

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, JUNE 3, M. S. 35.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 28.

SPIRIT MASQUERADING BY WHOLESALE.

In the March number of Miller's *Psychometric Circular*, under the head of "Judge Lawrence's Report of Materializing Manifestations at Mrs. Stewart's and Mrs. Hurst's Seances, is the following:

"Another wonderful and exceedingly interesting exhibition of spirit power is the presentation of tableaux or groups of spirit forms, standing in the cabinet under this spirit light, (the light was before described). These groups vary in number from three to ten forms, composed of ancients and moderns—kings and queens in royal attire, sages and seers, all sexes, sizes and conditions. To give you a more correct and comprehensive idea of these surpassingly beautiful exhibitions, I will narrate more at length and in detail one of many of these delightful and astounding manifestations that occurred at my private seances with Mrs. Stewart. On the 28th of October I had a private seance with Mrs. Stewart. A long time transpired before any manifestations occurred. A light, made by the spirits, in the ventilator was observed before the exhibition, and continued until the close of the service. After a long and somewhat tedious waiting the cabinet doors were opened, and such a splendid and magnificent exhibition of spirit power never before met the human eye. Under the light around the back and ends of the cabinet there stood in compact form a cluster of spirit forms of renowned historic character, many of whom resided on the earth thousands of years ago. The doors were opened by a strong and perfectly materialized female. She opened first one door and then the other, she standing a little one side so that we had a fair view of the group, or tableau of angelic forms, who stood mute and motionless in the silence of beauty and sublimity. There they stood, of various heights, forms and features, representing, by re-incarnation, the forms of those who once, as human beings, trod the earth in the olden time. A more sublime and beautiful, or more expressive and significant spectacle never greeted mortal vision. There, within the compass of a small and contracted cabinet, were seen the makers of history two thousand years ago, which has been treasured and transmitted to the present generation. They stood compressed within the folds of the cabinet in crowded proximity—the great and good of ages past—to confer upon the few persons present the sight of those actors in the drama of life, of the long time ago, who had left an everlasting imprint upon the memory and character of generations that came after them. And by this exhibition of themselves they sought not only to establish the truth of history, but what is of much more importance, the certainty of immortality. There they stood, the indices of the past, in the presence of those now living on the earth. They, by re-incarnation, bridged over the chasm of death, and annihilated the long interim since their exit from the mortal, and again stood before us living and sentient beings right from the fields of immortal life. But no description of these heavenly messengers of life beyond the tomb and of good will to men, can give any adequate idea of this unaccustomed and glorious manifestation. The mind of the beholder is amazed at and overwhelmed by the beauty, love and glory of the benign and hallowed spectacle. Earth has never seen the like before. It is impossible to give a correct and lucid description of these forms; but I will make the effort to locate them as they stood in the cabinet, and give an imperfect account of their appearance. On the extreme left of the medium, and at the father end of the cabinet, stood a short form attired in black, who was by Minnie—the Indian control of Mrs. Stewart—said to be Mary Magdalene. She was stationary and motionless as a statue. She did not speak nor move a muscle, but gazed steadily at some object before her. Next to her on the right stood Mary, the mother of Jesus, arrayed in robes of snowy whiteness, with a beautiful lace veil caught at the temples, and in graceful folds dropping to the floor, and with four splendid diamonds flashing light from her brow. She stood there without motion, the very personification of love and beauty. Behind them, and in the corner of the cabinet, appeared Jesus, with a long beard and long hair. His head was uncovered, and he resembled the pictures I have seen of him in the gentle and loving expression of his countenance, though standing in the corner, the light from the ventilator fell faintly upon him. He was taller than those standing before him, and made a conspicuous and noble appearance. On his right, and close to him, stood a tall, manly form, beautifully arrayed in garments of white, with dark colored stripes forming squares on his gown or toga.

