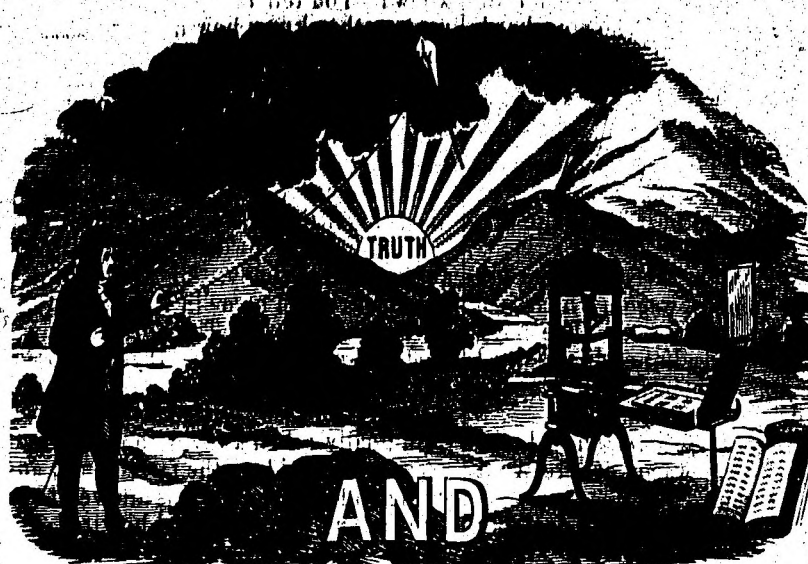


# Mind



# Matter.

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

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## THINGS THAT NEVER DIE.

BY VIRGINIA.

The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulse of a wordless prayer,  
The dream of love and truth,  
The longings after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things shall never die.

The timid hand stretched forth to aid  
A brother in his need,  
The kindly word in grief's dark hour,  
That proves a friend indeed;  
The plea for mercy softly breathed,  
When justice threatens nigh,  
The sorrows of a contrite heart—  
These things shall never die.

The cruel and the bitter word  
That wounded as it fell,  
The chilling warmth of sympathy  
We feel, but cannot tell;  
The hard repulse that chills the heart  
Whose hopes were bounding high,  
The memory of the cold hand-clasp—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to awaken love,  
Be firm and just and true;  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee,  
"These things can never die."

## SPIRITUALISTIC BARNACLES, No. 4.

### "The New Religion."

BY E. A. CHAPMAN.

Let us take an observation, and, if possible, ascertain whither the good ship Spiritualism is drifting, where we are, and what mean these dense fogs and mists that so resemble those dark clouds of Superstition that have enveloped and cursed the world for ages. They are getting denser every day, and unless something radical is done very soon, our noble ship will be lost in darkness. The glorious sun of Spiritualism, which had already, with its health-giving rays of universal knowledge, brightened this earth with the halo of truth, now shines dimly. The few feeble rays which filter down through, only add to the gloom, confusion and darkness. This sickly glare is as unlike the pure light of Spiritualism, when it dawned upon the world thirty-three years ago, as the darkness of midnight is unlike the glorious light of the noon-day sun. Listen to the warning sounds. Hear those breakers. There is deadly peril on yonder to all on board. Many spiritualistic luminaries of the first magnitude, with a host of lesser lights, are boldly proclaiming the birth of a new religion called Spiritualism in the world. In doing this they are compelled to throw overboard all knowledge as a basis, all self-evident truths and demonstrated proofs of spirit communion and future existence. As religionists, or Christian Spiritualists, they have renounced all claims and relationship to science, and now, after steering our good ship into these fogs and mists, they boldly proclaim this feeble, sickly, deceptive, false light, which they would fain have us believe is pure Spiritualism, a new religion. Out upon such nonsense. Let this noble ship, which was launched by the spirit world, right about and steer away from these dangers out into the light of pure knowledge; never heeding the unhealthy croakings of those who nurse so greedily at the breast of that horrible hag called Superstition.

Religion is the child of Superstition, and will be buried in the same grave with its mother. For ages Religion has cursed the world above all curses. It has been, through all history, a perfect Moloch of evil; its track a blackened waste of desolation, made so by wars, bloody battles and cruel persecutions. Nearly all wars that have been waged on this earth have been religious wars, for the glory of Gods and the up-building of priest-craft.

Millions have perished on battle fields; the noblest of the race have rotted in dungeons, been burned at the stake, or torn limb from limb,—all for religion. People have always been religious in exact proportion to their ignorance. The more ignorant people are, the more they can believe, and, consequently, the more religion they may have. This is as true to-day as it was in the dark ages. When reason is dead, faith, which bears the fruit religion, is alive and flourishing. This is true, from the Hottentot up through all the grades of intelligence to the most pretentious priest, or even the scientist. The only difference between the Hottentot and priest is, that the Hottentot is in earnest, while the religion of the priest is a diabolical sham. The priest knows that his religion is but another name for hypocrisy and selfishness. Love of self their sole inspiration, and the ignorance of the people the harvest fields from which, in the name of religion, they gather what enables them to feed fat their lazy carcasses, and to lead lives of indolence and ease,—human drones in the great hive of human industry. Religion is a perfect Pandora's box of evil. The more religion people have, the less tolerant are they of other people's rights and opinions. History proves that it excites with wonderful power all the baser elements of humanity. The universal practices of religion to-day prove that love and charity, born of religion, is all a cloak and sham. Their cry is, give, give, but all goes to build churches and support priests, instead of real charity. Hatred, malice, revenge, jealousy, cruelty, murder and war, all these, in

ten thousand different ways, have been inspired in the hearts of men by this thing or idea called Religion.

The world is just emerging from what future historians will call the Religious age, when every man and woman had a religion and a priest; when every nation had a system of religion; when kings, queens, emperors, czars, sultans and popes, did very little else but quarrel and wage war with each other about religion; spurred on by selfish, vindictive priests, until this earth was a pandemonium of wickedness, a perfect hell of religious frenzy.

Knowledge has always been a stumbling block to religion; but much more has religion been in the way of knowledge. Religious bigots have always sought to destroy those who promulgated knowledge instead of religion. Think of Galileo on his knees, crushed by religion; of Servetus, a teacher of science, burning over a slow fire, because he preferred the light of knowledge to the religion of John Calvin; of the inventor of the printing press fleeing before that murderous power called Religion; of the Huguenots fleeing from France, and the Puritans from England. Think of the battles fought by scientists with religion, over geology and astronomy. Think of the wrongs of Voltaire and Thomas Paine, all brought by and in the interest of that blighting, paralyzing, accursed power called Religion. Think of the power to-day that would mutilate our glorious Constitution and steal away our rights as free and equal citizens. Think of that power that demands and receives our hard earned money under protest, to build and sustain churches, that excites ignorant people into a condition of religious frenzy, and then mercilessly bleeds them, in the name of religion, for purposes of worthless pomp and show, instead of real charity. Think of the enormous wealth in all lands where religion has held sway, that has been wrung from the people, and squandered in erecting cathedrals and other monuments to the God of religion. Think of that power that robs the people of their reason and reduces them to the slavery of ignorance, bound by the shackles of religious creeds, and fear of a burning hell, so that they reduce themselves to starvation to satisfy the exorbitant demands of the priests. Think of the anathemas, lies, ridicule and murderous spite the religionists of to-day everywhere hurl at Spiritualists, hoping and believing that by so doing, they are pleasing the God of their religion. Think of the stake, the dungeon, and other implements of torture, to which professors of religion, led on by priests, would subject Spiritualists, were it not for the restraining laws of the land. All this and more I charge to the power called Religion.

Rev. Caveno, of Chicago, a priest and bigot, declares that Spiritualism shall be treated in America just as the priests did in Alexandria, 1500 years ago, when they brutally murdered Hypatia, a gifted and beautiful woman, a teacher of science, tearing her limb from limb in the street of that ancient city. Those priests who murdered Hypatia, preached the identical religion that is taught in America to-day. Religion is a murderer, a million, yes, a billion times a murderer. It is guilty of every crime and species of cruelty known and practiced on earth. Religion is, and always has been, based on superstition, and like the yellow fever, cholera, or small pox, it never changes its types, but runs its course, always contending as an imp of darkness, with knowledge. It never has compromised with knowledge or science, and it never will, and people who talk about the religion of knowledge or Spiritualism, will yet discover themselves smitten with a disease far more odious than small pox or yellow fever. It is worse, because it dwells and debases the spirit without harming the body.

Science is rapidly coming to the front as a great rival and foe of religion. Science, with its penetrating and glorious light, is revealing in all its odiousness, religion as the offspring of Superstition. Draper gave religion a staggering blow when he gave the world his "Conflict between Science and Religion." With Zollner, Crookes, Wallace, Tyndale, Huxley, Hægel, Spencer, Sargent, and Draper, there is no recognition of Religion, unless as a something that is false and debasing. With them all is science or knowledge. What cannot be proven is cast aside as worthless, and may as well be called religion as any other name. In knowledge they claim there is a power to elevate mankind to the highest standard of purity and happiness, and this they believe is far better than bitter jealousies, cruel persecutions, and bloody wars, that are invariably the result of that thing of faith, or of the imagination, called Religion.

Notwithstanding all this, a large number of Spiritualists, so-called, either ignorantly, or with strange perversity, persist in calling Spiritualism "a new Religion," in other words, a type of Superstition; for religion cannot mean anything else, any more than a black man change the color of his skin.

In one breath they declare that Spiritualism is demonstrated knowledge, the next they call it religion. It cannot be possible they are ignorant of the fact that they are still nursing at the breast of Superstition; that while feeding on the solid food of Spiritualism, and basking in the glorious light of universal knowledge, they return "like the sow to its wallowing in the mire," and with owlish or swinish stupidity, declare that the glorious truths of spirit communion, continued existence, and a dual world, which Franklin, Paine, Jefferson, Confucius, and other kindred spirits, are bringing to earth, is religion. I do not believe Humboldt, Voltaire, Paine, Franklin, Jefferson,

Confucius, are to-day teachers of religion. Nor do I believe they ever intended or desired to have Spiritualism borrow or inherit a name that represents the blackest, bloodiest, most treacherous deeds in all history. I believe they regard this "new religion" and "Christian Spiritualism" business as a wicked and wilful perversion of the truth and their work; the direct result of lying spirits, who are still contending, as they did in the form, against human progression.

One of the greatest obstacles the spirit world has to contend with, in building up pure Spiritualism on earth, is the fact that very many of their instruments lose their balance as soon as they find themselves possessed of a little notoriety. They imagine themselves great oracles, and begin to proclaim their own ideas instead of the ideas of those in spirit life, who should be trusted and consulted. Love of popularity is a motive that has spoiled many a brain that might have done noble service in the cause of human progression.

When priests ask if we have "got religion," they mean, do we believe in the Bible, etc., and have we joined the church. Joining the church is essential, for religion, no matter how strong a dose is received, or how thorough the work of regeneration, requires to be bound and clinched with creeds and solemn oaths, or the spell moves out and off, leaving the sinner a much worse sinner than before. They never ask us if we are honest, virtuous and charitable. It is invariably, "Have you got religion?" Religion makes bad men worse, and good men no better. With bad men, it is a cloak for their evil doings. They know that God is bound to forgive all their evil work, no matter how bloody, "for Christ's sake." Religion is a theological yoke. Those who submit to this yoke are slaves, with priests for task-masters and drivers.

The "change of heart," so necessary to the Simon-pure religion, is an outrageous sham. The manifestation of the heart is desire, and that is always the result of brain action. When the brain is changed, the heart is; not otherwise. The man with large amateness, like Beecher or McOskey, is amative still. When the getting of religion will revolutionize a bad organism, with its badly constructed and balanced brain, then I will believe in religion, as based on a change of heart; not before. A good man makes a good Christian or professor of religion, but a bad is very rarely any better, if he is as good, as before. Religion is the poorest security in business possible. Those who claim to have it in large doses are most distrustful of their religious neighbors or brothers. They never take religion as security in important business transactions. In fact, they invariably require as good endorsers and security, of professors of religion as of those who have no religion at all.

