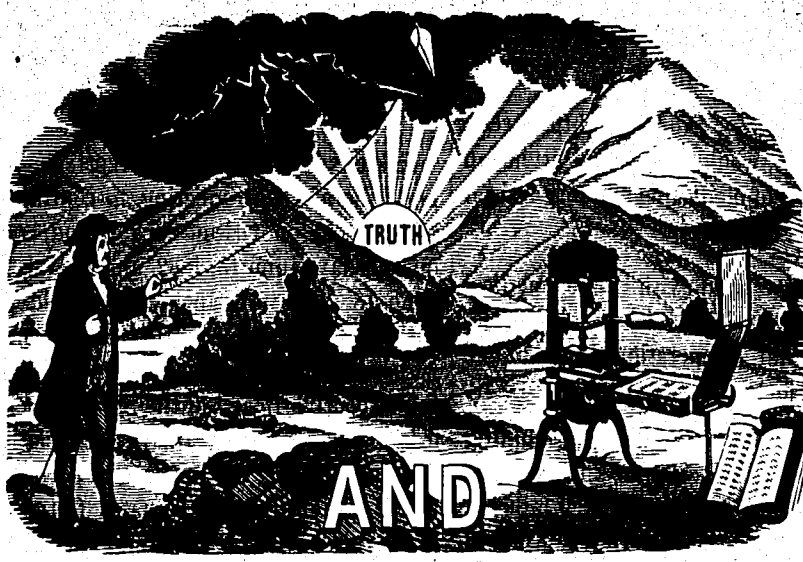


# Mind



# Matter.

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

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

PHILADELPHIA, SATURDAY, MAY 6, M. S. 35.

{\$2.00 PER ANNUM, Payable in Advance;} NO. 24.  
Single Copies Five Cents.

## FROM OUR WESTERN CORRESPONDENT.

RIVERSIDE, April 12th, M. S. 35.

Editor of Mind and Matter:

Through an intelligent and reliable medium, I have just received the following communication, purporting to come from my old friend and co-worker, in the early days of Spiritualism, Judge John W. Edmonds. The medium did not know I was acquainted with the Judge during his earth life, and therefore I was surprised and pleased when he announced his name at the close of the communication. I am very confident that it is from him, and therefore forward the same to you through your correspondent. If you see fit to publish it you are at liberty to do so. Twelve years ago I left the East, and settled in this place for the benefit of my health, and I have thus been isolated from my old associates and co-workers in this great movement of the nineteenth century for the salvation of humanity.

I have been pained to learn through our spiritual papers of the insane and determined opposition of my old friends in the spiritual ranks, to our much abused mediums, through whom, only, we are made acquainted by demonstration of the truth of a future existence, its nature, and its enjoyments. I am confident they will soon discover their error, and join heart and hand in sustaining and cheering these abused agents of our spirit friends, who are so anxious to relieve the inhabitants of earth from old superstitions and dogmas, which have enslaved the masses of mankind.

I must commend you for your earnest and faithful defence of our mediums.

Fraternally, JAMES B. GREVES, M. D.

## JUDGE EDMONDS'S COMMUNICATION.

To DR. GREVES:—MY DEAR FRIEND:—I am pleased to meet you after many years of separation. I feel that I have a duty to perform. That duty is, to correct as far as possible the errors I promulgated in the early days of Spiritualism, by and through the visions I saw. They were colored by my preconceived opinions and educational tendencies.

I am still an investigator and am more than ever interested in this greatest light that has ever come to earth's children. Some six years since, Spiritualism was placed in the balance, and we watched the result with deepest anxiety, beholding as we did the terrible power that was brought to bear against it. The enemies of Truth saw the light of Spiritualism coming to the earth, and they marshalled their forces to overwhelm it if possible, by a concerted plan. That plan was, to destroy the mediumistic channels through whom the spirit world could alone accomplish its object. The church power, both Catholic and Protestant, have combined their forces, and we see with grief and sorrow that many of our best inspirational speakers are more or less under their psychological power; and the mediums both trance and materializing, are hedged about by this subtle power. You can never know nor realize the magnitude of the desperate struggle, in which we, who are commissioned to bear the true light of truth to the dwellers of earth, have had to grapple. The enemy have sought, and in many cases have succeeded in driving back the strong bands from media, and in every case have caused them to act in a manner to bring suspicion upon their devoted heads. I assure you my friend, a terrible battle is being fought in spirit life; and at times it seems as if humanity was doomed to be hurled back into a spiritual darkness that it may require ages to emerge from.

Oh, that I could reach the ears and understanding of every Liberalist on this fair earth! I would implore them to co-operate with us. Let every one strive to make such conditions as will assist the spirits who are crowding around them, bearing in their midst the white banner of peace. In their hands are goblets filled with the water of life.

Those enemies of light and truth are seeking to close up every avenue through which we can reach you; and all persons who are in any sense mediumistic, are being affected by them, since they see that the time is at hand when the hoary phantoms of ignorance, superstition and mental slavery are to be driven from their hiding places, and the clanking chains of error are to be broken, thus leaving the enslaved mind to go free.

Friends, one and all, stand firm—be bold—lend us your aid and co-operation, and we promise you that soon—very soon—victory will perch upon your banners. The church power in spirit life are putting forth all their energies to bring about a union upon the earth plane; and for this purpose, to still hold the power over the minds of their followers.

The uneasiness of the clergy is made manifest in their efforts to enforce Sunday laws, and also in the strong efforts being made to change the Constitution so as to have the Christian God recognized therein; in a word, to unite church and state, to the end that this free government may be destroyed. Your President is a churchman—that is, he gives his countenance and support to it, and they hope to use him in that direction. Let me assure you, that your government has no enemy so dangerous, to-day, as the clergy. We have reason to know that the Roman Catholic, as well as the Protestant clergy, are determined to change the laws of this country.

Friends, there is the deepest need that all who have broken away from the bondage of superstition and false teachings, should stand shoulder to

shoulder, laying aside all selfish and personal ambitions, and strive to open the way for the good and great of all ages past to come to you with power to roll back the dark cloud that now threatens to overwhelm the light that the tiny rap heralded, thirty-four years ago.

To the veteran editor of MIND AND MATTER, I send greeting, and say—stand firm. The struggle is severe, but it will be short and decisive. Glorious will be the day, when we can stand before the world clothed upon by tangible bodies, pouring balm upon the wounded hearts—giving strength to those who have stood in the front ranks and fought nobly and manfully for the truth. Your friend,

JOHN W. EDMONDS.

In the above communication from Judge Edmonds, one of the pioneers of the Spiritual movement, is reiterated the oft-repeated testimony of those who return from the viewless shore of the spiritual, viz: that on becoming acquainted with the realities of the life beyond, he found himself in error, by reason of the dogmatical religious education of his day. But, from the tone of his communication, it is evident that he is fast emerging from the mental fogs and mists which are the result of what is called a Christian education, and which follow the soul until they are eradicated by the light of the sun of truth.

This pioneer in Spiritualism, unlike many others in his social position, who have been favored with the light that demonstrates a continued life, and the return of the dwellers of the newly discovered country, was quick and earnest to speak for the great truth that met him on his way to the spirit shore.

His pen and thoughts were busy, while here, in extending what light he could receive, to the world; and notwithstanding what came through him as a mediumistic channel, was colored somewhat with his preconceived opinions; the result of an erroneous religious education, there was much in his productions that tended to lead the mind from the errors of the dark past to the glorious truths of spirit life, which were at that time about dawning upon humanity.

The writer can speak from experience, as being one who was greatly benefitted by what was given to the world through the instrumentality of Judge Edmonds, in his writings and visions. In connection with the above volumes, we also read a work published by the late Prof. Hare, containing the results of his experiences with spiritual manifestations upon a scientific basis, in the early days of Spiritualism. These were among the first works we read upon the subject, and from which we received much light to point the way from the old to the new.

At the time that Judge Edmonds made public the light received from the spirit world, it cost more than it does now to step out of the beaten track, and to stem the tide of public opinion and the fiat of the church. Persecution has been the lot of all, who, in the history of the past, have stepped out of the beaten track for truth's sake, therefore Judge Edmonds was not exempt from it, but was called mad, or was accused of being possessed of the *Christian Devil*, etc. But he bravely met the onset and stood his ground against the abuse and epithets that were heaped upon him.

He tells us that he is still investigating with a continued and increasing interest for the truth. We are not surprised to learn that this earnest spirit is still investigating, and that the results have brought him face to face with the conflict which is being waged between truth and error. We truly hope that the appeal of our ascended brother will be heeded by the many who do not accept the fact of the desperate conflict that is now in progress; and who seem to think that all there is of Spiritualism for them, is to hear from their spirit friends, and quietly drift on down the stream of time. But what of the awakening on the spirit shore, to learn of duty left undone, as well as of neglected opportunities to sow the seeds of spirit light that the angel world have striven, so long and so hard, to bring to benighted humanity? It is indeed unfortunate that those who have received the light, will "hide it under a bushel," or any where else to put it out of sight, (through fear of man), from those who might be benefited by the same, and in their selfishness fold their hands to rest, when, of all times of their earthly existence, the present should find them awake and active, letting their light shine to those yet in darkness. Arouse ye sleepers! Gird yourself about with the armor of spiritual light, for the sun of truth has arisen and the spiritual day dawns upon the world. Prepare to receive its coming, or you will perish in its light.

By the accounts printed in the spiritual journals, we see that Brooklyn, N. Y., (appropriately called the city of churches), has been the scene of unusual activity of late, in this spiritual revolutionary contest. That the struggle should be bitter and uncompromising in the "city of churches" is what might be expected. It is gratifying, however, to see that the spirit enemies, in their eagerness to prove mediums to be dishonest and fraudulent, have overstepped themselves and thus brought to the surface the most absolute proof of the presence of the spirit enemies of truth, as well as their efforts to crush our mediums, through whom the truth is conveyed to our world.

It is hard and cruel to force mediums to such extremities, and yet it has become quite evident that nothing short of this will have any effect upon the dogged determination of a class of so-

called Spiritualists, who are found in opposition to the phenomena of Spiritualism, and who seem bent upon the destruction of any conclusive evidence as to the positive return of our spirit friends; and particularly is this the case with what is called spirit materialization, which is manifestly the crowning phase of all modern spiritual manifestations.

The brave and untiring souls who are leading on the bright hosts, upon whose banners are inscribed in letters of light, "Truth, Liberty and Good Will to mankind," assure us that, notwithstanding the present bitter opposition, they will soon be able to present themselves in temporary physical forms, visible to every eye, and speak the words of truth fresh from the living teachers above.

"Fly swift around, ye wheels of time,  
And bring the welcome day."

## An Extraordinary Medium at Agen.

From the Revue Spirite of Paris, July 1st:

DEAR MR. LEYMARIE:—I send you an account of some spirit seances (with a physical medium) at which I have several times been present, and the relations are entirely accurate. All intelligent and well informed persons in our vicinity hasten to witness them and can testify to their reality. Mr. A. Ducom has desired me to send you his account. Come yourself and see these phenomena, so interesting, so characteristic.

G. THOMAS,  
Municipal Counsellor.

VALENCE D'AGEN, April 6, 1881.

MR. EDITOR:—I have hesitated a long time before sending you this article. Our credulity has been so much abused in the past that this century has, perhaps, justly become so skeptical that a degree of hardihood is required to pen what follows. Nevertheless, as the facts are under the eyes of all, tested by all that is most erudite in science, by all that is admirable in honesty: Fellows of the University, physicians, deputies, judges—with these witnesses, I may well affirm to phenomena which I cannot designate or characterize in any way either as human or as supernatural, since I am ignorant of their cause, but none the less positive as to the certainty of their occurrence.

If any savant of Paris would like to satisfy himself in regard to them, I would make it my duty to assist him in his experiments. I would it might be two of my literary acquaintances, the learned Camille Flammarion or the illustrious Eugene Pelletan—two men, two characters.

Honorine Gignoux is the medium. Brunette, large for her age, sprightly—she draws around her the learned and the curious of the neighborhood.

The young lady enjoys remarkably good health. Her habits are regular, her appetite normal, her pulse the same, her sleep quiet, only, during the phenomena, she has a feverish movement, and her temples beat precipitately. She is quick and nervous, with an intelligence common to one of her station. Her large eyes have a brilliance at times phosphorescent.

The phenomena which I relate are the work of fifty visits at least that I have made to the medium, and always in the presence of eight or ten persons, well informed and wide awake. These phenomena are not all produced at every seance.

I belong to no church, and take no sides. I am free in thought. Take notice, I do not say a *free thinker*; otherwise I should have a catechism programme thrust at me. I belong to my century—positive and liberal.

To begin: We bind the child's hands together with a handkerchief, after having, for perfect security, caused the visitors to inspect the bed upon which Honorine is seated entirely dressed. She lies down. We "probed the corners," as they say here, and we tell the young lady to call up her spirit.

A few minutes afterward loud raps resound upon the head-board of the bed. It is the air of the *Marsaillaise*, *la Dame Angot*, *le chant du Depart*; it is the retreat—anything in fact that you will. The fingers perfectly distinct, imitate the gallop of a horse, the sound of a violinello, a skirmish, with discharges of musketry or artillery. The spirit replies very intelligently by a number of raps to all the questions put to it. The medium, quite awake and indifferent, neither speaks nor stirs during all that time.