"He stood there the very picture of an angel, tall, majestic, and serene, with celestial light and love beaming in every feature of his heavenly countenance. He did not move or speak, but stood there erect and benignant like an angel of love. Some of the company surmised that it might be Gabriel, but Minnie said, 'That is the feller' that removed the stone from the sepulchre.' Then came next on the right of the last described, a splendid form of a man with a long, black beard and flowing hair. He was intently gazing, with apparently fixed attention, on the long vista of time before him, and, as his appearance indicated, was said to be Daniel, the prophet of old. Next to him stood a magnificent form, in beauty and symmetry of proportions—a fit representation of an Apollo. He had one arm around a beautiful form in front of him, and held on his

right breast a smiling child of heavenly beauty, making an artistic and symmetrical figure that might delight the genius of art and skill to reproduce or imitate. This was said to be Raphael, the immortal painter of the Madonna. In front of him stood a small female form, attired in black, and with angelic beauty and love flushing her innocent face. She stood there with the arm of the painter around her—the beautiful and charming leader of the army, the deliverer of her country—Joan of Arc. The exhibition of this magnificent and glorious tableau of celestial beings was made by the female form before mentioned, who answered to the name of Rebecca, the wife of Isaac. She finally opened wide both doors of the cabinet, with a blaze of glory pouring down upon them from above, and led, one by one, the entire company to the cabinet to behold, with clearer sight and steadier gaze, this celestial tableau of immortals. She then entered the cabinet, bowed low and gracefully to the company, closed the door, and was seen no more. The light faded away, and the seance ended.

"This is only one of many such scenes, in which the number, characters and habiliments were varied, presented at my private seances with Mrs. Stewart. Nothing before had been seen like it at Terre Haute, and it is believed that the world never saw its equal.

"Another phenomenon occurred at seances with Mrs. Hurst, if possible still more wonderful and astounding. Spirits from the moon appeared in materialized forms, holding in their hands miniature representations of that satellite, which would change from new to half and full moon in the cabinet and seance room. This symbol of the moon was presented by these materialized forms, as they said, as evidence of their nativity or nationality. They would place their hands, holding this representation of their satellite, on our heads, and at the same time utter a kind of continuous moaning sound, without any articulated or distinct words, which we construed as a greeting or salutation from these beings of a distant country. We finally obtained from a form materialized, signals, by motions of the moon he carried, for an affirmative and negative. By means of these we were enabled to converse with these strange beings. They claimed to have been inhabitants of the moon, and that they had come to establish an intercourse between that satellite and its mother earth. That the object of this communication was the imparting and receiving of useful information, and thereby proving that the planets were inhabited by human beings who constituted, like the planets themselves, a grand union or brotherhood, with a common father. We had a good deal of conversation with these strange visitors, which, though interesting and instructive, the limits of this article will not admit. These forms appeared at several different seances, and on one occasion the male form materialized in the seance room. We sat about fifteen feet from the cabinet, and saw, about half way to the medium, a miniature full moon on the floor, which arose gradually to the height of a tall man, and by the light it gave we could see the materialization of the form that held it. White Dove, the control of the medium, said, 'that there was a magnetic cord or current running between me and the medium, and that the moon man had taken advantage of it and materialized in the seance room.'

"Representatives from Mars, Jupiter, Saturn, Uranus, and the undiscovered planet in our solar system also appeared in materialized form, and claimed to have been inhabitants of those planets. They all produced miniature representations of their various planets, rings and satellites as the best evidence they could produce of their nativity or nationality. It would take too much space to particularize the appearance of each of these, and for this occasion it must suffice to give a more definite description of a queen from Saturn.

"There came to the cabinet door a most beautiful female, with a splendid crown, shining like gold, on her head. She was attired in robes of snowy white, with a magnificent lace veil on her head, covering her person, and mingling with the train of her dress. She stood in the cabinet doorway a perfect specimen of what might be regarded as an angel of purity, light and love. Her countenance illuminated by the radiance of her soul and her habiliments, the fit representative of her celestial character, presented to the beholder an object of wonder and admiration that on earth had never been seen before. She was the very personification of mortal conception of an angelic being. Exclamations of wonder and delight were on every tongue, and no language could equal the reality. I approached her as she stood in the doorway, her countenance occasionally flashing brilliantly with the interior light to which her soul had attained. She was indeed a shining angel, standing in celestial beauty at the gateway between earth and Saturn, on the road that runs from planet to planet. She gently greeted me by giving me her hand, and in sweet, waving, undulatory tones sang, or spoke a cordial welcome to me of earth. She had in her hand a miniature representation of the planet Saturn, with its satellites and rings shining like burnished gold. I then made inquiries of her, which she answered by gentle touches on my hand or head, interspersing occasional musical answers, which I could not understand. She said she had been a queen on the planet Saturn; that its inhabitants were more advanced than those on earth; that their development of soul had given them radiant countenances and a musical language; that she comes to earth on the invitation of my son Eddie; that this visit was opening inter-communications