When people get religion, the priests represent the same as just so much stock in trade; just as slave owners down South used to count their slaves; and they put a value on their religion exactly proportionate to their ability and disposition to pay. The great anxiety of priests is not so much to save people from hell hereafter, as to have them get religion. A large church means a fat support or salary, hence those stupendous efforts at revivals. They know, when there is an abundant crop of religion; they can bleed the people in exact proportion. Not one priest in a thousand but knows, their whole religion or church business is a gigantic swindle, the sole object being to support them in ease and idleness. This has always been true. All men are more or less creatures of education, and to-day, when millions are leaving the church in disgust, very many, and especially those who do not think clearly or reason closely, by force of habit, continue, like parrots, to talk about their still having a religion, when, in fact, they have no more religion than small pox or yellow fever. When people begin to ask for proofs, to sort and sift to reason, think and analyze, it is a sure sign they are getting rid of their religion, just as disease gives way before pure blood, vigorous circulation, and powerful heating remedies. I consider religion a loathsome disease, and knowledge the sure antidote or remedy that will eradicate every trace of it from the human system.

Webster, than whom there is no higher authority, says:

"Religion is from Re and Ligo, and means literally, 'to bind anew.'" Exactly what religion is, and always has been. "That originally, among the Romans, it meant a sacred oath," and does to-day among Americans. Also: "Religion comprehends theology as a system of doctrines and principles." Also: "Religion is a system of faith and worship;" but, "the practice of morals; piety and virtue, without a belief in a divine law-giver, and without reference to his will or commands, is not religion."

This ought to settle the whole question: If Webster understood his business, then the above is a correct definition of religion. It is evident that those who call Spiritualism a religion, consider themselves greater than Webster; for Spiritualism has no "divine law-giver" whose commands we recognize or obey; nor is it "a system of faith and worship," nor does it "comprehend theology." It is evident that Webster had not the remotest reference to Spiritualism when he defined religion. Nowhere in his definition of it, does he refer to spirit communion, spiritual elements and conditions, or future existence. He says distinctly, "religion is a system of theology," also, of "faith and worship," therefore, priests, churches, creeds, dogmas, bibles, tithes, gods, devils, heavens, and hells, are the legitimate tools for manufacturing religion. They are necessary,

not only in aiding sinners to get religion, but also in helping them to keep it. If Webster had said that knowledge is religion, then I would have remained silent, or admit that Spiritualism is religion; but he does not. He declares positively "It is a system of faith."

Nowhere in all history has the word Religion been substituted for, or meant knowledge. Such would be, and is, a complete revolution in the use of the word. As well call light darkness, or hell heaven.

In defining Science, Webster says, "It is from Scio, to know;" that "in a general sense it means knowledge;" exactly what Spiritualism is. Also, "Pure Science is built on self-evident facts; but the term may be applied to other subjects founded on generally acknowledged truths." Also, "Science is any art or species of knowledge."

Now, Spiritualists, take your choice and hold up your hands. If Spiritualism is based on knowledge, then call it Science. If it is a "system of theology," or "faith and worship," then call it Religion. For one, I declare my firm allegiance to Spiritualism as a science, consisting of self-evident truths and demonstrated facts, and will never, never, be guilty of so libelling this "new science" as to call it "a system of faith and worship," religion.

Robert Dale Owen, in Johnson's Cyclopaedia, says: "The epiphanies of Spiritualism, upon which its evidences are based, are as strong as that which is daily given in our courts of justice to decide the life or death of men."

Strange, that men and women of intelligence, in the face of all this, will persist in calling Spiritualism "a system of faith and worship." Their priestly invocations to an unknown personal God, whom science cannot find, and will not recognize without proof, is proof positive they still are nursing at the breast of Superstition, or, are looking with jealous and longing eye, hungry stomachs, and yearning bowels, over into those church pastures, where priests graze in luxurious idleness, and grow fat and sleek on the rich harvest religion always yields.

These Christian Spiritualists have an eye to business. Religion is the watchword, or key, to the new "system of faith and worship," as it has always been to old "systems of faith and worship." They undoubtedly see how priests feathered their nests in ancient times, and propose to profit by their example to-day. They see that if Spiritualism can be so perverted as to mean religion, or, in other words, to be "a system of theology," or "faith and worship," creeds, dogmas, etc., would be a necessity, and then we should have a new "system of priestcraft," as well as a new "system of theology," or "faith and worship."

For one I shall cry halt to this hyenaism that would rob the already well-filled grave of Superstition, and feast on its putrid carcass, pretending that what they find there, is Modern Spiritualism. I find glowing accounts of the great triumph Watkins, the slate-writing medium, recently won, in freeing himself from the absurd charges preferred against him, by proving that Spiritualism is a religion. Had the prosecution brought Webster into court, he would very quickly have discovered the folly of his claim and line of defence. If he had claimed to be a teacher of Science, and cited the court to Zollner, Crookes, Wallace, Sargent, Edmunds, Hale, Mages, and Owen, to prove his claims, he would have won a glorious victory for himself and the cause. Mr. Watkins was giving the world solid facts, proofs of a dual world, and future existence. He was demonstrating important, though disputed truths, and if he had thus vindicated himself, he would have sustained the cause he loves, instead of injuring it, and no court could safely rule or decide otherwise.

Lowell, Michigan.

## Spiritual Seance.

Dr. A. B. Dobson, of Maquoketa, Iowa, was in this city recently, and held two seances for independent slate-writing, which is one of the prominent and astonishing phases of his mediumship. The seances were held at the residence of Mrs. A. C. McKenzie, and were attended by quite a number of our most intelligent and progressive citizens, anxious for the opportunity to investigate a phenomenon that is exciting the wonder of thinking men and women, and puzzling the brains of scientists all over the country. The tests given the first evening were very excellent; and were received with general satisfaction, nearly every one in the circle getting communications from some friend in the spirit world, with the name signed, which was recognized. As an illustration, an elderly gentleman in the circle received a communication signed "Mary A." with the surname distinctly written; but he was not quite satisfied. The next communication settled it in his mind. It was: "Don't you know me? I helped to dig you out of that load of hay when it fell over on you—Mary Ann." It was a sister and she recalled to his mind an event that he did not remember to have thought of in thirty years. What disposition shall we make of such evidence? It is easy enough to say it is all the work of the devil, but hard to make people of sound and healthy minds believe it.—*New and Old.*

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The merry wind came racing  
Adown the hills one day,  
In gleeful frolic chasing  
The rustling leaves away.  
In clouds of red and yellow,  
He whirled the leaves along,  
And then the jolly fellow  
He sang a cheery song.

The merry wind was weary  
At last of fun and play;  
His voice grew faint and eerie,  
And softly died away.  
Far off a crow was calling,  
And in the mellow sun  
The painted leaves kept falling  
And fading, one by one.

How "The Baby" Went Nutting, and What Came of It.

BY KATE UPSON CLARK.

"Beats all," said good old Mr. Hurlbut to good old Mrs. Hurlbut, as he laid down the paper from which he had been reading—"beats all what mizzable little fellers some o' them poor children in the city be. It seems a good many folks on farms, like us, Sereny, have took 'em in 'n' kep 'em a spell. Must 'a done the poor little things good. Law! makes me feel bad."

Good Farmer Hurlbut took off his spectacles and wiped them with great thoroughness. He was thinking not only of the little newsboys, and the other poor children of whom he had been reading, in the city, fifty miles away, but of a certain little boy of his own and "Sereny's," who had gladdened their home for nine short years, and then had died, leaving them desolate indeed, but with a warm place in their hearts for all his kind.

Presently Farmer Hurlbut spoke again, and it seemed to Aunt Sereny, rather irrelevantly:

"Lots o' nuts this year in the north pasture. The clump o' chestnuts is fuller 'n' ever—the biggest chestnuts I ever see; 'n' up higher there's more walnuts 'n' butternuts than you ever see in your life. Guess we'll have to go over and get George's folks 'n' Eliza Jane 'n' the girls, 'n' have a picnic some warm day up there, and gather 'em."

"Yes, we must," assented kind Aunt Sereny.

"It would be sorter nice for them poor little fellers in the city to take a day off in the woods so," continued Farmer Hurlbut, jerking his thumb toward the paper from which he had been reading.

"Yes, it would," concurred Aunt Sereny.

"But," went on Farmer Hurlbut, with a puzzled expression, "how to get at 'em—that's the question."

"I should think so," said Aunt Sereny, whose sole mission in life was to agree and to smooth over and to dispense peace generally.

Suddenly Farmer Hurlbut seized his paper, and began to look over what he had been reading, passing his finger patiently along the lines.

"I thought so!" he exclaimed at last, pinning a particular place with his big thumb. "I thought I see the name of the superintendent of the society, 'n' I did. He'd know, I s'pose."

"Know what?" asked his wife, mildly.

"Why, how to get at 'em."

"Oh!" Aunt Sereny brightened up wonderfully.

"How d'y'e s'pose 't would do to ask a whole raft on 'em to come?" asked Farmer Hurlbut, reflectively.

"I'd be kind afraid on 'em, so many, seems to me"—with a little deprecatory laugh.

"That's so," said her considerate husband.

"They be wild little critters, so I've heard. Mebbe five or six would be enough. My! how their eyes would shine to see them nuts!"

Aunt Sereny laughed—a wholesome, sunshiny laugh as ever was heard.

"'N' I know," continued Farmer Hurlbut, affectionately, "that you'd feed 'em up, 'n' pet 'em, 'n' do 'em more good 'n' all the mission schools in creation."

Aunt Sereny protested modestly, but was sure she would be willing to try and see what she could do.

There was a little time of silence, during which the clock struck nine.

"Wa'al what say Sereny?" said the old farmer at last.

The old lady understood him perfectly.

"I say, Josiah," she replied, with considerable emphasis—"I say, do just as you've a mind to."

The consequence of this conversation was a letter from Farmer Hurlbut to the superintendent, and later, the appearance of six ragged boys, equipped with bags, on a pleasant Wednesday morning in early November, at the railroad station in the city, ready to take the train which would reach Farmer Hurlbut's at nine o'clock in the forenoon. That is, six boys were expected. But when the gentleman who was waiting at the station to put the little party on the cars came to count them, behold! there was a seventh figure, very much smaller than any of the rest, holding on tight to a bigger boy's hand.

It was a shrunken little mite, with a big coat on it that came to the floor, and a hat that must have belonged to somebody's grandpa—a comical, pitiful, heart-breaking little figure as ever was seen.

"Who's that, Tim?" asked the gentleman of the boy to whose hand the little creature was desperately clinging. He didn't know Tim very well, and had never encountered this tiny object before.

"I don't know as you'll like it," gasped Tim, apparently in great terror lest he was going to be circumvented, "but it's the Baby, 'n' he's five years, on 'y' he's little, 'cause he hasn't growed, 'n' he's been sick, 'n' mother said as how a whiff o' country 'd do him good, 'n' mebbe, he could go 'stead o' me. Philly here 'll see to him."

"Yes, sir," said Phil Barstow, whose outfit was only less imposing than the Baby's own. "I know the Baby, 'n' the Baby knows me, 'n' if you think it's too many for Tim to go too, we kinder decided—Tim's mother 'n' Tim 'n' me—that mebbe the

Baby 'd better go 'stead o' Tim, or," added Phil, with unexpected heroism, and swallowing hard, "or 'stead o' me."

"It's all right," said the gentleman, who was sure, from the tone of Farmer Hurlbut's letter, that he wouldn't mind having seven any more than six. "It's all right, Tim. Now take good care of him, and sit still, all of you."

So "the Baby" was put on board, and the cars moved slowly off.

At the end of their journey, there was Farmer Hurlbut with his big lumber wagon, which had three boards laid across it for seats. The boys, with their bags and their dreadful costumes, filed out as soon as the train stopped, their glowing faces revealing unmistakably their identity.

They were immediately pounced upon and conveyed to their seats in the wagon, where Aunt Sereny was waiting for them.

Farmer Hurlbut was overflowing with joviality and good-humor. Two great suggestive baskets and a mighty jug were packed into the front of the wagon, and behind were various boxes and barrels to hold the surplus nuts.

"And who's this?" asked Aunt Sereny, beaming delightfully from the front seat of the wagon, and fixing her gaze particularly upon the forlorn little straggler clinging tight to Tim's hand.

"Please, mum," said Tim, eagerly, "it's the Baby, 'n' he's sick, 'n' mother was for havin' him come 'stead o' me, but they said mebbe you'd take us both!"