Those who have not seen these phenomena, do not credit them. I consider their doubts quite just. But those who have seen them—and they are hundreds—are forced to admit the facts; only certain of them say that there is a trick about them. The girl has her hands bound, and is under the fire of inquisitive eyes. Is Basco beaten by a hundred cubits by a girl? But we pass on to other phenomena.

I have around me three fellows of colleges, two doctors, and some notables of the town. I put at will, either under the pillow or under the mattress, a card and pencil. I said to the spirit: "I am thinking of a word; will you write it?" The pillow moves, two raps are heard. I lift up the cushion and find the name thought of; it is that of an unfortunate criminal executed for a crime against nature.

I have obtained up to this time more than sixty cards written upon, the card being pinned to the curtain. Sometimes rolled upon the pencil, it is thrown out before our faces; sometimes

it remains, after being written upon, under the pillow. And note one fact—the writing and the spelling are the chirography and the orthography of the medium, notwithstanding she is tied and watched and can do nothing. Now for other phenomena.

Eight witnesses are present—met by chance. It is night, eleven o'clock. We have tied the hands of the medium, each one in a linen sack and both bound together with a handkerchief. We have placed under the pillow, a tambourine, a small cane, and some sleigh bells; then after turning down the light to three-fourths, we say to the spirit, "Do what you can." The cane strikes the head-board, accompanying the bells in an air of an operetta in time with the tambourine; then ten fingers of an invisible hand, accompany them upon the head-board.

For the space of ten minutes we have charming music. All at once as if by a hurricane the bed covers are hurled off, the cane beats a frightful tattoo upon a wardrobe and a chest in the room, while the tambourine floats and beats above our heads. The bed moves forward and the child rolled in the bed clothes is thrown into the *rouelle*.

Two of the witnesses had disappeared having fled in terror. Without claiming much bravery, six of us had remained to witness the fall of the cane and tambourine at our feet.

On another occasion I had a Deputy for witness. I placed a piece of 10 centimes upon a snuff box, and I said to the spirit, "I am going to put the coin and the snuff box under the pillow; open if you please the box and put the coin within, and when done let us know by two raps." The signal being given we find the two sons in the snuff box. The inverse phenomena is produced in the same manner.

Again I place a hand full of snuff near the snuff box and I request the spirit to empty it without spilling a pinch. Ten times I have tried this experiment and ten times I have succeeded. The experiment was reversed with the same success. These were followed by some amusing experiments. I pinned a dancing Jack to the bed curtain about a yard from the medium, and I placed my cane under the pillow. At my request the cane rises and goes to strike the dancing Jack.

Again I place my cane not by the head of, but behind the medium and at the foot of the bed, under a coverlet and I say to the cane, "Come!" It comes vibrating to my hand. "Return!" It returns in the same manner. "Come again!" It comes, I take it by the small end and draw it, saying to the spirit resist. I have had a struggle to get it away.

One day at 3 o'clock in the afternoon, there were four of us present; the bed came to us. Push said the medium; we all pushed the bed which four times repulsed us. The witnesses are around me; a lawyer, a notary, a merchant, and a judge.

The "Elat Major" of the 9th regiment of the line could recount to you certain incredible facts. Here is a 4th one: I placed under the pillow a ribbon about 20 centimeters in length, and pack thread: I got what I desired from the spirit an artistically tied knot.

I could still, Mr. Editor, report a crowd of phenomena but I will close by a last consideration. These phenomena are often produced outside of the will of the medium. I give two incidents in proof. 1st. The young girl being sound asleep we have obtained unknown to her some remarkable phenomena in presence the Dr. de St. Marie and Mr. Thomas. 2d. The spirit has resisted the medium, by driving from the room a witness who she was determined should remain. I have believed, Mr. Editor, that I was rendering you an agreeable service, in sending you this article and I have the honor to be with respect your humble servant.

A. DUCOM.

DOCT. CN. DE ST. MARIE.

NOTE.—One of our friends, Mr. Dueros, 6 Grand Rue a Paris-Pussy, has been to see Honorine Gignoux, and obtained almost instantly, remarkable phenomena. Direct writing, disappearance of his pencil and cornet, placed behind a glass, the place designated by the spirit through the hand of the medium, who could hardly read or write; all of which phenomena were obtained in broad day light, a strong sunshine lighting the room. The bed, without censors, approached M. Dueros, our friend also obtained an *apert* that of a little *batte de paille* which he saw appear, grow, and placed itself in his hands. The medium who knew not what an *apert* was said to Mr. Dueros that the spirit was making fun of her in bringing such things.

## A Card.

Having located for five or six weeks at 1208 Mount Vernon Street, I should be pleased to have all honest investigators call upon me who wish to receive what truths and light they can receive through my mediumship. My office hours will be from 9 A. M. to 1 P. M. and from 2 to 5 P. M., Sunday excepted. Persons wishing to engage me for private seances in the evenings, must make a written or personal application. I do not expect to be in this city over two months at farthest. Fee \$1.00 per hour. Spiritual and physical diagnosis given with every psychometric reading.

WILLIAM DRAKE,  
Psychometer and Seer.

Philada., Pa., May 2, 1882.



## A PSYCHOMETRIC READING OF THE EDITOR.

We enclosed a small lock of our hair and wrote as follows, without signing the same, to Miss Hattie Lee, of Vernon, Vermont.

"Can you find anything in the life of the person whose hair is enclosed?"

This was written in a fine feminine hand to avoid giving a clue to the natural traits of our disposition. The result was as follows:

VERNON, Vt., May 1st, 1882.

## Psychometric Impression From Lock of Hair.

A strong magnetic influence comes over me as I hold this lock of hair in my hand. I feel impressed that this is a gentleman of a nervous active temperament, a brilliant intellect, a firm will and courage like a Spartan. He is independent and will not be driven at all, but will have his own way in all things, and he seldom fails in anything he undertakes. He was born to lead and he knows he is able to do so. He is a great thinker—is very literary—and it seems to me he does a great deal of writing or something that brings his name before the public. I think he must be either a lawyer or an editor. He would do well in either capacity, for he is a man of superior gifts of mind and heart. He is keen of perception, adroit in argument, of ready wit and sterling common sense. He is very ambitious, and wants to do all the public good he can; and he would like to live till he could revolutionize the whole world. He is very mediumistic, and is doing a great and good work for the cause. His work is growing more important and he is better appreciated than formerly. I think he has, in the past, been hedged about by difficulties, disheartenments, trials, perplexities, and opposition. Why, it seems to me he has had almost everything to contend with; but he is naturally high spirited, and has met all these unflinchingly, and worked his way to success by his own exertions, without much aid or help from others. He often feels and knows that his spirit friends influence and direct him in his business affairs. His future looks bright and clear. There seems to be a host of spirits around him, aiding him in his work; and as I close my eyes, I see a beautiful spirit, a lady holding out her hand, and she seems to be blessing him for something he has done; this is the impression that comes to me. I know not what it means—I now see the letter J—I get nothing more.

HATTIE LEE.

## The Biblical Spirits at Terre Haute.

Editor of Mind and Matter:

Many persons have read with much interest the accounts of Bible spirits appearing at Terre Haute, Ind. In fact it fairly startles those who feign not to believe in Spiritualism. I have carefully perused all that Miller, the Pence Hall Committee and yourself have written upon the subject. You humorously call them masquerading Bible forms, or say that they are not what they purport to be. To minds that already believe in the existence of disembodied human spirits, and that those who have lately departed this life can through a medium manifest; it should require but a small stretch of fancy to admit that those who have died hundreds and thousands of years ago, can also manifest.

My only object in writing this letter is, to reply to your opinion that the ancient appearances in question are old Catholic Jesuits. I am an old radical Spiritualist of 1851, which means that I am no friend to the name Christian. I recently attended fourteen seances at Terre Haute, ending March 1st. I saw some of those Bible worthies—namely, Ruth, Hagar, the Witch of Endor, Pharaoh's wife and daughter, the Queen of Sheba, Queen Esther, Mary, sister of Martha, Mary who washed the feet of Jesus, the Apostle Paul, besides some small forms representing, as I supposed, the children of ancient royalty. I conjectured right off that we were being treated to an innocent deception. I asked Minnie, "Are not the strange forms your spirit band in the disguise of ancients?" She replied, "No." If it was a deception at all, I think that is just what it was. My reason for thinking they are not Jesuit spirits loaded down with prejudice and bigotry is this. Instead of advocating the hateful Christian dogmas, they are dealing the Christian plan of salvation death-blows. Here are the facts condensed.

Judge Lawrence was at Terre Haute, procuring more data for his book, which brought the ancient spirits. At the public circle they were entirely covered with veils, but at a private one, to which I was invited by the Judge, the only audience being Pence, Lawrence and myself, the exhibition was really grand. They laid aside their veils, coming out on terms of equality, presenting a scene of loveliness that needs to be seen to be appreciated. When Judge Lawrence asked Mary whether she did really wash the feet of Jesus and dry them with her hair, she answered, "Yes." Then she loosened out a light brown braid at her left ear, showing the length, which was not very long. Now here is the point. The Judge then asked: "Are we then to understand by these visitations of Bible spirits, that the Christian dogmas as preached to mortals at the present day are true?" She shook her head for no. The Judge asked: "Then was Jesus only a good man?" The spirit replied: "Only a good man, nothing more." He then asked: "Was he (Jesus) a medium?" Minnie answered, "Yes, he was a medium."

Now another point and I am done. The resemblance of the two pictures—the Virgin Mary and Highland Mary—is queer. I saw the tambourine and the men who saw the picture taken. There would be no sense in such a deception—the spirits would have to be insane. Spirits having fooled the wise, as in the case of Mrs. — [name not legible], we can't say what they will not do. I was at Mott's two years ago, and received some good solid tests; but Terre Haute is the "radiating centre." Judge Lawrence pronounces Mrs. Stewart and Mrs. Hearst ahead of any of the Eastern mediums.

Yours truly,

L. HAGLE

Attica, N. Y., April 1882.

## EDITORIAL BRIEFS.

Dr. J. H. RHODES, 505½ North Eighth Street, Philadelphia, Penna., would call special attention to his advertisement of medicated and magnetized remedies.

WANTED.—To correspond with some medical medium or liberal physician, either male or female. Object, mutual co-operation in business. Address, Dr. Wheelock, Berville, Mich.

JAMES A. BLISS and Ralph J. Shear are holding materializing seances in Boston. Engagements for private developing circles within 20 miles of Boston, can be made by addressing them at 73 Hanover St., Boston, Mass.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

THE audience of 2000 attentive and appreciating people who attended Col. Robert Ingersoll's lecture in the Academy of Music of this city last week, shows conclusively that the people of Philadelphia are not all hide-bound religious bigots.

OUR friend and co-worker, Thos. Street, from Lockland, Ohio, called at our office, on his way to Vineland, N. J., where he is going to locate himself for a time; from which place he will answer calls to lecture upon Spiritualistic subjects. His address is Box 155, Vineland, N. J.

OWING to circumstances which we could not prevent, the book of ancient communications, "Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book to return which causes us considerable expense, is undesirable, and we therefore that all persons will refrain from sending money orders or other remittances to us for the book.

WE are informed that Mr. A. H. Phillips, the independent slate writing medium, is stopping at 1208 Mt. Vernon street. All who are desirous of obtaining proofs of the continued existence of friends would do well to visit him. Independent slate writing, as given through the organism of Mr. Phillips, is one of the most convincing phases of the phenomena of Spiritualism. Improve the opportunity while you have the chance.

Mrs. M. E. WILLIAMS will hold materializing seances every Sunday, Tuesday and Thursday evenings, at eight o'clock, at 959 Sixth avenue. A new cabinet has been constructed under the direction of her spirit guides, in which she is securely confined by a bolted or locked door in a separate compartment from the materializations, rendering fraud impossible. Admission, one dollar. Private seances may be arranged for one other evening each week. "Mrs. Williams is the most wonderful medium I have ever seen under absolute test conditions."—Alfred Weldon, New York City.

Mrs. SUSAN A. HEAD, of Watertown, Codington County, Dakota, writes to us that the section of country in which she is living is a very fine place to locate. Heads of families are entitled to three quarter sections of land, equally as well adapted to the wants of people desiring to form colonies, as to individual settlers. They would be pleased to have any Spiritualists coming that way to call upon them, and any medium would receive a warm welcome. If any one wishes to know anything concerning that section of country, will write to her, she will take pleasure in giving all the information in her power.

Mrs. AMELIA COLBY has finished her labors in Philadelphia for a season, but we anticipate her return in camp-meeting time. The crowded hall and the throng of disappointed people who had to go away at every lecture for want of room, attest the interest that was manifested in the lecture. Mrs. Colby, as a medium, stands pre-eminently at the head of the Liberal lecturers of the day. Her control is a rapid talker, sound reasoner, a hard hitter and death to all theological dogmas and superstitions which are holding the world in slavery and fear. Long may she be spared to continue in the field until "the mists have cleared away."

TRANSITION OF PROF. ZOELLNER.—Recent European advices have brought the regretful announcement that Professor Zoellner of Leipsic, Germany, has joined the spirit friends, with whom he so nobly, fearlessly and ably co-operated in making known to his fellow men, the grand and momentous facts of Modern Spiritualism. Ranking as Prof. Zoellner did among the most learned and influential trained scientific minds of this or any other age; he gave no higher evidence of his greatness of soul and his love of truth, than when he frankly acknowledged that no mortal learning nor mundane science could comprehend or formulate the essences and natural forces that lie behind the phenomenal facts of Modern Spiritualism. Passing to spirit life as Prof. Zoellner has done with so full a realization of the vast field of investigation that lies before him in the spirit state of his existence, he must make a progress that few if any before him has made in opening to the view of his mortal brethren,

the grand truths of nature so little conceived of even by the most favored few.