of the planets, that the planets that were inhabited had human beings on them in different degrees of advancement; that they were all on the broad road of progression, and would progress on the endless journey of perfection. She said that the visitors from the moon had brought the symbol of their planet to prove their identity; that she perceived my thoughts from the action of my mind, and not from the words that expressed them. I asked her if she would like to be introduced to the company. She answered by taking my arm, and I led her to each one present, over whose head she placed one hand enshrined in her veil, and holding the miniature planet in the other, and in sweetest tones of musical expression gave the blessing of love to the children of the earth. So sweet, so gentle, so touching, was this manifestation of human affection, that the hardest heart melted into sympathy and love for this angel of light and beauty from a far distant country. She then seemed to glide, rather than walk to the cabinet; and then turning to us, with an illuminated contemporary, like an angel of light, she spread out her veil as if to embrace us and all mankind in the ample folds of heavenly affection, and sang in sweetest tones an angel's farewell, and in a blaze of glory, gushing from her own perfection, sank to the floor and disappeared. White Dove said, 'want she a pretty one?'

"These planetary spirit forms appeared in the tableau at Mrs. Stewart's, and Minnie gave their names and residences. At the complimentary seance given by Mrs. Stewart, the group or tableau of forms was composed entirely of spirits foreign to the earth. Spirit forms were said to be those of the Sun, Jupiter and Mars. At this seance a miniature Sun appeared in the ventilator, resembling our Sun when rising or setting in a moist atmosphere. The Sun was said to be inhabited; that the atmosphere of the Sun was magnetic or positive, while the atmospheres of the planets were electric or negative, and that the appearance of the atmosphere of the Sun, by its force or attraction, set the atmospheres of the planets in motion, and thus caused light and heat.

"The appearance of the spirits from the Moon and planets, in company with ancients and moderns, who have inhabited the earth, is indication of something more than a personal compliment or splendid spectacle. To me it is significant of a great truth, now being first revealed to men of this globe, that other planets in our solar system are inhabited by human beings, and that men, whether located here, or in distant spheres, like the planets themselves, constitute a union of a grand system—a universal brotherhood of a common Father. And if it be proven that other planets in our solar system are inhabited by human beings, it follows that the planets and suns of other systems innumerable are also inhabited by intelligent entities, who constitute all together the great family of God; and that the vast and inconceivable number of planetary systems is only the common and natural abiding place of the sons and daughters of the deity. The various planetary systems, like islands in the ocean of space, are destined to be united by the grand inter-planetary communication which Spiritualism is now laying. Already the magnetic cord reaches the planets in our solar system, and messages have been interchanged from planet to planet, and the time may come, not in the very distant future, when, as between foreign countries and islands of the sea, on the earth, inter-communication may be established between the suns, planets and satellites of the heavens. Spiritualism is the cable and angels are the operators. Truth is a lever to move the universe.

"At another seance with Mrs. Stewart, St. Peter appeared as door-tender. He was dressed like a butler or cup-bearer. He opened the doors, and there stood in the cabinet, by the side of the medium, three splendid forms, arrayed in garments of snowy whiteness, with the light pouring down upon them. They were said by Minnie to be Abraham, Sarah his wife, and Mary Magdalene. They stood there mute and motionless in the serenity of grandeur and beauty. Peter then entered the cabinet, and soon returned with a goblet in his hand, filled with wine. He invited me to partake of it, which I did. He then passed it to the whole company, and entering the cabinet, soon returned, and passed it around again. The third time he came with the goblet on his head, handed it to me, and went into the cabinet. After all we had drank, he came and took the goblet, gave it to the forms in the cabinet, who also partook of the wine, he then turned to us, and drained the cup to the dregs. The wine was delicious in flavor, and strong as brandy. The goblet was of silver on the outside, and lined with gold. It was not heavy, as if metallic, but light as paper or cork. St. Peter said it was made according to the 'lost arts,' and that at a future visit he would reveal the mode of its manufacture to me. This seance was intended to represent that all should partake of the bounties of nature, like a common brotherhood, and that each should be willing to serve all the rest.

