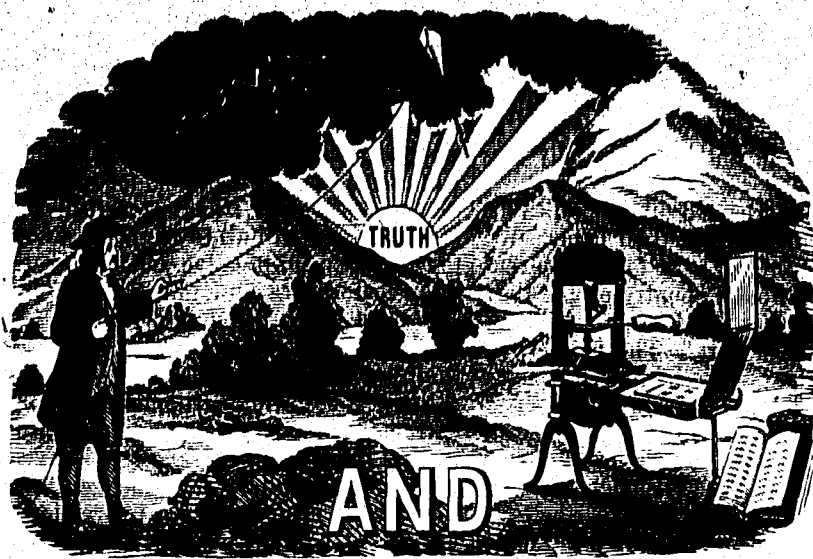


# Mind



# Matter.

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## REMARKABLE MATERIALIZATIONS.

An Evening with Mrs. B. H. Fay of Boston Mass.

BY JAY CHAAPEL.

"Dare I say,  
No spirit ever broke the band  
That stays him from the native land  
When first he walked when clasped in clay?"  
—Tennyson.

"Look nature through; 'tis revolution all:  
All change; no death."

Still seems it strange that thou shouldst live forever?  
Is't less strange that thou shouldst live at all?  
—Young's Night Thoughts.

We live in an age of more freedom of thought and action, of more inquiry, and we investigate more carefully and thoughtfully all questions, than in any preceding age. But, as in the past, the masses whose opinions are firmly imbedded in the deep mud of old errors give up their position very slowly, and truth and justice beckon long and call loud before they are permitted to enter and sit at the table of those in power.

With what veneration the dead past is looked upon! and how apt even the most thoughtful are, to take off their hats and with an obsequious bow exclaim, "At your service sir." When it is plainly evident that this past is laid down with ignorance, intolerance and crime; if it is labeled "God," "Jesus," or "Religion," it is, without a further thought, at once admitted into so-called respectable society, and taken to their bosoms, half in love, half in fear, while they exhibit the same spirit of superstition and gynecophancy that actuates the worshipers who sacrifice human life to wooden Gods, and drown themselves in the waters of the Ganges. It matters little whether the God worshiped, is a wooden or an imaginary personal one, roaming about in the skies on streets paved with gold, their devotees persecute all who differ from them in the same spirit. Wherever you find the most devout followers of any kind of God, or any form of religion, there you find the most intolerance and persecution for opinions sake, and the most opposition to human advancement.

Since the advent of human life upon this planet, the door of the two worlds has been opening wider and wider; and the day is already here when we can, under favorable conditions, see distinctly our friends who have gone on before us. The only obstacles now in the way of seeing them frequently, and in all our places of abode, is the devotion of men and women to stupid customs; their united and persistent wallowing in the old ruts of permanent error, and a pernicious habit of shutting out from their minds new light which they intuitively feel is the truth, and which is constantly beaming upon them. They fear and discard this truth because it comes in new garments and is a little unpolished sometimes; and accept error because it is eminently respectable and worn smooth in the mills of wrong and injustice. So conflict ensues between those who are brave enough to think outside of beaten tracks, and dare to call things by their right names; and those who are ever hanging to the skirts of Mrs. Grundy and dare not speak above a whisper until out of the woods.

In this struggle and turmoil, which all newly proclaimed truths have to encounter, and in the fainting and breaking of human hearts, as tender and noble as life has been capable of developing, truth will still remain untarnished. It cannot be wiped out, nor crushed out; neither by Christian prayers and psalm singing, nor in advocating the "higher phases of Spiritualism" by blasting the reputation and usefulness of mediums. An abundance of the best of evidence that the world ever had, has been given for a decade of years in this country and Europe in regard to the truthfulness of materializations through mediums; still men, in and out of the spiritual ranks, who would be considered as "a light set on a hill" attempt to ignore it. Yet the manifestations continue to increase in numbers, strength and usefulness, and never were so many earnest thoughtful minds investigating them as to-day. The opposers may make martyrs of some of our mediums, but others will take their places and retrieve their wrongs as far as possible, and more and more evidence will each year gladden the hearts of all truth seekers.

Nothing that has transpired in this fruitful nineteenth century is more remarkable than that of the physical materialization of a departed spirit, and owing to the foolish and erroneous views respecting what is called death, nothing seems so hard for the people to understand. The great masses, even of Spiritualists, appear to have but a faint conception of the fundamental and delicate conditions through which it only can be successfully accomplished. I have seen materializations prevented by the hypercritical words or thoughts, or the stupid gaze of persons who had been educated to think that spirits could do miracles, and turn a great, coarse man saturated with tobacco and beer, into a bouquet of roses instantly.

It has been several years since friends in spirit life commenced telling me that they would show themselves, make themselves tangible, and converse with me, that I might recognize them beyond a doubt. What they promised through Dr. Blade and Mansfield, Margaret Fox Kane, and many other excellent mediums, has been more than fulfilled since I first visited the materializing medium Mrs. Mary Andrews at Moravia, N. Y., in 1871.

One of the most remarkable and instructive instances of this kind, occurred a few days before

last Christmas, in the pleasant parlor of the medium, Mrs. B. H. Fay, 14 Dover street, Boston, Mass. She is a Prussian by birth, genteel and lady like in manner, and with a highly sensitive organization. Her ancestors, in her native land, were noted for their remarkable powers of prevision, which, in the ignorant past, was called witchcraft, but which in these days is considered by thousands of enlightened minds a faculty of inestimable value to the race. Her husband is a Bostonian, a pleasant, intelligent gentleman, and any one at all a judge of human nature could not help being favorably impressed with them.

At her request I made, with others, a thorough examination of the room used as a cabinet and its surroundings, so that whatever took place should be under test conditions. I hope, however, that all such testing will soon be dispensed with by all mediums, as I am thoroughly convinced that persons entering the cabinet, often take with them conditions very detrimental to the medium, and unfavorable to the materialization of spirit forms.

Before taking her seat in the room, which opened off from the parlor, and which was separated therefrom by curtains, she addressed the audience of twenty ladies and gentlemen, in a few well chosen, earnest, and intelligent words, devoid of any pretension or fulsome flattery of mortals or spirits. I could not help contrasting her remarks with those so frequently heard at evening prayer meetings all over our priest ridden land. She then took her seat, and Mr. J. Hollingdale, a frequent visitor at the seances, sang a pleasant ballad (not a religious hymn) in which the audience joined. It was an intelligent and harmonious audience, and no solemn, depressing influences were felt; consequently our friends came out easily, were cheerful, and often joyous, and acted with the same easy grace and dignity they did while here upon earth. Before the first stanza had been sung, a lady several inches taller than the medium, came out dressed in white flowing robes with a white veil on her head, bowed to us and retired. She came three times, coming farther into the room, and remaining longer each time; seeming to be experimenting with the invisible forces. Three other ladies followed each other directly after, and though clad in white like the first, they differed in style of dress, in height, and in form and features.

The fifth was an Indian girl with a dark brown dress, long flowing hair, and much shorter, and quicker in her movements, than the others. She walked around inside the large circle, smiling pleasantly upon us, and took one gentleman by the hand and spoke to him.

The sixth was a tall stately lady, in an embroidered dress, with short sleeves, displaying hands and arms that would be fitting models for an artist. She was recognized by a friend who held a brief conversation.

The seventh a lady, came with great ease and grace, walked rapidly to a gentleman, Mr. Abbott Walker, I think, took both his hands and led him into the middle of the room and held some conversation with him. She then led him to the room where the medium was sitting entranced, and where he placed one hand on the head of Mrs. Fay, and with the other held that of the spirit at the same time.

The eighth was a very different appearing lady, with a neat fitting ornamented bodice, and hair done up like that of a Saratoga belle. She glided gracefully across the room to a gentleman; led him nearly up to the curtain, where she put her arms about his neck and kissed him. She then turned and with a wave of her hand saluted us, and opened the curtain so that all could see the medium and spirit. She held it open some time, seeming very desirous all should be convinced that she was a spirit, and deeply interested in the advancement of truth. She impressed me with the idea that she wished people to be cheerful, and not to contemplate the putting away of our old bodies in the ground, with such gloomy forebodings.

Ninth. I was busy taking notes in my memorandum book, when a lady with long flowing hair which nearly hid her features, came up to me, grasped my hand in both of hers and shook it warmly, at the same time speaking to me. Her words were full of cheer, and her manner so assuring that the struggles and vexations of an undeveloped world seemed slight. Anticipating my thought, she hurriedly brushed her hair from her face, turned it toward the light that I might see more plainly; and on my recognizing her, she smiled and soon retired. But after a minute or two, she returned and greeted me again so fervently and naturally that for a moment I could only wonder at the almost universal doubt of one of the most natural and beautiful phenomena yet discovered.

The tenth was a young lady well known at the seances by the name of Emma. She walked familiarly around the room, and nearly all recognized her. A gentleman arose, and after the usual salutations, offered her his seat between two other gentlemen. She accepted the offer pleasantly, where she remained a short time, while a joyous conversation was going on. She got up, crossed the room to me, pushed her dark brown hair behind her ear, bent forward till her face was within a foot of mine, took my hand, and smiling, said very distinctly, "I thank you, sir." Having reference, I suppose, to a remark I had just made about the foolish views people entertain in regard to the departure of the spirit from the body and its return to earth. She then retired for a few minutes, and came out with a large bouquet of loose flowers. Coming up to me, she

placed them at my nose, that I might inhale their fragrance; and then, in a playful manner, brushed them against my cheek, which reminded me of the times I used to gather lilies and daisies in the meadows with my playmates. Smiling, she then commenced distributing them to each one of the company, to the delight of all. After this was done, she was asked to sing. She signified that she was not feeling like it, but was finally prevailed upon to do so. She sang one stanza in a sweet and pleasant, but not very strong voice, and retired; when a spirit who manages the seances, and is familiarly known as "Auntie," from her relationship to the medium, appearing dissatisfied with her effort, said: "If I could not do better than that, I would not try." Instantly Emma returned to us, and, with some words of palliation and displeasure, prepared to sing again. Straightening herself up with an air of mortified dignity, she sang "Home, Sweet Home," with a pathos that brought a round of applause from all.

Eleventh. A young lady very tastefully dressed, who moved about the room with the agility of a young fawn, and whose manner was so gentle, and yet so free from foolish fastidiousness, that I could not forbear saying, "Thank you," when she immediately came to me, and, putting her face near mine, and looking pleasantly and steadily at me, patted the hand of the lady who sat at my side. They embraced each other—the lady recognizing her as her niece.

Twelfth. A middle-aged, lady with rather a haughty air, walked directly to a tall, white-haired old gentleman from North Carolina. She embraced and kissed him fondly, and held some conversation with him. He seemed a little at a loss what to do, and stepped back from her, when she waved her hand and threw a kiss to him. This caused him to again approach her, when they again embraced, and I heard her, as she retired, say in a cheerful voice, "Good-bye."

Thirteenth was my brother-in-law, Dr. E. R. Dodge, of the United States Navy, during our late war. He was neatly and tastefully dressed, as was his custom, and which was a prominent characteristic while upon earth. He grasped my hand firmly, and fairly pulling me from my seat, stepped near the curtain, and gazed at me with a smile, holding my hand all the time with a grip that was unmistakable and which no woman could do. He came out three times in succession, taking my hand each time, and making me fully realize as he had done before, in seances with Mrs. Bliss, that a spirit, under favorable conditions, has as natural and warm a grasp as in earth life.

Fourteenth. A gentleman with an easy, sunnery air, dressed in a business suit and hat upon his head. He was recognized as George Rice by his brother present, who arose and greeted him intelligently and familiarly. He seemed quite at home, and took the seat his brother had vacated, and placed his hat on his knee, with the same deliberation he would have done in making a business call. I understood he was a cattle dealer, formerly living in Colorado.

Fifteenth. A young lady in a dark satin dress made in an artistic style, who seemed pleased to have it noticed, and who was buoyant as though about to start on a summer excursion to the White Mountains. I had a desire to see and feel the dress more distinctly than I could from my seat, but before the thought was fully formed in my mind, she came to me, and taking my hand placed it upon the dress, calling my attention to the rich, shining garment which was elaborately quilted in front from the neck to the bottom of the skirt. She danced to a pleasant air from the music box, and while doing so, two other ladies came out and danced with her, one of them waltzing back and forth as she held the curtain one side, while the medium was seen sitting in her chair.

Sixteenth. A young lady, by the name of Dantja (pronounced Dajah) Engelen who passed away from Kampen in Holland, fourteen years ago, went directly to her brother Gerard Engelen, gave him a rose bud, embraced him long and tenderly, and as she left, I heard her say to him, "I shall always remember you for your great love and care in my last sickness."

Mr. Engelen, who is a salesman in the great house of Jordan, Marsh & Co., in Boston, informed me that she was an only and beloved sister, and that for several weeks previous to her decease, he was almost constantly at her bedside caring for her. Only that it takes so much of your space I would give many other incidents in connection with the twenty-five spirits who visited us on that eventful and pleasant evening.

Out of a large number of seances which I have attended, this was, taking everything into consideration, the most satisfactory of all; though I would disparage no medium or class of mediums.