EASTERN MICHIGAN CAMP MEETING.—A Spiritual and Liberal Camp-meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday June 18. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates. Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days. S. B. McCracken, Manager, Detroit; Corresponding Secretaries, Miss J. R. Lane, Detroit, Mrs. Lucie E. Owen, Lapeer.

## Origin of Writing Material.

Before men had discovered the art of writing, they recorded past events by planting trees, erecting rude altars, or heaps of stones. The pillars of Hercules were probably fixed for some such purpose.

The most ancient mode of writing was on brick tiles and oyster shells, and on tables of stones; afterwards on plates of various material, on ivory, barks of trees and leaves.

Engraving memorable events upon hard substances has been described as giving speech to rocks and metals. In the book of Job mention is made of writing on stones, on rocks and sheets of lead. It was on tables of stone that Moses is said to have received the law written by the finger of God himself.

Hesiod's works were written on leaden tables. Sheets of lead were used for writing and rolled up like a cylinder. Sometimes the plates were connected at the back by rings with a rod passing through them. Afterwards bronze plates were used.

The laws of Crete were upon bronze tables, and the Romans etched their public works on brass. The speech of Claudius, engraved on plates of bronze is still preserved in the town hall of Lyons, France. The treaties between the Romans, Spartans and Jews were written on brass; and conveyances of estates were made in the same enduring material.

Soldier's discharges have been found written on copper plates, and a bill of feofment on copper has been dug up near Bengal in India, dated a century before the birth of Christ.

The ancient shepherds wrote their songs with an awl on scraps of leather.

At the town hall in Hanover, are kept twelve wooden boards, overlaid with beeswax, on which are written the names of owners of houses but not of streets, so that they must have existed before 1423, when Hanover was first laid out in streets.

The ancient Arabs used the shoulder blades of sheep upon which they carved with a harp and afterwards tied with strings and hung up.

The law of the twelve tables which the Romans copied chiefly from the Grecian code, were engraved on brass; but were afterwards melted by lightning. The laws of the Emperor were published on wooden tables painted with cerus.

The stylus or bodkin in which was used for writing on tables of wood or metal coated with wax, was made sharp at one end for writing and flat at the other for erasing; but these instruments of iron were afterwards prohibited by the Romans because they were sometimes used as daggers—and one made of the bone of a bird or other animal was substituted, and when they wrote on softer surfaces they used reeds and canes split at the point like our pens. The word rendered pen in the English Bible must be understood to mean a style of iron or some hard material.

The Romans used ivory to write the edicts of the Senate on with a black material.

In progress of time the art of writing consisted in painting with different kind of ink, and other surfaces had to be invented for writing or painting upon, such as thin bark of trees or plants and linen, then the prepared skins of animals.

The Iliad and Odyssey were once written on serpent skins, and those of asses are used for making parchment which was first made at Pergamus in Asia, hence the name from the Latin *pergamena*. Purple or violet parchment was preferred to white and written upon in golden or silver letters. Copies of the Evangelists written in this way are preserved in the British Museum.

When papyrus, the bark of a plant of that name, came to be used by the Egyptians, it superseded all other material, from its convenience—from that material we get the name of our paper.

After the eighth century, papyrus was superseded by parchment. The Chinese made their paper of silk. The Romans used at one time the thin membrane found between the wood and bark of certain trees, which they called libea from which the Latin word liber a book, and our word library; but our word book comes from the Danish bog, the beech tree, the bark of which was used in Denmark to engrave upon. Our word volume comes from the Latin Volumen a roll, because these early bark records were rolled up as they were written upon.

The first paper mill in England was created at Dartford by a German in 1588, who was knighted by Elizabeth; but it was not until 1713 that the art of paper making was brought to any perfection. The inks made and used by the ancients are said to have been very much superior to those of our day, in color, lustre and durability.

Men and Ladies Wanted. See Curran's advertisement.

## The Spirit Enemies of Spiritualism.

Editor of Mind and Matter:

I wish to say a few words about what I know—not what you know, or any one else knows—although it may be a reiteration of what has been given through your paper.

Catholicism is the original of Christianity—all other Christian sects are off-shoots from that theological system. They are all taken from heathen mythology, consequently have no true basis to rest upon—no facts. Spiritualism is based on facts, or what can be proven to be facts. In so far as what is called Spiritualism is not based on facts, it is not Spiritualism at all, but directly the opposite. Spirits who have been bound up in the Catholic faith, cannot get rid of the curse of belief. Many Catholic spirits know better, but they are bound to rule at whatever cost of lying and deceiving. They have been doing all they possibly could, to stop the manifestations of spirit return, and to gain control of mediums wherever and whenever they can; and they influence those mediums whom they succeed in bringing under their psychometric power, to act against their own interests and the cause of Spiritualism. They have succeeded in getting one medium after another under their power, and for some years have been gaining ground, so that now it looks as if they held the balance of power. They have succeeded so far that they can influence their tools, to carry the paraphernalia with them to materializing seances, or they bring it themselves, in the same way as other articles are brought through mediums. When this is done, then the cry goes forth, "Another medium has been exposed." But it happens that the fact has been demonstrated that it is the Jesuit spirit deceivers who are exposed instead of mediums; and this will become universally understood to their sorrow when the end is reached. They will find, at a ruinous cost, that J. M. Roberts, of MIND AND MATTER, is not telling what he knows about farming, by plowing and subsoiling the facts to the bottom.

I do not mean to be understood as thinking there are not hosts of others standing firm for the truth; but there are too many who allow themselves to be blinded to truth by the Jesuits from the other life, and this is the point where the disagreement comes in. The good and wise on the other side cannot protect all from this damnable power, that for the time—and only for the time—is allowed to operate. But woe to those who engage in the abuse of mediums, and who oppose the genuine spirit power behind them. The devils on the other side are fools enough to think they will be able to hold the people in their power, as they do individuals, in many cases. The *Banner of Light* wants harmony. It will surely get it in the way the old woman kept tavern; and all the rest will get harmony in the same way, if they keep on fighting against truth.

I have just read Will C. Hodge's article in MIND AND MATTER of March 25th. He gets at the facts and gives the truth. That is what we want. If the Jesuit power in spirit life has gotten certain individuals, papers, &c., in their power, what is to be done? Just this. Sustain those who are working for truth. Fight this "Spiritualism in its higher aspects," for just as sure as the sun shines, so surely will the Jesuit spirit power be broken. It must be driven back. Friends stop a moment and look where the medium expositors are coming out. They are coming out precisely where the "old granny" papers—where "Spiritualism in its higher aspects"—where the *Two Worlds* have come out; and where all the rest will follow unless they get out of the conditions they are in. The time has come—Spirit John Murry says the present—now—is the time to battle for truth, and mark it will prevail.

Christian or Jesuit spirits have given up all the small points of their creed. They now seek to get all they can on the Jesus platform. They are combined over there, with the exception of the spirits who have got out into the light. Hence everything that is said or written by the knowing ones have to drag Christianity or some of its dogmas along with the truth. They cannot give up Jesus—they must drag along their myths, and they will continue to do so until the power of that superstition is broken. As individuals they have not the power, or will not use it if they have to resist its influence.

The exposing of mediums has this advantage, it advertises the mediums, and thousands go to see what they would not otherwise think of looking after. I was talking with the spirit of Bishop Bangs, last Sunday (he used to be attached to the Methodist Book Concern.) Speaking of people going to church, he said, "Sir, perhaps it might do you good to go to some of those dens occasionally. Christian Spiritualists, think of a Methodist bishop calling a church a den! He brought a Spanish Padre (Priest) with him who had just gotten into the light. I asked the priest what he was going to do now? He replied: "I always kept mediums down, and wherever I found or knew of one, I made them do penance and keep their light hidden, but now I am going to help mediums and aid those who uphold them. My headquarters will be with the greatest medium defender in the world—the editor of MIND AND MATTER. So one by one they take the side of truth.

SYD. SMITH.

Chatanooga, Tenn., April 2, M. S. 35.

## Notice.—Information Wanted.

If George W. Duren, who left Lowell, Mass., for California, about 18 years since, is any where about these parts, his only sister, Mrs. Sarah Taylor, (formerly Sarah Duren,) is very desirous of finding him or hearing from him. Any person who can give any information as to his present whereabouts will confer a great favor and be suitably rewarded. Address,

Mrs. SARAH TAYLOR,  
Barneston, Chester Co., Pa.

## Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,

FRANK T. RIPLEY,  
Portage City, Wis.



[FOR MIND AND MATTER.]  
A PLEA FOR THE RED MEN.

BY CHARLES THOMPSON.

My countrymen, I've waited long  
To see this nation right her wrong;  
Oh! tell me, shall I wait in vain?  
Is justice never to obtain?  
Why have you the Red man spurned?  
Oh! has he naught but vengeance earned?  
"Vengeance is mine!" the voice that speaks  
Through Nature's realms for utterance seeks;  
Have you its awful import known,  
That "all must reap what they have sown?"  
Can you the Indian's rudeness plead  
To palliate one unjust deed?  
He who sins 'gainst the greatest light  
Invokes the doom of moral night;  
The highest knowledge—soundest creeds  
Demand a life of noblest deeds.  
Can a true being light obtain,  
And not reflect it back again?  
Have you ne'er entertained the thought  
That he has learned what you have taught;  
That if more barbarous than of yore  
The sin lies at the white man's door.  
'Tis culture that the Indian needs  
In arts of peace—not evil deeds  
For to the Indian's simple mind  
'Tis justice to return in kind.  
All that he's suffered at the hand  
Of a proud nation, strong and grand;  
Hence many a heart is racked with pain  
For loved ones, by the Indian slain.  
But teach him how to useful be;  
Temper your acts with charity;  
Become true men yourselves; and then  
Go teach the Indians to be men;  
And crime and bloodshed all will cease,  
And truth and righteousness increase.  
St. Albans, Vt.

Spirit Obsession and its Remedy.

Editor of Mind and Matter:

Having just finished reading the article headed "Obsession Personified," by A. S. Hudson, M. D., Stockton, California, I would like to give a little of my experience with obsessing spirits. I claim that any person can be cured or dispossessed of that class of spirits. I believe any person who possesses the clairvoyant power to see disembodied spirits, can prevent any spirit from injuring them, or causing them to do any injury to others. Of course it cannot be accomplished at once. You have to learn who and what the spirits are; learn to distinguish the good from the bad, as you do spirits while yet in the body. Every person, or mortal, must eventually learn how to rid themselves of these low influences.

The great trouble with most of the people is that they are too anxious to become mediums; "but they are not so after they see and learn the suffering of most of them," regardless of what the spirit is, or who it is, or what use they will make of their brain after gaining control. Most of the people who possess mediumistic powers, and are forced by spirits to allow them to control their organism, and who do allow them to do so, unless the spirit be an educated spirit, they are left unguarded and unprotected by spirit power, and are left in such a negative state that any spirit who happens along and wishes to control can do so, "whether he be of good or evil." In almost every case where a medium is being controlled, the people will say, who are sitting around: "It is a spirit trying to control, and it is our duty to assist the spirit, and perhaps we will find out something," no matter what suffering it may cause the medium, by assisting the spirit. And after the spirit has succeeded in gaining the control, he or she tells the people present something that is not valuable to them in any way, and for want of strength, are obliged to leave the medium. They have all enjoyed it except the poor medium, who is so much exhausted that he or she is compelled to lie down. They then tell the medium, as that was the first time they were ever controlled by a spirit, that they must expect to feel exhausted—that after that they will be controlled without feeling so badly.

Now I say that no spirit who understands the laws governing spirit control, ever exhausted any medium or mortal while controlling. If the spirit be educated, he will either draw from the surrounding people present, or from the surrounding spirit friends—mostly the latter. In that case, they control and leave the medium in a better state, after they are through controlling, than they were before the spirit took control. Such is my experience.