"At a seance with Mrs. Hurst, Queen Esther appeared at the door, attired in royal robes. She called me to her. She had a goblet, like the other, filled with wine, in her hand. She passed it to me, and then to the whole company, and returned to the cabinet. White Dove told Mr. Hurst to get a tumbler with some water in it, as, said she, 'Mr. Jesus is coming.' A goblet about a third full of water was obtained, and handed to the form standing in the doorway, said to be Jesus. At his request I went to him. He placed the bottom of the goblet in my left hand, and put my

other hand over it. I could see the water plainly in the goblet. He laid his hand upon the top of mine, and instantly the water was turned into delicious wine. He requested me to taste it, and pass it round, which I did. He said: 'That after my crucifixion I made wine for my disciples in a similar way, but it is no miracle. It is done by a knowledge of chemistry and the laws of nature. At your next visit, I will make bread for you.' He then closed the door and disappeared. As to the significance of this manifestation, every one can draw his own conclusions; but to me it indicates a desire to remove superstitions and idolatries, and let simple truth prevail.

"I was promised photographs of the celestial groups or tableaux, which might have delighted the genius of art; but spirits, as well as myself, regretted that conditions were unfavorable. But I hope to obtain them yet. Thus have I narrated some of the incidents that occurred at my last visit at Terre Haute, which, to the many, may seem incredible, but to me making history of the nineteenth century.

"Yours truly, E. LAWRENCE.

"Ann Arbor, Mich., February, 1882."

In giving the foregoing graphic, and we have no doubt correct, account of the occurrences at Mrs. Stewart's seances we have a double purpose. First to show the power possessed by spirits to produce the most surprising results where circumstances are suited for it; and, secondly, to show that untruthful and deceiving spirits have as much power to produce such results as spirits who come to earth to teach and propagate only that which is true and useful. We say we accept Judge Lawrence's account of those spirit manifestations as substantially, if not literally correct, for we have seen similar occurrences which were amply sufficient to show that groups of spirit forms can and do manifest themselves tangibly, visibly and audibly at one time, with but a single medium in the cabinet. The point, however, which gives especial significance to these Terre Haute spirit groups is the claim set up by them, that they are the spirits of persons of whom there is no historic mention made outside of the compilation of ancient writings, the aggregate of which makes up the Christian Bible. Among these masquerading personators of biblical characters, we are told, were Mary Magdalene, Mary the Mother of Jesus, Jesus, the Angel that rolled the stone from the sepulchre, the prophet Daniel, St. Peter, Abraham, Sarah his wife, Queen Esther, &c. That these spirits had some especial object, in appearing as they did, seems very manifest. They do not seem to have told what their object was, as they were as silent as a set of know nothings, and left "Minnie" and "White Dove," the Indian maiden interpreters for these spirit masqueraders, to introduce them to the wonder struck Judge Lawrence and his friends. As the characters assumed by these spirit performers were all connected with the superstition known as Christianity, it seems very clear that these spirits were the spirit victims and supporters of that superstition, and their object to bolster up and prolong the sway of that superstition over the minds of mortals. The spirits behind these performers have seen the alarming effects of the truths of Spiritualism upon the minds of people who perceive and accept them, and, in the past, have exhausted their power and ingenuity to prevent those truths from becoming generally known. In this they have found themselves defeated, almost in every quarter where they have exerted their concentrated power. Persecution and misrepresentations of entranced and helpless mediums no longer serves the purpose of placing upon the latter the odium of their own vile and untruthful efforts to deceive; and the cause of Spiritualism is spreading every where, in spite of all that can be done by them to prevent it. But one resource was left them, and that was to turn in and divert the current of Spiritualism, which was growing deeper and broader from day to day, into the stagnant pool of Christian superstition. Foiled in every attempt, which they have made elsewhere to effect their objects and purposes unperceived by mortal senses, they found it necessary to appear at Terre Haute in visible and tangible forms, clothed in the feigned characters of persons who, it is known, never had a human existence outside of the minds of the persons who invented them as personal expressions of thoughts, dogmas, and occurrences which the writers sought to portray. Had these spirit performers come in their real characters, they would have been found to be the spirits of persons who had been in their earth lives noted for their bigoted Christian zeal, and their devotion to building up and perpetuating that soul crushing superstition—Christianity, most