"Take you both!" exclaimed the dear old lady, wiping her eyes vigorously, and kissing the Baby's weazened little face. "I guess we will! It 'll do him good, likely's not, bless his heart! Josiah, mebbe"—as the horses started off briskly—"mebbe," significantly, "the boys are tired after their journey. Just get out the little tin cups, 'n' I'll give them a drink o' milk apiece, 'n' mebbe a sandwich 'n' a turn-over as we're riding along. It's a good ways up to the north pasture," continued the old lady, as she dealt out the things liberally, and watched them grasped eagerly by the half-starved little creatures.

"There's plenty, boys; eat all you want. Goodness me! Josiah Hurlbut," she whispered to her husband, "they haven't had nothing to eat for a week—I know they haven't."

But the chief ecstasy was on the back seat, where the Baby was ensconced between Tim and Philly, and eagerly swallowing a cup of Aunt Sereny's rich yellow milk.

"Massy, Phil," cried Tim, admiringly, "see the Baby a-drinkin'! How does it taste, Baby?"

The Baby nodded, a grave smile settling upon his poor little visage under the big hat.

"More," he said, weakly.

"More! My gracious!" said Tim, in the wildest spirits—"more! He wants more, Philly. Hain't et or drinked so much as this for a month, I s'd think. Can he have some more, mum?" reaching out a claw-like hand with the tin cup, which went back brimming full.

Pretty soon the boys began to talk.

"See there!—quick! That's a squirrel, boys—a reg'lar squirrel. Ever see one before?"

"Trout in that brook, bet you a cent, boys! Won't the rest o' the fellers stare when we tell what we've seen?"

"Are there more nuts 'n' that?"—pointing to a heavily laden tree—"in the place we're going to?"

"Humph!" returned Farmer Hurlbut, the sight of whose ponderous fist had impressed his wild little crew as much perhaps as his kindness and generosity; "there's more nuts up in the north pasture, where we're a-goin', than you'll see all the way put together."

In about an hour the north pasture was reached, and the boys tumbled out of the wagon amid a jumble of sweet-fern and pennyroyal, and other sweet woody-smelling things.

Aunt Sereny found a comfortable seat near by, and fell to knitting as usual, and Farmer Hurlbut, going to a thicket close at hand, pulled out two long stout poles, which he had prepared for this very occasion, and laid away a week before.

Then Jim Bowker and Sammy Jones, two of the biggest boys, were sent up two of the best trees, and once well up, they lay flat along the great branches and plied the poles vigorously. The glossy brown nuts and the prickly burrs came flying "fast and furious."

The Baby crept timidly out of the wild bombardment, and sat down beside the ample figure of Aunt Sereny. His tiny hand—the fac-simile of Tim's, only less skinny—grasped her dress firmly. Aunt Sereny put her hand into her pocket and drew forth unheeded treasures of peppermints, sweet-flag root, and caraway-seeds. These the Baby gravely took and devoured.

Noon coming ever so much too soon, Aunt Sereny, amid great applause, suggested something more in the line of refreshments. She accordingly spread a white cloth over a great flat rock, and set forth a feast calculated to drive a hungry boy crazy with delight. Even the Baby fairly laughed aloud.

"I tell you, boys," said Tim, springing to his feet as he heard it, and even dropping a precious tart, in his enthusiasm—"I tell you the Baby hasn't laughed like that since I can remember. Hi! ain't it jolly?"

The meal fairly over they lay a little while on the warm, dry grass, enjoying the mild sunshine, Aunt Sereny knitting peacefully on. Two or three boys dozed a little, and the Baby crept up to his place beside Aunt Sereny, and gathering up his tiny figure upon her dress, went fast asleep. She spread a light shawl over him, and drew him closer, amid affectionate and admiring glances from Tim. Tim adored anybody who was good to the Baby.

Pretty soon Farmer Hurlbut roused them up to go to the walnut-trees, and two other boys were detailed for duty in the branches, which they beat and beat again with their poles. "Shucks" were new things to them all.

"Shure enough," said Larry O'Brien, with a fine brogue, "and now I'll know what they mane when they say I don't know shucks—but I do, though."

This caused an uproarious laugh, and Larry kept on saying witty things, to the great amusement of all. Not Sydney Smith himself was ever the source of more delight.

The train was to start at five, and it was nearly that time when the tired, unburned, happy little crowd drew up at the railroad station. Aunt Sereny had been having a whispered consultation with Farmer Hurlbut on the way home, and when they stopped, she took Tim and the Baby aside.

"Tim," she said, "can't you leave the Baby with us a little while—to stay a week or two. you

know? You tell me where to write, and I'll let your mother know how he gets along. We'll take good care of him."

Tim gazed at her with open mouth and shining eyes. "The Baby?" he gasped. "Why—mother—and—me" (slowly) "can't get along 'thout the Baby. He sleeps with me"—his lips trembling—"every night. Seems 's if I couldn't sleep no how 'thout his little hand hold o' mine."

"But he says he'd like to stay," Aunt Sereny answered, coaxingly. "I asked him"—for the mite had ridden home in Aunt Sereny's lap.

"Does he?" said Tim, brightening. "If he wants to—mebbe—well—D'y'e suppose mother 'd like it?"

But Aunt Sereny settled Tim's doubts, and the train finally rolled away without the Baby.

There he staid at the farm-house, and grew so strong and well that he was allowed to remain for many a long year. Tim and his tired, overworked, widowed mother became frequent visitors to the same hospitable spot, as well as the rest of the boys who had formed the memorable nutting party. In fact, a nutting party in the north pasture became an annual institution, which continues to the present time.

Two Reasons—An Open Letter to Henry Randall Wait, Esq.

DEAR SIR:—From the papers I notice you are collecting statistics of religious organizations, and ask for information on that head about Spiritualists, as if the people who accept spiritual phenomena and the meaning thereof were embraced in a religious organization or body.

The editorial in MIND AND MATTER, September, 10th, was eminently fitting. More is needful. Thousands must concur with that outspoken sentiment, viz.: That Spiritualism should never be distorted to assume a religious phase, no more than should astronomy, physics or technology. That it has been so perverted in some instances cannot be denied. There is a natural reason for this all over the world. There is a special reason for it in California. Here, spiritual mediums were threatened, some were arrested, under the form of law, for exercising their mediumship. Healers were persecuted and prosecuted in the courts for healing the sick without legal certificates. The accused, seeing that the Constitution of the United States afforded their only protection, and that that common charter of our rights gives every citizen the free exercise of his own religious convictions, these otherwise unprotected people sought shelter under it. They were not slow to avow that their spiritual knowledge and gifts were supremely religious, and they were zealous to show a cultus at once personal to themselves. They took pains to have it known that Spiritualism was their religion.

The spirit of craft and the greed of guild had secured the passage of an odious medical law that was indecently directed against all persons that were obnoxious to the favored class. Under this law, oppression assumed consequence and frowned terribly. That law is now happily relegated to oblivion, by being declared unconstitutional by Judge Freelon's Superior Court of San Francisco. The five or six years which that pseudo-legal terror lasted was not long, but long enough to engrave upon the spiritual fraternity of California that vassal title, religious.

Another general reason why some Spiritualists uphold the religious title, is from habit and old association. When cavalry horses, trained and well disciplined in service, engage in the combat of war, some of them lose here and there their riders; but they continue to execute the usual maneuvers on the field, and move properly in line, charge and retreat, all unconscious of the lost rider. So when a church member, or a church goer, becomes a Spiritualist, unmindful of the sovereignty of his newly acquired knowledge, he continues to execute the established habits of religious maneuvers, unconscious that the head of his superstitious rider has been shot off. Thence easily follows religious Spiritualism, or Christian Spiritualism, or both in one.

There is utility in never forgetting that knowledge is robust and expansive; that virtue is one-handed, morality a happy contagion, religion a shackle.

A. S. HUNSON, M. D.  
Stockton, Cal., Sept. 24, 1881.

[This article was intended for earlier publication, but was accidentally overlooked.—En.]

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	\$122 40
John H. McElroy, Pittsburg, Pa.	50
Jacob Kuhn, York, Pa.	50
Christopher Laug, Pittsburg, Pa.	1 00
Mrs. Phebe A. Haines, Altoona, Pa.	1 00
R. F. Haslett, Spruce Creek, Pa.	1 00
Isaac Iselt,	50
Mr. and Mrs. F. J. Ambrosia, Philadelphia, Pa.	1 00
John P. Lanning, Philadelphia, Pa.	1 00
George Belzer,	50
Charles Bingham,	50
S. A. Morse,	1 00
H. Schock,	1 00
James Marlow,	1 00
B. C. B. Kulner, Vineland, N. J.	1 00
Carrie Miller, Brooklyn, N. Y.	50
Mrs. S. B. Cassey,	1 00
J. Roworth,	5 00
Mrs. M. A. Newton, New York City	1 00
Mrs. H. J. Newton,	1 00
Mrs. Mary H. Bingham,	1 00
Edie Foster, per Mrs. Crindle, N. Y. City	50
A Friend, N. Y. City	1 00
Mrs. H. C. Shepard, N. Y. City	1 00
Margaret Loth, Brooklyn, N. Y.	50
Mrs. H. W. H.,	5 00
Mrs. Eliza Young, Champaign, Ill.	50
W. H. Best, Dayton, Ohio	1 00
Jos. Caldwell, Southington, Ct., per Banner of Light	1 00
Spirit Loteria, per Miss Shelhamer,	1 00
Mrs. McFetrey, Pensacola, Fla.	1 00
R. Gessler, Basle, Switzerland	3 00
Contributions of 40c. each (2)	80
" 30c. " (8)	2 40
" 20c. " (10)	2 00
" 10c. " (51)	5 10
Total Paid	\$169 20
PLEDGED.	
Pledges previously acknowledged in MIND AND MATTER	\$238 00
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dobson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged	\$238 50

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

Oxford, Ind., Nov. 8, 1881.

Editor of Mind and Matter:

DEAR FRIEND:—I want to give to the readers of MIND AND MATTER what occurred at my house last night. I will preface some from Sunday night, the 6th, as we held circles on Sunday and Monday nights for spiritual manifestations, Joseph Whole, of Illinois, being the medium.

There were, including the medium, twenty persons present; fourteen on the first night, fifteen on the second—the latter number including several of the sitters of the previous evening. A part of the sitters were as intelligent and business-like men and women as there are in our part of the State, and the aggregate above the average. There were in the company some five or six who had never sat in a circle, who were well pleased, one of them being converted to Spiritualism.

Now for what occurred. First, I will say to the reader that we got nothing until the medium becomes thoroughly entranced. As we had fixed on seven o'clock, sharp, for the seance, or circle, to begin, we were discussing the propriety of waiting a few minutes for a friend we expected, when the medium called me to him and said that he was so operated upon that he must be seated. I said to the audience, "Take your seats." Dr. Whitehall, who was present as a special friend of the medium, led him to a large rocking-chair and bolstered him with pillows, to keep him comfortable. Before the doctor was seated the spirits were talking through the trumpet. This was the quickest time I have ever witnessed, and I have attended circles for over thirty years. There was another occurrence which I never before witnessed. At one stage of the manifestations I asked one of the spirits if there were many of our spirit friends present. The answer was, "Yes; they are crowding for the horn. I wish we had another trumpet." I said, "We have an old trumpet in our room." "Hand it in, and we will tie the two worlds together with two horns." We gave it in through the folds of the curtain, and they commenced talking through both trumpets at once. As—now mark,—as there was a bed in the medium's room, and the spirits seemed very desirous to give satisfaction, they said one of them would go under the bed to talk, which he did; and for two hours one, and part of the time two, talked almost incessantly. There were six that spoke English plain, and were easily understood, but three or four we could not understand so well. Considerable of what was said was a part of each speaker's experience in earth and spirit life and messages from our spirit friends that were there, but could not speak through the trumpet. The information given was correct, so far as the sitters knew.

One of the speakers said there were two spirits present that wanted to be recognized. They were father and son, told where they lived, and that they had passed over about the same time. The son had been lost on the prairie, and had lain many days before being found, and his person was disfigured by wild beasts. I knew the father, but not the son. I was the only one present who knew either of the parties, though some of the sitters had heard of the sad fate of the son, and knew his brother and sister.