The trouble with most of the mediums is, that they do not try the spirits clairvoyantly before giving their brain up, to what control they do not know—they only knowing that it is to some spirit. I have passed through this, and have been made to suffer untold agony by it. I would not give my brain up to a spirit in or out of the body, until I became thoroughly acquainted with the operator. After I had learned to trust them, and could place implicit confidence in them, I would then submit to them. Once controlled properly, and having found that the spirit was a good, honest, truthful one, then there would be no danger. If that spirit agreed to protect you, and would not allow any evil spirits to harm you, then you would have sufficient reasons for co-operating with him. But if the spirit meant mischief, and you could not reason with him, he should be driven out and taught by spirits the way to control before he is allowed to control again. If mediums or mortals should see a mortal trying to force them to do what the spirit would make them do if they succeeded in gaining control, they would look at it with utter scorn the greater part of the time. I once met a medium who told me that he knew of lots of good mediums who were developed by drinking liquor; one in particular, that the spirits told to drink a half-pint of brandy daily, as it would assist in development. No doubt it would, for that spirit. Bah! who would have any such spirit to control them as that? If you get those low, degrading spirits around you to control, you can get a higher and better class to do so. A great many mediums will get that class around them and get intoxicated, etc., and then blame the spirit for it, and claim to be ashamed of it themselves. It is true, that in a great many instances the spirit is to blame. But where a spirit tells you to do an act that you yourselves would be ashamed of, you are to blame for doing it. If a mortal should come and tell you to drink a half-pint of brandy a day, to get your brain in a negative state, so that a spirit could control you, and you would then become a medium, you would think the person a fool or insane, and you would prefer to keep your brain clear and not drink the liquor. Now, if that mortal spirit should leave the body, and then tell you to drink it, would it be any more profitable than when the spirit was in the form? Of course it would not. It was very

unkind in that spirit to tell that medium to drink, and it showed that the medium had either not will power or common sense enough to prevent it. The great trouble is that mediums are ready to do and believe as the spirits direct—thinking that as long as it comes from a spirit it is all right. They do not stop to reason, and by so doing, try the spirits. Why, I know of some Spiritualist lecturers who are carrying with them every day a low set of obsessing spirits, and who ought to be ashamed of themselves for harboring them; for truly they are harboring them, or they would not follow or carry out all of the degrading influences that they give them, and thereby commit acts and deeds that they are more than ashamed of, or ought to be. I say that mediums who are pure and genuine ought to arouse and become positive. There is not hardly a case of obsession, although I admit there are some such, but which, if the medium can be brought under the right conditions, can be cured. Once cured and rid of this class of spirits, they have it in their own hands whether to remain cured, or to associate with that same class again and be afflicted in the manner they were before. I am daily receiving letters on this subject, and in many instances they reply that the spirit is a relative, and it would not be right to drive them away. If a person had rather suffer at the hands of a relative than a stranger, very good. I have no objections.

I once was obsessed myself. It was not by vicious spirits, but through the influence of my spirit relatives. It came about in this manner; my mother and sister who I prized very dearly, were called to spirit life through, what all attending physicians pronounced, consumption of the lungs. They had all the symptoms that attend that disease, such as a severe cough, hemorrhages, chills, night sweats, etc. All at once I was taken with a severe cough, and the physicians of course said the disease was hereditary, and that I had quick consumption and could not live one month where I was at that time. I lost thirty-four pounds in weight before I realized it, and I was not able to get out of my bed some mornings, without being rubbed. All of the time that I was thus afflicted, I being clairvoyant, could see my parents around me; and every time that I did see them, I had a bad cough, chill, or hemorrhage; and during all my sickness, which lasted about six months, I had night sweats. After my mother and sister would visit me and then depart out of sight, I would feel as well as I ever did, with the exception of feeling exhausted.

One afternoon after I had just got over a chill, I saw my mother and sister standing right before me. I began to think my affliction was caused by their throwing their earth conditions upon me, through want of knowledge on their part, and for want of knowledge on mine to prevent them from affecting me when they approached me, and causing me to suffer what I term spirit pain. I talked with them, and showed them what effect they were having upon my organism, and informed them what the result would be if they should persist in following it up, and if I did not arouse myself against it. They had not realized, like thousands of other spirits, that they were to blame. Every time they visited me they did it out of pure sympathy. They promised me that they would not trouble me again in that manner, and they never have. There were three male spirits stepped between them and me, and said they would help me. One of them proved to be my controlling spirit of the present time, Dr. J. Bonney. I did not take any medicine after that; and had not done so for some time previous. I never had a chill or cough since. All of my disease left me. I soon regained my lost flesh, and surprised everybody by relating the manner by which I had been cured.

I have had a great many obsessing spirits since that experience, and have removed them, whether relatives or strangers, I do not allow them to affect me. The moment I see a spirit approaching me and I feel as if it was going to injure me in any way, I stop them, and either drive them away, or else teach them how to come without unfavorably affecting a mortal. Spirits sometimes for the sake of convincing their friends on this side that they still live, and that there is no such thing as death, almost sacrifice a poor medium's life. Let the public learn that Spiritualism is true, by studying the philosophy, and not kill another for the sake of gratifying themselves. I have often visited the sick room where the patient's troubles were but spirit pain. There is a medium at present in the insane asylum, that, without doubt, is suffering from obsession. We all admit that there are spirits in the body that we would not trust. We know that they would deceive us; and if they would deceive us while in the body, what is the reason they will not do the same after leaving the body and entering spirit life? The spirit world is a part of this world, and this world is a part of the spirit world. As ye live in this world, so shall ye live in the spirit world. A great many people of the present day are determined to think it is death and glory, and that there is no such thing as spirit obsession. I have several testimonials of cure performed by my spirit control, Dr. Bonney, by the wearing of the little "pad" that he persisted in having placed before the public. I will forward them to you soon for publication.

Dr. B. F. Brown.

Selections, Etc.

The beaus, in the reign of Elizabeth, stuffed out their breeches with rags, feathers, etc., to an enormous size. They resembled wool sacks; and the ladies, to be up with them, invented large hoop farthingales. Two lovers standing side by side, could not take each other by the hand.

In the preceding reign an edict had been issued prohibiting the wearing of shoes with toes more than six inches square, and Queen Elizabeth made proclamation against the wearing of ruffs more than a nail in breadth, or of rapiers more than a yard long in the blade, and appointed grave citizens to stand at every gate to enforce the edict by trimming down the ruffs and breaking off the rapiers' points. And a late emperor of Russia ordered the soldiers to stop every passenger found wearing pantaloons and cut off the legs to the knees.

In the reign of Henry IV., shoes were worn with pointed toes so long that the wearer could not walk until his toes were fastened to his knees by a gold or silver chain.

In the reign of Charles II., the whimsical fashion prevailed of wearing black patches of "court plaster" upon the face, cut in all manner of fanciful shapes representing suns, moons, rings, crowns, crosses, owls, and even coaches and horses.

At that time the wig of a gentleman of fashion would cost as much as forty guineas, and it was

the correct thing to comb and dress their wigs in public.

In Queen Anne's time, the head dresses of the ladies were formidable towers of three stories in height.

The dress of a lady of 1751 is described thus: A black velvet coat, a green and silver waistcoat, yellow velvet breeches and blue stockings.

A satirical writer has described a buck of about the year 1790: A coat of light green with sleeves too small for the arms, and buttons too big for the sleeves; a pair of Manchester fine stuff breeches, without money in the pockets; clouded silk stockings, but no legs; a club of hair behind, larger than the head that carries it; a hat the size of a sixpence on a block not worth a farthing.

When Sigismund, king of Sweden, was elected king of Poland, he made a treaty by which he obliged himself to pass every fifth year in Sweden; but his wars with the Turks, the Russians and the Tartars, prevented, for fifteen years, his carrying out his promise. To remedy this in some degree, he created a Senate of forty Jesuits to decide on all affairs of State, and sent them over to Sweden, publishing a declaration in their favor, presenting them with letters patent, and investing them with royal authority; issuing an edict that they should be received as his own royal person.

A public council was held, and Charles, the uncle of Sigismund, the prelates and the lords resolved to prepare for them a magnificent reception; but in private council they came to a different conclusion, and resolved that since Sigismund had disdained to be their king, they would no longer acknowledge him as such. The archbishop who proposed this resolution, absolved them from all further allegiance to Sigismund; upon which Prince Charles was declared king and acknowledged by all as their lawful monarch. This resolution they kept secret, and Prince Charles, with twenty-five or thirty vessels, went out to receive the Jesuit Senate, which had arrived in a large galleon and anchored some two leagues from Stockholm; but instead of escorting them in, as had been intended, with great pomp and display of fire-works in the night, they wheeled about, and forming a caracole of ships, they discharged a volley into the galleon, which was pierced with balls and immediately sunk with all the unfortunate Jesuits of the Senate.

Notice.

A respectable widow lady would like a nice person to advance her \$100, where he or she can board it out and have a very comfortable home. Very best of reference given. Address, MIND AND MATTER Office, Philadelphia, Pa.

Special Notices.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

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

Dr. H. M. Richards, Magnetic Physician and Healer. Consultation free. 19 West Ohio Street, Indianapolis, Ind.

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.

Mr. Frank T. Ripley, notifies his friends that his address, hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

We are in receipt of various letters speaking in the highest terms of the psychometric powers of Miss Hattie Lee of Vernon, Vermont.

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.

The Spiritualists of Lockport, N. Y., will hold a two-days meeting Saturday and Sunday, May 13th and 14th. O. P. Kellogg, Geo. W. Taylor, and other speakers will be present.

J. G. MURRAY, Sec.

THE ILLINOIS STATE LIBERAL LEAGUE CONVENTION.—The first annual convention of the State Liberal League of Illinois, will be held in Maercher Hall, in the city of Bloomington, Ill., on Saturday and Sunday, June 3d and 4th, 1882.

W. L. JACK, M. D., of Haverhill, Mass., informs us that he expects soon to visit Greenfield, Holyoke and Springfield, Mass., and Hartford, Bridgeport and New Haven, Conn. His present address is 60 Merrimack St., Haverhill, Mass. See advertisement.

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

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

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

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

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.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

SPIRITO-DRAMATIS.—Spiritualism dramatized is a royal method of familiarizing the public mind with the teachings of our philosophy and its methods of instruction. Mr. Charles S. Ford, of this city, an old pioneer in the ranks, has written a new five-act play, replete with startling and strange events growing out of the possibilities of mediumship. The play will be presented for the first time, on the evening of the 23d of May, at Carncross's Eleventh-street Opera House, under the auspices of the Eclectic Debating and Literary Society, of this city. Secure your seats early.

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.

THE ICONOCLAST.

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

Weekly Free-Thought Journal.

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

COL. R. G. INGERSOLL,

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

TERMS OF SUBSCRIPTION:

One Year..... \$1.50  
Six Months..... 75

Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free. Address, W. H. LAMASTER, Editor, Indianapolis, Ind.

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A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the

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HATTIE A. CATE, —ARTHUR B. SHEDD, Editors.

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THE SPIRITUAL REASONER.

A Weekly four page paper, devoted to the discussion of Spiritual phenomena and general science and literature. "Trying all things and holding fast that which is good."

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realize their folly or ignorance, as the case may be, in a way that will be a lesson for all future time to those who think to pursue the same foolish and wicked course. They may rest assured that their efforts to harm the chosen media of that spirit power that has given us Modern Spiritualism, will be brought to nought, and confusion, disaster and spiritual death will overwhelm them.

You foolish people who sail under the rag of the *R.-P. Journal*, and who are so proud and ready to wear the collar of Bundyism, we pity you. Spirits of light, of wisdom and of power, forgive them if you can, for they surely know not what they do. As for ourselves we have resolved to stand or fall with the grand army of public media, who have gone forth at the call of their spirit guides to do the work of the spirit world on the earth. They shall neither be hedged about nor obstructed in their work, if in our power to strike down every arm that may be raised against them. This is our response to the whole Bundyite array; and of them we ask, "what are you going to do about it?"

#### KATE "JAMES" JOINS THE BUNDYITES.

In the *R.-P. Journal* of this week, we find the following specimen of Bundyite venom:

"A SIGNIFICANT LETTER FROM A QUONDAM VENDOR OF HAND-MADE MATERIALIZATION."

"To the Editor of the *R.-P. Journal*:"

"I do not suppose that you want to defile the columns of the *Journal*, as you have previously stated, with the name of the man Roberts; but I hope that your paper is of such a character that whilst it denounces a medium that was compelled by circumstances to cater to the Spiritualistic public, who were willing to pay \$1.00 per head for fraudulent seances whilst fifteen cents were begrudged for genuine manifestations, it will, in the interest of truth, right a man that is noble and bold enough to renounce his former errors and stand forward in the interest of true mediumship. As the heading of your paper reads—'Truth wears no mask'—so we desire to substantiate that motto."

"My wife is about to enter suit against this braggart and scoundrel, who denounces me as such. He is a most infamous liar. The time has now arrived in which I, as a medium must either be extinguished, because I will not cover fraudulent manifestations, denominated materialization, or stand up (as the late defunct Jas. A. Bliss did who was *compelled* to leave Philadelphia, and is now trying to revive himself in Boston,) as a champion of that which I know is not true; therefore knowing the appetite of the Spiritualists for that which cannot be borne out or rather substantiated by facts, I am willing to stand by my public acknowledgement of the true state of things. I ask you as a man and a journalist, to simply show me fair play as a man and a medium, and condemn the errors committed years ago. I have not given cabinet seances for, I think, over two years. Respectfully yours,

ALFRED JAMES,

per Mrs. A. JAMES, Ammanensis,  
"939 Carpenter St., Philadelphia, Penn."

To which John C. Bundy with that hypocrisy that is with him a second nature replies:

"Fair play is exactly the kind of stock the *Journal* deals in, and Mr. James evidently realizes that such is the case and knows that he will not appeal in vain for his share. The *Journal* fully realizes that 'to err is human,' and when an erring one confesses his fault and professes his intent to lead henceforth a better life, he will find no more consideration, staunch and helping friend than the *Journal*. Mr. James has had a most bitter experience, which ought to be a lasting lesson to him. He will find it easier to resolve to be honest than to carry it into execution, but let him steadfastly persevere under all discouragements, and in time he will attract a circle of honest, intelligent friends who will stand by him in his laudable efforts to lead a new life."

We have published these demonstrations of the essential "cussedness" of the writers, in full, so as to enable the reader to understand just what is the matter with poor, weak, negative and susceptible Alfred James. We do not believe he is mentally or morally responsible for the above letter to the *Journal*, nor that he can have any mental or moral responsibility so long as he is surrounded by the demoniac influences that have been drawn upon him by those who have sought to use him for his own destruction, and to the injury of Spiritualism.