probably in its worst form, the Catholic Church. That "Jesus" and his theatrical troupe, have confined their high comedy performances to Pence's Hall, shows the good sense of the master performer. These matters are conducted in so private and exclusive a manner, that all awkward questionings of the performers is completely avoided, and the play can go on to suit themselves and the lookers on. The mistake they have made is, that they should have set Judge Lawrence to writing and Mr. Charles R. Miller to publishing accounts of their doings. This necessitates the very questioning which the seclusion of Pence's Hall would have enabled them to prevent. These spirits being Christians themselves, they know very well that no Christian professed, would believe in the advent of Jesus Christ, and him crucified, at Terre Haute or elsewhere, through a mortal medium of the present day, and therefore that Christians would be prevented from accepting the materialized manifestations of spirits by such a useless and superfluous pantomimic performance as that attributed to him, by Judge Lawrence, the Anna Stewart Committee, and their fellow-dupees of Christian spirits. On the other hand these Christian spirits think to induce Spiritualists to accept Christianity, by persuading them by ocular evidence or appearance of evidence, that Jesus Christ, the son of the Virgin Mary, had returned through a modern spiritual medium in materialized form. Again these bigoted Christian spirits think to drive all liberal and unchristianized people from investigating Spiritualism by arousing their prejudice against it, by such a masquerading farce as that which Judge Lawrence has described. View these spirit performances in any light we may, and they become more and more apparently the work of spirits who are hostile to Spiritualism, and who have found themselves compelled to avail themselves of spirit materializations to arrest its progress and prevent its early triumph.

That we do not misconstrue the real import of these spirit transactions at the Terre Haute "Mecca of Marvels," as Dr. J. M. Peebles called it, in his letter to the *Banner of Light*, is rendered evident by the analogous manifestations of spirits claiming to be the materialized forms of lunar and planetary spirits, whose only voucher of identity, as being such spirits, was that they bore in their hands, miniature representations of the moon and the planets from which they purported to come. For sane people to allow themselves to be satisfied by such shallow and wholly inadequate evidence of identity of spirits coming in human form from other worlds, is past our comprehension; and yet Judge Lawrence and Mr. Miller seem to think there is no possible room to question the truthfulness and good faith of these spirit enemies of truth. Why cannot Judge Lawrence and Mr. Miller see, that by playing into the hands of these spirit deceivers, they are doing all that can be done to drive sensible people out of Spiritualism, and to help the Bundyite enemies of spiritual mediums and spirit manifestations to successfully carry on their war against them.

We cannot but think that the spirit pantomimists of Pence's Hall have made a fatal mistake in coupling with their Biblical spirit characters these lunar and planetary characters. Had they not done this, there might be a few persons found who would believe in the materialized spirit appearances of the mythical Jesus Christ, and his immaculate mother Mary the Virgin, St. Peter, Abraham, Daniel, etc., of whose personal existence there is about as much evidence as there is of Mother Goose, Old Mother Hubbard, Little Bo-Peep, Little Jack Horner, Simple Simon, or any of the other wonderful personages, the legends of whom puzzled our infantile wisdom to comprehend. We tell these spirits that they may have the satisfaction of destroying the influence of a few persons like Judge Lawrence, Mr. Miller, Dr. Pence, and their fellow dupes; but, so far from doing any harm to Spiritualism, they are demonstrating its truth in a way they never intended, and that is, by showing their hatred of honest and truthful spirit manifestations. Keep it up, and we will see that your performances are not misunderstood.

EDITORIAL BRIEFS.

KEELER and ROTHERMEL will hold combination seances at parlors 1123 Green St., on Sunday, Monday, Tuesday and Wednesday evenings of each week, and give private sittings during the day on the above named days.

DR. HENRY SLADE has removed to 224 West 22d St., N. Y. City, where he proposes to remain for some time. All who are desirous of witnessing the remarkable manifestations that take place in his presence, should avail themselves of the opportunity while they have the chance.

FRANK T. RIPLEY expects to be in Boston, Mass. about the 15th of June, and will speak and give public tests on the way. His route is by the Lake Shore and New York Central Railroad. Any societies or persons desiring his services can address him at Horicon, Wis.

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.

DR. H. M. RICHARDSON, magnetic healer, has returned to Philadelphia, after an extensive tour of the Western States. The Dr. has not permanently located as yet, but any persons desiring his services can make appointments by addressing him in care of MIND AND MATTER, 713 Sansom Street, Philadelphia, Pa.

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, and we therefore desire that all persons will refrain from sending money orders or other remittances to us for the book.

ON account of the crowded state of our columns, and also on account of being received too late for publication this week, we have been obliged to defer till next issue: The second very interesting letter of the series, "Why is Man Immortal," by K.; an article from W. B. Fahnestock on Materialization; a valuable contribution from the pen of F. J. Briggs; a spicy letter from S. W. Lincoln, Hartford, Ct.; as well as the valued manifestation of commendation from numerous friends on the Pacific coast; all of which will appear next week.