Every phase of mediumship from the rap to that of materialization is of use, and is full of deep interest to all who are interested in the welfare of the race. I am aware that many old lights, (old lights are nearly always very poor lights,) insist that form materialization is impossible. Says Prof. S. B. Brittan as reported by S. B. Nichols:

"If any one says a spirit can come with bone, muscles and nerves, I say that this is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

There is wisdom for you, with the title of "Professor" in front of it. (Many of these people who train in the company of such lights, remind me of my good old Yankee Aunt, who would never

ride on railroads, and persisted in using tallow candles, thinking coal-oil and gas very dangerous illuminators. She even said she was almost sorry cook stoves were invented and longed for the old fashioned fire place with its hanging crane.

No one has the right of saying that anything in the universe is impossible until they know all the laws that govern it. It matters not whether they are professors, ministers, doctors or lawyers. I often think, with all due respect to learning, that the bigger the title the less knowledge one has who possesses it. Because these physical manifestations are not understood, the mediums and all who defend them are misrepresented, slandered, and lied about in a way that would put the blush of shame on a southern slave holder who, in former times, was engaged in the similar business of traducing the character of Abolitionists.

Yet I have a sincere contempt, mingled with pity, for all those fellows who have had the Christian disease so bad that they have never been able to outgrow it; and so go around in the dirty business of peddling suspicion and crying fraud.

Neither confederacy nor acting on the mediums part, which was impossible in this case, could account for what I witnessed and experienced on that evening. Neither do I think it supernatural, miraculous or sacred, only as all natural laws and truths are sacred.

Every blade of grass, singing bird, and swelling bud, now opening in this delightful climate, are sacred in one sense, but not in the sense the word is used by Christians, and Christian Spiritualists who seem about as ready to torture mediums as Calvin was to burn Servetus. All I saw that evening was governed, as everything else is, by natural law; very intricate and beautiful, and as yet little understood.

Dr. Chapin once said that the one great thing was "not to get people out of hell, but to get hell out of the people."

We have made several steps in the ladder of progress since that prominent Universalist minister said this, and to-day the one great thing is to get God out of the people. When that is done we will have much better spiritual manifestations, and a far less number of spirit grabbers and "Holy Alliance" fellows. I have noticed that the ex-priests and "Higher Aspect" lights and their devout followers who believe in prayer and the "Blessed Jesus" and who are delighted with the drawing music (if I may be excused for calling it music) of "Coronation" and "Old Hundred," are the ones who applaud the loudest, whenever the most limsy exposure of a medium is heralded through the columns of the papers that are dying with spiritual asphyxia.

I understand that a number of men in Boston noted for their prominent business position, their scholarly and scientific attainments, and their entire freedom from sectional bias, have had numerous and prolonged sittings with Mrs. Fay alone and under their own conditions, and have become thoroughly satisfied of the materialization of a departed soul. If this be true, and I have no doubt of it, these gentlemen owe it to society and the cause of truth, to make it publicly known.

I know myself, personally, several men who are rich in dollars and public estimation, who have investigated Spiritualism carefully, and are convinced of its reality, but who are such weak-kneed fellows, and so fearful that the interest on their bonds, will, in some way, be curtailed if it is known that they are Spiritualists, that they dodge about like a quail in a thunder storm. These men will wake up some morning in a land where they will learn, to their dismay and chagrin, that it is not money that makes a man or woman rich, or that gives them prominent positions. I ask them in all kindness and sincerity to give out a few of their hundreds of thousands of dollars to advance the cause of human rights, in helping to sustain the mediums and those newspapers that are struggling with such fearful odds to keep them before the public, that they may proclaim truths of the utmost value to the race, and which would have been long since crushed under the ignominious heel of old fogy Conservatism, only for the fearless and admirable disinterestedness of a few brave hearts like those which beat in the breasts of Thomas Paine and Mary Wollstonecraft.

As our armies in the late war had little or no success until Lincoln issued his Emancipation Proclamation setting the poor negro free, so your real success will commence when you strengthen the hands of those who have been the instruments in giving, and who continue to give, in an increased degree, the only knowledge you have of a future life: a life as real as this is, but of greatly increased beauty and knowledge and with far better facilities for the mind to expand and to carry out its natural proclivities.

VINELAND, N. J., April 8th, M. S. 34, (1882.)

## 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, \$137 48  
A Friend, San Francisco, Cal., 8 00

Men and Ladies Wanted. See Curran's advertisement.



**Strong Testimony.**

CUMBERLAND, TEXAS, March 17, 1882.

*Editor of Mind and Matter:*

With your permission, I wish to make a short statement of a remarkable cure performed on my wife by Mrs. A. E. Cutter, of Wicket's Island, through the agency of her spirit band of doctors, chief among whom is Dr. J. C. Warren. Last summer my wife was taken very ill—soon after childbirth—so much so that many of her relatives were almost without hope of her recovery. I employed the best medical skill available, but with very indifferent success, and in my extremity it occurred to me that I had better write Mrs. Cutter and ask her advice. (I had on another occasion written this lady for one of her amulets, which was worn with good results). I was fearful that I had waited too long, as my wife seemed to be growing weaker every day under the influence of a low fever. I sent to Mrs. Cutter for an amulet, with a short description of the case.

In due time received the amulet, with a full and exact diagnosis of my wife's case. She, moreover, read my wife's very mind, and told of the suffering she was undergoing mentally, as well as giving, as time proved, an exact diagnosis of her physical condition. I immediately applied the amulet, and by the next mail enclosed five dollars for one of Mrs. Cutter's supporters, which cures by absorption and electricity, and from that day a marked improvement was apparent, and when the supporter reached us she had been clear of fever for several days, though she was still very feeble, and the muscles of one leg had contracted so much that it was impossible to straighten it or walk, except in a stooping posture.

After wearing the supporter for a few days, her health was much improved, and as soon as she became strong enough to walk, her leg straightened up, and it was gratifying indeed to see the wonderful change that was soon brought about without the use of any medicine whatever.

Such is my imperfect account of this, to me, wonderful diagnosis and cure, and I am prompted to this from a feeling of duty I owe to Mrs. Cutter, as well as by the hope that some other suffering mortals may be induced to place themselves under the treatment of Mrs. Cutter and her band of invisibles.

With best wishes for your success,

I am yours very truly,

H. C. FULCHER.

LANCASTER, Pa., March 25th, 1881.

*Editor of Mind and Matter:*

Having had experiences of late which might be interesting to the readers of MIND AND MATTER, I will give in as condensed form as possible some interesting facts. Having read considerable of Statuolence, by Wm. B. Fahnestock, M. D., I felt quite anxious to fully understand his theory. A number of my friends and acquaintances also being anxious to know more of this, furnished the "needful," and I started for the scene of action. Although Tuesday last was a rainy day, I really enjoyed the trip by rail to Lancaster. We passed through a beautiful and prosperous country. I really was surprised at the evidences of thrift to be seen on either side of "our steel confined track." This trip has certainly caused me to change a pre-conceived dislike to Pennsylvania. The healthy and contented looking people I met, fat and well cared for horses, substantial and well preserved buildings, good fences, etc., and but very few evidences of sloth or poverty, caused me to quite fall in love with this section of country.

I found a good boarding house, where I met with refined and intelligent people. An extra charge for refinement was not added. Let me say to those who anticipate a journey to this very pleasant city, that if they will call upon C. Keiffer, 229 East Orange street, an ex-Mayor of the city, they will find as cheap and pleasant a boarding house as it has been their lot to find anywhere. I speak of this, because I had some trouble in finding comfortable quarters. I found Dr. Fahnestock a hale and hearty old man of 77 years—remarkably good eyesight, and possessed of more active faculties than most persons possess. His wife is an angel embodied, but will soon join her beautiful spirit daughter, whom I had the pleasure of seeing, clairvoyantly. She, the wife, longs to be free from a diseased body. Transition has no fear for her.

The morning after my arrival, I saw, by appointment, two of the Doctor's subjects. They were the son and daughter of a worthy farmer who lives two miles from the city. They readily passed into the "condition." I could not help but think that the Doctor had a psychological effect upon them. He claimed they went into the "condition" by an act of their own will, and not by his. I doubted—I told him so. I asked the privilege of going to the farm alone, where his subjects lived, and see them go into the "condition." The third evening, the Doctor agreed to call at my boarding house and demonstrate his theory. Mr. Keiffer, who formerly was a remarkable mesmerist, invited him, being quite anxious to see, as well as to hear of, these things. A large party assembled in their very pleasant parlor.

The first experiment was upon three young men, myself being one of them. All the Doctor did was to tell us to sit perfectly quiet and not to move a muscle; to let our minds pass out from the body and go and meet some loved friend, or see some familiar object. There was not a single pass made, such as mesmerists make. Presently a number of voices called the Doctor's attention to a boy in the farthest part of the room, and when he reached him he found him completely in the "condition." The Doctor talked to him, first, and then any one who chose talked to him. He seemed to be under no one's control, for he travelled wherever he felt inclined. While he still was roaming at will, three young ladies and myself tried to get into the statuolence condition. Suddenly one of them jumped up and passed from the room with her eyes closed. The Doctor's attention being called to the boy, he did not see her move. She passed through a long hall and into the dining room, where she collided with the side-board. She was found in an artistic heap upon the floor. Water would not, but strong hartshorn did revive her. She appeared perfectly natural all the time; her cheeks were as red as roses. When revived, she said that an aunt who was buried only the preceding Friday, had appeared to her and wanted her to come with her.

After a while the Doctor tried to get her to go into the condition again, but she refused, saying, "I am afraid of seeing my aunt again." She was finally persuaded to try and will all sense of feeling away from her arm. In an instant it became devoid of all sense of feeling, as proved by quite a

number of persons pinching her and sticking pins and needles in her, the marks of which showed plainly afterward. A number of persons tried to get into the condition, but only partially succeeded.

Last evening, the first named subjects called for us in a carriage and carried us to their home. We spent a pleasant and never to be forgotten evening. Plain, pleasant, honest country people they were, and the most hardened sceptic could not say that they "acted a part." The mother, an old lady, was the best subject. She had been cured of an "incurable" lameness, of blindness and other complaints, by simply willing all sense of feeling away from her body, and Nature effected a cure. The daughter, who looked as though she could thrash me in about two minutes, is nevertheless a very intelligent looking person and a remarkable sensitive. She was cured of hip disease by simply willing all sense of feeling away from the affected part; and after she had learned to do so, could go about the house and work, almost as well as a sound person. Whenever the sense of feeling returned, she willed it away, and Nature effected a cure. The son was cured of some (not remembered) malady. I recommend all doctors, and especially magnetic healers, to come on here and learn the art.

N. B.—Be sure to bring money enough to pay for instructions, for Dr. F. is not a rich man. He is very philanthropic, but, like other mortals, needs material substance sufficient to help him on to the edge of the stream, across whose bright waters I can see the "Boatman" coming to carry him over to these loved ones gone before. Those who wish instruction in his "trebly essential art," must avail themselves of his short stay upon our mundane sphere. To those who have leisure and money I say, you cannot find a pleasanter place to spend the summer. To those who are not blessed with sufficient of Earth's goods, I say, the cost is small. You can learn in a few hours all there is to learn. It must be demonstrated; it cannot be explained on paper.

Wherever it is my destiny to roam, I shall teach the art as far as I am able to teach. Expecting to leave the United States for an indefinite period, my labors will be with those my lot is cast amongst. Praying for success to all Progressionists, to your paper, and for the speedy dawning of the millennium.

I am fraternally yours,

WILLIAM H. DRAKE.

Address to general post office, New York city, and letters will be forwarded.

**Nrs. Elsie Reynolds' Mediumship.***Editor of Mind and Matter:*

DEAR SIR:—Believing you are ever interested in the welfare of all honest and reliable mediums, especially one with whom you are personally acquainted, and whose name for several months past has figured so conspicuously in the columns of your paper, I hope you will pardon the liberty I take in encroaching upon your valuable time and space, by sending you a few gleanings from these terrestrial and celestial spheres. Mrs. Crindle Reynolds has come and gone, true to the instinct and impulses of her nature and the promptings of her spirit guides, and like a fixed star in the firmament, to shed a new luster, because of the cloud that has for a moment dimmed its brightness. We have clasped hands with our loved ones, on the borders of the summerland, and felt the ecstasy of a higher and grander revelation, and although I have ever been interested in the intellectual phases, and in the diversity of thought as given us from spirits of all grades and conditions, according to their general characteristics and development; it is doubly interesting and gratifying to know that under proper conditions the departed can commune with us face to face, and quicken every thought, feeling, and emotion to the rapture which only those who have experienced it, can realize. Per announcement, Mrs. Crindle Reynolds held two seances at the residence of William Montgomery, near Fort Seneca. By some oversight, I was not there on the first evening, but attended the second seance, which was very satisfactory. There was quite a large number present, composed in part of skeptics and believers, of materialists, sectarians, and Spiritualists, as is usual on such occasions; and although divided in sentiment and opinion, aside from the comments, disparaging or otherwise, at times indulged in, they seem disposed to be harmonious; those that were not, however, were made to realize the force of cause and effect, by the neat and timely little speech of Mr. Montgomery, telling of the laws that govern spirit controls and exacting the same courtesy, and decorum, in his house, which he considered specially dedicated to the forces that be, as they would exact of him according to their belief under similar circumstances. Two large circles were formed in the parlor. The medium using the adjoining room, the usual curtain being drawn between, and there seemed a possibility that the mortal, and immortal, were mingling together, as the form of the medium seemed almost visible. The view, obstructed only by the drapery which seemed so easily to penetrate, and almost a mockery. As to my psychological vision, the forms gathered and multiplied, varying in size and shape, grouped around the medium, dear little children, that made one think of gardens in full bloom, bringing almost a fragrance with their presence, all sweet with wild wood odors, as they looked yearningly, eagerly, supplicatingly, into eyes that could not see; the strong and averted gaze, knowing naught of the beauty their loved had feasted upon. And that was only a question of time to be made manifest. The fair young bride, that stood there in flowing robes, that at this moment tells me who she was, but whom I knew not then how airy she seemed, so delicate, and fragile, that like the morning dewdrop, one rude touch or rustle would have dissolved the glorious elements into ether.