Something more than two years ago, it was Mr. James' misfortune to fall in with the woman Kate, who calls herself Mrs. Alfred James, whose whole efforts have been directed, since that time, to gain a controlling influence over his will and actions. This woman was an entire stranger to him when he took up with her, and he is to-day, in all probability, in ignorance of her previous history, or at least, much of it. This is perhaps well for her, for otherwise her influence over him would not be as conspicuously potent as it is. Kate was reared in the Roman Catholic faith, is herself mediumistic, and is no doubt in full sympathy with, if not under the influence of the Roman Catholic spirit enemies of spiritual mediums and Spiritualism. It is not pretended that James wrote that letter to the *Journal*, nor do we believe he had any active agency, whatever, in its production or sending. At most, he was only a passive and perhaps an entirely indifferent party to it. Under these circumstances, it is most significant that Mr. James was not made to appear to have repudiated his mediumship for spirit form materializations. Untruthful and dishonest as Kate is, she could not do Alfred James the injustice to say that the materializations of spirit forms at his public seances were not genuine. The most that this woman dared to put into the mouth of the man in whose name she was writing to the *Journal*, is the admission that, because the "Spiritualistic public begrudged him fifteen cents to

witness the genuine" materialization "manifestations" at his seances, he was compelled to commit some errors which he now renounces in the interest of true mediumship. We are glad to know that Mr. James still claims, and that his "evil genius" admits, that Mr. James was a medium for "genuine manifestations." That is what we believed was the fact, and we see no good reason to question it at this time. If John C. Bundy is so abundantly stocked with the love of fair play as he pretends he is, he should give Mr. James an opportunity to vindicate his still asserted claims that the spiritual manifestations which take place through his mediumship are genuine. We had supposed that Mr. James had repudiated the genuineness of his mediumship for form materializations, and thus acknowledged the justness of his treatment at the hands of those who labored so hard to make him appear a mediumistic fraud, despite our unstinted defence of his mediumship. We cannot for the life of us see what comfort his quondam Bundyite enemies can derive from that positive reiteration, at this time, of the genuineness of the manifestations which they sought to discredit.

Kate says we are a braggart and scoundrel and infamous liar. Well, we are happy that her vile untruthful tongue did not serve her to confer on us epithets that would have more fully reflected the true inwardness of her own nature. We have heard considerable about that suit of the "gentle" Kate against us, but we have lost no sleep on account of it.

Mr. James is made to say: "The time has arrived in which I, as a medium must either be extinguished, because I will not cover up fraudulent manifestations, denominated materialization or stand up as a champion of that which I know is not true. Whether Mr. James had, or had not, anything to do with making that statement, he could not have stated anything that was more in the face of truth than that. Mr. James could in no other way crush himself as a medium, except by seeking to cover up fraudulent manifestations, called spirit materializations, or any other fraudulent practices as a medium. Such things cannot be covered up as we certainly know. If Mr. James has made any 'public acknowledgement of the true state of things,' we have never seen it; for there is no such acknowledgement in this Kate-ammanensis letter. We would be glad to have Mr. James make a 'public acknowledgement of the true state of things.' It would do more to save him from perdition than anything else that he could possibly do. Let us have that public acknowledgement without delay, Mr. James."

It was hardly worth while for Kate to ask John C. Bundy to condemn the errors committed years ago by Mr. James as a man and medium, (those errors, consisting wholly in his sitting for genuine spirit materializations,) for he had done that with a zeal and virulence that would put the "gentle" Kate, to the blush, with shame.

But the comical feature of Kate's admission to the Bundyite Fraternity, is, that notwithstanding her bid for the remission of sins from Pope Bundy, as "Quondam Vendor of Hand-Made Materializations," she is required to undergo a severe and trying penance outside of the Bundyite fold before being taken to the bosom of the pope.

After Alfred James abandoned his seances for "genuine materialization," he met with the "gentle" Kate, who assumed the role of "Vendor of hand-made materializations," and carried on that business until those who were induced to attend, became so disgusted with the indecency of some of the forms personated, that no one would any longer attend the exhibition and they were given up. That Kate herself is the mediumistic fraud that she would have the world think Alfred James is, we have no reason to dispute, and hence shall not do it. We believe her capable of any deception that she may have any temptation to commit; and hence deplore the influence she has managed to gain over Mr. James, and which has resulted in the terrible fall of that once highly gifted medium.

That John C. Bundy should taunt Mr. James, in the heartless manner he has done in this hour of his deep humiliation, was no more than should have been expected of him.

#### IS IT SPIRITUALISM?—OR WHAT?

The *Banner of Light* is trying to accomplish, under the pretence of a desire for harmony, what the *R.-P. Journal* has sought to accomplish by its pretence of purity and science; and that is, the sacrifice of Spiritualism, in order that they may feather their nests with its denuded covering. The *Banner* prates of harmony with all the hypocritical cant with which the *Journal* prates of purity, in Spiritualism. We assure good Luther Colby, that there is not one whit more of inharmony in Spiritualism than there is of impurity. Spiritualism, so far as we have any knowledge of it, is truth, and truth is never inharmonic or impure; and those who insist that there is inharmony or impurity in Spiritualism, are not only mistaken, but doing what they can to injure it by their misrepresentations of it. What the *Journal* calls impurity in Spiritualism, is made up of the highest manifestations of intelligence and power with which spirits illustrate the importance and necessity of their labors for the enlightenment of humanity; and what the *Banner of Light* calls harmony in Spiritualism, is to stand by and see those manifestations obstructed without so much

as offering a word of protest against it. If the *Banner* does not defend the truths of Spiritualism against those who deny, assail or obstruct them, with what grace can it claim to be an advocate of Spiritualism at all? The *Banner* feels itself complimented by the following approval of its recreancy to duty. It says:

"In a letter from a valued Western correspondent we find the following paragraph:

"I assure you I admire your public silence as to the recent strictures published in other quarters. I have no sympathy with fraud of any kind, but let us be sure of our condemnation as well as endorsement. Roll on, Mr. Editor, the ball of efficient work, in spite of vexatious storms and trials."

This correspondent of the *Banner*, by his emphatic assurance of his approval of good Luther Colby's "public" silence, will not blame us if we infer that he equally approves of his private outbursts of passion, which he manifests whenever he hears the name of *ourselves*, or MIND AND MATTER, mentioned. Those who have witnessed those petulant ebullitions say that the very air around the "veteran editor" is blue with the expletives that flow in one unbroken splutter from his lips. His harmoniousness about that time is not, to say the least, perceptible. This commendation of Luther's public silence would do him a kindness, if he would advise him to be honest, and publicly speak his mind in answer to just and appropriate strictures upon his editorial course, and not run the risk of an apoplectic fit or the rupture of a bloodvessel in his efforts to give vent to his pent-up anger. Again, the *Banner* says:

"Another prominent worker gives expression to the following views in the premises:

"Let me say that the cause in Michigan is moving on, and that the visit of your representative, Mr. C. B. Lynn, was productive of great good, turning thought to his own excellent lectures, the *Banner of Light*, the methods of the East (which are much needed here) and the necessity of harmonious work."

Now, the *Banner* complacently takes that as a compliment to itself, when it was evidently intended for *ourselves*. The writer, in speaking of C. B. Lynn's work as a Spiritualist, in connection with the "methods of the East," had reference to the only paper in the East that approves of Mr. Lynn's independent and hard-hitting method of dealing with the enemies of Spiritualism. That paper is MIND AND MATTER, and not the *Banner of Light*, which is afraid to say "booh" as a Spiritual paper, for fear that it may bring down upon upon it the ire of its foes. "The methods of the East" certainly include the method of MIND AND MATTER, even if it was not specially intended, and the "prominent worker" in question showed his wise appreciation of *our method* when he said it was much needed in Michigan.

Bro. Colby certainly has not so poor a knowledge of geography as not to know that when a "Michigan" speaks of the East, he means Philadelphia, and not that village by the sea, Boston. Bro. Colby, be a little harmonious, and do not think that the whole East is No. 9 Montgomery Place, Boston, or that paradise of the Diakka "Notsob."

#### A REMARKABLY IMPORTANT ANNIVERSARY ADDRESS.

The *Banner of Light* of April 29th, contains a report of an address delivered on April 2d, 1888, through the mediumship of Mrs. Cora L. V. Richmond, at Fairbank Hall, Chicago, Ill., which enunciates facts and truths that it would be well for all teachers of Spiritualism to heed. We regret that our space will not admit of our publishing the whole discourse. As the next best thing we will make copious extracts from it. Among other things, Mrs. Richmond's guides said:

"Spiritualism is an impulsion into modern thought as distinct as an act of creation, and is no more the result of evolution of past thought or conditions of preceding states of mind on the earth, than any distinct spiritual act is an evolution from matter. That there was and is preparation for, and need of it, every one will admit. That preparation was invisible in what was almost an unacknowledged realm (i.e. the spiritual). It came in defiance of existing opinions rather than in response to the desire for its presence; it came to contradict on the one hand the materialism of *Theology*, and on the other the materialism of *science*; it came as if in answer to the challenge hurled by these twain against the exercise of spiritual gifts on the one side, and the existence of spirit on the other."

"As an impulsion from the world of spirits, it was spiritually, not humanly begotten; it was conceived and carried forward expressly in response to spiritual purposes and powers, in obedience to laws that govern the world of intelligence, instead of the world of matter. Coming in obedience to those laws, it has never been checked in its steady progress, nor its power deteriorated by anything that man could do to it. It has accomplished much for the thought, spiritual expansion and elevation of mankind, but it has chiefly accomplished much in preparing for that which is to follow—preparing the soil, and planting the seed for future growth; tearing away the thorns and briars in the tangled wilderness of human fear of the future; clearing the tares from the graves of meditation and thought; establishing along the low, barren land and fertile valleys indices for the overflow from mountain glaciers of pride, prejudice and bigotry, that have been melted in the sunlight of truth, until sometimes trickling streams and oftentimes deluges of thought inundate the vales below."

There is as much eloquence and beauty in that statement of the nature and purposes of Spiritualism, as there is strength and unanswerable truth. But there is no less of these in the following outspoken assertion of the rightfulness of its advent at this time.

"Its presence, therefore, is neither an apology

nor an accident. It offers no excuse for its being, nor for the manner in which it comes, nor that it follows us in humanly appointed forms, but meets those who require these external forms of expression, and embodies in its methods, the highest and oftentimes the lowest needs of the world. \* \* \*

"It chooses such methods and such intelligences and instrumentalities as shall best meet the needs of mankind; at the same time if it is stirring up factions, warfare and strivings of opinions, it is because through this very strife the chaff is winnowed from the grain in your minds, and the gold is melted in the fiery furnace until the dross disappears. If it sets friend against friend, brother against brother, or the household is divided against itself, it is because it unites you to the higher household in the sky—father, mother, brother, sister, or friend—while your friends on earth may be in the shadows of the darkness of creed and bigotry where you cannot follow."

It would seem that the spirit authors of Spiritualism are not whining about peace and harmony, as are so many of the half-hearted, trembling and doubting ones who claim to represent among mortals, the sentiments and purposes of the spirit intelligences who originated and are conducting the spiritual movement. If these people want peace and harmony, we advise them to place themselves under the harmonious regime of the Roman Catholic Church, where they will have nothing to fear from a difference of opinion with others. But let us follow the spirit teacher further. He or she says:

"In the unannounced formulae of Spiritualism, in its methods and forms of manifestation, there is much that baffles the pursuer; the investigator pauses; the egoist, blind and incompetent, measures its vast resources by his own limitations, forgetting, if it has ample room for the exercise of its power, that it brings its own problems and solutions. He who would arrogate to himself the province of dictation, can easily entrench himself behind the narrow wall of limited experience and declare himself to be the possessor of all the facts of this movement. Spiritualism will only move on, leaving him behind his narrow entrenchments, while the great battle and growth go on without."

We would commend this deserved and sarcastic rebuke to all those weak and foolish gosterers (a prominent example of whom can be found in a noisy official of the Bundyite society of this city) who think they know more about the work in which spirits are engaged, than the spirit workers themselves. If these people could but realize the sorry figure they cut in the eyes of all well informed and sincere Spiritualists, they would "go and bag their heads." Again this intelligent spirit says:

"There is no room in the vocabulary of Spiritualism for the word 'fraud,' forever we repudiate it as having no part in it. \* \* A false truth would be as appropriate a term. Spiritualism has nothing to do with that which is a negation. In itself it is a direct affirmation, an expression. Whatever this falsehood in man may be, it is not Spiritualism. There is no room in the Spiritualistic vocabulary or in the language of Spiritualism for the word 'exposure.' Exposure of what? Of truth? Then that is revelation; Spiritualism is revelation. Exposure of falsehood? Then that is not Spiritualism."

"No man reasonably shatters the mirror that reveals to himself his own image. If he goes up before it hideous or infuriated, he will see an angry man; and if he in his blind fury attacks the mirror, himself will still be there, hideous, angry, dishonest and false as before."

"Spiritualism may present a mirror that shows to each man himself. If he approaches with fraud in his heart, he will receive fraud in return; if he approaches with dishonesty, he will receive dishonesty, in return; if he approaches with anger, anger in return; for so is the mirror of the spirit arranged, when a man appears before it, himself shall be revealed. Truth reflects its own image, as also do Purity, Love and Faith."