Another of the speakers seemed in the most humble frame of mind I ever met, either in spirit or mortal. He stated that he had murdered a man, and another had been hanged for his crime, hence there was a double murder hung over him; and he implored the forgiveness and help of men and angels. He asked for sympathy and pity, which I think he received from all present. He said the man he murdered bore the name of Hawkins, and the murder was committed near Covington, Indiana, and was the result of a quarrel about politics. Dr. Whitehall lives in Fountain county, (of which Covington is the county seat), but it being in war time, the Doctor being in the service, and human life held so cheap in those days, he could not remember any particulars of the murder, though he had heard of the circumstance. The humble spirit further stated that his own conscience and the spirits, forced him to make confession of his guilt and ask forgiveness.

Now, friendly reader, I want to be well understood, here. Whereas, less than a year ago we buried our oldest son, and my wife, his mother, being sick at the time, was never able to see him after he took sick, and she felt so lonely that she could hardly give him up; hence we hired Joseph Whole, in whose honesty and uprightness of deportment, as well as his mediumistic powers, we have unshaken confidence, to come to our house and hold a circle for our especial benefit, and we invited a few friends to sit with us, as stated above. As this was a private circle, and we were governed, particularly the last night, by what the spirits told us, we could invite but few of our many friends, for which I make an apology; but it has never been my happy lot to be in a happier society in my life, both those in and out of the body being united to bring about happy conditions. After sitting about one hour, one of the principal speakers informed us that our son Robert was present, and described him accurately. (The medium had no acquaintance with our son.) I was invited to the curtain, as he wanted to speak to me. He was only able to communicate two sentences; one, that he was too weak to talk much; the other, that he had found Spiritualism true. As the circle progressed we were told that Robert was materialized, and would try to walk out into our room. He failed in this effort, but succeeded in showing very plainly the fingers of both hands; one, half-way to the wrist; and his face was seen and recognized by part of the sitters. After failing to come out, his mother and I were asked to come to the curtain and shake hands with our son, which we did, handing our right hands through the folds of the curtains, one at a time, and he took hold of our hands in this wise, he took hold of our right hand with his right hand, and held our wrist with his left hand, and at the same time one of the spirits was talking through the bugle at the other side of the door. Soon after this our circle came to a close with one of the best exhortations I ever listened to from spirits or mortals, on Spiritualism. This spirit was one of the medium's controls by the name of Scott Clark; he claims that he has been in the spirit world 14 years.

Yours for truth,  
THOMAS ATKINSON.

Alfred James  
Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,  
A. JAMES,  
No. 939 Carpenter St., Philada., Pa.











## A COMMON DELUSION.

From the frequent and repeated attempts that have been made to discredit Spiritualism and injure mediums, by the stereotyped methods of grabbing spirit forms, the stereotyping fluids, smirching garments and otherwise seeking to create appearances adverse to the honesty and good faith of the mediums subjected to that kind of treatment, it appears that these people absurdly imagine that such proceedings, repeated often enough, will effect what they so much purpose and desire to accomplish. We propose to show these very smart people (in their own conceit) that they are courting "strong delusion that they may believe a lie." We shall first turn our attention to a few recorded facts in regard to the results of grabbing spirit forms, which will show how utterly impotent this method is to determine anything to the prejudice of any thoroughly developed medium. How often this brutal and injurious nonsense is to be repeated we do not know, but we intend to make its folly so apparent that those who resort to it will not have the poor excuse of ignorance to shield them from the contempt of people of intelligence. We are induced to give especial attention to this subject at this time, because the *Religio-Philosophical Journal* has endorsed this kind of proceedings on the part of professed Spiritualists, as a proper and commendable method of spiritual investigation; and the *Banner of Light, Two Worlds and Spiritual Offering*, by their evasive silence upon the subject, have tacitly, if not openly approved it. The course of the *Journal* is worthy of respect, as compared with that of the three last-named papers, in the case as between the Clyde, Ohio, spirit-grabbers and Mrs. Elsie (Crimble) Reynolds. If this cowardly unfairness on the part of so-called Spiritual journals is to continue, it will be at the risk of their lives and health that any mediums will continue to sit for the manifestation of materialized spirit forms. We deny that publications which seek to ignore such events as transpired at Clyde, by studied silence, have a right to claim to be in good faith dealing with the subject of Spiritualism. To cover its own journalistic delinquencies of duty, the *Banner of Light* invoked the intervention of a nondescript stalking-horse called an "editor-at-large," who should shoulder the responsibility of defending Spiritualism from the assaults of the enemy through the "secular press." This *Banner of Light* sham is as silent as his principal, on a subject that has found its way into the "secular press." But for *MIND AND MATTER*, the public would never have been permitted to know the real facts concerning that deadly and unscrupulous attempt to discredit the only proof palpable of the truth of spirit return. We shall be sorry, indeed, if *MIND AND MATTER* is to be the only channel in which the truths of current spiritual events are to be found, especially those events on which the maintenance of Spiritualism depends. It does, indeed, look too much as if such was to become the case. It is in the hope that this may be avoided; that we seek to goad our contemporaries into some appearance of an appreciation, on their part, of the pressing spiritual demands of the hour. One of those demands is to disabuse the public mind of the error into which it has been led by the ever-repeated cry of fraud on the part of spiritual media, that the proofs of Spiritualism are untrue. When such media are assailed, through whom that proof comes, it is the duty of every friend of Spiritualism, and especially of those who claim in any way to publicly defend that cause, to spare no trouble to get at the bottom facts connected with such assaults. In this way only can the truth be determined and upheld. It is rarely indeed that anything more is necessary than to scrutinize the statements of the assailants to make clear that all the dishonesty, deceit and falsehood, lies at their own doors, and not at the doors of the accused mediums. This was especially the case in the Clyde affair, in which people calling themselves Spiritualists, were wholly concerned as principals. It will be remembered that we charged, on their own showing, that the Hunters, Drownes and Sweetlands, had arranged to perpetrate a wicked and contemptible outrage upon Mrs. Reynolds, and that they had carried out their purpose in so bungling a manner as to leave no doubt of their terrible guilt. The conclusions we reached on reading the alleged exposure of Mrs. Reynolds is fully borne out by the following facts and statements of one who claims to know whereof he speaks. He writes us:

LOWELL, MICH., Nov. 17, 1881.

"Bro. ROBERTS:—The alleged expose of Mrs. Reynolds, in your last issue, presents to me some characters of whom I would like to inform you. As to Mr. George E. Sweetland; in the month of August, I visited Mrs. Mary K. Boozer, at Grand Rapids, this State. In her house, and using whatever they pleased in it was the family of Mr. Sweetland (wife and three children). Of him personally I say nothing; not having met him. Mrs. Boozer, however, knows to her cost just what he is, and how far he is reliable. So also do other people of Grand Rapids. Mrs. Sweetland is just enough of a medium to intensify, by spirit power, her almost fiendishly selfish nature, with a will except her husband. She, Mrs. Sweetland, told me that Mrs. Sweetland was a materializing medium, but that she hated every phase and condition of mediumship or Spiritualism; that if she could, she would blot out of existence every one of them. With oaths and execrations the most foul, that ever emanated from the lips of a denizen of any slum to be found, did she daily and

almost hourly, during my stay there, damn all except Mrs. Boozer—declaring that she would do anything in her power to destroy mediumship and mediums. That she is an inveterate falsifier, whenever she believes it to be for her personal or pecuniary interest, or where Mrs. Grundy's good will is involved, is well known. Their eldest son a youth of fifteen, but a man of thirty in the ways of crookedness; made so partly by inheritance, and partly by precept and example, I know to have had at least one false face. That Mrs. Sweetland would not scruple to charge those mediums with having had and used the artifice which she herself had on hand, with the aid of her boy, and with or without the aid or knowledge of her husband, I am fully satisfied.

M. F. C. MOSLEY."

It was by the aid of this Mr. F. C. Mosley, Hunters and her husband were enabled to give their premeditated outrage the appearance of plausibility, and to enable them, by the assistance of A. B. French, to concoct their pretended exposure of Mrs. Reynolds and her son. These people call themselves Spiritualists, just as John C. Bundy and "Brick" Pomeroy and their followers generally do. They very well know that in no other way can they do that cause the harm that will win them the approval of the open and avowed enemies of that cause. It is this class of dishonest hypocrites who make it their business to hunt down and slander all media who will not join with them, in warring upon other media who refuse to barter their manhood or womanhood for the approving smiles of these dishonest enemies of the cause, the name of which they disgrace by their hollow pretensions of friendship for it. Upon one and all who either participated in, or who openly or tacitly approved of the Clyde outrage, rests the guilt of as mean a moral and legal crime against a defenceless medium, as anywhere stains the annals of Modern Spiritualism. That Mrs. Crimble escaped with her life was not the will or doing of the wretches who sought her destruction. It is horrible to think that people who are capable of such crimes against truth and humanity, can have the sympathy, countenance and fellowship of any person who is sincerely friendly to a cause that emanates from spirit life and spirit life alone. None who are not lost to all capacity of reason or judgment, who take the trouble to inform themselves of the facts, will believe that Mrs. Crimble or her son were guilty of any deception whatever when at Clyde, and yet what were they not made to suffer at the hands of these fiendish assassins of their good name. The physical and mental suffering to which Mrs. Reynolds was subjected was such, that if there were any justice for spiritual media, or any personal or pecuniary responsibility on the part of her assailants, the most condign punishment would be their proper deserts.

Spirits have also been grabbed at seances given by Mrs. Hull, by Mrs. Pickering, by Mrs. Markee, by Mrs. Bliss, by P. L. O. A. Keeler, by Henry C. Gordon, by Harry Bastian, by Laura Morgan, and by Mrs. Hough, in the United States; and by Mrs. Esperance, in England. The result in every instance demonstrated the honesty and good faith of the mediums and the genuineness of the spirit manifestations that were thus sought to be discredited. In three instances the result upon the mediums was so injurious that they could no longer, on account of the nervous shock, pursue mediumship. In all the other cases the vile treachery was defeated by the mediums so far escaping injury as to remain in the field to confound the human brutes who, too destitute of sense to know that the phenomena of spirit materialization will never be stopped by any such insensate and impotent brutality as that, live on, a shame to themselves and to all who know them.

Quite recently, some very smart people at Pittsburgh, Pa., thought they could discredit Mr. A. F. Ackerly, as a medium for physical manifestations in the light (not in the dark), by sprinkling the inside of the sleeve of a coat, which was handed behind the curtain, for use of the spirits, with lamp-black or other smutching materials. The result was, as they have publicly reported, that after the seance, some of the smutching materials were found on the hand of Mr. Ackerly. We have no means of knowing at this time, that this published statement was true, as we have heard nothing from Mr. Ackerly about the matter. But even if it was, it proves nothing as against Mr. Ackerly as a medium or man. If the arm and hand that was thrust through the sleeve of the coat was a materialized spirit arm and hand, as we have no doubt that it was, from what we have ourselves witnessed of Mr. Ackerly's seances, and if the spirit drew from the arm of Mr. Ackerly the substances of which that materialized writing arm and hand were composed, then it was a natural consequence that some of the lamp-black should have been found on the arm of Mr. Ackerly, when the substance of the spirit arm was restored to the medium. This result has been known to have taken place under similar circumstances, where the spirit materialization was known to be absolute and genuine. The result could not be otherwise, and no one but a stupid fool would look for or expect any other result. And yet Col. John C. Bundy who ought to know, if he does not, this oft demonstrated fact, joins the Pittsburgh pack of enemies to Spiritualism in their cry after Mr. Ackerly. The latter did not pretend to tell the public how Mr. Ackerly put his hand through that coat sleeve, under the circumstances. Watched by those lynx-eyed watchers as they pretend they were, it is simply preposterous to

suppose that Mr. Ackerly could have performed that act without instant detection. But Col. Bundy, does not call upon them to explain that point, or anything else, but eagerly seizes upon the chance to hunt down another thoroughly tested and proven medium, without any just or reasonable ground whatever. Of the attempt to discredit Mr. Ackerly, Bundy says:

"A. F. Ackerly, a pseudo-medium, one of the graduates of the Rothermel-Keeler school of swindlers, came to grief last week at Pittsburgh, Penna., where he was caught at his trick and thoroughly exposed. This is another of the tribe the Boston and Philadelphia 'organs' have been grinding for. Harry Powell was with Ackerly at Pittsburgh as assistant; after the exposure, Ackerly and Powell repudiated the admission fee to all who demanded it. [Some did not demand it, then? Why not? Because they knew that what they had seen was genuine spirit manifestations; and were not so unprincipled as to evade an honest obligation by such mean and shallow pretences as the alleged expositors were guilty of.—Ed.] and hurriedly left by the train for Cleveland."