"Sweet in every sound,  
Sweeter the voice, that every sound is sweet;  
Myriads of rivulets hurrying through the lawn,  
The morn of doves in immemorial elms,  
And murmuring of innumerable bees."

Yes, Tennyson immortalized that little verse, and pulsed the life, that breathed on all around in hill and dale, and verdure clad landscape, the natural home where little children loved to come, attracted by the power of love that still held its potent charm. But to return to the tangible. After the usual exercises and some present had been made glad by tests through Mr. Gruff, and the recognition of their spirit friends; and others that had not been so favored, were still waiting in hope, Julia Dean Hayne appeared in a strong bright light in gorgeous costume, with the noticeable blue satin bodice, and resplendent in dia-

monds; she never looked more natural and life-like; a faint flush of color in her cheeks. Many who had seen her on former occasions thought she had never made so imposing an appearance. I hummed a favorite air, and for some reason she seemed to enjoy it; her magnetism was strong. She lingered as if loth to go; made a few remarks to the young, impressive and eloquent, warning them against vice and immorality. The cynics, stoics and critics, could not but express the admiration they felt, and acknowledged it was beyond their comprehension.

Nellie, a beautiful spirit, diminutive in form, of extreme loveliness and delicacy, presented herself to Miss Helen Paul. As Miss Paul conversed with her in her peculiarly low and gentle tone, her earnestness made quite an impression on those who heard her, and could not fail to carry conviction with it. In conversation with Miss Paul afterward, she told me that Nellie was a namesake, a few years younger than herself; they had been devoted to each other, and almost inseparable companions. Her health declining, the last year of their life they had spent in travel; she being her constant attendant. This had been their first meeting, although for years she had hoped and waited in vain. She had known Mrs. Reynolds in former years, but this she said had been the first relative that had materialized through her mediumship. Miss Paul formerly had been a Materialist. The mother of Mr. Montgomery appeared and was fully recognized; her voice was that of a feeble old lady, but very hopeful and cheerful in spirit.

Miss Anna Montgomery was also called to the aperture by a young and lately deceased friend, whom she recognized. Little Effie was visible quite a while, chatting in a child-like way. A gentleman that was near her, said that it was not Mrs. Reynolds on her knees that he saw, but a bona fide child spirit of about six years. He particularly noticed the small hand and arm, corresponding to a child of that age.

Many spirits purported to be present, but were not strong enough to materialize. The dark circle was conducted in the usual way. At the suggestion of some, Mrs. Reynolds' hands were filled with flour. Little Effie diverted the company by removing the shoes from several gentlemen's feet, and transferring one to the foot of the medium; in every case restoring them to the rightful owner. She talked incessantly, and told many things which were verified as truths.

After the circle was over, Dr. M. N. Nighswander, a well known physician of this place—a Liberalist, but not a Spiritualist—examined Mrs. Reynolds' hands, and found the flour just as it had been placed there, except the impression made by the pressure of the fingers. In conversation with Mrs. Montgomery, she said: "Some think it is Mrs. Reynolds." I said, "What is your opinion?" knowing that she would state just what she thought. "Well," she said, emphatically, "Mrs. Reynolds has no such costume with her, nor anything that I know of, that could produce them."

Mrs. Montgomery has the confidence of all who know her, and is closely identified with the Church, and could have no object in defending her. Mr. Montgomery, however, is a staunch Spiritualist.

The facts that I have gleaned in this case are mine—the knowledge wholly mine. I cannot analyze the thoughts of others, or make them subservient to my own. Each and every one must act according to his or her own intuition or reason in the unfoldment of every thought or idea. In the realms of Nature are many forces, and while I have not bounded all, without ignoring my individuality, I may at least claim a few gifts, which have brought me in contact with forces from which from day to day I may hope to glean an atom, be it ever so small, which may be as a drop to the ocean from the immensity of space.

The lyric I may sing or not,  
The words I utter be forgot;  
The broad bright world lies all before,  
That bounds all time, not less or more.

SUSAN GOODHUE WAGNER.

Fort Seneca, Ohio.

**SPIRIT COMMUNICATIONS.***To the Editor of the Spiritual Offering:*

For some time I have been holding two seances a week with that excellent trance medium, Mrs. Katie B. Robinson, 2123 Brandywine street, Philadelphia. Yesterday, after an eloquent address by what purported to be the resurrected spirit of our late murdered President Garfield, it was announced that the spirit of the late Washington Danskin was present, accompanied by Messrs. Hughes and Spalding, late Bishops of the Roman Catholic Church. The latter took control and spoke as follows, slowly enough for me to take the words down as they were pronounced. Although the sentiments expressed savor rather too strong of the church to meet with my unqualified approval, still I think the discourse may be read with some interest by some of your readers of the Catholic faith.

THOMAS R. HAZARD.

BISHOP SPAULDING:

When a man holds the position of Bishop in the Roman Catholic Church, as I did when on earth, he cannot express his belief as one like you, who is known as a decided Spiritualist speaker and writer of the age. I well understand the law of spirit control, and in our church we have manifestations that we give not out to the world for the reason that we believe that it is not advisable to do so because the ignorant mind cannot comprehend it, and, therefore, it is a dangerous thing to those who cannot understand or know how to use it. That was my belief whilst I was on earth, and it remains to be my belief still. If, as Spiritualists, you were all united like unto ourselves, you would form a great power in the world. I believe if you protected your oracles or mediums, as they were in ancient times, you would have greater manifestations than you now do. Dark and undeveloped spirits very often seek to control your mediums, and I would say that all mediums should endeavor to be true to themselves and honest and truthful in all things. Then they will attract spirits from the higher life, who will see to it that as their souls progress they will understand all things aright. If inquirers would stop searching for money and regarding your mediums as mere fortune tellers, then Spiritualism and mediumship would develop into one of the brightest philosophies God has ever bestowed on earth. I perceive that there are but few who possess the real spiritual power in full, but in time it will govern the world. Then our Catholic belief will be understood. I suppose you differ from me in this point. I do not mean that power in the

church that would hold ignorant people in slavery or blind them through fear. No one knows better than I, what Catholicism has been in the past, but I see that the spiritual power will rule the church at last. There will come peace on earth and good will to men. When he leaves earth life, the Catholic is the same as he was when he left the earth; but on his entrance into spirit life he finds his creed and garments are alike swept away as he crosses the river. But I still believe in prayer, and my prayer is now that all my followers will be true to themselves in life, and not seek for power, but strive for the blessing of God and the angels.

BISHOP SPAULDING, of Baltimore.

Scribe: THOMAS R. HAZARD, Phila., 1882.

A LESSON OF LIFE (THROUGH MRS. G. W. LEE.)

(Written by a friend of Humanity for the Children of Earth. I)

The shades of evening fell heavily upon the handsome house where wealth and a rare taste had drawn together many beautiful things to please the eye and cheer the heart. Flowers bloomed and cast their rich perfume far out upon the breezes, and birds of gay plumage and sweet song added their fairy-like presence to this lovely spot. But the mistress of all this grandeur, where was she? Enter and thou shalt see—a form of symmetry and beauty is-lying amid many folds of soft satin and rare velvet and weeping friends gather around to pay their tribute to the dead. Lo, the great change has come and she has found a new home where the flowers never fade, and the cold winds blow not. Come and let us go after her, and see how that home seems to her.

Cared for by kind hands she sleeps the sleep of the just, and awaking finds she is no longer in the mortal, but that she still possesses all the old love for those still in the form and her heart calls out to them from over the river. To the child of her bosom, the daughter of her heart, she goes once more to her bed at night and kisses her with all the fondness of a woman's love for her only child. But O, the agony the mother's heart must feel now to know, and see, and feel that the little one does not conceive of her presence, but is crying and sobbing for mamma, who has gone to Heaven. The little one pines and grieves for the loved voice, and mother cries out to her; but alas, her own teachings are being followed out by the child, and she only hopes to meet her when she, too, shall join the army of the angels. O, ye who are walking still on earth, teaching every day the young minds all about you, this is no fancy sketch, but one I have lately witnessed, and one often occurring on your earth. Think of it! What is all the wealth and beauty of the costly home she has left behind, as a heritage to the child, compared to the knowledge that her own sweet presence would ever more be with her. What could rob the child of pleasure when it could know its mother kissed it to sleep as of old. O ye who call yourselves by the sacred name of Spiritualists, are you truly such if you do not teach your children that which is so much comfort to you? Tell me not their minds cannot bear it, for many of them are much wiser in spiritual truths than those who are trying to teach them. Take warning while ye may, for soon the summons shall come for you to go up higher, and then how will your heart be wrung with sorrow if this great and plain duty is left undone. Parents and teachers, wait not for some stranger to tell them of the great truths, but look you to the welfare of the souls of your own little ones. Teach them to read the messages that come from others gone over there, and they will soon comprehend enough to look for the loved one's return even more naturally than you do.

O, tell them that their spirit's home is not very far from earth,  
And entering its portals fair is glad and happy birth;  
That friends and loved ones gone before are often at their side,  
And messages of love and hope are sent across the tide;  
That father, mother, friends most dear, can all of them return,  
And all their joys and sorrows feel, and know of all they learn.  
That peace and joy can never come by doing evil deeds,  
Within them is the savior true that ever for them pleads;  
A monitor that never fails to show them the right way,  
A way, though seeming often dark, leads to a perfect day;  
And if they would be good and true and dwell at last in heaven,  
They must heed the voice of conscience that to them all is given.

THROUGH THE MEDIUMSHIP OF MRS. JESSAMER.

Me was one of Arnold's guides to Quebec; me scalped many pale faces; me thought me was doing as the Great Spirit wanted, and that the Great Father of the Happy Hunting Ground would smile much at. Me want to reach the Great Chief of the pale face to say, remember there be much to be done in justice to the red brothers. Me love all braves, white and red: me want no more blood shed; me hope Chiefs in Council will remember there is much to be done in justice to the red men; they want to have books and learn to read and use the pen to make scratches on paper. Pale faces will again be startled by much news, shocking, before many moons. SEBASTUS.

[Spiritual Offering.]

Letter From Mrs. E. K. Joseph.

Saturday evening, March 17th 1882.

Aboard the steamship "Germania," White Star Line, for Liverpool, England:

MR. ROBERTS:—DEAR SIR:—As you see by the above I am en route for London, where I expect to spend the summer. I shall most likely do some little with my mediumship, but this trip is mostly for my health which has been injured by spirit influence.

You will oblige me by giving notice of my departure by this line of steamers in your paper, and if I continue to improve in health, I will write you letters of interest during my travels, which you may like to publish. I will also speak of your paper, getting all the subscribers I can for same. I will send you my London address in my next, from that city.

I conclude for this time with best wishes for your health and good fortune in the future, and may the spirits repay you for all you have done for them in the past. Respectfully,

MRS. E. K. JOSEPH.

P. S.—This will be posted at Queenstown tomorrow. We left the 11th.

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



## EDITORIAL BRIEFS.

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

P. L. O. A. KEELER requests us to state that he will be in Philadelphia next week, and that parties may arrange for seances at their houses on satisfactory terms, by addressing him at MIND AND MATTER office. He will remain but a short time.

GARFIELD AND HIS FAMILY.—We have received from the publishers, R. H. CURRAN & Co., of 12 Pemberton Square, Boston, a proof copy of their beautiful "Ruskiotype" engraving of our lamented late President James A. Garfield and his family, consisting of eight full figures posed in a family group. This picture is a very appropriate memento of that distinguished and honored citizen and friend of humanity and of his country, and is worthy a place upon the walls of every home. See advertisement in another column.

La Lumiere (Light) a new monthly review of Sciences, Arts, Literature and Morals. We have received the first number under date March 15, of this promising periodical, published at 75 Boulevard Montmorency, Paris; under the direction of Mad. Lucie Grange. Subscription price for the year 5 francs; six months 3 francs; single copy 50 centimes (10 cents). The contents of the present number are: "Summary: general considerations." "The question of animal magnetism." "Academy of sciences." "The martyrs of Science." "Fra Popoli, an extraordinary history." "Superstition, Errors, and Prejudices." "Bibliography; the works of Camille Flammarion." "News, Correspondence, etc."

WORCESTER, Mass., April 5th, 1882.

Editor of Mind and Matter:

Mr. A. W. S. Rothermel, the physical medium, of Brooklyn, has just returned from Milford, Mass., where he has been doing some splendid work. During his visit he gave many private sittings, which have proven to many doubters the fact of immortality.

Last Sunday Messrs. C. P. and E. A. Pratt opened their parlor to the Milford people to celebrate the thirty-fourth anniversary. The parlors were filled to overflowing at 3 p.m. "Red Medicine," the controlling spirit of the well known clairvoyant physician E. A. Pratt, opened the meeting, and gave a long and scientific lecture, which was listened to with great interest; after which many beautiful pieces of music were sung and played.

Mr. Rothermel then, by request, spoke on principles of the spiritual philosophy. This address was clothed in most beautiful language. He then gave some remarkable tests, which were recognized by all present. His control, Emma, then came and gave some good things: So the morn of the day was spent in perfect joy.

In the evening Mr. Rothermel gave one of his wonderful seances for physical manifestations, but, as I understand, it was not as powerful as some of his previous ones; still, that which he witnessed was grand. The music on a zither was beyond anything ever heard in the way of spiritual manifestations. Bells were rung, rappings were heard, hands were shown, and many other things occurred during an hour and a half.

One of the best things ever produced in so much light was: handkerchiefs were taken and messages written upon them of a personal character, and the spirit writers signing their names. As many as seventeen would be taken behind the curtain at one time, the spirit tying them up in knots and handing them to their owners, without making a mistake.

Mr. Rothermel's conditions are very simple, but good for the convincing of skeptics, as he sits in the light and in full view of all. He has given better satisfaction than any medium that has ever been in this place, with the exception of Frank Baxter, who gave some grand tests at his last visit here. This is the second time Mr. R. has been here, and all hope he will come again.

Mr. Rothermel will be in Brooklyn after the 14th instant, and will hold seances at 184 Warren street. Yours,

J. ULLRICH.

### "The Martyrs of Science."

[From La Lumiere, Paris.]