THE Cassadaga Lake Free Association hold their annual picnic and Sunday assembly, June 10th and 11th. O. P. Kellogg and C. B. Lynn are engaged as speakers. Chas. E. Watkins and Carrie E. S. Twing will also be present. A cornet band is expected to enliven the occasion with music. Excursion rates will be offered from Cleveland, Erie, Buffalo, Collins and elsewhere. Ask for excursion tickets for Jamestown or Dunkirk, then pay half fare to the grounds on the D. & V. & P. R. R., on the train. J. W. Rood, Secretary, Fredonia, N. Y.

VERMONT STATE SPIRITUALIST ASSOCIATION.—Spiritualist convention at Eureka Hall, Plymouth, Vt., on Friday, Saturday and Sunday, June 9th, 10th, and 11th, 1882, by the Vermont State Spiritualist Association. All State speakers are requested to be present, and a cordial invitation is extended to those favoring progressive thought and liberal ideas. Mrs. Gertrude B. Howard, of Mt. Holly, Vt., and Mr. Edgar W. Emerson, of Manchester, N. H., will be present and give public tests. The usual rates at the Wilder House. Free return checks will be given by the Secretary over the Central Vermont, Rutland and Burlington and Woodstock Railroads. Music by the Bridgewater Quartette Club.

W. H. WILKINS, Sec'y. Lebanon, N. H.
MRS. SARAH A. WILEY, Pres. Rockingham, Vt.

IN another column the reader will find the announcement of W. F. Jamieson, Esq., of his intention of establishing a new liberal weekly journal, at Pepin, Wisconsin, to be called the *Lake Pepin Gazette*. We are glad to know that liberal thought is growing so rapidly in the Great West, as to require the numerous liberal publications that are being launched to meet this growing demand for liberal literature. We regard Liberalism as one grand step away from the confines of Christian intolerance and in the direction of free and untrammelled spiritual enlightenment. We therefore welcome Mr. Jamieson and his liberal paper to the harvest field of human progress. We hope he will receive the generous support he anticipates.

LAKE GEORGE SPIRITUALISTS' CAMP MEETING.—No stages. Railroad now all the way to Lake George. From July 8th to August 20th, 1882. The first public speaking on the camp grounds will occur July 8th and 9th. The regular exercises of the camp-meeting will commence July 15th. Eminent speakers have been engaged for the meetings. A number of reliable mediums will be present, by whom the different phases of the Spiritual phenomena will be presented, including genuine spirit materializations. Further particulars will be given in next issue of the Spiritual papers. For any information regarding this camp-meeting; rent of tents, cottages; board and lodging; railroad fares; purchase of coats, etc., address A. A. Wheelock, Secretary and General Superintendent, Ballston Spa, N. Y.

WE have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

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.

JAMES A. BLISS AS DEVELOPING MEDIUM.—We are gratified to learn that Mr. Bliss is having the same marked success as a developing medium in Boston and vicinity, that he had in that field of Spiritual work in Philadelphia. At Boston, Reading, and other towns of Massachusetts, Mr. Bliss has had numerous attended public circles for mediumistic development with the most gratifying and encouraging results. Mr. Bliss is prepared to make engagements to hold developing circles in towns not over thirty miles from Boston, on Sunday, Monday, Tuesday, Wednesday, and Saturday evenings of each week, to comprise not over fifteen persons in each circle, for \$3 per evening and travelling expenses. We regard the offer of Mr. Bliss as very liberal indeed, knowing as we do, the value of his mediumistic services. A special feature of Mr. Bliss's developing circle is, that much of the manipulations of the sitters is conducted by the powerful entrancing spirit controls of Mr. Bliss, and much valuable, entertaining and interesting information given through his mediumship. As a personating trance medium, we have never known Mr. Bliss's equal, while many of the spirit discourses given through his mediumship are of the highest order of eloquence and ability. We advise those who desire to know what spirit control of mediums is, and the true importance of mediumship as an essential factor in the problem of human progression, to avail themselves of the valuable services and liberal offer of Mr. Bliss, who, in making that offer, is governed more by a desire to advance Spiritualism, than to derive pecuniary gain therefor. Address James A. Bliss, No. 73, Hanover street, Boston, Mass.