"Spiritualism is truth; there is no room in the vocabulary of Spiritualism for falsehood, or for aught that is not the highest and best. We renounce all acceptance of any word that does not belong to that which the word Spiritualism implies; human ignorance is responsible for the rest. Whoever coins other words, or attaches other names to Spiritualism, cannot know of what he is talking, but is talking of himself instead of the subject of Spiritualism."

"There is no room in Spiritualism for human dictation, since behind every manifestation there is law governed by intelligence. That law and intelligence are in spirit as one; this spirit moving upon matter, moving upon man as an instrument, must be able to direct and guide its own purpose. There can be no dictation from without, since the external cannot measure the spiritual, the brain or intellect cannot measure the intuition, since spirit is pressing *toward* and *through* matter; anything that presses the other way must baffle its own pursuit, must close the avenue of communication. \* \* \*

"To all who seek for knowledge, we would say it is not possible that you shall have it, if, in whatever deep intrenchment of ignorance you hide, or behind whatever wall of your own creation you declare that knowledge shall force its entrance. The sunshine may enter a crevice; there may be an aperture in the dark chamber where the light may come; but Truth will neither destroy the wall, shatter the prison, nor overcome the barrier, unless you stretch out your hands to unbar the doors; you can do this, and the full light will come in. To all, therefore, who place a barrier between themselves and spirit power, who say, 'This much spirit can do and no more,' who say, 'This manifestation is possible, that manifestation is not,' we would say, such expressions only reveal your ignorance of the first manifestation and your folly concerning the second; for if it is possible for spirits to influence *one atom* of matter independently of organic law, it is possible for them to move all substances in the universe; and if from behind the organic structure of human life and visible created matter, a spirit power can be brought to overcome the *known* and *usually* accepted laws of nature, or cause those laws to be superceded by other and higher laws; then spirit can supercede every known or normal action upon nature of time, of sense, of space, and spirit intervening between these known laws of nature



can make everything possible that volition and knowledge can conceive.

"Any one who doubts this statement, displays his or her ignorance either of the facts of Spiritualism or the possibilities of spirit power; any one doubting this statement, either proves that he is limited in his knowledge or stands in the way of his own observation, and therefore doubts himself and the facts in the universe, or he is blindly egotistic in supposing he can dictate or define the 'possible' and 'impossible' as relates to the powers of the eternal spirit. If you as an individual can, by your volition, separate from your physical senses or attributes, do any particular thing in connection with material substance, then that reveals the possibility within you; but if you cannot do it while in the organic life, disembodied spirits can and do, as they have shown you. Your inability lies, it may be, in your lack of experience; they show you what they can do in their fuller experience, hence we say this profession of knowledge only displays your ignorance, clearly showing that the line of human utterance is not confined to the exact measure of human knowledge. The power of spirit over organic substances, the power of spirit over embodied intelligence, the power of spirit over your human body, are as yet unexplained problems. As well might the man who goes to the photographer, seeking to gain an image of himself, attack the camera and the chemical bath, and then, because the prints are not satisfactory, declare the science of photography an imposture, as for any self-appointed investigator to seize any form-medium cabinet, or interrupt other spiritual manifestations, in the course of his experiments, and then, because the facts are not satisfactory, declare the whole an imposition. No investigation was ever forwarded by violence; no chemist ever discovered a principle in science by blowing up his laboratory; by no method of anger can you gain forcible entrance into the kingdom of truth. He who is sincere bides his time, awaits the result, uses every faculty God has given him, except the lowest, brute force. And thus Spiritualism, despite those who claim a desire to expel from it 'fraud' and 'imposture' (since fraud and imposture have never been in Spiritualism), goes on in its own tranquil and serene course, giving to those who seek the light, measuring to those who are in need of its comforts, displaying to those who can see that it is linked with the great infinite chain of knowledge."

Ye Bundyite howlers against Spiritualism as it is, what have you to say in reply to this scathing exposure of your weakness and folly, if not of your wickedness, in your warfare upon mediums, and your opposition to the spirit workers who are behind them? Remember it is not the editor of MIND AND MATTER, who thus scores you for your inconsistent and dishonest professions of friendship for Spiritualism; but a representative of a band of spirit guides, who are behind one of the first mediums in the spiritual work of to-day, Mrs. Richmond. May all good, wise and powerful spirits sustain and bless her! Could any discourse have been more appropriate than that, at this time, when, through their selfish ambition to dictate and rule spirits as well as mortals, men and women have drawn upon themselves the demoralizing influence of selfish, bigoted and tyrannical spirits, whose whole efforts are directed to preventing a knowledge of the truths of the spirit life from being imparted to the masses of humanity, now groaning under the iron rule of impious priestcraft? We thank these spirits for their timely rebuke of these obstructers of truth. Bundyism, and all who sympathize with it, or with its exponents, are the antithesis of Spiritualism. It is not only a fraud but the fraud of the nineteenth century, and as a system of warfare against Spiritualism, is vastly more contemptible and deadly than the warfare of the Christian clergy against it. We are surprised that the editor of the *Banner of Light* did not recognize the importance of that spirit discourse by some editorial mention or criticism of it. To pass it by without such notice, shows how lukewarm the *Banner* is in its condemnation of Bundyism, even if it does not in a measure approve of it. Oh! how we wish the *Banner of Light* would wake from the lethargy into which it has editorially fallen. It is pitiful to see a great paper like that, with a constituency that embraces the foremost thinkers of the day, doling out, from week to week, a few brief common place paragraphs, too often having no relevancy whatever to the cause of Spiritualism, as its editorial contribution to the great work of mental emancipation that is to be done through Spiritualism alone. We wish it were otherwise.

#### MRS. CHRISTIE NOT SUPPRESSED.

Our readers will remember that some weeks since an attempt was made, under the leadership of Thomas Lees, of Cleveland, Ohio, to procure a criminal conviction of Mr. and Mrs. Christie, in that city. We gave a full report of the proceedings which were had at the hearing of Mr. Lee's complaint, taken from the Cleveland papers, and the entire legal vindication of Mr. and Mrs. Christie. The following letters and facts will show that the spirit guides of Mrs. Christie have even more completely vindicated her claims to mediumship, and brought confusion upon the Bundyite enemies who sought to obstruct their spiritual work through her.

CLEVELAND, O., April 19, 1882.

Editor of *Mind and Matter*:

Enclosed please find an account of a test seance given by Mrs. Christie. I have attended quite a number of seances at Mr. and Mrs. Christie's residence, and never had any reason to doubt their honesty. I would further state that the Christie family are very much respected and esteemed by those who know them best.

Respectfully,

A. ATKINSON.

With the letter came a detailed account of the

result of a seance given a few days before, clipped from the *Penny Press* of Cleveland, O., from which we make the following extracts:

"Ever since the alleged exposure of the Spiritualistic Christies of East Cleveland, rumors have been flying back and forth concerning the facts of said exposure. Some friends of the Christies, and the Christies themselves, have charged that no spirits were exposed other than those which the exposers took with them to the seance, while, on the other hand, 'the world's people' have pretty generally accepted the Christie spirits as frauds, spiritually speaking. However, it seems that 'the controls' didn't give Mrs. Christie up, and recently invitations were extended to a number of prominent gentlemen and a representative of the *Press* to attend a seance at the Christies' homestead to determine, if possible, whether Mrs. Christie was a cheat or not. The terms of the invitation were that the visitors should manage the seance; place the cabinet wherever they chose in the house; investigate as thoroughly as they desired; and the cabinet was not to be placed in the room it occupied at the time of the alleged exposure.

"Accordingly last Sunday evening found nine prominent citizens and a *Press* reporter at Christie's. In a little room off the kitchen was found the cabinet. The room had outside walls on two sides. In the east wall was a window. This window was strongly boarded up on the inside with nails driven into the casing, which was not a false casing. The window in the south wall had shutters on the outside. The inside was completely covered by a green curtain nailed to the casing, which was a regular solid casing, and boarded up on the bottom-half with boards strongly nailed, and between these boards and the curtain were placed a couple of table-leaves to cover the upper inside-half of the window. The ceiling and walls of the room were solid. The floor was covered with a common rag carpet, and all the pounding and scraping possible revealed no trap-doors. The window curtains, shutters and boards were marked with pencils and pin-holes until every one was satisfied that no one could get into that room without detection. The only door leading into this room opened into the kitchen. It was an ordinary pine door, with a hole cut in the upper part about ten by fifteen inches, and provided with a small curtain.

"The cabinet was a pine box with a horizontal partition, on which Mrs. Christie sat. The bottom of the box was of thick wood—about one inch thicker than the sides—and carpeted. It was thoroughly overhauled, rapped upon and turned over and over. \* \* \*

"The 'medium' Mrs. Christie took her seat in the box. Her hands were fastened behind her tightly by the wrists, and the ropes which bound them passed through two holes in the back of the box, tied strongly, and the knots sealed with wax, which the house provided. Around the whole box was then drawn a medium fine net, which was fastened at the back of the box in numerous knots. The only part of this box not covered by this net was the bottom of thick wood, and seemingly without hinge or joint.

"These were the arrangements and the room was left bare of every thing but the box, its contents and a few musical instruments.

"The adjoining room, the kitchen, contained the ten visitors, Christie, and his four daughters. The light was turned down until it was hardly possible to distinguish a person's features across the room. \* \* \* Ten minutes passed before there was a sign. Then from inside the cabinet room came sounds as if some one was kicking the musical instruments about the floor. \* \* \*

"Pretty soon the little curtain over the hole in the door was pulled aside and a woman's white clothing and the indistinct outline of a face and a pair of shoulders appeared at the aperture, with solid darkness for background. The figure hung its long black hair out of the window, but soon withdrew. Each one in the circle asked, 'Is it me that's wanted?' and when this bad grammar was flung out by a certain person the figure nodded. Then another female figure stuck out her hands and unwound a large roll of lace and let it hang over the sill of the window, and some of the spectators in great delight felt its texture. It was substantial earthly lace, apparently. Then came the figure of a man with heavy black beard, and finally a bell and zither were thrown out into the room. \* \* \* For some time the rapping and sounds from the musical instruments continued, and finally came three hard raps and the seance was finished.

"The light was turned up and the box cabinet, Mrs. Christie, and the room in which they were, were all examined. Everything was found just exactly as it was before the forming of the 'circle,' knots, wax, 'medium,' and marks of all kinds. \* \* \*

"The *Press* representative leaves his readers to figure out their own conclusions. If Mrs. Christie could get out and into that box with its waxed-sealed net and knots, she could easily have performed the rest. If she did not get out of that box, there's more work for the exposers at Christie's."

Such is the account given by the prejudiced newspaper reporter of an absolutely test trial of the mediumship of Mrs. Christie, and a more complete demonstration of the genuineness of her claims as a medium for spirit materialization would not be asked by any prejudiced person who was possessed of common sense. The *Press* reporter very well knew that neither Mrs. Christie nor any other person in mortal form produced the manifested materialized spirit forms which appeared at that seance, and yet he was either too uncandid or too cowardly to say he knew that to be the fact. But let us suppose that the measures taken to prevent the occurrence of those manifestations had been successful; or suppose malevolent spirit influences had taken the control of them out of the hands of Mrs. Christie's friendly spirit guides, and prevented the manifestations from taking place; or suppose they had broken the fastenings of any of the appliances used to prevent Mrs. Christie from moving from the cabinet about the room, or to prevent confederates from entering it; would it be either fair or just to have suspected Mrs. Christie's honesty, and condemned her as a fraud. Mrs. Christie had to give that seance at the risk of a thousand contingencies over which she could have no possible control. To ask mediums to undergo such risks

of condemnation is not only unjust but simply infamous.

We congratulate Mr. and Mrs. Christie and their four daughters, and the good and faithful guides of Mrs. Christie upon this grand victory over the Bundyite myrmidons of Cleveland, and send them one and all, the assurance of our high appreciation of the grand and successful stand they have made for truth, justice and right against their baffled and fear-stricken foes.

Thus another assailed medium for the materialization of spirit forms, and her husband and children are sustained by the spirit power that is behind and with them, against the most vindictive and desperate attempt of the Bundyite enemies of Spiritualism to injure and if possible to ruin them.

Dear friends, one and all, have faith, and put trust in the spirit powers that have given Modern Spiritualism to mankind, and you need fear no harm at the hands of those who would arrest or destroy it, if they could. With you we are proud to stand, in the greatest battle that was ever fought for truth since man inhabited this earth, and should we fall, our war cry will still be, "Truth against error; Spiritualism against Bundyism; mediumship against Jesuitism until every human soul is unfettered and free."

#### E. A. WALLIS AND THE "R.-P. JOURNAL."

Under the head-line, "A Ringing Letter of Farewell from E. W. Wallis," the *R.-P. Journal* publishes a letter from that English slanderer of American mediums and Spiritualists, from which we quote the following portions:

"A friend writes me, believing she detects in my published letter a 'tendency to discredit the phenomena.' This is not so; the fact is, I deem the phenomena of vital importance; they constitute our basis and our bulwarks, and because they are so all important, I am anxious that the true and genuine phenomena shall not be discredited by the many base imitations that are being foisted upon the public as of spirit origin. Let us discriminate and hold on firmly to the real evidences of immortality and encourage honesty in mediumship, but put our feet upon the head of the serpent that seeks to sting us in a vital part and destroy the value of our facts by simulating them. Charity can have no sympathy for, or dealings with, pretenders; they need justice and firmness, which will be the truest charity in the end. I am a man of peace. I love harmony and pray for rest, but peace at the price of principles—peace won by policy and wilful blindness to false pretensions is bought too dearly, and if we are to have harmony by descending to the level of the Jesuit and declare that the end justifies the means (that people must be convinced of Spiritualism, if even by the presentations of uncertain phenomena, and we must make no close scrutiny, 'lest we should see too much and be shaken in our faith'), then shall we be going back into the slavery of the Middle Ages. Perish the ism and all isms, if they are to be established at the sacrifice of truth and principles."