Galileo, of Pisa, to whom we owe the discovery of the law of gravity, the invention of the pendulum, of the hydrostatic balance, of a thermometer, of the graduated compass, of the telescope; Galileo, the veritable creator of experimental philosophy, was denounced in 1673 at the tribunal of the inquisition, at Rome, after having published a work in which he explained the theory of the movement of the earth and the immobility of the sun. He was accused of having tried to interpret the Bible in a way to make it agree with the Copernican system. He was forced to abjure upon his knees his interpretation of the biblical text, and was condemned to an indefinite captivity. All the world knows the exclamation which the old man was heard to utter after having pronounced his abjuration: "E pur si muove" (Nevertheless it moves!)

Allix, of Aix, in Provence, mathematician, mechanician and musician, in the XVII century, made a skeleton which by a concealed mechanism, played the guitar. This caused great excitement in that superstitious city, and the parliament ordered his arrest. Judged by the Chamber of the Tournelle, he was unable to convince his accusers that the marvellous work of his automaton was only the resolution of a mathematical problem. The Parliament condemned him to be hanged and burned in the public square, together with the skeleton, the accomplice of his crime.

Voltaire, who loved oysters, and always ate them cooked, would never be without them in the proper season. He used to say: "It seems barbarous to swallow raw an aussi joli petit animal." And as to broiled oysters, Thackeray refused them, because he said that they reminded him of babies' ears rolled in sawdust.

## Titles of Royalty.

The King of Quiteriva calls himself the great lion.

The King of Monomotapa is called by his courtiers, poets and musicians, lord of the sun and moon, great magician and great thief.

The King of Aracan assumes the titles of "Emperor of Aracan, possessor of the white elephant and the two ear rings, and in virtue of this possession legitimate heir of Peru and Brama, lord of the twelve provinces of Bengal, and the twelve kings who place their heads under his feet."

The King of Ava is called God: when he writes to a foreign sovereign, he calls himself "the King of Kings whom all others should obey, as he is the preserver of all animals, the regulator of the seasons, the absolute master of the ebb and flow of the sea, brother of the sun and the King of the twenty-four umbrellas!"

The King of Achem is called by voluminous titles, among which are "Sovereign of the universe, whose body is luminous as the sun, whom God created to be as accomplished as the full moon, whose eye glitters as the northern star, a king as spiritual as a ball is round, who, when he rises, shades all his people, from under whose feet is wafted a sweet odor &c., &c."

The King of Kandia is also called God (Dewo) and styles himself "the protector of religion, whose fame is infinite and of surpassing excellence, exceeding the moon, the unexpanded jasm-buds, the stars &c., whose feet are as fragrant to the noses of other kings as flowers to bees; most noble patron and god by custom, &c."

The King of Persia, after a long list of the countries of his possession, is styled, "the branch of honor, mirror of virtue and rose of delight."

## The Welsh System of Metempsychosis.

The Welsh bards according to Sharon Turner mention three circles of existence. The circle of the all inclosing circle holds nothing alive or dead but God. The second circle that of felicity, is that which men are to pervade after they have passed through their terrestrial changes. The circle of evil is that in which human nature passes through those varying stages of existence, which it must undergo before it is qualified to inhabit the circle of felicity.

## Trials and Proofs of Guilt in the Middle Ages.

In the 10th century, the right of representative of the children of a deceased heir was decided by single combat, and in the 11th century the same mode was used of deciding the authenticity of one of two rival Liturgies. A pair of knights clad in armor were the competent critics. A poet of the 14th century represents Pilate as challenging Jesus Christ to single combat, and another describes the person who pierced his side as a knight who jostled with Jesus.

Among the Jews, when the rabbins had to decide in a dispute about property where neither party could produce evidence to substantiate his claim, decided it by single combat; being impressed by a notion that consciousness of right would give confidence and strength to the proper claimant.

A person accused of robbery was put to trial by a piece of barley bread over which the mass had been said. If they could not swallow it, they were declared guilty. This ordeal was improved by adding cheese made of ewe's milk in the month of May.

Among the Siamese, a case is sometimes decided by administering to the contestants consecrated purgative pills. He who retains them longest wins his cause.

A nobleman, in Lisbon, having heard that his physician and friend was imprisoned by the inquisition, upon the State charge of Judaism, addressed a letter to one of the inquisitors to request his freedom, assuring the inquisitor that his friend was as orthodox a Christian as himself. Notwithstanding this high recommendation, the physician was put to the torture; and as was mostly the case, at the height of his suffering, confessed everything they wished. This enraged the nobleman, and feigning a dangerous illness, he begged the inquisitor would come to him to give him his last spiritual aid. As soon as the Dominican arrived, the lord, who had prepared his confidential servants, commanded the inquisitor in their presence, to acknowledge himself a Jew, to write his confession and to sign it. On his refusal, the nobleman ordered his people to put on the inquisitor's head, a red hot helmet, which, to his astonishment upon drawing aside a screen, he beheld glowing in a furnace. At the sight of "Luke's iron crown," the monk wrote and subscribed the abhorred confession. "See," said the nobleman, "the enormity of your mode of proceeding with unhappy men! My poor physician, like you, has confessed Judaism, but with the difference that torments have forced that from him that fear alone has drawn from you."

## Old Age and Literature.

Benvenuto Cellini wrote his delightful autobiographies for artists after fifty-eight.

Koonhart at forty, began to learn Latin and Greek and mastered them.

Cato commenced the study of Greek at 80, Plutarch that of Latin nearly as late in life. Theophrastus began his work on the character of men at 90, and death only terminated his literary labors.

Socrates learned to play on musical instruments in old age.

The great Arnaud retained the vigor of his genius and command of his pen to his last day, and at eighty-two, was still "the great Arnaud."

Sir Henry Spillman cultivated the sciences after fifty, with good result.

Calbert, the famous French minister, almost sixty, returned to his latin and law studies.

Tiller, the Chancellor, of France, learned logic to dispute with his grandchildren, for amusement.

Dr. Johnson applied himself to the Dutch language but a few years before his death.

Ludovico Monaldesco wrote, at 115, the memoirs of his time.

The Marquis of St. Aulaire, at the age of seventy, began to court the muses, and was crowned with their freshest flowers. His verses are full of fire, delicacy and sweetness.

The monks of the days of St. Ignatius imagined that holiness was often proportioned to filthiness. That Saint, it is said, delighted to appear abroad in old dirty shoes, with clotted, uncombed hair, and religiously abstained from paring his nails. One saint attained to such piety as to have nearly three hundred patches on his breeches; which, after his death, were hung up in public as an incentive to imitation. St. Francis discovered by certain experience that the devils were frightened away by such breeches, but were animated by clean clothing to tempt and seduce the wearers; and one of their heroes declares that the purest souls are in the dirtiest bodies.

Saint Macaire was so shocked at having killed a louse, that he endured seven years of penance among the thorns and briars of a forest.

## MRS. O. F. SHEPARD.

DEVELOPING AND HEALING MEDIUM. Liberating Power sent through correspondence. Enclose fifty cents and two three cent postage stamps. Address MRS. O. F. SHEPARD, 4213 Columbia Avenue, West Philadelphia, Pa. Office hours from 10 to 12 a. m. Take horse cars on Walnut, Market or Girard avenue, or Steam cars from Broad street station.

## GARFIELD AND FAMILY.

## WANTED MEN AND LADIES.

In their own Town, to sell—not the old—but our New "GARFIELD AND FAMILY," just finished—8 in Group—Five Retail Prices, \$1 to \$10. The only one, authentic and creditable; by eminent Artists, assisted by aids and suggestions from Mrs. Garfield. Time past for Biographies and Portraits, but a great sale just begun for this charming Historical Work. No group ever "published under directions of Mrs. Garfield," as is so absurdly advertised. "Proof positive," "Genuine test," and Samples in case, sent postage free, for \$1, to those who desire to sell the best. Cash refunded if not satisfactory. R. H. CURRAN & CO., Sole Publishers, 12 Pemberton Square, Boston.

## THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

## Weekly Free-Thought Journal.

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

## COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

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Each subscriber will be entitled to a life-size lithograph picture of COL. INGERSOLL. Sample copies sent free.

Address, W. H. LAMASTER, Editor, Indianapolis, Ind.

## Special Notices.

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

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

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

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

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

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

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

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

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 and 6 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

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

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

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

## "NATURE'S STORE HOUSE."

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

THE EXCELSIOR CONSOLIDATED GOLD MINING COMPANY.

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

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

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

## THE DEVELOPMENTS.

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

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

## STEAM HOISTING AND PUMPING MACHINERY,

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

## BONANZA ORE CHUTE,

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

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

## STORE HOUSE OF NATURE,

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

Address,

J. WINCHESTER,

President and Managing Director, Columbia, California.

## Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts.—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice. J. MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

## Dr. Dobson's Liberal Offer.

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

## An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3ct. postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

## A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribing to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,

Dr. B. F. Brown,  
P. O. Box 28 Lewiston, Maine.

## A Vitaphathio Physician's Kind offer.

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

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

## A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,







# READ! READ!! READ!!!—PONDER AND BE WISE.

We earnestly invite the attention—the especial attention—of our readers to the able, philosophical, just and most sensible article from the pen of Charles Thompson, entitled "Fraudulent Manifestations—The Lesson of the Hour," published in another column of this number. It merits publication in double-leaded prominence, for the inestimable value of its suggestions, and the unanswerable logic of its pregnant statements. We stand side by side with Mr. Thompson in every position he has taken, and invite and defy the theological, philosophical, scientific, spiritualistic and materialistic world, to show that there is one of them that is not absolutely true, and fully sustained by the most positive and unquestionable facts. Mr. Thompson has written some very able papers for publication in MIND AND MATTER, and nothing that has not been interesting and instructive; but he has never written anything that was more to the purpose, or more timely, than the paper in question. Ye who cavil at, who deny, who denounce and decry, the phenomena known as Spirit Materializations, do yourselves at least the justice to consider what Mr. Thompson has said on that subject, before you load yourselves with the guilt of unjustly and groundlessly condemning and accusing spiritual media for that which is the work of spirit intelligences and forces, which are as little understood and controlled by them, as by yourselves. In the name of all that is dear to humanity, try to be just, and cease to be unjust, to these wards of divine truth. Oh! ye benefactors, who have in your keeping the precious instruments of your blessed and glorious work—exert all your power to save them from human fiends and spirit demons, who seek their ruin and destruction. Bless and sustain them, for you know their peril and their need of all your protecting and guiding care.

## The Michigan State Association of Spiritualists and Liberalists.—A Report of their Proceedings in Ionia Last Week.

The Michigan State Association of Spiritualists and Liberalists met in annual convention in Ionia, in Bayard's Hall, on Wednesday, March 22d, devoting the session to conference. Thursday morning J. W. Kenyon, of Grand Rapids, gave the address of the session. Subject: "The Empire of Mind."

At 2 P. M., J. P. Whiting, of Milford, offered an invocation, followed by an address giving a biography of what he termed the babe of Spiritualism, from its birth to its present state, comparing it to the child that will lead the lion and the lamb together. He argued for "purer lives," and gave personal experience of tests witnessed by him, which had caused his reform from the use of alcoholic stimulants and tobacco till his belief had passed to knowledge.

Cephas B. Lynn, of Boston, who represents the *Banner of Light*, being present, was called upon and responded in a neat little speech characteristic of himself, holding that church people were better than their creeds, and Spiritualists were not so good as the philosophy they advocate; while so few accord to others the right they claim for themselves. A partial report of committee on credentials was presented, which closed the session.

At 7:30 P. M., session opened by Mr. and Mrs. S. Bigelow, of Kalamazoo, singing "The Sweet By-and-By." Mrs. Sarah Graves, of Grand Rapids, occupied a short time, urging for harmony and concert of action among liberal minds of every grade.—Song, entitled "Over There." C. B. Lynn then gave the address of the evening, taking for his subject "The general field of Spiritualism," which he claimed was an enigma to its friends as well as its enemies, while its power was universal, extending to crowned heads as well as yeomanry.

Free speech is a trying gauntlet for any system to encounter, but we have passed through it and yet exist, though many people doubt our honesty. All sects are clannish and narrow and those inside presume to say that those outside are wrong. Yet the tax-gatherer finds them all. Genuine spiritual phenomena do occur, and they stand by themselves—we do not desire to dogmatize, we only say what we have seen, we live in the next life as a mathematical result of this life. C. Fannie Allyn gave a poem from subjects given by the audience. Motive power of mind—Man and his future—Variation—Are there roses over there?—Was man ever before individualized?

Friday morning—conference of one hour. Song, "When the mists have rolled away." Address by Mrs. E. C. Woodruff, of South Haven, "Truth is the creator of things—Memory is the bread of yesterday—Hope and knowledge are the bread of to-day—The roots of our religion evolve from our ancestors—Spiritualism is eclectic, garnering the good from everything—Men do not become martyrs for error, it is only for truth, and they live under dominion of a lesser law than the moral law. Spiritualists and Liberalists complement each other—the moral always leads. Many talk of virtue who do not possess it—paste diamonds never have any flaws by which they can be identified while real ones may have—strict justice is only love called by some other name. The entire address was a profusion of gems, a synopsis of which gives a very indefinite conception of it.