LILY DALE CAMP MEETING.—The Sixth Annual Camp-meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1882, and close Sunday July 9th. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jennie Rhind of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y., and Lyman C. Howe of Fredonia, N. Y.; Sojourner Truth, whose fame is world wide, is expected. She is aged 106 years and is Nature's own orator, formerly a slave, and one who has done much good work for the oppressed. An author and inspirational speaker, wholly uneducated but brimming with wit, humor and good sense, and is not the least among the attractions that are offered. Among the mediums engaged are Mrs. Mary Andrews of Moravia, N. Y., the first full form materializing mediums ever developed, and one of the best, and whose genuineness cannot be questioned. Mrs. Carrie F. S. Twing, who is equally noted in her line of writing and test mediumship, also Mrs. Maria Ramsdell, medical clairvoyant of Laona, N. Y., and Miss Inez Huntington, writing medium of Randolph, N. Y., and others are expected. These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere, and bless all who come within its influence. The new speakers are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium, gives public tests from the platform. Reduced rates on the Dunkirk and Alleghany Valley Railroad, which runs past the ground. Passengers on the Erie and Lake Shore Railroad, change at Dunkirk. Those on the Atlantic and Great Western, change at the junction, 3 miles east of Jamestown, and go north to Lily Dale, via the D. and A. Railroad. Board on the grounds \$1.00 per day. One lecture each day during the week. Admission to ground, 10 cents. Sundays two lectures, admission 15 cents.

A Chicago Medium's Generous Offer.

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

MASTER OF THE SITUATION.

BY JUDGE A. G. W. CARTER.

Through life's short flitting flight of years,
Sweetened with smiles, or strained in tears,
In peril's thrall, if e'er entrapped,
Be thou with cloak of courage wrapped—
Master of the situation!

Let not dark doubts defeat thy brain,
Nor fears nor fictions be the bane
Of resolution; strong and brave,
Stand firm, and be no cringing slave—
Master of the situation!

If ills and sorrows thou shalt bear,
Heaviest burdens with distressing care,
'Tis well; 'thou'rt better placed than he
Who pines amidst prosperity—
Master of the situation!

Prosperous chance proves oft times worse
Than adverse fate—may be a curse
To some; better they'd ne'er been born,
Than by fortune's freaks fondly torn—
Master of the situation!

Him have I seen, blind fortune's child,
With siren manners so beguiled,
That listless—heedless—unaware;
He strayed where folly laid her snares—
Not master of the situation!

Far better rugged paths pursue,
Urging thy strength, and courage too,
To heights sublime,—there stand secure
On mountain top, where air is pure—
Master of the situation!

Free as the bird of Jove—serene
As cloudless sky in azure sheen,—
Erect—with all reckonings clear,
Be thou thyself unseathed by fear,
Master of the situation!

Blooming blessings will then be thine,
Of glories gone, thou'lt not repine—
Defiant of ills—thou'lt rest in peace,
While worldly woes will ever cease—
Master of the situation!

Cincinnati, O., May 28th, 1882.

Miss Hattie Lee's Rank As a Psychometrist.

CHATTANOOGA, May 28, M. S. 35.

Editor of Mind and Matter:

DEAR SIR:—In MIND AND MATTER, a few numbers back, (which I have not at hand), you gave a psychometric reading of yourself by Hattie Lee, of Vernon, Vt. Now I wish to say, my sister, M. C. Marston, M. D., seeing it, wishing to test her powers, wrote a short note to her, signing her name as above, and enclosing lock of hair and an envelope stamped and addressed to herself, as above. In a note addressed to my sister, accompanying the psychometric reading, Miss Lee calls her Mrs. M. C. Marston, M. D. I would like to say, in behalf of such a medium, the reading was perfect—more so than I could have done myself, and the Mrs. was correct. It is in justice to Miss Lee that I wish to make this public.

Yours for the truth, SYD. SMITH.

Strong Approval.

LEWISTON, Me., April 29, 1882.

Editor of Mind and Matter:

Enclosed please find one dollar, to go on my subscription; excuse delay—times are hard. I have just had two volumes and eighteen numbers of MIND AND MATTER bound. I am determined the world shall not lose the benefit of those ancient messages, if I can help it, if those enemies to them, have succeeded in preventing them from coming out in book form.

I wish to tender my thanks to Judge Carter for his manly protest against the sayings and doings of the "Secular Press Bureau," in his open letter to their Secretary. It is a "sociolager," and we want more of just such noble souls to speak right out, and rebuke those would-be popes and cardinals in the Spiritual ranks, who imagine the rank and file are looking up to them as authority. I am opposed to organization among Spiritualists. It will only add another sect to those we already have, and tends toward priestcraft every time. Let us lighten the whole lump, if it does take longer, and there will be no organization needed. Keep your old sledge hammer swinging. You are pulverizing everything that comes under its blows, except the truth.

