to accept the bible as the inspired word of God, without entertaining the least shadow of a doubt as to its divine origin, is an infidel." How many cycles of time does any one suppose it will require for such an enslaved christian to learn the need of exercising his reason as the only means of salvation? Reason, by people of his class, is set aside as an unholy thing. Wisdom is also denounced as a worldly or human attainment, therefore ungodly. Belief, with them, is the result of religious training, and as they will enter into spirit-life in the same frame of mind, they will no more consent to listen to or exercise reason there than they do here. Does any one suppose that they would humble themselves so much as to listen to instruction coming from a source so utterly despised by them as is Spiritualism? No indeed; but the majority of them will combine to wage war against the truth and its advocates, a war that spirit-intelligence informs us, is to be so sanguinary and deadly that the worst wars of earth, in comparison, will be as child's play. In view of the most unfeeling, unprincipled and wicked lying, plotting, and persecution of mediums, is it not fair to suppose that the war thus predicted has already begun?

But it will be asked, if people entering spirit-life, daily and hourly, are thus ignorant and are likely so to remain, how are we to believe their words? I reply, by testing their testimony as you would that of a witness before a court of justice. Take nothing on trust; use your brains; submit their testimony to the test of reason, and if it will not withstand the closest scrutiny, set it down as being either false or doubtful, and in either case it is unreliable, worthless. But why deny the testimony of intelligent, truthful spirits who fortify all their utterances by stubborn, undeniable facts, and facts that come within the range of our own knowledge and experience.

I have listened to the testimony of many spirits, manifesting through Joseph D. Stiles and other test mediums, who in order to fortify their testimony by every possible means, gave a topographical description of the country where they formerly lived, the names of friends and neighbors, even giving the color of the several houses along the street, and to all this added the leading events in their history &c., inasmuch that no one who ever knew them could fail to recognize them. Now, when friends and associates who have been tried and trusted and known to be truthful in times past, return in this manner and prove their identity beyond a doubt, are we not to believe all their testimony pertaining to the topography of that other country and the nature and habits of its people, more especially since so many testify to the same statement of things existing there?

Oh! ye of the opposition, why not be honest to your own interests and to the world, and acknowledge that nothing but false teaching, prejudice and unbelief prevent you from being just or reasonable in this matter? Was there ever anything so degrading to the souls of men as that prostitution which makes men such abject slaves to the worst species of bondage in existence in earth or heaven? remember that light, truth and knowledge are universal attributes that cannot be confined to any one person or age; that all religious systems enslave their adherents; that no spirit that is environed with a creed can progress at all, but is chained to the prescribed limits of that creed, however narrow it may be. No system of religion, therefore, can meet the demands of humanity. All religions demand our acceptance on trust; hence all who endorse a creed, do it at the sacrifice of manhood. They may yield to its requirements, but it will never yield to theirs.

But amid all this gloom and religious folly and hallucination, it is cheering to see that the race of man has already reached that point in its evolution where it requires a system of philosophy and spiritual training that will adapt itself to the needs of all, high or low; a system that will nurture and stimulate man's perfect growth, mentally, morally and spiritually. Let the bigots who are to-day setting themselves up as liberals, simply because they are one step in advance of the bigots of a century ago, open their eyes to the fact that they are by reason of that advanced position, all the more to be feared, since like their predecessors they refuse to advance, but are doing all in their power to block the wheels of progress to prevent their taking another turn towards the plane of perfection. Alas! the ranks of Spiritualism are not wholly free from this class of do nothings, who have stuck down their stake and refuse to budge another step.

It has been stated in the foregoing that even God is not superior to intelligence. Not to be misunderstood let me add that in as much as God is a principle and not a person, and a principle that permeates all things, the attributes of Godhood are manifested in the lowest as well as in the highest things of universalum. But the higher functions of intelligence are the dominant principle or power that govern all below them. But if there is war in heaven—if Reason has been dethroned by the usurpation of a vicious will and misguided judgment, anarchy must reign and mob-violence, riot and rapine will prevail, until Reason can assert her power and bring order out of chaos. Will and judgment are too easily coaxed into the games of policy and intrigue for personal ends. But Reason, so long as her reign is made supreme by loyal adherents, never surrenders to the demands of injustice. Reason and not faith therefore in the God-principle in man that is to redeem the race: is the only Saviour able to redeem mankind from its own suicidal action. Let Reason prevail and injustice will speedily come to an end.

God is the fountain of intelligence,  
And reason therefore, is a part of God—  
And even God, to virtuous mind and sense  
Is not superior, save but in degree.  
Oh! send the power of reason all abroad,  
For this alone can set enslaved souls free;  
In reason may the world its savior see,  
A purer life, and broader charity,  
Expressing Good-hood in each act and word,  
In ways surpassing all yet seen and heard.

St. Albans, Vt.

## E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate; it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Mr. J. WILLIAM FLETCHER lectures in Springfield, Mass., March and April; Worcester in May; Philadelphia in June; Cassadaga Lake, Neshaminy Falls and Lake Pleasant Camp meetings to follow. Address, 2 Hamilton Place, Boston.