Friday 2 P. M.—One hour was devoted to business. The secretary and treasurer made their annual report—showing a balance on hand of \$24.12—which was accepted and adopted. J. M. Potter, of Lansing, presented a scheme for securing a permanent camping-ground at Pine Lake, Ingham county, that had a look of feasibility. A tract of ground is to be plotted into one-fourth acre lots, which are to be offered for sale at \$25 each, the revenue of which will purchase a very desirable

resort. A committee on finance was appointed to act in conjunction with Mrs. R. A. Sheffer, treasurer; namely Willard Cahoon, of Saranac, and W. R. Alger, of Flint. After a song by Mrs. Bigelow, entitled "Oh, Beautiful Love, Bear me On," Mrs. C. Fannie Allyn gave the address from several subjects given by the audience, taking for her leading one: "What relation has Liberalism to Spiritualism?" They were closely allied in the principles they advocate, yet widely divergent in methods, many being satisfied that the world had got enough if they could have their friends come back, while others plead that that is not enough, it is only one branch. Dyspeptics are called spiritual because of their emaciation, but physical conditions are a requisite for spirituality—preying on neighbors six days in a week will not be balanced by praying to imaginary Gods one day. The goodness must prevail. Spiritualism is not liberal until it accords rights to spirits as well as mortals. It says conform to natural law, belief will not atone for violation of it, though it was once popular to believe in Moses. We believe in truth wherever found; do not believe she-bears killed children for the reasons given. The unborn seedling has the germ of life in it which intellect discovers and masters. Spirituality and intellectual-broadened into womanhood are the crowning saviors of the world. Good deeds performed for a reward are insignificant compared to that liberality that lays down its life for a friend in a trying time. Spiritualism teaches responsibility. We turn from Moses and find in every soul, powers and capabilities for something. Poem, subject, "Law and Destiny."—Love, mind and matter.—Humanity.—Coal oil.

Friday evening session opened with a song by the Misses Shaw, of Saranac. S. B. McCracken, of Detroit, gave a lecture from manuscript, entitled "Historic Parallels," showing social and moral causes of the fall of Rome; making comparisons that indicate that we are fast following in their footsteps. The lecture denoted thorough historic research, and was replete with evidence of scholastic ability.

Saturday morning—conference one hour. Address by A. Smith, of Sturgis. Subject: "This is an age of Gods." He showed the inconsistency of the mythical conception of the Mosaic God, contrasting it with the more modern idea of the life principle in nature, which first recognizes God in the mineral, animal and vegetable, afterward in the spiritual. He had grown away from the creeds of his ancestors, so that he could not now subscribe to them, thus telling a lie for Christ's sake.

Saturday P. M., at 2 o'clock, the convention took up the business thereof, concluding with the election of officers, which resulted as follows:

President—L. S. Burdick, Kalamazoo.  
Secretary—S. B. McCracken, Detroit.  
Treasurer—Mrs. R. A. Sheffer, South Haven.  
Director for two years—S. D. Moore, Adrian.  
Director for three years—Wm. McConnell, Pierson.

Saturday evening at 7:30 P. M., the meeting was called to order by the secretary, when S. B. McCracken spoke a few minutes on the taxation of church property, being followed by others in short conference speeches. Song by Bigelow—"When the mists have rolled away." J. H. Burnham, of Saginaw City, gave the address. Subject: "Words and their uses." We go a long way down the vista of time for our first forms of speech—we stand here as the prototypes of every form of life in the past. No two can have the same line of thought without parallel experiences. The nomenclature of ecclesiasticism does not convey a rational thought. The word religion tells a tale full of sorrow when used in its literal signification. It means to bind again. Man fell because a woman ate an apple, and religion was taken to bind him back again. It means to bind one to a belief—not to a just dealing. Faith means that one man stole a horse and you whip another for it. Words with appendages should be avoided—contributions to alleviate the sorrows of those who are on turbulent waters of life, will bring better fruitage than any adherence to forms and ceremonies. Song by Bigelow, "The Sweet-By-and-By."

Sunday morning at 10 o'clock, session opened with a song by Bigelow. J. W. Kenyon read a poem entitled, "The voice of the rain," following with an address "Spiritualism is a science and not a religion." No intelligent reasoning mind will deny the facts of Spiritualism—they are based upon scientific principles or laws. He called upon doubters and unbelievers to investigate and prove for themselves that the phenomena are in accordance with natural law and scientific principles. The lecture was listened to with more than ordinary interest. He was followed by J. P. Whiting who, by special request, narrated experiences that led him to be a Spiritualist, being listened to with wrapt attention for one hour.

Sunday P. M. at 2 o'clock, convention met and elected S. L. Shaw as director, in place of S. D. Moore, resigned. S. B. McCracken offered the following resolution which was adopted:

Resolved, That the Executive Board be and they are hereby instructed to arrange for and hold the usual annual camp-meeting the coming summer, in case a suitable place therefore can be procured and reasonable encouragement extended.

Song by Mrs. Babcock. Address by M. Babcock of St. Johns. After speaking of the injustice of the law that gives the bodies of paupers to the medical colleges, relating a circumstance occurring at St. Johns—all in the interest of science and no word of rebuke by the clergy, he gave an address. Subject: Guitau or the victims of superstition. His lecture was replete with scathing rebukes to the theological conception of the omniscience and omnipotence of the creative power called God. If theology is sincere in its assumption that God in his wisdom has seen fit to remove President Garfield, no blame should attach to Guitau. He asks the clergy to show him his error, if it be error, but he thinks they do not desire to rescue him from the impending danger they foresee for all infidels. Mrs. E. C. Woodruff made short remarks on ventilation, after which she gave the closing address without taking any subject. She gave a glowing and eloquent lecture of an hour's length, saying that neglect to appreciate men and women is injustice. Look at your soundings when men flatter you. The moral relation of the sexes is not written in the decalogue, they dwell in the heart. S. B. McCracken offered the following resolutions which were adopted:

Resolved, That the thanks of this association are hereby most cordially and gratefully expressed to the friends of Ionia who have so liberally and kindly entertained the speakers and others in attendance at the present meeting.

Resolved, That our cordial thanks are also tendered to the local committee, Mrs. Hattie Dunham, Mr. Soule and wife, and Mrs. King, for their excellent arrangement for the meetings now about to close, and for their careful attentions during the session.

Resolution offered by Miss J. R. Lane:

Resolved, That our earnest thanks are due and are hereby extended to the officers of this association for the faithful discharge of their duties during the past year, and especially to the retiring Secretary, E. L. Warner, Esq., who accepted the position by appointment to fill a vacancy, and has discharged its duties faithfully and at a personal sacrifice.

Sunday evening at 7 o'clock, A. B. Smith gave a short address in continuation of his former one, making parallels between ancient and modern theology. J. H. Burnham gave the concluding address. Subject: "Is there anything in the corridors of time that is not natural?" The battle ground of liberal thought must be on the natural—the highest postulate of things must be taken from now. The more ignorant people are, the more superstitions we find them. After thorough research he has no means of reaching the conclusion that there is anything supernatural.

The attendance was better than was anticipated by the most sanguine. About 125 delegates were registered at the Dexter House, besides the transient attendants and those being entertained at other hotels and elsewhere.

E. L. WARNER, Sec'y.,  
Paw Paw, Michigan.

## New Publications.

Our foreign mail brings us this week the initial number of a 40 page (in 8vo.) periodical entitled "L'Astronomie; a Monthly Review of Popular Astronomy, of Meteorology and Terrestrial Physics." Published by Camille Flammarion (the well known essayist) with the assistance of the principal Astronomers of France and other countries.

The contents of this number, which is very handsomely printed upon strong paper in an excellent shape for binding, are, "A prefatory address to its readers," "The Observatory of Paris," with two illustrations of the Observatory, in 1672 and in 1883. "The Comets," giving a history of the seven comets of 1881, with a full page illustration, showing the movements of the great comet seen by the naked eye from June 23d to September 4th of that year. "Lunar Landscapes," with five illustrations, "Academy of Sciences," communications relative to Astronomy and general Physics, "Scientific News—Varieties." "The heavens in March 1882," with five illustrations. In issuing this first number, the editor and publisher justly remarks: "Our first number naturally bears date 1st March, which is the first month of the calendar established since Romulus; September is the 7th, October the 8th, November the 9th, December the 10th, January the 11th, and February the 12th: and in the bissextile years the supplementary day adds itself to the end of the year. It is only by a contradiction or inconsistency, at least, of which we have so many instances in history and politics, that for several centuries past, European nations celebrate the renewal of the year in the middle of the darkest days of winter. For our part, we commence our celestial annals with the sun, and our first steps upon the way are illuminated by the rays of hope."

The *New Bible Magazine*. Devoted to the exposition and affirmation of the *Truths of the Holy Bible*. Edited by W. M. Willett. Published monthly by the Metropolitan Publishing Company, 252 Broadway, N. Y. Small 8vo. pp. 98. Price 25 cts.

T. J. Blackburn, East Liberty, Ohio, writes: Please find enclosed \$2 for the renewal of MIND AND MATTER for one year more. I do not wish to do without your paper. Those ancient communications, I think, are very grand. Spiritualists are pretty scarce in our place; what we have are true. Orthodox and Materialists make up our community. Go on, Bro. Roberts, we wish you good success."

J. Overton, Arkadelphia, Ark., writes: "I wish to say to you, I think MIND AND MATTER grows better every number. The truth is, I think it is the only real solid spiritual paper now published, that I get to read. There is good reading, I know, in other papers. I read some good things in the *Banner of Light*; it does my soul good to read such; but then the editors seem to me to be too much of a milk-and-water turn; they don't defend our good cause as I think they ought. I tell you, Bro. Roberts, there are more Bandys in our ranks than one, and such require close watching, and in this I think you are doing your duty, and it seems to me that every good, truth-loving soul will feel thankful to you for the bold stand you have taken. You are certainly the right man in the right place. But for MIND AND MATTER, I am satisfied to-day there would hardly be a public medium in the field: with no one to take their part and defend them, I think they would have withdrawn from the work. Hence I think you deserve the greater praise. \* \* \* I hope you will be long spared to do battle with those heartless enemies of our great and good cause."

John Y. Lawrence, Craig, Holt County, Mo., writes: "Enclosed you will find money order for \$2, to have MIND AND MATTER renewed for the term of another year. Dr. Fishback of St. Louis, lecturer, and Mr. Winans, medium, of Edinburgh, Ind., were with us about a month ago. The Doctor delivered three good lectures, and Mr. Winans gave some excellent tests: some of persons who passed over to the spirit world more than twenty years ago—some of their acquaintances, and some of our own family. We can cheerfully endorse Mr. Winans as a genuine medium. We congratulate you upon your efforts to protect and defend mediums from the foul assaults of ignorant and designing persons. We hope the day is not far distant when that much abused and only partially understood character (the medium) will be seen in his or her true true light, and be treated with the respect which an honest and intelligent community are always willing to award to all who are worthy and honest. We well know the trials and persecutions of the mediums. We have a son in the spirit world who possessed good mediumistic powers, who has returned to let us know that he lives and that his love for us is still active. We hope you will continue in the good work in which you are engaged, of building up truth and pulling down error. A few words about Bro. Robert G. Ingersoll. You must remember, Bro. Bob has had comparatively an easy task with the orthodox churches, and thought he could handle Spiritualism. Well, if his hide is unsound perhaps it had better be torn off."

## The Light Rifting the Dark Clouds.

CINCINNATI, Ohio, March 28th, 1882.

Editor of Mind and Matter:

DEAR SIR:—Will you allow one but lately come into this grand light of Spiritualism, to say a few words to encourage others, living as I was in the darkness of a narrow creed, to come into this light, and see for themselves how it beautifies everything. Truly did our gifted poet write,

"For the soul is dead that slumbers,  
And things are not what they seem."

To me things are indeed different, so much more beautiful than I ever imagined before. I see "sermons in stones, books, in the running brooks and good in everything."

How hopeful, how joyful it makes life to know that God is not the jealous avenging spirit I once thought, but Love and Mercy infinite. How often I have disquieted myself in vain over the inharmonious between the narrow church and creed I was taught to believe contained the essence of all truth, and the love I saw manifested in Nature. I could not reconcile the contradictions I saw and felt, between the professions and the lives, of church members. Surely I thought there must be something wrong in this church that its members are so lax in their obedience to its doctrines. Spiritual light has showed me the trouble. These people are taught, that if they believe Christ died to save them, that is all that is really necessary: that he will overlook all deficiencies, and clothe them in his righteousness, for the sole reason that they have trusted in his death; so, of course, it does not make so much difference how they live, if they are to be forgiven all at the end. They overlook his own words. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom, but he that doeth the will of my father in heaven."

My attention was called to this again lately, by seeing a message from a spirit who returned to warn her friend, still in the body, that she had not found her Saviour, and for a long time had been so disappointed to find her creed and all so wrong, that she could not advance in knowledge; that no one knew anything about Jesus; but that at last she was told that only when she had advanced to his state of purity and holiness could she see him. So she warned her friend not to rest in the death of Christ, for that would not save her; that we must work out our own salvation; that no one can be saved otherwise than by doing, himself, the true, the pure and the right; and that a revolution will take place in our churches when such ideas take the place of those now entertained. Truly I believe Spiritualism is the heaven which is to so lighten the world as to make it a blessing. It is the key which unlocks all the mysteries of the Bible. The light which the angels are now bringing to earth shall yet shine into every dark corner, and bring life and health to every darkened soul.

Even to those who are "in the region and shadow of death, light is sprung up." This light will find its way to those that are led in ignorance, prejudice and pride. It will find a wee crevice to shine through, if it cannot shine over the mountain wall that shuts them in. And this small way will cause them to search for the crevice, and when they see how bright and beautiful it is outside, they will make the crevice a path by which they can pass out—so will they find pure air. This will so invigorate them that they will realize how dark and dismal was the place where they have lived so long, and they can no more go back again and live there, than a bird can again enter the shell from which it has broken out. As soon as we make the effort to reach upward and outward, the angels of God will gladly come to our aid. "They shall bear thee in their hands, lest thou dash thy foot against a stone." If we are willing and obedient, we cannot go wrong with these heavenly guardians and guides. But we must "cease to do evil," and "learn to do well," if we would keep these angelic companions. The good spirits are very sensitive to a person's habits or thoughts, when coming near one who does not live truthfully and temperately. They find them surrounded by like spirits, making it almost impossible for higher spirits to approach.

This shows that we should make it a duty to cultivate "truth in the inward parts," so we may draw around like spirits. "These advanced spirits in coming to earth, bring a halo of light, and a soothing sense of rest, which lower spirits cannot bring. As you see the clouds breaking away in the distance after a storm, and fleeing before the rays of the sun, so the brightness of these glittering angels rolls back the darkness of the dwellers of earth, and illumines the place of their presence with a dazzling aura of spiritual beauty; as much beyond the conception of mortals as these messengers are in advance of those dwelling in earthly forms."