If E. W. Wallis has shown his capacity for anything in that paragraph, it is the amount of groundless insinuations he is capable of crowding into a very small space. Neither Wallis nor Bundy will venture to deny that those insinuations as to spiritualistic misconduct are intended especially to apply to the "good" Luther Colby, as John Wetherbee calls him, and the "Old" *Banner of Light*, as Mr. Colby calls the journal under his management. We claim that this is made manifest by Wallis's contemptuous allusion to the "harmony and peace" policy of the "good" Luther. But to characterize the *Banner* and its editor as "descending to the level of the Jesuit," and declaring "that the end justifies the means," and this "by policy and wilful blindness to false presentations," is a groundless slander, and shows how untruthful a man can be when he weakly seeks to elevate himself at some body else's expense. We have found considerable fault with the untimely wail of the *Banner* for "harmony and peace," but this has been on no such unfounded grounds as those on which Wallis bases his slanderous insinuations against it. The *Banner* has in no instance advocated the encouragement of "uncertain phenomena," nor has it ever, so far as we can remember, opposed the closest scrutiny of such phenomena. Wallis's insinuation that it has done so, is a gratuitous aspersion.

But, in order to show the true character of this English snob, we will quote him further. He says:

"To my co-workers, the mediums, sisters and brothers, I would also express my thanks for their generous welcome and sympathy and cheering words, especially to those who personally or by letter have assured me of their approval of my action in publicly denouncing the fraudulent practices of one among us."

No well informed friend of Spiritualism can fail to understand that Wallis here refers to his vile and untruthful attempt, through *Light*, of London, England, and the *R.-P. Journal*, the Bundyite organ in this country, to injure Mrs. Robert Hull, as true, as conscientious, as useful and as unquestionable a medium and Spiritualist, and as noble, honest and refined a woman as to be found in England or America. We would like to know who the men and women were, who calling themselves mediums, approved of Wallis's action in that dastardly and vile attempt to wrong Mrs. Hull. They are doubtless of the same stripe of untruthful slanderers that Wallis has demonstrated himself to be, in this attempt to destroy one of the grandest mediums for spirit control that can be found in the world. Wallis did them a kindness in referring to none of these people

by name, who dishonor the word *medium* by their pretence that it applies to them.

Not content to slander the *Banner of Light*, and its editor, Mrs. Hull, and all those who insist that Bundyism is not Spiritualism; Wallis tries to help the spirit enemies of spiritual mediums and Spiritualism to make good their efforts to injure both the one and the other. He goes on to say:

"The facts of Spiritualism to be of any value, must be scientific and demonstrable, or they are useless as the means of carrying conviction to the heads and hearts of shrewd and honest skepticism. But they have done this in the past, and will do it in the future, in spite of the efforts of those who would make us believe that the spirits have lost their power to operate; that the presence of an honest skeptic and shrewd but doubting observer will prevent phenomena, or cause deception to be practiced, even to bring in masks, etc. What superstitious folly this is; as if the spirits were so weak and incompetent as to be overpowered by the presence of a few doubting but truth-seeking investigators. An investigator must be a doubter until convinced by evidence, and the spirits used to be able to manage such people and cope with their hard headed and ever prejudiced opposition. Are they less skillful than formerly. Crookes was an avowed skeptic. Wallace said 'Spirit is the last thing he would give into,' but the facts beat them. Why did not their doubts introduce discord in the conditions, and make the medium play ghost and provide the paraphernalia for them to do it with? What other absurdity shall we be asked to credit next? What will be the next plea designed to obscure the vision and hide the trail of deceit?"

We are at a loss to know whether stupidity or dishonesty had the more to do with that attempt to make mediums responsible for the deceitful interferences of lying hostile spirits, while helplessly and unconsciously entranced. It did not occur to Wallis that these spirit devils at length succeeded in subjecting Miss Florence Cook, (the medium through whom Professors Crookes and Wallace were convinced of the fact of spirit form materializations,) to the odium of a so-called exposure, the effect of which was to demoralize the whole spiritual movement in England. The mediumship of Miss Cook had been tested by every means that mundane science afforded, and established to the entire satisfaction of those accomplished scientists; and yet spirit devils aided and assisted by mortal fools, succeeded in throwing doubt, in the opinion of ignorant and cowardly time-servers, upon the facts which the highest scientific knowledge and attainments could not question. Everything that occurred in the presence of Miss Florence Cook has been repeated thousands of times in the presence of Mrs. Hull, Mrs. Pickering, Mrs. Fay, Mrs. Bliss, Henry C. Gordon, Mrs. Ross, Mrs. Stewart, Harry Bastian, J. H. Mott, Mrs. Markee, the Eddy brothers, Pierre L. O. A. Keeler, Alfred James, Mrs. Miller, Miss Morgan, Mrs. Sawyer, Mrs. Reynolds, Mrs. Souther, and many other mediums in this country, convincing tens of thousands of people, most of them entire-skeptics, of the truth of the after life; and yet we have this English upstart saying that such facts are of no value.

We ask our readers pardon for giving as much attention as we have done to this poor, self-righteous and egotistical blockhead, but unpleasant as is the duty of holding the mirror for him to see himself as he is, we could not well avoid its performance. We will offend in that direction as seldom as possible.

#### A WELL MERITED SNUBBING OF JNO. C. BUNDY, BY HIS LATE ASSISTANT EDITOR.

In a letter to the *R.-P. Journal* of April 29th, Giles B. Stebbins wets his former employer in the following well deserved rebuke. He says:

"Discussion of the personal worth of mediums and exposure of fraud are needed occasionally, and all honor to such fearless and true work, but we need, too, the spiritual side of life, especially as the facts of Spiritualism for outnumber and outweigh its frauds. This is the main and essential matter, the other but incidental." [The italics are our own.—Ed.]

It is very evident that Mr. Stebbins who for months had editorial charge of the *Journal*, and who would like to see it doing something in the way of giving the facts of Spiritualism to its readers, is getting heartily sick of Bundy's harping upon the one string of slander against mediums and the fraud of the phenomenal facts of Spiritualism. When Mr. Stebbins shows his disgust of that performance on the part of his Bundyite chief, and snubs him so pointedly about it, the performance is certainly pretty nearly played out. The fact is that Bundyism is becoming so loathsome that it sickens its staunchest supporters and they are preparing to cast it forth as an offence to their heretofore strong stomachs. Better throw the nuisance up and you will feel better, all of you.

#### 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.

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



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wishes to announce to his many patients and friends, that his spirit control, DR. J. B. BONEY, has prepared through his medium a Pad, to be worn about the neck of the neck of the neck, to test in every respect, and to prevent SPIRIT OBSESSION, which causes so much suffering to mortals. Dr. Boney claims that he is well known in the Spirit World as the Obsessing Spirit Remover, and, people wearing the Pad, become a member of his spirit class and is thus protected. The price of the Pad is One Dollar. Any person getting up a club of five and forwarding me five dollars, I will send them six Pads, and one year's subscription to MIND AND MATTER. Address P. O. Box 28.

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### The Thirty-Fourth Anniversary of Modern Spiritualism. Spiritual Phenomena. Materialization, etc. Grandly the Spirit Work Goes On.

#### Editor of Mind and Matter:

DEAR BRO.—The thirty-fourth anniversary of Modern Spiritualism was celebrated at Mrs. Mendenhall's seance room, Unionport, Ind., by a goodly number of Spiritualists and Liberalists, who by invitation convened at our home, on the memorable 31st of March.

The day was partly occupied with good music, instrumental and vocal; cheerful conversation by the guests in general, and a basket dinner gotten up by those most intimately concerned.

At 3 P. M. our circle was formed in usual order as directed by spirits, when composed partly of strangers; i. e. old members in front; and though the medium (Mrs. M.) was far from enjoying good health, the congenial influence of those sitting for investigation, rendered conditions quite favorable for manifestations, and many of the dear ones returning from the sunnier spheres of life greeted us on the occasion, expressing their great joy to meet and participate with us in so grand an entertainment.

Besides the frequent manifestations of partly materialized forms, and the conversation on the part of the spirits, in the American, German, Indian and African dialects, drum beating, bell ringing, and other like physical phenomena, helped to demonstrate the fact, that angels visit the abodes of their friends in mundane life.

Several persons remained over night, and at 8 P. M. the circle again convened to enjoy the much improved phenomena of Spiritualism, and though in general, similar in kind to that given at the day seance, there was this exception: that one or two spirits appearing at the aperture, presented themselves in an effulgence, seemingly bordering on the divine. That is they appeared in a self-illumination, not dazzling, but beautiful and bright as the stars of heaven.

During the session, Bro. I. P. Leslie addressed the audience in an entertaining manner, on "The duties of the hour." And your humble correspondent on "The Necessity of Spiritualists not only to teach, but to Live the Truths of Spiritualism." Our African spirit friend, Richard Ashton, closed the seance with a general cordial "Good Night," and a promise of better times in the near future.

#### SUBSEQUENT SEANCES.

Richard's prediction has been verified beyond our highest expectations. At a seance given by Mrs. M., at the residence of Bro. I. E. Campbell, some two weeks since, under harmonious conditions, several spirits appeared in fully materialized form. Among the number able to come out of the apartment used as a cabinet, was an Indian lady, beautiful and symmetrical in person, having a large and profuse head of hair, hanging loosely around and over her shoulders, which she permitted me to handle and examine at pleasure.

Also some two or three members of Mr. Campbell's family in spirit life made their appearance, and were fully recognized by their parents and other family members, by form, feature, voice, and conversation.

After these came my daughter Mary, who passed into the higher life sphere when an infant, but is now fully grown, and is as beautiful indeed as the angels are. She is the most active spirit I ever met with, and in years gone by she has frequently remained in materialized form for more than half an hour at a time, performing feats such as ought else but a spirit ever could perform.

Then came Miss Jennie Wilkins, one of Mrs. M.'s spirit band, whose history as the "Queen of Beauty," in time past, I had written and published through the *R. P. Journal* when edited by our ascended brother, S. S. Jones.

But the most entertaining and soul-cheering scene of the evening was the appearance of three little girls in consecutive order, ranging apparently from six to ten or twelve years of age. Among these "Blessed of the Kingdom" was our little daughter Jennie Belle, who passed on to the Summer-land in 1876, when in her second summer. It was her first successful effort to appear in materialized form; and it seemed that the good angels having her in charge had done all in their power to present this little "gem of immortality," dressed in a costume of superb beauty. Her hair hung about her neck in auburn wavelets; her large blue eyes were expressive of the innocence of life's rosy morn; and her costume, white as the snow flake, was characteristic of her pure angelhood. Of course we could not fully recognize her from memory of her earthly features, she having passed away so young, yet the general outline of her figure told something of her identity; and other spirits who appeared, fully developed in their vocal powers, assured us that this beautiful child was our angel Jennie. She was, when in the earth form, the most mediumistic child we ever knew, being sufficiently developed, for the angels to rock her to sleep, when pillowed in her rocker, in broad day-light, and this when only a few months old.

At our last seance, the 25th inst., among other spirits appearing, some of whom conversed intelligibly in the German language with a German gentleman in the circle, was a little girl, who appeared at the aperture, with light hair and large beaming blue eyes, claiming to be Minnie Walter, who passed away when about six years of age, from some town or village in Northwest Indiana, but not able to state the name of said town or village. This little girl first came to our seance room about two years ago, and called aloud for "Mama," stating that she was lost from "Mama." We told her that she could be our little girl until she could find her "Mama," which proffer she seemed to gladly accept. She often appears and talks in the cabinet, and on one or two occasions, has joined us in our singing "Sweet By-and-by."

In conclusion, several of our circle members are developing rapidly in some one or more of the different phases of mediumship. Our German friend, who, by the way, is a gentleman of scholarly attainments, and who never witnessed any spirit phenomena, until quite recently at our room, is visited almost nightly at his own home, where he resides alone, by spirits who appear to be in full materialized forms.

Our niece, Miss Lelah Mendenhall, sixteen summers of age is being rapidly developed into clairvoyance, and describes spirits with great accuracy. Truly the cause is advancing.

Fraternally,

J. H. MENDENHALL.

### Strong and Intelligent Testimony.

TIPPECANOE CITY, O., April 24, '82.

#### Editor of Mind and Matter:

I have noticed your generosity to subscribers and others, in giving experiences in justice to, and affirming the reliability and powers of different mediums, and I write you to-day, to attest (and under an oath, if it would be necessary,) to the reliability of Mrs. M. A. Hull's mediumistic powers; who, I notice, has been, as alleged, exposed, lately, in Brooklyn, N. Y., which your valued paper makes mention of, and contradicting which, you show to have been an unjust accusation by some bigoted and inimical persons.