This is what John C. Bundy calls advocating Spiritualism, and this is what the Bundy enemies of Spiritualism claim is commendable spiritualistic journalism. Here are four spiritual mediums, not one of whom John C. Bundy has any personal knowledge of, or of the manifestations that occur through them, denounced as swindlers and their mediumship denied. That he lies regarding each and all four of them, we know personally, for we have attended their public seances, one and all, and know that they are not only genuine spiritual mediums, but mediums through whom the spirit world can and do give the most positive proofs of their power to return and manifest their presence to mortals. When the man who fills that blood-stained editorial chair says, as an "Organ," we have been grinding for these mediums, or any other mediums whatever, he is a black-hearted, white-livered liar and scoundrel. We have never yet deheaded at a private or public seance or sitting, with any medium, nor have we ever hoped to receive any advantage whatever from or through any medium. Can the morally and physically rotten John C. Bundy say as much? Unless we are greatly misinformed, he has made it his business to impose upon and blackmail every medium he has anything to do with. Let a medium charge this villain for a seance, and see how much manhood or honor there is in this miserable, sneaking assassin. The columns of the *Journal* will be filled with slander and abuse of him. The *Journal* is not a Spiritual paper. It is in the service and pay of the enemies of that cause, and he or she is a fool, who reads its slander-filled columns as honestly supporting Spiritualism. To call the *Banner of Light* an "Organ" that grinds for anything or any person but Luther Colby and S. N. Rich, is the quintessence of nonsense, and Bundy knows it is so.

## Interesting Letter From Dr. Abbie E. Cutter.

WICKET'S ISLAND, Oct. 24, 1881.

## Editor Mind and Matter:

I know the friends are anxious to learn how the work of our spirit friends is progressing at this Island home. We have had visitors, students and invalids up to this time, (have a few that will remain with us during the winter). This has kept us all busy. I have been drawn from in so many ways both physically and mentally, that I have been completely exhausted the past ten days, but am all right again now, this has delayed my correspondence somewhat.

We have carried out as far as possible, all directions of our guides, and all have been greatly pleased with the results. Our friends from the spirit side of life have been gaining in strength and knowledge, and giving daily evidence of their power to impart their knowledge to those who come here to receive instruction from them. We are getting the full form materialization through my husband, who has had physical manifestations and independent slate writing for several years. On two occasions at our seances, the spirits have spoken audibly to us. Last night my son's wife, who passed to spirit life on the 10th of August, was able to show herself, so that her little son nine years of age saw and recognized her, also saw his little spirit brother. My son's wife who keeps the home here is sitting by directions of the guides for them to experiment in transforming her, also is developing a healing power.

Mrs. Perkins a lady who came here in July, a great invalid, has recovered her health, and her powers as a clairvoyant and prophetic medium are rapidly developing; she intends to stay at the home all winter.

During the harvest moon, the early part of this month, the spirits of our red brothers and sisters, were here in great numbers, and had their annual harvest moon jubilee. Wicket and Swift Arrow, two chiefs whose tribes lived on this island in the early part of the 17th century, gave us unmistakable evidences that they were still here, and in hearty sympathy and co-operating with the work of the "spirits of the pale faces." Wicket directed us to the spot where his body was buried, and requested that we have a monument of some kind placed over the spot, so that persons who visited the island might know where he was laid to rest.

The development of our home mediums has not been as rapid as it would have been, if the power could have been all centered upon them, but we have had students sitting for various phases of development; investigators have been here, invalids who came for the benefit of their health, so that the forces have had to be divided up, but all have been benefited. The first thing the guides do is to effect a chemical change in the physical body, so all improve in health as soon as they arrive here; then the spiritual gifts and physical power blend harmoniously. Our good and noble Indian friend, Washatony, who has been with us several years, has gained in power, so that he has on several occasions, lately, made his presence known to our patients at a distance, and has relieved them. Dr. Warner says he is a great help to them in their chemical experiments.

The weather and scenery are splendid, here, now, and I should be glad if I had the means to

carry out the wishes of the spirit world in putting up such buildings as they desire, and supplying them the apparatus necessary for them to illustrate their teachings with; but as I have not, I expect to be obliged to go on a lecturing trip, to earn the means, but Dr. Warren says they have got their batteries so well established, now, that dividing the forces will not stop the work. Seances will be kept up all through the winter, the amulets will be sent out from here, and Washatony, Wicket and Swift Arrow will hold the forces in the cabinet, and cloth will be magnetized by them and sent out to heal those that are afflicted with or obsessed by diseased or undeveloped spirits, as the cloth can be fastened to their garments, while the amulets can be removed or destroyed by the magnets. Dr. Warren says they are ready to magnetize and send remedies that will cure cancers and tumors. So the good work of the spirit world is marching right on for the relief and uplifting of suffering humanity, as well as elevating and educating low or undeveloped spirits into higher conditions.

We could accommodate a few persons during the winter, if there are any who would like to sit for development with our home mediums, while there are only a few persons present. Dear and game are very abundant here in the woods and bay during the winter, and men who enjoy gunning and would like to "rough it, Indian-like," and be with the family, sit for their own good, and assist the spirit world to go on with their work, and are able and willing to pay for the privilege of being in pleasant, healthy, harmonious surroundings, can communicate with me or my husband, George T. Cutter, East Wareham, Mass., for terms, &c.

Our Indian spirit friends enter into and enjoy all the games and sports that they did while on earth. These waters, this island, and all the surrounding country, were the hunting and fishing grounds of large tribes of Indians in former years, and it is not strange at all that they are seen here in large numbers, with their canoes and all implements used by them when in life.

What a pleasing thought it is that our loved ones who have passed from mortal seances still surround us, enjoying our pleasures as well as sympathizing with us in our sorrows.

In our circle room we have eleven photographs donated by Mr. Winchester, editor of *Light for All*. These pictures represent part of a band of ancient spirits who presented themselves to Mr. Anderson, of California, and were drawn by him while in an unconscious state. These we have been copied from the original ones.

During Mrs. Bliss's visit to the Island, in July, at a seance one afternoon, ten persons present, the guide requested us to hand them the picture of Yermah. In a few moments they requested us by raps to give them more light. This being done, the curtain parted, and there in a bright light stood the fully materialized form of Yermah, chief of the band of old Atlantis. He beckoned each person separately up to the cabinet, and held the picture up beside his face, to convince them that it was the exact person shown in the picture. The head dress, costume, emblems on the breast were all clearly and finely materialized. He would not speak, but Capt. Hodges spoke for him, requesting us to write to Mr. Winchester, and tell him the ancient band had not forgotten their promises to him; that they were ready to take up their earth work again, that this time their power would be felt. They said that many ancient spirits were ready and waiting to materialize, and do a great work on the earth as soon as suitable places were provided and conditions made as they should direct. Said they had been delegated to co-operate with the band who have this Island work in charge.

All these evidences that have been given to us prove that our spirit friends have planned wisely and well, that this island is a place well suited to their work, and that there is a magnetic power here that no inharmious or jealous influences can disturb.

Yours for the truth,

DR. ABBIE E. CUTTER.

## Letter From A. L. Whitehall.

ATTICA, Indiana, Nov. 15th, 1881.

FRIEND ROBERTS:—After heartily thanking you for the extra numbers of *MIND AND MATTER* sent me for distribution, allow me to say that I am more than pleased with the manner in which you have handled "Brick Pomeroy," also the oration purporting to have come from the spirits of Marc Anthony, etc.; not that I love combat, but because I love, admire, and appreciate truth, even though it come through the most fearful storm of paper balls that can possibly be hurled at corruption, falsehood and deceit, if it but clears the way for truth which is Nature. Nature is God—and God is good. Hence all barnacles should be rubbed off and be gotten rid of at whatever risk, if we would have the staunch old ship ride triumphantly through every assailing tempest, so that the untarnished light of truth may find its way into all souls, and free them from the foul taint of priestcraft, and the pernicious influence of priesthood. No truth that ever inspired the inner recesses of man's heart is more deserving of impartial criticism than that of Spiritualism. It doubtless is a duty due to ourselves and to all earnest seekers after truth, that all that is presented to the public should be thoroughly criticised, and freed from all that tends through fraud and deceit to tarnish or blacken the fair fame of Spiritualism. We started out in this writing to give some information relative to a few seances we have witnessed through the control of Friend Whole. We held two seances last week at our house, and the manifestations were excellent, giving entire satisfaction to all present. We will not at this writing attempt to particularize other than to state that we have never failed to get valuable information at all times when we have had a sitting with Bro. Whole. Myself and wife went to uncle Tommy Atkinson's, in Benton County, in company with Bro. Whole. We there, at his house held two seances, of which Friend Atkinson promised to report for the columns of *MIND AND MATTER*, and which were well received. The spirit friends were determined upon giving the good old father and mother Atkinson the most attention, which they acknowledged as giving them inexpressible joy. It is remarkable to witness the unsurpassed manifestations in the presence of Mr. Whole. It had been three months since he had held a seance, and yet they equalled any we ever witnessed or read of in point of intellectual development and soul inspiration.

A. L. WHITEHALL.



## EDITORIAL BRIEFS.

DR. ROXILANA T. REX has removed from No. 414 York avenue to No. 614 Locust street, Philadelphia.

We go to press this week on Wednesday instead of Thursday, in order to accommodate our composers and printers, who wish to observe Thanksgiving Day.

We would call the attention of subscribers to our notice on page 3, discontinuing our offer of clubbing rates with our valued contemporary, the *Spiritual Offering*, and giving our reasons for the same.

MRS. REYNOLDS IN BROOKLYN.—Mrs. Elsie (Crindle) Reynolds is now located for the current week at the residence of Mrs. E. B. Ruggles, 342 State street, Brooklyn, N. Y., where she is giving seances, and may be addressed at that place.

WARREN CHASE writes us from Vineland, that he has made engagements for the four Sundays of December, in New York, so that he will have to defer his visit in Philadelphia until January, if at all, which is now uncertain.

We learn from a friend in Boston, that Dr. Andreas Kothermel has been giving very successful parlor-seances the past two weeks in Worcester, Milford, and other towns near Boston. Address him at 45 Pleasant street, Boston, Mass.

We would call attention to the card of Mrs. Lizzie T. Evans, of No. 1223 Walnut street, Louisville, Ky., (on our advertising page.) From a specimen picture we have before us, we are impressed with a belief in the genuineness of her mediumship in the phase of spirit photography.

TYPOGRAPHIC CORRECTION.—In our publication of the letter of Mr. F. M. C. Mosely, (MIND AND MATTER, No. 21, Nov. 12th), the writer is made to say, "These institutions hold real estate—they contract notes"; which latter part of the sentence should read, "they control votes."

MR. J. W. RENYON, (a friend writes from Pierston, Mich.), Missionary of the Northwestern Association, and an able speaker, is giving a course of lectures in that vicinity. His engagements commenced at Kalamazoo Nov. 20th, at Saranac, Mich., Nov. 27th; Plainwell, Mich., Dec. 4th, and Rockford, Dec. 10th and 11th.

GONZALES MINING AND DEVELOPING CO.—We have received from the Treasurer of the above named company, Mr. John Wetherbee, a report of the working and progress made by the company, since the prospectus of a month ago. Any of our readers desirous of learning anything in regard to the same, can receive it by addressing Gonzales Mining and Developing Company, No. 24 Monk's Building, Boston, Mass.