I quote this from "Acha W. Sprague and Mary Clark's Experiences in the First Ten Spheres of Spirit Life," and I would that each believer could read that little pamphlet.

We had a fine lecture yesterday (Sunday) afternoon, here in our city, from Mr. Cephas B. Lynn, of the *Banner of Light*, on "Spiritualism and the Church," which was very much enjoyed by those who were present. I was much gratified to have our philosophy set forth in so able a manner. Mr. Lynn is to speak again next Sunday, on "Spiritualism in 1882," when I hope to see the hall filled to its utmost capacity.

I like your paper very much—MIND AND MATTER; both so necessary—for what would either be without the other?

Yours for the truth,

OLIVE.

Mrs. Carrie C. VanDuzee in Atlanta, Ga.

ATLANTA, Ga., March 29, 1882.

Editor of Mind and Matter:

DEAR SIR:—You seem to be a good friend to genuine mediums, and on this ground I judge you will publish with pleasure, a brief statement in regard to one who has recently favored this southern city with her presence and her services, Mrs. Carrie C. VanDuzee, of Philadelphia, whom you doubtless know. What I purpose now is simply to bear testimony to the extraordinary gifts of this lady as an inspirational trance lecturer both in public assemblies and private circles. She has thus far delivered two public discourses of sterling worth and unmistakable inspiration in the Liberal and Spiritual Hall of this city to the great edification and satisfaction of all present. Next Sunday she will dedicate our new hall, into which we move next Thursday, and in which our regular anniversary of Modern Spiritualism will be celebrated.

Fraternally,  
W. C. BOWMAN.



## THE RESULT.

As we announced in our last week's issue, would be the case, we have been tried under the indictment for libel found against us on the charge of William R. Tice, of Brooklyn, N. Y. After a two days hearing of the facts, so far as the limitations of law and the rules of evidence would permit, we were convinced that we had been greatly deceived by Alfred James, in relation to the treatment which he had received from Mr. Tice; and, that by his dishonesty, untruthfulness and hypocrisy, we had been misled into publishing things of Mr. Tice, in connection with what we felt was a just and proper defence of him, James, which if we had known the truth in regard to Mr. James true character as a man, we would never have published.

By Mr. James's statement and conduct, even more than by the evidence of the Commonwealth's witnesses, we were most reluctantly forced to conclude that he was even more dishonest and morally depraved than Mr. Tice had charged him with being. Convinced of this fact, and that we had in several respects done Mr. Tice injustice, we felt it our duty to confess that fact; and as we were advised by our able counsel Isaiah H. Brown and Charles Biddle Esquires, that we had published language regarding Mr. Tice that was technically, if not in spirit libelous, we did not hesitate, under those circumstances to withdraw our plea of not guilty and plead guilty.

His Honor, Judge Finletter, proceeded to reprimand us in a manner such as the facts presented made it his appropriate duty to do, and then, as justly as leniently, suspended sentence. Renewing our bail in the sum of seven hundred dollars, for one year, to appear within that time, if we should be called for, the case ended.

In this connection, it is proper to state that, while our assurance that Alfred James is a perfect medium for trance-imparted spirit communications is unchanged, he has, by his dishonest, untruthful and depraved conduct as a man toward himself, rendered it utterly impossible for us to have anything further to do with him in any way whatever. It is therefore needless for us to say that we will not publish the book we have prepared and announced, of the spirit communications given through Mr. James. From this time forward we end all relations with him; and in closing, will only say that we deplore the necessity of this decision on our part; as we feel that a deep, if not a lasting injury has been done to the grandest Spiritual work that was ever attempted through the instrumentality of a mortal organism.

Our course in defending assailed mediums who are honest and true to their mediumship, will be in no respect changed. We will in every instance seek to inform ourselves of the facts, and shall use them without fear, favor or affection for any one. We now feel as one accounted in light marching armor, and that a heavy encumbrance has been gotten rid of. We will advance with all the greater celerity, now that the encumbrances that have impeded our movements are out of the way. Forward, is the order, and we obey.

## LECTURE.

## The Phenomena of the Universe are but the Reflex of the Unseen Realities which Have Produced It.

RY J. J. HUBER.

A better acquaintance with the laws of nature will teach us that the present world we see, hear and feel, with all its life expressed in the wonders of the starry heavens, and of the earth, is but the shadow or reflex of the spirit world of mind, in which we are ever floating; amidst the undying splendors of that ever living energy of love, wisdom and power, (that to us in our mean normal condition ever remains unseen,) filling all space, and all there is of existence; ever working, ever energizing and personating itself in every action, and every molecule and every form, however variegated and infinite in expression; whether found in the electrical, gaseous or liquid state, or the mineral, animal or vegetable kingdom. This unseen force, call it mind—call it spirit or the universal soul, or the principle of life contained in all the equations of nature, it is as intellectually expressed as mind ever expressed itself through the human brain; and it always shows itself in harmony with the chemical nature of the media through which it acts, and the forms of material substances are only the instruments through which this impersonal principle of power ever plays; and the manifestations are ever in harmony with the character of the media through which this force is expressed, whether in the mineral, vegetable, or animal kingdom of nature. Oh! what a Bible! Here we learn that space always was, that it is eternal. Here we learn that time always was, and must be eternal, infinitely older than the Jewish God, or the Gods of the Chinese or Egyptians. Here we see daguerrotypes amidst the living splendors of the universe, filling, supporting and upholding all there is of existence.

Here in nature's own book we learn that the germs of our own being existed in the eternity of that impersonal principle of life, called spirit, that in itself is the universal fountain of all life, and that individualizes itself through the organism of the human body. Here we learn that the cause that produces organic structure, must possess and have in itself all the elements of every organic form. Here we learn that all the properties of the mighty oak, must exist in the vegetable life of that seed. In the life of the acorn, there is contained all the living elements and attributes of the future tree—the tree is the reflex or ultimate, or visible manifestation of the reality that produced and gave it birth:—so with every

seed on earth, it is only the expression of the living power that gave it birth. Here we learn that man is an epitome of the universe, possessing in his physical organization, the chemical properties of every known substance in being, and having a brain that chemically pulsates with intellectual life, in response to, and in harmony with, the elements throughout the boundless universe; he feels himself surrounded by a great and unknown power, and as his mind unfolds he looks out on the boundless space, filled with an infinite variety of stars, each one a sun, ranking in glory and corresponding in greatness with our own bright sun, supporting and upholding a cortege of planets and comets as complex as our own, so that each resembles the wonderful vitality of some sensitive, living frame work; and his mind reaches out after that spirit or power, that has poured spirit from the fountain of its own life; on all the works of creation, inspiring every atom of the universe with life, and he calls that power God. He is right. It is the Divine, first cause, expressing every attribute of his nature, in the elements of the universe. It is God. But right here commences his education. He is told that this great and wonderful power, which created him, created him in his own image, and being an individualized spirit himself, dwelling in a material organization, he is and must be forever finite, and he was easily taught to believe in a personal God.

He was never taught the difference between the laws of intelligence and sensibility of his own mind, and that all there is of moral character, must ever be predicated upon acts of the will, and not of the sense. Jesus predicated, or is represented to have predicated, moral character on acts of the will, and said it was not saying, "Here is Christ, or there is Christ, but whosoever will do as my father hath commanded him." For many shall say to me in that day, have we not prophesied in thy name, and in thy name cast out devils? But he shall say unto them, "I know ye not: depart from me." Now right here is the difficulty. He has been taught by his religious teachers to predicate all there is of moral character upon his feelings, and that the passive and emotional states of mind, are the only safe foundation to build upon. Christ never taught that idea, but he, or some one representing him taught, that moral character belongs to acts of the will, and that its real foundation exists in the law of our intelligence and not in the sensibilities which is philosophically true, and is so regarded throughout the Scriptures. \* \* \* Now, he should have been taught the difference between the intelligence and sensibility in the law of his own mind; that by the law of his intellect he has control over the voluntary powers of his body, but not directly over the involuntary powers of his body. He has no control over digestion, respiration or the circulation of the blood. All these, and all the feelings of his emotional nature, are passive, and in themselves have no moral character. They are simply the expression of thought, but they are not thought. For instance, you cannot feel on a subject you know nothing about; and right here is where the trouble comes in. The feeling in every instance is only a reflex of the thought that produced it. If you have a good feeling, it is a product of the thought that produced it; and so with every other feeling. \* \* \* Now, right here, educators commence to educate the mind, and the mind having in itself all the intelligence in an undeveloped condition, it may be likened to the clay in the hands of the potter, and is so used, and ever has been so used by the priests. And that is the reason why we have so many Bibles, so many saviours, and so many different religions, and blasphemous conceptions of God. I mean the impersonal principle of all life—the God of the universe, who fills all there is of existence, and whose life is seen and intelligently expressed in every atom and molecule of creation—the same in the law of his being, yesterday, to-day and forever! But not the Jewish conception of God. The Jews, in their rude and uncivilized state, could have no higher conception than corresponded with the development of the elements of their own intelligence; nor any higher or clearer views of the Divine and Infinite source of all wisdom than that of a mere man, governed by the animal impulses of his own nature. I might quote from Genesis to Revelations, and show that their God is governed by, and is subject to all the passions that human nature is heir to. I will only refer to a few passages. In Numbers 3, God directs Moses to make war on the Midianites, slay them, take their flocks and herds with the women and children; and he commanded Moses to kill all the mothers and male children, but to keep the virgins: the whole number saved were 32,000, and 32 were sacrificed on the altar, (to keep their God, I suppose, in a good humor). It is not true. It charges on God not only murder, but the sacrifice of female virtue and purity upon the polluted altar of uncontrolled passion and sanctified lust. It is not true.

David is represented as a man after God's own heart, and never in his life did but one thing that God did not like or approve, and that was in the case of his brother's wife; and yet this man of God, in the evening of his life (read 109 Psalm) breathes imprecations against his enemy and unborn children. Verse 9—"Let his children be fatherless and his wife a widow." "Let his children be continually vagabonds and beg." "Let them seek their bread out of their desolate places." Verse 10—"Let there be none to extend mercy to him, neither let there be any to favor his fatherless children." Did God approve that prayer? He did, for David was a man after his own heart. Now, the Jews had no higher conception of God. Their God is the subject of weakness and jealousy. They were not sufficiently developed in the law of their intellect, to see that human weakness always arises from a feeling of inferiority, which is not consistent with the character of an infinite being.

## A GOD INFINITE.

So all men believe, and the Bible is supposed to represent him as such; yet in Genesis 3, we are told that that God walked in the Garden in the cool of day, and that not finding Adam and Eve, he called them, and they came. It is, and may be, claimed that he knew all the time where they were; but this cannot be, for the Bible expressly asserts that they hid themselves among the trees of the garden. There is nothing plainer to my mind, if it means anything, than that this God was a finite being, like Adam himself.

The Bible represents God as ignorant. In Genesis (18-21), God says, "I will go down now, and see whether they have done according to the cry of it, which is come unto me, and if not I will know." Here it is evident he had heard something about Sodom, and he undertakes to make a personal examination, and he does so. That may

be true of the God the Jews worshiped; but never of the God of the universe. Please read Abraham's interview with him, and you will find that he regards God as a man. Now, for the question, was God there, or was he not? The Bible says he was, and that he did eat of that calf and those cakes. This story is absolutely not true. The intelligence that forms such a conception of the God of the universe, must be in a very low and undeveloped condition. Again, the Bible says God appeared to Moses and Aaron and the seventy who were with him, and that Moses talked to God face to face; that Jacob saw God; Michael beheld him; and that they all lived, notwithstanding it is said (John 1-15) "No man has seen God at any time;" and in (Timothy 6-16) "whom no man hath seen or can see;" and in (Ezekiah 33-20) "there shall no man see me and live." In these texts "God's invisibility is set forth in language clear and unambiguous. If he was seen, he is not an infinite being, but finite; a man.

The Bible represents God as a changeable being, (Genesis 6-5, 6, and 7) "And the Lord saw that the wickedness of man was great on the earth, and that the imagination of the thoughts of his heart were only evil continually, and it repented the Lord that he had made man upon the earth, and it grieved him at his heart; and the Lord said "I will destroy man whom I have created, from the face of the earth, both man and creeping things, and the fowls of the air." God gives as his reason for sending this deluge of waters,—"the wickedness of man." But in the 8th chapter, 21st verse, we hear him saying, when he smells the odor of the burning flesh upon the first post-diluvian altar, "I will not again curse the ground any more for man's sake; for the imagination of his heart is evil from his youth." In the former passage God is represented as destroying man on account of his wickedness, but in the latter, for the same reason he will not do so again. Now, I ask, in all candor, did the God of the universe so act? I answer NO,—NEVER.—

[TO BE CONTINUED.]

BELOIT, WIS., April 2, 1882.

BRO. ROBERTS:—In common with many others, I have perused the brutal article of Wm. Emmette Coleman in regard to the materializing mediums of San Francisco and the Pacific coast, and fully agree with you that the man who can write such an article is anything else but a Spiritualist. Mr. Coleman says that there never has been a genuine materialization in San Francisco, and although it may be presumptuous in me to disagree with so eminent a man, I must still believe the evidences of my own senses. Carrie M. Sawyer, accompanied by Mrs. Dorman arrived here something over two weeks ago. Mrs. Sawyer was suffering from a severe cold which had settled upon her lungs, and was not in any condition to give seances, but the general desire of her friends here to see the manifestations which occur in her presence was so great, that they prepared as she was, she consented to gratify them. No suitable rooms could be found, and a poorly-constructed cabinet of straw board was erected in one corner of a small-sized room—the walls of the room forming one side and the back of the cabinet, black drapery being hung over the front. Under the most unfavorable conditions, she has given some fifteen seances; eleven of these I have attended, and shall only speak of what I personally witnessed. And right here I wish to state that all these seances have been given under the very strictest test conditions, the medium cheerfully submitting to any and every test which the most inveterate skeptic could devise.