I would assure my readers that my experience in the investigation of this beautiful philosophy called Spiritualism, or the mysteries of spirit power has been somewhat limited, although they have been with some of the most prominent and reliable mediums of different phases in America. I believe, however, conscientiously, that from the undeniable tests I have received, there is no possible room to doubt the authenticity of the manifestations I have witnessed, to which I will allude presently; and then the reader can use his or her own discretion as to whether I was duped by mediumistic deceptions, or by my imagination, as to the mediumship of Dr. J. V. Mansfield, Mr. R. W. Flint, Mrs. M. A. Hull, Mrs. Fay, Mr. Phillips, Mr. J. W. Fletcher of Boston, and Mrs. Katie B. Robinson of your city,—during a visit East last October.

On my arrival in New York, I called on the old reliable, and the good, genial sealed letter-writing medium, Dr. J. V. Mansfield, 61 West 42d street, from whom I received undeniable tests of a private nature that I cannot relate here. I also called upon R. W. Flint, 1327 Broadway, a sealed letter medium, and received undoubted tests; for instance, After we seated ourselves at a small table, his control or guide took his hand and wrote a beautiful message, purporting to be from a spirit sister of my wife, who had passed over when quite young, of whom, in fact, I had never heard or known until my return home, when on questioning my wife as to whether she had a dead sister by the name of Flora, she assented.

When I gave her the message to read, you may imagine her surprise and wonder, and even her doubt of its authenticity. I let her meditate a while on that, when I handed her a double slate with two messages on the inside directed to her, calling her by her given name Alma, which I received through the mediumship of Mr. A. H. Phillips, slate-writing medium; I having held the slate under one corner of the table with my own hands, the medium having had no access to the slate whatever.

During a second seance with him, a moment after being seated, on his taking my three slates, there were written upon them these words: "Dear Charles—Please look upon your slates; I made a mark on them when you were coming here." Signed, "Flora." I immediately unwrapped my double slates, and, true enough, there was a large mark two inches long that I know could not have been made by any mortal, for I cleaned the three sides that had not been written on, before I left my hotel. Now, will some good, reasonable skeptic explain or convince me that I was deluded and deceived by those manifestations?

During my sitting I wrote the question: "Flora, will you come and materialize at Mrs. Fays' tomorrow evening?" She replied that she would endeavor to show herself, and bring a bouquet of flowers for sister. During the sitting at Mrs. Fays', and while I had my head turned, talking to a lady next to me, a beautiful spirit, dressed very gorgeously, appeared at the opening of the curtains, and flung the promised bouquet in front of me on the floor, saying, "Charles—For Sister." The act was done so quickly that I did not have the pleasure of seeing her, but others said they never saw such a beautiful spirit, or dressed so handsomely. I waited some few moments for her second appearance, but the control said, as it was her first attempt, she could not gain power to come again that evening. Now, readers, you see there was a grand test for an iron-hooped skeptic to gnaw at, and how could he have doubted it?

My next sitting was with Mr. J. W. Fletcher, writing-trance medium. I was crushed with him; as much so as with the others, and during the sitting Benjamin Franklin controlled, saying it was the desire of himself and others that I should abandon my inventive ideas for the present, as they had a grander work to accomplish through my organism, and the former would be given to me in due time. It was true I had been studying about some telegraph instrument for two years or more. But pray tell me, reader, if it was not Franklin controlling, how did Mr. Fletcher ascertain these facts? After Franklin finished, an Indian squaw controlled him, and said that I was a good strong brave, and that she and "Red Jacket" (her name being "Waumeka") had come to make me "heap strong," so I could heal and cure the sick. As the time in such cases is very limited, I let her converse, but asked before she left, if she would be so kind as to come to my anticipated seance the following evening at Mr. Z. Bigelow's, 3 Hancock street, and materialize herself. She said: "Me try to come strong for you?"

I wish to impress on the reader's mind, that when I asked her to come to the seance, I did not mention where or who the medium would be. I was at the seance promptly, the medium being Mrs. M. A. Hull. After a short conversation, and a thorough examination of the back parlor and of all the furniture, windows, doors, floor, etc., Mrs. H. took a seat, or rather inclined herself on a short sofa, with a large heavy shawl thrown over her.

The curtain had hardly dropped, before an apparition, a tall young lady, appeared, greeting us with good evening, and walked around outside of the circle, displaying or weaving a long veil of a white material, which was very highly perfumed, the odor fairly raising one from his chair. I never inhaled such a perfume, and don't believe such could be produced on this planet.

She disappeared and instantly a much shorter form, a brunette, (the other had light hair,) appeared, and performed the same act, the perfume being different and much stronger.

The third apparition I believe, was an old friend of Mr. Colby, who being present recognized it. The fourth was the late Mrs. Conant, medium of the *Banner of Light* Circle Room. I went up to see her at the solicitation of Mr. Colby, and while standing looking at her, she beckoned me to put my ear to her mouth and she said: "My dear friend, do not deviate from the path you are now travelling, for you will never regret it. I recognized and appreciated those beautiful bouquets that

you decorated the *Banner of Light* table with, and your spirit sisters tried very hard to effect a manifestation, but there was so many ahead they could not." It was true that I took two very handsome bouquets to the meetings, on Tuesday and Friday afternoons, and hoped I might get a message from some of my relatives or friends, to convince me more fully of their presence. The fact of Mrs. Conant speaking of those bouquets, was a test for any reasonable mind, for I am positive Mrs. Hull knew nothing of my bringing them there, nor any one else present.

The next one was the oldest of my spirit sisters, who lived but fourteen days, (the first child born, myself next,) she having been in spirit life thirty years.

After her disappearance, there was a form came which was very queerly dressed, but of what nationality I could not determine. Mr. Bigelow or Mr. Colby spoke up, and said it was an Indian squaw, and she nodded her head. When Bro. Colby asked if she came to see him, she shook her head. When asked if I was the one, she began to show or express happiness and delight, and jumped 8 or 12 inches from the floor. I arose from my chair saying, "Ah this is Waumeka, who promised to come and show herself." As I stood talking to her at the curtain, and before she left, she parted the two curtains so wide that all could distinctly see Mrs. Hull still in the reclining posture that we first saw her take, and her spirit control standing just back of her. The room was very light, and I am very positive, from having been as close as I was, (say 4 feet) that Mrs. Hull still occupied the lounge that she had occupied at the beginning of the seance.

Waumeka appeared within a minute, in fact I had hardly seated myself, and beckoned me to take the chair that was sitting at the left side of the curtains, which I did. She took my right hand, asking me to stand up, and while partially behind the curtains, she laid her left hand on top of my head, her right hand on the back of my neck, or base of the brain, and by a peculiar expression made by her, I received a shock, that came near taking me down on my knees. I don't believe I could have received a harder one from an electric battery. As she saw me going down, she removed her hands. That was the end of my experience at Mrs. Hull's materialization seance.

Arriving in Philadelphia on my way home, I had the pleasure and satisfaction of getting some genuine tests of Mrs. Katie B. Robinson, on Brandwine street, (No. 2123 I believe is her correct address.) She is a very pleasant lady, and I would judge her to be a very kind and generous hearted woman. I hope at some future day to meet all I have spoken of again.

Dear readers I have made my letter, or my experiences rather lengthy, but while I desired to do justice to as noble and kind a woman as Mrs. Hull is, I concluded to extend my testimony in behalf of other mediums that I know as well to be honorable and as deserving the patronage of all reasonable investigators, as well as "iron bound" skeptics, but not bruisers.

Brother Roberts, I enclose you a photograph copy of the two messages I received through A. H. Phillips to merely substantiate what I have said, and for the benefit of those who choose to examine them. I would still desire to add a few lines more as a suggestion, and as advice to those whose eyes this experience may meet, that if you are a reasonable person, and desire to learn concerning this philosophy called Spiritualism, just draw upon your bank account for enough of the useful, and visit the mediums I have herein named, and I will assure you a grand success, as well as a relieved torture of conscience as to the fact and reality of the hereafter; and you will never believe in any of the orthodox ideas that are pulling souls down to-day, to a condition that will surely be a damnable torture to them in the hereafter. I am yours sincerely,

CHARLES B. CHAFFEE.

#### The Keystone Conference Reviewed.

May 2d, 1882.

FRIEND ROBERTS:—As several of my friends have aired their opinions regarding the management and doings of the Keystone Conference of Spiritualists, I thought I would give mine a little airing also, for they are drooping somewhat from such long confinement. I am not anxious to rush into print, for I dread notoriety as I do a serpent, but abuses of certain privileges have grown so much, that somebody needs to give a warning note. Our spirit friends tell us that that our worst foes are to be found within our own ranks, and that we need not go outside to fight them. This I have found to be an absolute fact, and if any one doubts my word, let them scoop in the Keystone some Sunday afternoon, when it is conducted in the same style that it was on April 30, and see for themselves. Now what is the meaning of a conference? Webster tells us that it is a meeting for consultation—serious conversation—but if any stranger had asked me there what was going on, I should undoubtedly have told them that it was a primary caucus (caw-cuss) or a Michael Strogoff rehearsal, a something made up of noise, blood in the eye and a preponderance of cries to order.

The "woman's rights" question was ably handled by several of its advocates. The phenomenon of spirit materialization was denounced by some of its bitterest enemies, who, I suppose, think everything is fraudulent but that which comes from their own darling noddies. Alas! that such people should hold the important positions among Spiritualists that some of them do. It also had its defenders, and they certainly had the best of the argument. I write from a neutral standpoint, for you know that I am an unwavering defender of this greatest phase of mediumship.

I attend these meetings now and then, to see if I can get any new ideas or knowledge of Spiritualism; but, with the exception of a few exceptional cases, I have failed so far. If I judge aright, most of the speakers desire the audience to know that this or that particular individual is addressing them; that there are none as good as themselves; and that they are the oracles of Spiritualism, etc. One speaker tried to impress it on our minds (by repeating it ten times) that he had not addressed them for eleven months (being out of the city). That fact and the statement that he had the father, mother and children (cousins and aunts also, I presume,) principle combined in his organization, was all the sense I got from his speech, and I was close by him.

Now I do hope that there will be a reform in the "Keystone," and if there are any suggestions that you can throw out that will aid in a reform, I hope you will do so, for you have several warm friends in that part of the city. For my part, I am

ashamed to ask any stranger to go with me to these meetings, for when a few egotistical firebrands get the floor and breathe forth their ignorance and assert it to be the truth, they spoil somewhat the effect of what good has been done. I would suggest to the chairman that it would look better if he did not act so selfishly as to monopolize so much of the time with his own speaking on subjects that are not at all interesting to any but himself; but to allow others to have a chance. I would suggest, also, that he make others confine their remarks to Spiritualism (for it is supposed to be a spiritual conference), and not allow any one to quote the price of breadstuffs, the state of the weather, or when Oscar Wilde was vaccinated.

Let the speakers talk as though the spirits were influencing them (not bottled spirits though), then we shall know something of spirit life. I am not good on prophecy—have not learned it yet—but if there is no improvement in the quarter of which I speak, rest assured you will hear from me again. Now then a lawsuit for slander from some quarter. Those who are not hit will not flutter.

Yours for common sense and reform.

EMANUEL M. JONES.

#### And Still the Work Goes On in Spite of Bundyism.

#### Editor of Mind and Matter:

Being aware of your great interest in our medium, Mrs. M. E. Williams, 959 Sixth avenue, whose cause you have so justly espoused, I am sure that it will afford you pleasure to learn of her markedly rapid progression. The materializations are becoming daily more like their originals, and the promise given by one of her guides, in the early stage of this phenomena, that "Truth shall bring its own reward," seems rapidly approaching the anticipated fulfillment. From fifteen to twenty spirits appear at every seance, including children of a tender age. The voices have also become so strong as to be heard in any part of the room distinctly. Conversation and often sallies of wit are interchanged by the spirits with the audience.

A remarkable and most satisfactory materialization was rendered on Thursday evening last, which elicited the highest satisfaction to a few in the circle, and was repeated again on Saturday evening, to a larger audience. An old and intimate lady friend, with her daughter, who had known Mr. James Fisk in his early days, had often expressed a wish that he, too, should materialize for their benefit, and he had promised so to do. But as they had only come to New York upon a visit, and the last remaining days were drawing to a close, they intending to return to their home in the country on Saturday last, and as he had not put in an appearance, feared that this pleasure was to be denied them. On the contrary, he manifested himself, on Thursday evening, as "large as life and twice as natural," clothed in his full uniform, wearing his hat, which he gracefully touched, giving the customary military salute. He conversed with his friends and reminded them of many reminiscences of early days, much to their delight. On Saturday evening he appeared again much stronger, removing his hat entirely, and saluting the circle with great earnestness.

A most remarkable coincidence occurred which rendered his appearance upon this occasion more satisfactory, if anything. Among those composing the circle present was the identical gentleman who, with two hall boys, assisted Mr. Fisk up the stairs on the day of the fatal shooting, and upon learning this, the joy of the latter was very apparent. He called him to the cabinet and conversed at length upon the subject, manifesting a great deal of feeling and caressing him with marked tenderness, and before parting with him, said, "You are still living at the Grand Central?" The gentleman was perfectly satisfied with his identity in every particular.

I shall take pleasure from time to time in acquainting you with any new developments which may occur; and if the progression in the future shall be as rapid as during the past few weeks, we shall soon expect to see our loved ones almost resuming their customary places by our side. Certainly, their life-like appearance, as manifested now, makes us sad when they take their departure at the close of the seance.

K. G. MEURLING.

New York, April 30, 1882.

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

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

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

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