As a simple act of justice to Mr. Alfred James, the medium through whom so much valuable spirit-information has been given to the world through the columns of this journal, we would state that he has for the past two weeks been a great sufferer, and entirely laid up with an ulcerated face, which prompts us to appeal, on his behalf, to the generosity of his friends for pecuniary help. Mr. James has removed to 939 Carpenter street, Philadelphia, where any remittances from his friends will be thankfully received, and promptly acknowledged by him.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, Dec. 2d, 3d, and 4th, '81. We are happy to announce that we have secured the talented orator and noted test medium, Frank T. Ripley, of Boston, for our next convention. Other speakers are invited to participate. Friends, please bear in mind that you are all interested in the truths of Spiritualism. If your business is such that you can not attend, please send what you feel able to send to our Treasurer, J. Woodruff, Ripon, previous to the meeting. Mr. Ripley will give tests of spirit presence from the rostrum during the convention. Usual courtesies to all. Wm. M. Lockwood, Pres.; Dr. J. C. Phillips, Sec'y.

NEW PUBLICATION RECEIVED.—Is there a Christian Sabbath? A reprint of an anonymous work entitled a "Scripture View of the Sabbath." Edited with copious notes by a churchman of Northern Ohio, Brown & Derby, New York, 12mo. cloth, pp. 173, price 60 cents. This little book may be profitable reading for those pious sticklers for the forms and observances which they suppose to be commanded by "the word of God;" those cherishing of the dry bones of old theologies who, abrogating reason and common sense, can only be reached by the proofs therein given, that no authority whatever exists for the observance as a holy day, of what is erroneously called the Christian Sabbath, within the covers of either the Old or New Testament; but to our mind it is a waste of very weak arguments to prove so palpable of fallacy. Let us first settle the question: "Is there a Christian religion," with any show of a foundation in history or fact.

Voltaire in Exile. His life and works in France and abroad (England, Holland, Belgium, Prussia, Switzerland), with unpublished letters of Voltaire and Madame Du Chatelet. By Benjamin Gastineau. Translated by F. Vogele and Edmond Dubourg. D. E. Bennett, Publisher, 141 Eighth street, New York. Royal 12mo. cloth, pp. 231.

The first eighteen chapters of this book give a

very sketchy narrative of the many vicissitudes in the life of that great light of the XVIII. century, philosopher, poet, dramatist and advocate of free thought and the inalienable rights of humanity; of his persecutions and his final triumph in his native France; of his many banishments and escapades to England and the continental countries, in which he found favor and asylum; his especial friendship with the Prussian King, Frederick II., and with Madame the Marchioness Du Chatelet, in whose castle at Cirey, and in whose society, he passed so much of his exile; his relations and correspondence with his many other friends and enemies, among the latter of whom one of the most bitter, was Jean Baptiste Rousseau. Of the other Rousseau, whose name is so commonly coupled with that of Voltaire, very little mention is made. Chapter 19 treats of "The Work of Voltaire," chapter 20, of "His Propagandism," chapter 21, of "His Enemies," and chapter 23d, and last, of "Voltaire as a Poet and Dramatic Author." Many English renderings of poetic extracts are given in the course of the book, which we cannot regard as very happy, and, altogether, the translation might be more English.

Spiritualist Conference at Everett Hall, Brooklyn, Saturday Evening, November 12th, 1881.

REPORTED BY SARA WILLIAMSON.

Editor of Mind and Matter:

Mr. F. Haslam, the chairman, announced that Mrs. Muhlig, a lady only recently developed into mediumship, would occupy the platform.

Mrs. Muhlig.—Friends: I have brought my words with me, as I am yet only a scholar, my subject, "Is there religion in Spiritualism," and "What is Religion?" has been discussed here previously, and "What is Prayer?"

Oh God! you are light and life and love,  
You reign below, and reign above,  
Oh! give us the present hour,  
A ray of sweet and loving power,  
So that our souls may well define,  
And understand this power Divine.

Every being worships God. We receive religion through the inspiring influence every moment of our lives; and through this we aspire higher, this is the very nourishment of our souls. To so define religion as to give satisfaction to all is impossible, for one is able to reach out farther than another.

Is it religion to shut yourself in a lonely room for a certain time every day, praying to a God which you picture to yourself as sitting on a beautiful white throne, surrounded by angels with long white wings, singing forever,—or is it to go to the church and bend the knee and follow the minister in his praying, which I was never able to do. Only the soul is able to utter sincere prayer. The minister tells you to look to Christ who died for all humanity, and he will give you freedom from your sin. You ruin and destroy and then make another pay for it, how would you feel if you were the one to pay? But if your love to humanity were so great that you would willingly give your life so that they might be saved; would it benefit humanity? Oh, no, friends, they would only grow more careless saying, "We have some one to pay for all we commit, so let us live and be happy." Just so with old Christianity, it will have to break in the spiritual sense all the old wood, and fine ornaments, which are growing mouldy, and they are trying to patch it up, but they seem to not know that if they patch in a new piece, it will tear away that which is next to it, and it cannot be used any more, for the spirit, the essence of it is gone. The wood and ornaments are creeds, and the foundations are built upon sand, and the earthquake of Spiritualism will shake it to the ground; it will make a great dust but that is no matter. If you lead a true life and perfect yourself, you can aid others, and thus become to some extent a saviour of many. In this way only was Christ a Saviour. Your thoughts are all imprinted on your aura, and will confront you when you leave this body: evil thoughts make a dark aura around like a wall, so that your friends in spirit cannot come to you and give you the light which they desire to.

In every good deed God is living,  
In every fair thought you are giving;  
God lives as well in the prison's dark air  
As He lives in the shining sunlight fair;  
A spark of Him lives in the murderer's breast  
As well as in those who are so blest  
As ne'er to be tempted to commit crime,  
For God guards them safe in His love divine  
Oh! worship then, God through every deed,  
He liveth in all; he knoweth your need;  
He will lead you and save;  
Only trust in His love,  
He is around you, within you, and is reigning above.

Mr. Miller followed with the remark that whenever the thought of the people centralized around a topic, that is the proper question for discussion; and the beautiful and important discourse of the lady who preceded me, has paved the way for me. She illustrates, the expression made us of by Cora Richmond, I think, that "when the spirit world needed instruments, it summoned them." This lady has been but a month in preparation, yet she is a faithful worker in the service of the spirit world, and has evidently an important work before her.

Deacon Cole: The Religion of Spiritualism. It is very easy to laugh at rites and ceremonies; but have you ever considered what these things mean? Be it known to you that there is nothing sacred unless you consecrate it. Spiritualism is in a nebulous condition—an apparent fire-mist; yet it must solidify, it must crystallize, or perish. There are those who think humanity so good that they fear to bend the knee to any thing; yet you are never so good as when you bow to some thing better than yourself. Prayer is of use: you pray for that which you desire, and you gain what you pray for, even though God does not hear you. The Indian dancing before his idol—so possessed by his reverence that he can express it in no other way—gains my reverence, even though I do not worship as he does. All things are what you make them, and your God is only the highest expression of your ideal. Set your heart right, and let love be the law of your life. Give hospitality to every new thought, and thereby, as Emerson says, you may entertain angels unawares.

Mrs. Kimball announced her willingness to answer questions from the audience. What is Natural, and Supernatural? That which you perceive with your material senses, is natural; you call that supernatural which is produced by invisible powers. We claim that all things are the

result of natural law. The unfolding of a flower is quite as supernatural as materialization. If your spirit friends were to come here now, they would have to clothe themselves with the elements which you give them. If you wish them to come, you must make the atmosphere pure—devoid of elements obnoxious to a pure spirit. You speak of testing mediums; did you ever know that you are tested by the spirits when you come into the medium's presence?

Does the inquirer ever exercise a psychological influence over the medium?

There is such an influence often exercised where the hand are not strong enough to break the condition, and are unwilling to use violent means to break the condition, for fear of hurting the medium. The wave of influence which Mrs. Hyzer speaks of, is often so strong as to neutralize the influence of her inspirers.

How can mediums make themselves positive to evil spirits? The mission of mediums is to instruct, to elevate, to inspire; and they have no right to call anything evil. Let them do right, live purely, and surround themselves with pure condition, and no disturbing influence can reach them. Why, then, do mediums cast the blame of their shortcomings upon their mediumship? Because you are so accustomed to have a scapegoat, that since you have not Christ to lean upon, you turn to the spirits, pray to them, ask them concerning your business and your everyday affairs, and are deceived, because you bring those who are bound to the earth. There are little children here that come to their parents, and they say that their mother weeps all the time, and her soul is dark and cold, and she does not feel that we are with her. "Tell her to put flowers in our room, and so make a way for us to come and bring her happiness. We bring roses and daisies, and we would like to scatter them in her life."

Mr. Haslam wanted to know the difference between the relative and the absolute.

Deacon Cole replied: All truth is absolute, and yet to us it is only relative. Thus, one remarks, "How agreeable this coolness is." The other replies, "It makes me shiver."

## Mediumship of Harry Bastian.

Editor Mind and Matter:

Knowing your interest in mediums and mediumship, I wish to give you a brief account of sittings with one whom we know to be above suspicion. Harry Bastian returned from Europe the 7th of July, and has been quietly spending the past three months visiting old friends, and during the last of his stay, with us he gave a few seances, which were, as usual, highly satisfactory. He is a fine medium for independent voices, and not only members of his spirit band, but our own dear spirit friends, come and call us by name, give their own name, and, many times, conversing several moments. A father came one evening to his son and daughter, said he felt the same interest in them now as when here with them in earth life; spoke of home affairs, sending a message to the mother, who was absent, speaking plain, and loud enough to be heard by all present. On Sunday evening, October 16th, the materializations were very plain and distinct, and most of them recognized. One—the form of a man six feet in height and weighing two hundred and fifty pounds—stepped out two or three feet from the cabinet in view of all the sitters. He was grand and majestic in appearance, with broad, high forehead and long, heavy black beard, while the medium is very slender, but little over five feet in height, and wears side whiskers and moustache, decided contrast with no questioning.

The form of a young girl came next, a beautiful spirit in long flowing robes of white, who after bowing to friends in the circle, slowly began to decrease in size—going down—until the whole form dematerialized. The dark hair of the head in vivid contrast to the white drapery, as both vanished from sight.

These seances have created much interest in society, and circles are being held in many prominent families.

Mr. Bastian met with marked success while abroad, and by his kind and courteous manner, gained many warm friends. He was the invited guest of princes and noblemen, who in token of their appreciation, made him many valuable gifts, and it is through their earnest solicitations, that he has returned to them for the winter. He sailed from New York on the steamer Bolivia, the 29th day of October. May good angels attend and prosper him in his good work.

Yours fraternally,

WILLIAM CYLL.

Lockport, N. Y., November 20th, 1881.

## J. Nelson Holmes Fund.

Please acknowledge the following sums received since last reported:

Previously acknowledged	\$41 00
Wm. R. Tice, Brooklyn, N. Y.	20 00
Thos. Middlemist, Yreka, Cal.	5 00
A Friend, Henderson, N. C.	1 00
Henry Seibert, Philadelphia, Pa.	10 00
A Friend, Pawtucket, R. I.	10 00
E. N. Foster, Fond du Lac, Wis.	1 00

Mr. Seibert generously offers to further aid us if a subscription is started to save our home. Also Mr. Joseph P. Hazard, has kindly offered to subscribe to that end. Very truly yours,

J. NELSON HOLMES.

Vineland, N. J., Sept. 5th, 1881.

## Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged	\$117 28
B. Chadsey, Rushville, Ill.	2 00
B. F. Oahoon—Pleasant Lake, Mass.	50
A Friend, Philadelphia	2 50
C. O. Thiel, Chicago, Illinois	6 70

## Alfred James' Relief Fund.

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

Previously acknowledged	\$154 08
C. B. Stewart, Montgomery, Texas	1 00
B. Chadsey, Rushville, Illinois	1 00
A Friend, Philadelphia	1 00
Joseph Kinsey, Cincinnati, Ohio	5 00
Joseph M. Libby, Carrolltown, Pa.	50

## A Message Purporting to Come from Lord Byron.

RECEIVED NOVEMBER 10, 1881.

[The following message we publish at the stated request of the spirit giving it, in the name of Lord Byron. It is needless to say that we think it bears little evidence upon its face of a genuine "Byron" control.]

Ah! who shall say the spirit dies—  
The one pervading form of life—  
The cognate fruit of distant skies  
Plucked from this worldly scene of strife.

Those beautiful realms, beyond thy sphere,  
Are peopled from earth's throbbing mass;  
From thence, dear friends, I now am here,  
To those same realms you too must pass.