I. T. Greenwood, who is a slight-of-hand performer, and who has claimed to have exposed every medium which he has come in contact with, and who at the outset evidently thought he had another world to conquer, was given an opportunity to tie the medium, which he did, using wax ends for the purpose—he claiming that it was simply an impossibility to untie them. At other times the medium was secured by tying a rope close around the neck. The ends passed through the cabinet and tied upon the outside, where they were in full view of the circle the whole evening. Not being satisfied with this, Greenwood brought a pair of handcuffs, and when the medium's friends protested against such treatment, one of her guides said "put them on, she will submit to any test that can be devised." Not only this, but before each seance, a committee of from three to four ladies went with the medium to her room, where she disrobed, and where each and every article of her clothing was closely inspected.

Under each and all of these different test conditions, we had surprising manifestations, not only in the materialization of full forms, but in independent voices and some very fine physical demonstrations.

As Greenwood was so determined a skeptic, the forces seemed determined to convince him that there was something quite beyond his ability to fathom; and upon one occasion, after tying the medium with wax thread, and offering to bet fifty dollars that no power could extricate her without cutting the threads, he was called before the cabinet, and Elon, one of the controls, while materialized, reached out his arms and presented the strings, saying, "Mr. Greenwood, here are your strings, and we are very much obliged to you; keep them for some future occasion.

At another time, a full form—that of a lady—presented herself, and beckoning Greenwood to the cabinet, stood clearly out from the curtains, and waved her hands and arms, while Greenwood tried repeatedly, in vain, to grasp the form, his own hands and arms passing through those of the form. He took his seat, the most nonplussed man in that circle, with a countenance several degrees whiter than it is wont to be.

The form again appeared, and kissing her hand to him, took from the table pen and pencil, and wrote the message: "I am your sister Mary Elizabeth, who died in infancy."

This to me was a most excellent demonstration, as all expected, when he tried to seize the form, that it would vanish or prove to be the medium; but instead, she seemed to remain for the very purpose of demonstrating that it was a form which could not be held, and Greenwood said he would swear that no one in the circle knew of his having any such sister; and he furthermore stated that one of our city papers which is confidently waiting for an expose, will probably wait until hades freezes over before they will get it.

Mrs. Eva Stone, who passed away with consumption, gave us another splendid manifestation. She came clear out from the cabinet, and calling Mrs. Mary Miles, who took care of her during her sickness, to her, put her arms around her, and exclaimed, "God bless you, Mrs. Miles." And when asked if she had any message for the dear

ones at home, said, "Tell mother I am waiting for her."

Dr. Mason, of Deerfield, Michigan, who was formerly a speaker, came very clearly at three different times, and was fully identified by Mrs. Miles.

Many other forms made their appearance at each circle, and were fully identified by their friends. Elon, the guide, came at nearly every seance, perfectly life-like, and would pass the curtains, standing before us and talking in an audible tone as naturally as any person in the form.

Not the least pleasant feature of Mrs. Sawyer's seances, is the sayings and doings of little Maud, who at every seance repeatedly presents herself at the opening of the cabinet as well as keeping up a conversation by independent voice during the whole evening. She gives most wonderful tests of spirit presence, calling the full name and going into details, which is simply astonishing to one who has not seen and heard her. She is in fact the life of the seance, and many who have had the pleasure of attending Mrs. Sawyer's seances, feel to heartily exclaim, Heaven bless you little Maud. I must not forget that she sent her regards to the editor of MIND AND MATTER, and said tell him that he is backed by the whole spirit world.

Mention should also be made of Mrs. Dorman who manages the seances, for her uniform kindness, and her desire to do everything in her power, to make things pleasant for investigators. In so doing she has won the respect and esteem of all who have had the pleasure to become acquainted with her. She is also a fine clairvoyant, test and writing medium.

Now it is perfectly useless for Coleman or any other man, in the light of the facts which we have witnessed, to cry fraud and insist that there has been no genuine manifestations in his city, for the facts give the lie to his assertions.

Especially is this detestable in Coleman's case, for these ladies inform me that he has never attended one of their seances. If this is true, the more shame to him, and it makes his testimony proper con in regard to mediums absolutely worthless. In conclusion I wish to state that it is the opinion of many that Mrs. Sawyer while here has done more to convince people of a life beyond than all the preaching and lecturing ever done in the city, and if she is a fraud, may Heaven speedily send us more such frauds.

WILL C. HODGE.

## Spiritualism—Lecture by Mr. Cephas B. Lynn at Melodeon Hall Yesterday Afternoon—Organization of a Society.

A fair-sized audience assembled in Melodeon Hall, corner of Fourth and Walnut streets, yesterday afternoon to hear Mr. Cephas B. Lynn lecture upon the subject of "The Thirty-fourth Anniversary of Modern Spiritualism." Mr. Lynn is the agent for the *Banner of Light*, the oldest journal in the United States devoted to the interests of Spiritualism, and he has lately been delivering a series of lectures throughout the State on "Materialism" and kindred subjects. He is an eloquent speaker, and presented his subject in a very entertaining manner. He commenced by stating that the thirty-fourth anniversary of Modern Spiritualism, which occurred last Friday, was celebrated by large and spirited meetings throughout the world, and the greatest enthusiasm prevailed everywhere on the subject. If Christians saw fit to celebrate the anniversary of Christ, which occurred eighteen hundred years ago, the followers of Him should take the opportunity to observe the anniversary of its establishment, which would some day be an important branch of our religion. There was a responsibility resting on the present followers of Spiritualism in this respect that they must hand down something to posterity. Mediumship is the corner-stone of Spiritualism, and as Spiritualists they should strive to understand mediumistic power. It is at present in a chaotic condition. Time is the great factor that will develop its influence and power. Mediumship is patronized and believed in by learned men and scientists who are respected and quoted on any other subject than Spiritualism. There was a belief settling down on this world, that there was no immortality of the soul. The Church is powerless to meet the exigencies of the case. The perpetuity of Christianity is due to the resurrection of Christ, and the people are demanding miracles, to be impressed. They are at a loss to know why more pains were taken in the first century to illustrate the power of God than there should be in the nineteenth. He closed by giving the aims and intentions of the followers of Spiritualism, and referred to the fact that the Church will see that it has rejected its best friend when it sneered at Spiritualism. He also spoke of its great influence on mental science and the advancement that had been made in the way of mesmerism and clairvoyance, and how it would eventually bring them to the mediumistic circle.

The lecturer announced at the close of the meeting, that it was the intention to organize a Society to advance the interests of Spiritualism, and wanted all those interested to remain. The greater part of the audience accepted the invitation, and an organization was effected by the election of the following officers:

President—R. W. Sour.  
Secretary—C. S. Kinsey.  
Treasurer—Stephen Gano.

Finance Committee—Dr. E. D. Babbitt, Mr. Crigler, Mrs. Dr. Dennis, Mrs. Clendening, Covington, Ky., Mrs. Collins, Newport, Ky.

The Finance Committee will meet Tuesday, at 7:30 p. m., at the residence of Dr. Dennis, No. 319 West Fourth street.

It is the intention of the Society to give a discourse on the subject every Sunday afternoon for some weeks to come.—*Cincinnati Enquirer*.

## Mediums' Home Fund.

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

## CASH.

Am't previously acknowledged in MIND AND MATTER \$169 20

## PLEDGED.

Pledges previously acknowledged in MIND AND MATTER \$238 00  
Samuel Graham, Kingsbury, Ind. 1 00  
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind. 2 00  
J. D. Robbins, Terre Haute, Ind. 50  
Mrs. Corbit, Malvern, Ark. 1 00  
Mrs. Dr. J. Bull, Little Rock, Ark. 1 00  
J. V. Pedron, Camden, Ark. 5 00

Total Pledged \$388 50

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



## SPECIAL ARRANGEMENT.

By special arrangement with the New England News Company of Boston, MIND AND MATTER can be had by all news dealers and others at their office, Franklin street near Washington, in that city.

## PHILADELPHIA SPIRITUAL MEETINGS.

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

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

## ADVERTISEMENTS.

## NOTICE

In MIND AND MATTER of March 26th, 1882, we published a full circular, setting forth our purposes in issuing the engraving "Spirit Daughter." We would refer all for particulars, to that notice, and especially those to whom that and the following circular of Mr. Demarest, our Agent is addressed.

ASTORIA, L. I., N. Y., March 28, 1882.

New York, March, 1882.

The undersigned, being in full accord with the purpose of the annexed circular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Societies and Journals advocating the cause of Spiritualism, at the following rates:

When ordered in packages of Twenty Engravings with Certificates, and upwards, as follows:

The ascertained cost of the Plain Engraving with Certificate, with my commission added, is . . . . . 35 cents.  
And the fixed selling price, . . . . . 75 cents.  
India Proof, as above, costs, . . . . . 50 cents.  
And the fixed selling price, is, . . . . . \$1.50  
Single Copies, when sent by mail, will be charged at selling prices, viz: Plain, 75 cents, and India Proof, \$1.50, postage paid.

All orders must be accompanied with draft on New York City, or Post Office Order, payable to my order.

A. DEMAREST,  
182 Broadway, New York City.  
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### Fraudulent Manifestations—The Lesson of the Hour.

Editor of Mind and Matter:

I have for sometime been dumb with astonishment at the obtuseness and ignorance of the old pioneers in Spiritualism, who by long experience as investigators ought by this time to have become wise men and sages in our ranks; but instead of this, they seem to have gone to seed in that worst of all ignorance, dogmatism. I do not propose to waste words upon men who jump in the dark at the conclusion that they had long ago learned all there is of the laws underlying spiritual manifestations, and therefore every new phase must be fraudulent and the mediums frauds; but it does seem about time to lay before the intelligent readers of MIND AND MATTER, who are too astute, as investigators, to accept bold assertions for evidence, or fraud practiced by our enemies as the work of our mediums, a few well timed reflections that will enable them to place the matter in a more perfect light, so that the source of fraud may be discovered.

Up here in the mountains of Vermont, we have many mills where the farmers take their milk, wool, grain, timber, etc., but there is not a man among them all, so foolish as to suppose he can get clear-stuff pine out of a hemlock, or silk out of a sack of wool. But Spiritualists of thirty years of experience, pick up the worst frauds that can be found in the streets, and the bitterest enemies of spiritual truth that the age of skepticism has produced, to form a circle for materializations, and if the mills of the gods grind out just what is put into them, why the medium must be a fraud! Oh, what folly—what spiritual blindness! Before saying much more about the blind bigotry of theology, we had better get rid of some of the same article within our own ranks.

Every man or woman who attends a spiritual seance, takes with him or her many spirits who will be evil or good according to the frame of mind of the mortal. The man who goes to a seance with evil in his heart, with sinister motives in his mind, will attract evil spirits as he goes along the street, as readily as a magnet attracts iron filings. If the men who assume leadership, like Eugene Crowell, Prof. Toohy, A. E. Newton, and their compeers, are too dull to have learned this fact, my hope of the progress of the race is set back indefinitely, and the future destiny of man becomes a matter of doubt by reason of his inbred ignorance, which expels truth as a foul stomach revolts against good wholesome food.

Again, the spirit world, especially that portion of it nearest the earth, is thronged with desperadoes, hardened wretches who were forced out of a mortal existence into spirit life by the hand of violence, and are ever on the *qui vive* for some opportunity to vent their spite on somebody, they care not whom; and having been ushered into spiritual existence, when in possession of all their physical powers, which had not been weakened by old age or disease, they are capable of exercising tremendous force in the presence of a medium. And the medium is no more responsible than a flouring mill is for grinding up white beans when some dishonest miller wishes to defraud his customers. The telegraph and telephone transmit just what is forced upon them, be it fair or foul, love, murder, or war. The telegraph to the spirit world has one end of the line here among men whose business is to keep it in tune for truthful humane work; but if they bring to it jealousy, hatred and falsehood, they must expect the same in return.

Is it any more difficult for spiritual desperadoes to materialize masks and drapery, or to smuggle them into a cabinet, to deceive, than it is for truthful spirits to do the same thing for truth's sake? A few years ago, Spirit George Dix and his band, at the seance of Horatio Eddy, in Chittenden, Vt., transported a boulder of rock, weighing some thirty or forty pounds, from the ground in front of the house into the seance room, when the doors and windows were all fastened and sealed, and the rock fell upon the floor with such a crash that it seemed to come down through the roof, tearing all before it, and yet no trace of its passage was to be found; and this was done as an exhibition of spirit power, not to deceive. But if the circle is as often made up of fraud seekers as truth seekers, what do they expect spirits who command such wonderful powers to produce? Furthermore, let it be remembered that a medium goes into a seance room under the closest observation of every eye present; not a motion or expression of face but what is noted; while the outside frauds are at liberty to carry as many implements of deception as they please, and can rush up and grab a spirit, at the same time revealing masks, drapery, etc., for the first time, and of course it is the work of the medium, or the world will at least so believe. Oh, certainly, who can doubt it?

But some one will reply, "The medium was found in the grabber's grasp, how is that?" Oh! ye fools, what else could you expect? But to explain.

In answer to the question, how a rock can be passed through a closed door? George Dix said that a knowledge of natural law is necessary but that being obtained all the rest is easy. The law of cohesion and of gravity being suspended, the rock can be passed through the smallest crevice, or even the pores of a door, and when once in the room, and the suspension removed, the numerous particles of rock come together again so suddenly as to cause a concussion like the firing of a cannon. Now in order to clothe a spirit with flesh and blood, materials are borrowed for the time being, from the physical organism of the medium. This being admitted, we will suppose the medium is in the cabinet and the materialized spirit before the audience, clothed with a portion of the medium's form; if the spirit should be suddenly grabbed, one of two things must happen, the spirit together with the grabber must go into the cabinet or the medium must come out; for every particle taken from the medium's form by the spirit must return again so suddenly that neither the grabber nor the medium can tell what has happened nor how it happened save what can be judged by appearances. The medium having a consciousness of innocence can only declare it, but the world of ignorant people will believe the medium to be a miserable cheat and will rest satisfied with such proof as this in spite of fact and argument to the contrary. But of intelligent, astute, scholarly Spiritualists, who profess to have thrown aside prejudice, superstition and blind faith, in order to be governed by facts and the unerring laws of cause and effect, I had expected something better. While nine tenths of all the people are bent upon crushing out mediumship as

the only means of killing Spiritualism, we have a sanguinary battle on hand without having our hands tied by traitors in our own ranks. And worse than traitors are ignorant leaders who, if not thrust aside, immediately, will lead straight to ruin. The most surprising part of this matter is the inconsistency of our leading speakers and mediums whose business it is to enlighten the public upon all matters pertaining to Spiritualism, but who are found in one breath acknowledging their ignorance, and in the very next proclaiming a much abused and innocent medium to be a fraud. And why a fraud? Simply because so many people were born ignorant, and have become so closely attached to their first estate that they utterly refuse to learn; but instead of going to physical seances in order to become acquainted with the causes that underlie the various manifestations, they content themselves with stultifying their own minds as also the minds of the people generally, with a false and malicious lie. Shame to every investigator who lays aside the crucible and microscope to join the rabble in the cry of humbug and become a blind leader of the blind.

What is the result of all this folly? Verily the evil results are manifold. The cause languishes, the people are deceived, but most shameful of all, the mediums who are heaven's chosen instruments through whom a benighted world is to be liberated from the mental slavery of the ages, are not only stopped in their most holy work by violent hands and lying tongues, but are also made to suffer untold wrongs. I speak plainly, earnestly, because it is high time to call a halt and examine our surroundings. I never in all my life felt more certain of anything than I do that we are treading upon dangerous ground. If I were a materializing medium, I would have a wire cage for a cabinet, with the key in the possession of some trustworthy friend, so there could be no going out nor in of mortal man or woman during the seance. But at present our enemies are wiser than we, and have drawn the attention of the whole civilized world upon the mediums, while the outside frauds are at liberty to play havoc at the medium's expense. Let this damnable folly cease now and here. Turn from your folly—rally to the support of truth and justice, investigate, investigate!

St. Albans, Vt.,

WICHITA, Kansas, March 28, 1882.

Editor of Mind and Matter:

DEAR SIR:—Thinking a few lines from this part of the country in regard to the progress of Spiritualism would be interesting to your many readers, I thought I would relate the result of an interview of myself and wife, with the slate writing medium, George D. Search, of this city. I procured slates, cleaned them perfectly and placed a small piece of pencil between them: Mr. Search, myself, and wife, seated ourselves around a common dining table with no cover on it. The lamps were burning brightly and we could see every object in the room. Mr. Search first took a single slate and placed it under the table and there were several messages received; then, by request, he took our slates and without opening them placed them on the left arm of my wife which was resting on the table—she taking hold of the closed slates with her right hand and holding them tightly together. Then we requested some one to write. Presently the pencil could be distinctly heard moving as if writing, and continued to do so for several minutes, when loud raps were heard on the slate and table. Then Mr. Search handed me the slates to open, and upon them we found a long communication from my wife's sister who passed over some fifteen years ago.

She commenced in the center and wrote in a circle. The style of writing is the same as she wrote when in the body on earth. Eleven other friends of ours signed their names in full, so correctly, that others in this place besides ourselves have recognized some of the signatures. Our cause is progressing finely; circles are held almost every night; some of them for the development of mediums. Mr. Search's seances are largely attended, and it is well known that he has cracked the Orthodox shell here, and is making converts every day. I have had this communication photographed from the slate, also one from my mother who came back just a year or a day from the time she passed over, so I could send them to my friends who are living in the Eastern States. We will send you one of each so you can see for yourself what kind of communications are got through the medium Geo. D. Search. I am a well wisher to all the workers in the good cause.

Yours Respectfully,

WM. MATHEWSON.

[The photographs alluded to above are received, and we shall take pleasure in showing them to enquiring friends. Ed.]

Reported for MIND AND MATTER.

### Anniversary Celebration.

The Second Association of Spiritualists in Philadelphia celebrated the Thirty-Fourth Anniversary of Modern Spiritualism at Thompson Street Church, between Front street and Frankford road, on Friday afternoon and evening, March 31. The church was very tastefully decorated with flowers, plants, flags pictures and evergreens. In the afternoon there was quite a large attendance, and the exercises consisted in singing, short speeches, and tests. Among the speakers were Mr. Marlor, the president of the association, J. M. Roberts, Editor of MIND AND MATTER, Mr. Joseph Wood, and others. Edwin Keen, the well-known test medium of Philadelphia, took an active part in the exercises, and his tests were not only beyond the power of the medium to simulate, but were given in that positive manner that marks the peculiar feature of Mr. Keen's public seances. Mr. Nelson Davignon, independent slate writer, gave some public manifestations of his phase of mediumship, getting some very fine tests—in one instance a slate full of writing with correct names and circumstances. In the evening the church was packed beyond seating capacity. Mr. Keen again tendered his services, and gave some very fine tests, as also did Mr. Davignon. Mrs. Powell was present in the evening, and gave Mr. Joseph Wood a fine test from his wife, to which Mr. Wood publicly responded in a feeling and appropriate manner. Everyone looked happy, and the occasion was one that will remain fresh in the minds of those present. To me, the most pleasing part of the whole thing was, that it was the anniversary; this being the only anniversary celebration in this city; the other associations preferring to render their celebrations *holy* by preserving them till the following Christian Sunday. I hope next year to see a general celebration.

ALAN JUDGE

### Spirit Return.

The idea that there is no return for the spirit, or as the Poet expresses it:—

"The undiscovered country from whose bourn No traveler returns."

This idea, although false, in fact, is still adhered to by many, who cling to the orthodox doctrines, as taught by the various christian ecclesiastics, notwithstanding the book which they profess to believe in, teems with details of spirit return, from beginning to end. Let us refer, to a few chapters in the Bible, and ask, who was it, that appeared to Hagar, in the 16th Chapter of Genesis? How many spirits appeared to Abraham, in the form of men, in the 18th chapter of Genesis? How many men appeared to Lot, in the 19th chapter of Genesis? Who appeared to Hagar in the 21st chapter of Genesis? Who prevented Abraham from committing murder, in the 22d chapter of Genesis? In the 30th and 31st chapters of Genesis, what visited Jacob? and in the 32d chapter of Genesis, what appeared to Laban, and who wrestled with the messenger, sent to his brother Esau, "all night until the break of day?" In the 3d chapter of Exodus, who appeared to Moses but an Angel, who gave strange advice? In the 14th chapter of Exodus, an Angel preceded the Host of Israel, in their final Exodus, and in the 22d chapter of Numbers an Angel met Baalam, in the 22d chapter of Judges, an Angel or spirit, is said to have spoken to all the people at Bochim; and in the 6th chapter, an Angel appeared to Gideon, and satisfied his incredulity? In the 13th chapter of Judges, an Angel appeared to Manoah and his wife and conversed with both, as a man, and disappeared in the flame of their burnt offering. Angels or spirits in the shape of men, women and children appear to mortals now, and disappear before their eyes.

In the 5th chapter of Joshua, a man, who was an Angel of the Lord appeared to him, and said he would fight for him. In the 19th chapter of 1st King, an Angel appeared to Eliah more than once, and fed him with material food. In the 21st and 22d chapter of 1st Chronicles and 21st chapter of 2d Chronicles, things occurred which cannot be detailed here for want of space, but which please see. But there is too much in the Bible to refer to all, and we will quote but a few more that are found in the New Testament, and first—in chapter 1st of Mathew, an Angel appeared to Joseph, and in the 1st chapter of Luke, an Angel visited Zachariah, and also Mary, and in the 2d chapter of Luke, Angels visited the shepherds. In the 9th chapter of Luke, while Jesus and John and James and Peter were visiting the mount, during the transfiguration of Jesus, they saw Moses and Elias talking with Jesus.

In the 12th chapter of Acts, Peter, through the instrumentality of an Angel was released from prison, etc. All these things are believed by those who profess to be Christians and yet do not believe the same phenomena, of spirit return, that take place in our midst every hour of the day and night; and why? simply, because they do not understand, nor make the necessary efforts to learn the reason why they have, and still do take place. Spirit return, like everything else, is the effect of a certain cause, or of a peculiar condition, natural to some persons from birth, that spirits can take advantage of them whether to appear to them in dreams or in their waking moments, and it is impossible for spirits to do either, unless the individual is mediumistic, or capable of entering the somnambule or stativolic condition.

Jesus, as well as all his Disciples, and many others, who lived in their age, were natural mediums, and the only difference between them, and most of those, of the present day, who have not been educated up to the stativolic stand point, is; that the former did not, and do not, understand the true nature of their condition, nor their powers while in it, and as a consequence, were, and are, obliged to suffer pain and disease; while the educated stativolist, suffers neither pain nor disease, mentally or physically, unless he desires to do so. We also contend, that if Peter had not been mediumistic, or in a somnambule condition, it would have been impossible for the Angel, to have relieved him of his chains or to have opened the prison doors, for him to depart. In proof of this, it is stated, that when Peter had escaped from prison, and went to visit his friends, at the house of Mary the Mother of John, he was obliged to rap at the gate, until it was opened for him by the girl Rhoda. The question here, naturally arises, why could not Peter gain admittance to his friends in the house of Mary, as freely as he had escaped from prison? the answer is, simply because he had come out of the somnambule condition by the time he had reached the house of Mary, consequently, it was then (under his changed condition) impossible for the Angel to aid him further, and he was obliged to rap at the gate until he was admitted.

Spirits cannot appear to those who are not clairvoyant, unless the spirit has power to materialize, which can only be accomplished by absorbing and blending materiality enough from the medium to supply that which was lost when they left the earth sphere, and when that which is obtained from the medium, is blended with that which they possess in the spirit-world, they are able to render themselves visible to all who are present; and as they have power to do this perfectly or not, so will they be visible or not.

We are credibly informed that some spirits are so perfectly materialized that pulse is felt at the wrist; and if this be so, when the spirit is perfectly separated from the medium, it will go very far to prove that all the organs of life, as well as their functions, must at least be temporarily restored to their natural capabilities; and the time may not be very far distant, when a correct knowledge of all the laws in regard to materialization are understood, that the time for borrowed materiality will be much extended. If Saul had not been mediumistic, and naturally clear-minded, he would not have seen the light which prostrated him, nor heard the voice which addressed him. Thus, physical demonstrations have always taken place, and spirit power and return have often occurred in many places throughout the world; whether it has been by loud rapping, ringing door bells, opening doors, or throwing stones, etc.; the same power caused them, although the authors of them could not be seen independent of clear-mindedness.

Many of the phenomena which occur now are even more extraordinary than those detailed in Bible; and we feel warranted in saying that the day is not far distant, when all that is mysterious will be made clear, and that Spiritualism will soon be as much courted as it is shunned and neglected now.

WM. BAKER FAHNESTOCK, M. D.

Lancaster, March 30, 1882.

### Mrs. Fletcher Released.

Editor of Mind and Matter:

I beg to announce to our many friends, that Mrs. Fletcher was released from confinement on the 27th of March, and that she desires to express sincere thanks to the friends in Boston, Philadelphia, Springfield and elsewhere who were so kind as to cable her, words of greeting and welcome on that day. She will probably return to this country in June, and begin her public work in the autumn. Societies desiring her services may address all letters to No. 2, Hamilton Place, Boston.

Very truly yours,

J. WILLIAM FLETCHER.

St. Louis, Mo., March 31, M. S. 34.

Editor of Mind and Matter:

I see nothing in my article, in your paper of March 25th, which would warrant the conclusion that I was in favor of founding a church on any creed or ism. I am in favor of the Liberal League, and hope all Freethinkers will join it. This League was organized for the purpose of arresting the progress of a religious despotism, which had already succeeded in depriving us of many of our rights and privileges; and encouraged with the fact that Liberals thus far had consented to wear their gags and fetters with very little opposition, were combining their forces to deprive us of what few rights we had left; and then, to make assurance doubly sure, so change the Constitution of the United States, that under it we would be compelled to submit to whatever treatment might seem good in their eyes.

Now, if we succeed in keeping out of their power, and if every man and woman who profess to be Freethinkers will at once identify themselves with us, by uniting with the Liberal League, we can keep out of their power. Just as soon as they find themselves defeated in this their last hope, then their demoralized forces will melt gradually away. The only chance for Protestant Christianity to again recover the power or influence it formerly held in this country, is to get it recognized in the Constitution of the United States. If they fail in this, there are many Freethinkers now living who will have the pleasure of attending its funeral; and when it has been fairly buried, I don't think that any angel from heaven will come down and roll away the stone from the door of the sepulchre; but more likely, a whole choir of these winged couriers of the spheres will come, and sing that beautiful hymn of Dr. Watts:

"Behold, the aged sinner goes, laden with guilt and heavy woes,  
Down to the region of the dead, with endless curses on his head."

No, Bro. Roberts, I very much regret my carelessness in letting that hateful word Church get into my communication. I know that you hate the very sound of it, but I am sure it cannot grate more harshly on your sensitive spirit than it does on mine. I had the misfortune to fall into its foul embraces when I was a child, and in it I suffered, a perfect slave to all its demands for nearly forty years. And here I was when the spirit found me eight years ago and set me at liberty. No, I was not satisfied with the wording of that last clause in said communication, when I sent it. The idea I had in my mind was this: In case the League succeeds in defeating the designs of our enemies in their efforts to christianize this Government, and in recovering the rights which they have stolen from us, and of establishing the principles of universal liberty on a firm foundation that can never again be disturbed by religious bigots, then all the objects for which this League was founded will have been accomplished. But still the organization will be left, and it must be a large and strong one. In it will be the most advanced minds of the nation—scientists, philosophers, and statesmen. They will be bound by no creed or ism, and I trust they will have wisdom enough to not divide on opinion, and separate into factions, but all work harmoniously together, in the search for truth, and to promote the prosperity and happiness of the human race. All those who think the salvation of the world depends upon some *ism* will of course voluntarily step out; but those who have confidence in truth, and believe that it will ever come out ahead in a free and equal conflict with error, will be in their element in such an organization, and to this must the world come some time.

B. H. T. WILSON.

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

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

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

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