My mortal days were full of woe,  
Pale death seemed welcome to my soul;  
It felt that warm, eternal glow  
Of life beyond this world's control.

Released by nature's stern decree,  
It lives a life it longed to know—  
Unknown to see, forever free,  
And spotless as the virgin snow.

While yet in life I ne'er could write  
Unless controlled by spirit guide;  
And oft, in the dark, solemn night,  
We would to each our thoughts confide.

Farewell, dear friends, I must depart,  
My Don Juan I give to you—  
My best attempt at epic art;  
Farewell, again; adieu, adieu.

BYRON. Sometimes Binox.

[The last two verses are so manifestly the work of an untruthful spirit personator as to deceive no one. The spirit sought to deceive, and we only give place to his production to show what is going on in the way of spirit lying.]

PHILADELPHIA, Nov. 17, 1881.

FRIEND ROBERTS.—I have been a silent looker-on, for some time past, on the struggle going on between the friends of Spiritualism and its disguised enemies. I say disguised, for while they pretend to be its friends they are leaving no stone unturned to overthrow it and drive it from the face of the earth.

I do not wish to occupy space in your paper to the exclusion of more valuable matter, but the conflict has become so hot that I feel it my duty to step into the arena, though I have always stood beside you ready and anxious to uphold you. I look upon you as a godsend to the mediums and a true friend to all mankind. You have done nobly in your defence of mediums, and merit the title of their defender in every sense of the word.

What I started out to say was this: that whoever (let them be man, woman or child) says that Elsie Reynolds is a false medium, uses deceit in her manifestations of spirit return, or is an unprincipled woman and not to be trusted; is a liar and a scoundrel, and is as unprincipled as the worst convict in our penitentiaries. Myself, in company with a host of others, have seen too much of spirit return through her organism (I have tried in every way to entrap her, and have failed) to allow any agent of the Romish Church, sailing under false colors, to assail her character, and not raise my voice and pen in her defence. I do not read the R. P. Journal very often, for I will not allow it in my household. Its influence is worse than any of the trashy periodicals now published; but this week I purchased a copy, and in it saw an article on the exposure of Mrs. R. and her son Harry at Clyde, Ohio. It is a tissue of lies clear through. There was no exposure, for there was nothing to expose. You have shown that, so I will not attempt it.

Bundy claims to be a friend of mediums, I would ask, (not respectfully, for I have no respect for the traitor,) to name even one true medium, that he or his vile sheet has ever defended? Bundy will die of acute Spiritualism ere long, he has got it bad. May God speed you, and his angels protect you in your glorious work. You will hear from me again soon.

Yours for truth and justice,

EMANUEL JONES.

John defines salt as "the stuff that makes potatoes taste bad when you don't put it on them," and his sister remarks, "what a vast number of lives, pins have saved by not being swallowed."

Art Patron—"What? Seven dollars for this? Why, you only charged me \$2.50 for that fine large oil piece on the wall there." Great artist—"Exactly so. That little bit in your hand is done in water color. They come high now on account of the recent drouth."

The Petersburg (Va.) *Index-Appel* prints the following: "Miles Darden, probably the largest man on record, born in North Carolina in 1798, died in Henderson county, Tenn., Jan. 23, 1857. He was 7 feet and 6 inches high, and in 1845 weighed 871 pounds. At his death his weight was a little over 1000 pounds."

How many mediums would it require for that spirit to materialize?

Patrick Driscoll, citizen, passed before Mr. Reilly, policeman, of the Third Precinct, Jersey City, deliberately said "Boo," and likewise put his finger to his nose. The policeman promptly arrested the desperate ruffian, and, at last accounts, the Judge was trying to make up his mind whether the man had committed libel or assault and battery.

At last the law of slander has been clearly defined, and editors can be guided along the dangerous passages of vituperative journalism by brightly burning beacon lights. A Rhode Island editor called a citizen a "lanterned jawed cockroach." A suit for slander resulted, and the jury returned as follows: "Not guilty on lanterned-jawed, but way off on cockroach, and we find damages in the sum of three cents."

HELPING THE PARTY.—In the days gone by, a Detroit sheriff who had made a close shave of being elected, had the ill luck to lose a prisoner from the jail. The fellow made good his escape to the country, but the sheriff overhauled him about eight miles out, and drove him under a barn. The prisoner was captured and yet he was not. If he could not get out the sheriff could not get in, and threats had no effect upon him. In this emergency the officer called out:

"Say, Jim."

"Yes."

"You know I had a mighty close shave getting this office?"

"Well, I'm laying my pipes for a second term. If I lose you I might as well hang up. The opposition will hold it up in letters four feet high, and hundreds of men in my own party will scratch my name. Do you hear me?"

"I do."

"Well, I ask you to come out, not exactly as a prisoner going back to jail, but more as a patriot bound to stand by his party. Come, Jim."

"I'll be hanged if I don't!" replied the prisoner. "The judge was agin me, my sentence was unjust, and I hate your jail, but if it's going to help the party and crush the hydra-headed opposition, out I come!"—*Detroit Free Press*.



# Catalogue and Price List of Books

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### Taxation of Church Property.—To the Friends of Equal Taxation in Michigan.

Editor of Mind and Matter:

The subject of the taxation of church property in Michigan, is formally presented to the people of the State, through the tax commission now engaged in preparing a revision of the tax laws.

A provisional committee having the matter in charge have prepared blank forms for petition to the Legislature, asking that church property be taxed, and also a short address on the merits of the question.

Any person wishing to undertake the work of sending signers to the petition, will have copies of the blank forms sent to him or her on application to me.

S. B. McCracken,

Provisional Secretary, Room 84 Seitz Block, Detroit, Nov. 5, 1881.

"At the last session of the Legislature an act was passed for the appointment of a Commission to prepare a revision of the tax laws of the State, and the result of its labors will probably be submitted at a special legislative session to be held some time during the coming winter.

"The Commission, at its first formal meeting, issued a circular asking for a popular expression on a number of topics connected with the subject of taxation, and among them the taxation of church property. This question is thus brought officially before the people of Michigan. Those who believe that church property should be taxed are thus challenged to appear and give reasons for their belief. They are challenged to come to the front and make themselves known, in order that those in authority may judge of their numbers and character. They are virtually bidden, as at a marriage service, to make their objections known, or ever after to hold their peace. If the friends of equal taxation do not make themselves heard now, it will be folly to agitate the question again for twenty-five years to come, because silence now is consent and acquiescence on the part of the present generation in the existing policy of church exemption, while if they make a protest now, even though unsuccessful, it leaves them in position to renew the demand at any time.

"The constitution of Michigan, Article 14, section 11, provides: 'The Legislature shall provide a uniform rule of taxation, except on property paying specific taxes, and taxes shall be levied on such property as shall be prescribed by law.'

"An uniform rule of taxation, whatever else it may comprehend, would seem to imply at least, that all private property should be subject to taxation by an uniform rule.

"But in framing the tax law, the Legislature, following an ancient custom, have wholly exempted certain classes of property from taxation; and classes of property, too, in which only a limited number of persons are interested. Whether this exemption be justified by the last clause of the section that we have quoted, namely, that 'taxes shall be levied on such property as shall be prescribed by law,' is a constitutional question which we must leave to the constitutional lawyers. Our purpose is rather to present the question in its popular aspect.

"Section five of the general tax law of the State (compiled laws of 1871, page 360) prescribes what classes of property shall be exempt from taxation, the eighth and ninth subdivisions being as follows:

"Eighth, The personal property of all library, benevolent, charitable and scientific institutions incorporated within this State, and such real estate belonging to or leased by such institutions as shall be actually occupied by them for the purposes for which they were incorporated.

"Ninth, All the houses of public worship, with the pews or slips and furniture therein: also the land on which such houses of worship may stand, so far as occupied by such houses of worship, and for no other purposes, and rights of burial and tombs, while in use as repositories of the dead; and also any parsonage owned and occupied as such by any religious society incorporated under the laws of this State.

"As touching the exemption of the property mentioned in the eighth subdivision, if it were proposed to appropriate public money to any private institution coming within purview of that clause, the proposition would meet an unqualified negative on all hands, and it is difficult to perceive the difference in principle between a direct appropriation of money to an institution, and the exemption of its property from public burdens that other classes of property are required to bear, thereby adding to the burdens imposed upon other classes of property. And the same in regard to the exemption of church property.

"On this head also, another clause of the constitution, article four, section thirty-nine, provides that no person shall be compelled 'to attend, erect, or support any place of religious worship.' To exempt a church from taxation, and thereby compel the owner of property adjoining it to pay a higher rate of taxation, is in so far compelling such owner to contribute to the "support" of such church.

For the purpose of exhibiting this injustice on the basis of dollars and cents, some figures are here introduced from the official report of the Ninth United States Census (1870). The following table shows the population and the value of church property in the State of Michigan and in the United States for the years named:

MICHIGAN.			
	1850	1860	1870
Population,	397,554	749,113	1,184,059
Ch. prop. value	\$723,000	\$2,334,040	\$9,133,816

UNITED STATES.			
	1850	1860	1870
Population,	23,067,262	31,183,744	38,115,641
Ch. prop. val.	\$87,328,891	\$171,397,932	\$354,483,581

"Perhaps the most noticeable fact which the above table discloses is the great increase in the value of church property as compared with the advance in population, showing the tendency to multiply and double up in that class of privileged and exempted property.

"In the State of Michigan the ratio of increase in population as shown by the census of 1860 over 1850 was 92 per cent., while the ratio of increase in the value of church property for the same period was 221 per cent.; increase in population in 1870 over 1860, 58 per cent.; increase in value of church property for the same period, 291 per cent.

"In the United States the ratio of increase in population during the first named period was 35 per cent.; increase in value of church property during the same period, 96 per cent.; ratio of increase of population during the second named period, 22 per cent.; increase in church property, same period, 106 per cent. Fractions are omitted in these computations.

"The returns of church statistics as by the tenth

census are not yet accessible. The population of Michigan however is shown to be 1,634,096, or an increase of a fraction over 35 per cent. since 1870. This is about two-thirds the ratio of increase for the preceding decade, and if we presume the same ratio of increase in the value of church property it would give an aggregate of over \$26,000,000 as the value of that class of property in Michigan in 1880.

"The assumed value of church property in Michigan at \$26,000,000 seems a large figure, but yet the Ninth Census gives the value of this class of property in the State of Connecticut at \$13,428,109 in a population less than one-third the population of Michigan, and in Massachusetts at \$24,488,285 in a population more than 175,000 less than the present population of Michigan, and in New York at \$66,073,755 in a total population of 4,382,759. In other words the reported value of church property to each inhabitant in Connecticut in 1870 was within a cent and a fraction of \$25; in Massachusetts \$16.80; and in New York \$15.07; while the figure that we have assumed for Michigan, computed on the basis of the population of 1880, placing the ratio of increase in the value of church property at two-thirds that of the preceding decade, would give a per capita of \$15.93. In fifteen Northern States east of the Mississippi, including Michigan, the population in 1870 was 21,872,953, and value of church property \$278,037,777, or a fraction less than \$13 per capita. The population of the same State in 1880 was 27,063,692, or an increase over 1870 of about 24 per cent. If we allow the same ratio of increase in the value of church property in the country at large as shown for the preceding decade, 1860 to 1870 (106 per cent.), it will show an aggregate value of church property in the fifteen States of \$572,275,782, or over \$21 per capita. So that judged by these comparisons, the estimate of \$26,000,000, or \$15.93 per capita of the present population, as the value of church property in Michigan, is not too high.

"Let us place the rate of taxation in Michigan, for all purposes, state and local, at two per cent. It will probably average considerably above that in the larger towns, where most of the exempted property is situated. Two per cent. on \$26,000,000 is \$520,000. By reason of the exemption, this sum of \$520,000 has to be levied against the property of the State that is taxed—in other words, the taxed property has to pay annually \$520,000 more than it would be required to pay if the \$26,000,000 of church property was taxed. This is equal to an annual tax of a fraction over 31 cents per capita for every man, woman and child in the State. Or, apportioned upon the entire property of the State (except exempted property), it is equal to 64.0 mills on the dollar of the total equalized valuation of \$810,000,000, so that practically every tax-payer has to pay sixty-four cents on each \$1,000 of the assessed valuation of his property for the support of churches.

"If all the people were church members, the exemption would still be in conflict with the principle of voluntary support; but as a large proportion of them—much more than half—are not church members, never attend church, and feel no interest in supporting churches, the increased tax upon them is nothing short of legalized extortion.

"The exemption works with great inequality as between churches themselves. A modest church costing but a few thousand dollars—"the little church around the corner"—is not unfrequently the centre of a comprehensive and unobtrusive benevolence, while the magnificent temple on the fashionable street, costing an hundred or more thousand dollars, is too often nothing more than a social centre for the wealthy people who support it.

"But it is said that church property is unproductive, and that therefore it should not be taxed. This cannot be true in its fullest sense. Church parsonages, as residences, are productive to the same extent that other residence property is productive to the owner and occupier; and where church property is leased for a stated rental it is also productive. Nor will those who build, support and attend churches deny that they bring to them certain valuable if not substantial results. But admitting the argument of unproductiveness as fully as it can be urged, it proves too much, because if one kind of property is to be exempt for this reason, all unproductive property should be exempt for the same reason. Indeed, the principle, if admitted, would involve a new rule for levying taxes, namely, according to the income derived from property, instead of its intrinsic value.

"If by church connections men find consolation and comfort and peace for their souls, they place but a light value upon these benefits when they consent that others shall help pay for them. When, by means of these same church connections, men derive social and business advantages to the corresponding prejudice of persons outside of those connections, the justice of the demand that those outside shall contribute toward the maintenance of the agencies through which these advantages are secured, becomes the more palpable and glaring.

"Church organizations derive their corporate existence from the civil government which other classes of property are taxed to maintain. They enforce contracts through the civil courts which other classes of property are taxed to support. Church congregations are protected in their peaceful assemblies by the police power of the civil government, and if disturbed they appeal to the civil courts for redress. If a church is threatened with damage by fire, the common protective means which society employs are used to protect it, and for this, all classes of property except churches are taxed. If a church suffers damage or spoliation at the hands of a mob, the church appeals to the civil government for indemnity, and for the purpose of paying such indemnity all classes of property, except church property, are taxed. In all its rights, privileges, capacities, remedies and guarantees, a church corporation holds toward the civil government the relation of a natural person, except in the single privilege of paying taxes. It would hardly seem that in this single relation the church would consent to hold the position of a common pauper.

"The further argument is advanced in favor of the exemption, that churches are a public benefit, and as such contribute to the moral well being of the body politic. This is a question on which every individual citizen has a right to form his own judgment. It is a question which the State cannot determine. Until the citizen has determined it affirmatively in his own mind he cannot justly be called upon to contribute to the support of any church or any number of churches, and having so determined he will make his contribu-

tion voluntarily, as he may feel able and inclined.

"If the State may determine that churches have a moral value, it may equally determine what churches contribute the greatest amount of moral good to the public. Indeed, placed on the ground of moral value alone, where shall the State draw the line between the church and the newspaper, the book-maker and the book-seller, or in fact any industrial enterprise; for there is scarcely a conceivable legitimate human pursuit but has its moral value to the great whole of society. A good man is unquestionably a public blessing, and on this theory of church exemption, his house, being a fountain of charity, should not be taxed. Further, to give the theory a practical consistency, taxation should be graduated according to the public utility of the property; hence that which in its use makes most for the public good, should be least taxed.

"View the subject as we may, church exemption can rest upon no other foundation, in reason or out of reason, than as a legacy from the rule of church and State, which the institutions of this country have in theory at least, long ago repudiated. It comes from the ancient tradition that the civil government must declare for the subject that religion is a good and necessary thing for him to have, and ordain what kind of religion he shall have. In this republic the citizen is the sole judge as to whether he wants any religion at all or not, and if he does, what kind of religion will suit him best. Government exceeds its functions when it assumes to declare at all in the matter, which it does by inference when it grants to religion special privileges and exemptions. To exempt church property to a given amount, and tax it above that amount, would be conceding the vital principle at the root of the whole matter. "Justice for all—Privilege for none," is the only right rule.

"Provisional Executive Committee.—E. W. Meddaugh, Karl Schmemmann, Edward Chope, C. L. Ortmann, Detroit; Henry Willis, Battle Creek; W. Putnam, Berrien Springs; H. F. Pennington, Charlotte; Thos. Rix, Dowagiac; Chas. A. Andrus, Flushing; W. J. Cronk, Flint; Mrs. M. E. French, Greenville; L. R. Peirson, Hudson; Dr. F. French, Hillsdale; Mrs. H. A. Huntress, Jackson; L. S. Burdick, Kalamazoo; E. A. Chapman, Lowell; A. E. Nugent, Lansing; Mrs. M. A. Jewett, Lyons; N. P. Wadsworth, Lapeer; A. N. Hiller, Escanaba; Lemuel Smith, Nashville; J. H. Burnham, Thos. L. Jackson, Saginaw City; M. Babcock, St. Johns; Otis Shepardson, Sturgis; S. L. Shaw, Saranac; H. Milkins, Wyandotte; S. H. Ewell, Romeo; A. B. Morse, Ionia; Mrs. E. C. Woodruff, South Haven.

Contributions are indispensable for carrying on the work, and will be acknowledged as received. Address, S. B. McCracken, Provisional Secretary, Room 84 Seitz Block, Detroit, October 1881.

### If All Would.

If all mankind were as careful at all times to speak the truth, every one to his neighbor, as they are to accurately adjust their character, the world would grow wiser, and lawyers be dismissed to productive employments.

If everybody would treat injuries received with the same neglect that they do those which they give, wars would soon cease, and death dealing weapons might be converted into implements of useful industry.

If all were as careful to do unto others, whatever in like circumstances, they would wish to have others do unto them, as they are, not to be shaved out of a half penny in change, all clannish and party distinctions would disappear in a reign of universal brotherhood.

If all were as careful not to add fuel to anger, nor to entertain slander, as they are not to go too near a hot fire, many a cockatrice egg would be crushed before it broke out into a viper, and many a slanderous tongue be hushed for want of listeners.

If all were as particular to keep their minds clean from lascivious thoughts, and their hearts from lecherous desires, as they are to have their dishes clean when they begin to partake of food, the kingdom of heaven would be immediately revealed, and Christ would appear on earth in millennial glory.

If all mankind were as strict to obey the commandments of God, given for man's spiritual rule, and the regulation of his moral conduct, as is the inventor to proceed according to the well known laws of mechanical construction; or as is the investigator of science, to proceed according to the obvious laws of nature in his pursuit of definite results, the peace, love and blessing of God would flow upon them like great and mighty rivers of life and happiness—and justice, equity, and righteousness would flow in our streets like tidal waves from the Ocean of Omnipotence; all blight and curse would disappear, and human spirits bloom and expand on earth, with fruit surpassing in loveliness the pictured glories of primitive Eden.

The uniform operations of the laws of nature, and our dependence upon the unvarying certainty of their results, should teach us the necessity of adamant integrity of purpose, and of unswerving obedience to the principles of virtue written upon the heart, and engraved upon the mind (of which the outward law is but a transcript), if we would cultivate the richest gifts of immortal life.

That interior law which preserves the understanding soul in its proper sphere, in harmonious relations with the universal mind, is expressed in the two commandments not found in the decalogue, but testified to by the Saviour as the first and greatest commands of God, as follows: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind;—and thou shalt love thy neighbor as thyself." On these two, said the Son of God, "hang the whole law and the prophets." These were doubtless given to man with the first dawn of reasoning intelligence; the law of primary attraction to its source, and the secondary law of attraction to its kind, being essential to proper understanding. The inspired Psalmist testified, "Man that is in honor and understandeth not, is like the beasts that perish," thus making immortality depend upon the cultivation of understanding.

The Apostle tells us that the law (ritual, and decalogue included), was added because of transgression. That the whole law is fulfilled in one word, that is love. Also that the end, or perfection of the commandment is love out of a clean heart and good conscience, and faith unfeigned. Thus man's duty, deepest interest, and highest pleasure, all begin, and are perfected in Love. "Lo! I come, I delight to do thy will O, my God."

To these, our Saviour added, "A new commandment I give unto you, that you love one another.

By, this shall all men know that ye are my disciples." This is a fundamental law of the kingdom of heaven. If we obey these laws and their sequences in all the duties and relations of life, as punctually as suns and planets obey the laws of attraction and repulsion implanted in them, the fruits of such obedience will be certain to satisfy all the rational desires of every soul that will keep them. It is but a truism, that obedience must precede the ripening of the soul, and the ripening of the soul must precede a permanent state of unalloyed happiness.

A. G. HOLLISTER.

ANTWERP, Paulding County, Ohio,  
October 31st, 1881.

Editor of Mind and Matter:

DEAR SIR:—I believe in standing by all mediums, and giving them credit as we find them. During my visit in Chicago, a few weeks since, I had an opportunity of witnessing grand and beautiful materializations at the home of Miss Jennie Shollenberger; also, at the home of Dr. Matthew Shea; and would like to give these good mediums a brief notice through your paper. There were other strangers present at each of these seances besides myself, and I have delayed writing, hoping to see notices of these seances by a more able writer, as I believe all present will agree that the manifestations were genuine.

Miss Shollenberger uses a temporary cabinet. The frame is made of light pieces of pine, covered with black cloth, with black cover spread over the top. This cabinet is brought into the sitting room, the room used as a seance room, and there examined by all who wish to do so. The medium invites all sceptical ladies present to another room to examine her clothing, even to undressing her and dressing her in something different from what she had on. My lady friends that accompanied me were on the examining committee. I am sure all present must be satisfied that there was no possible chance for fraud. The medium then took her seat in the cabinet. The lamp was shaded, leaving a soft, mellow light in the room; it was light enough for me to distinguish the figures in the carpet.

Fourteen different spirits, old and young, male and female, one after the other presented themselves and conversed with their friends. My lady friends recognized their father and conversed with him. He sent a cheerful message to an aged companion. A spirit presented himself for a moment only, that resembled my husband, but he did not come the second time, so there was no recognition. Truly, the heavenly portals were opened, and it seemed like a holy place.

A gentleman present gave me the names of many other mediums residing in the city, but my time was limited and I could not call on them, as I wished I could have done, as they were highly recommended. I noticed particularly that each medium speaks in highest praise of the others. There are no jealousies; all mediums have their gift—some for one phase of mediumship and some for another, and all seem to be doing their spiritual work in love and harmony. The next seance I had the pleasure of attending, was Dr. Matthew Shea's, at his home on Madison Street. There I met parties that I met at Miss Shollenberger's; I was a stranger to all others excepting a physician and his wife from Rochester, Indiana, as it was the first time they had ever attended a seance for materialization. The Doctor was one of the number to examine the cabinet, and we as strangers were favored with a seat opposite the cabinet door, and as the spirit opened the door to come out of the cabinet, I distinctly saw the medium sitting entranced in his chair. A large number of spirits materialized; several walked into the room and greeted their friends. I recognized my mother, she could not come out of the cabinet, but at my request she spoke her name. A spirit claiming to be my guide came to the window of the cabinet, talked with me, and gave me his name. A spirit of a little girl stood in the door of the cabinet, and talked with her mother. One spirit came back to rectify a mistake he had made in earth-life. An ancient spirit came out of the cabinet, using his own language, there was no one to interpret for him. The lady in charge of this seance has a brother that has been in spirit life fifty years; she has a spirit portrait of this brother hanging in the room, during the seance, this brother materialized, came out into the room, walked up to the portrait, taking hold of it, by gestures he made us understand it was his own, but he was recognized at once, there was such a striking resemblance to the picture, no one could mistake it. It is beyond my power of description to do justice to this seance, sitting there in the presence of the truly living, whose mortal bodies have long years ago, mingled with the dust, surely the greatest sceptic would have to acknowledge that the gates of heaven were ajar.

As I promised to be brief, I have only given mere outlines, hoping others will be induced to visit these mediums, and see and know for themselves.

Mrs. H. S. LIDDELL,

Antwerp, Paulding County, Ohio.

### An Appeal.

Owing to long continued ill-health, I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our home? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

J. NELSON HOLMES,  
JENNIE W. HOLMES.

We take from the *Banner of Light* the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been injured him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.