Yours truly,
N. W. BONNEY.

Dr. J. Matthew Shea's Liberal Offer.

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

A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribing to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,
Dr. B. F. Brown,
P. O. Box 28 Lewiston, Maine.

A Vitapathic Physician's Kind offer.

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

Mr. W. J. Colville's Views on Various Subjects.1601 N. 15th Street, Philadelphia,
May 27th, 1882.*Editor Mind and Matter:*

If you can spare space in your valuable paper for a word of explanation from me, I shall esteem your publication of this little note a great favor. In one of your recent issues, you published a letter from Mrs. Anderson, of New York, a lady whom I had the pleasure of meeting in Vineland, N. J., a few weeks ago. I thought it possible that some of your readers might like to know something of the formidable creed of my guides and myself, which to present as a basis of united effort among Spiritualists. This creed, as given to me by my inspirers, simply expressed a knowledge of and belief in the immortality of the human soul; communion between the visible and invisible worlds; and faith in a good moral life as the only passport to future happiness.

We simply take the position that Spiritualists should not be backward in proclaiming among men their positive convictions concerning the hereafter, and that in the establishment of a society, or platform, we should base our operations upon some definite agreement. We cannot convert the world to a knowledge of Spiritual truth simply by assailing the teachings of others, for even though we prove them wrong, we do not thereby necessarily prove ourselves in the right. It is possible that on some given subject your views and mine are in opposition, and yet we have neither of us got hold of the correct idea.

Spiritualism to me is a stupendous revelation. It closes some questions effectually. It demonstrates our future conscious being, and the power of spirits to commune with earth. Would it not be well for Spiritualists to announce their knowledge and boldly proclaim to all men what they know to be a truth, leaving ample room for the discussion of all speculative matters?

I thank you sincerely for your kind and courteous notice of certain lectures delivered through my organism, in this city, during the past month. Though entertaining independent views on many points, I have always thoroughly endorsed your noble attitude in vindication of persecuted mediums. My experience has led me to infer that most generally dishonest persons are the readiest to detect, or to imagine they detect, fraud in others. I have known impostors to try to palm themselves off upon the public as mediums when they were not mediums; and I have known sitters to deceive each other, and lay the blame upon an innocent medium; but I have never once actually discovered trickery on the part of the medium at any seance. If fraud exists, I have no more reason to believe it on testimony that the medium cheats, than that the sitters have plotted against a sensitive. When things seem doubtful I am ready to acknowledge my inability to explain everything, and therefore await further knowledge.

I will close this letter with a word concerning my experience with Mrs. Hull. I attended one of her seances in Boston, at which my mother materialized. She passed away when I was an infant, and therefore I could not recognize her personelle, and through Mrs. Hull's mediumship she could not fully express her sphere. She spoke and declared herself to be my mother, and prophesied an event which afterwards came to pass. I was in doubt as to the genuineness of the phenomenon, at the moment, and expressed myself uncertain as to the spirit being my mother; but a short time after, when discussing the matter with some friends, I was suddenly controlled by my mother, whose influence I can never mistake, who said forcibly through my lips: "I did materialize through Mrs. Hull. She is a thoroughly honest medium. Believe no one who condemns her." My mother to-day urged me to write this to you.

I remain in the interests of truth,
Yours sincerely,

W. J. COLVILLE.

An Untrammelled Spiritualist.BOWLING GREEN, Pike Co., Mo.,
May 15th, 1882.*Editor of Mind and Matter:*

May the wisest intelligences from the circles of light guide, guard and sustain you in the terrible fight against theological error, bigotry and superstition, until justice and freedom to the toilers are given.

Having from my earliest remembrance been borne down by physical toil, I have had very little time or opportunity for intellectual culture or social refinement; but, very few in my humble station in life have been blessed with the wise and loving ministrations of angels as I have been. Beholding, as I have, the physical and mental suffering around me, which those afflicted might in a great measure rise above, did they but understand an inkling of the knowledge of Spiritualism that has fallen to my share; and believing that there are, in every community, a sufficient number of mediumistic persons, through whom this knowledge could be given; it grieves me to see the people so prejudiced; and it grieves me still more to read Judge Lawrence's account of his seventh annual visit to the Terre Haute mediums, and his glowing description and worshipful admiration of the very characters which, whether mythical or real, are those on which the greatest religious fraud that was ever perpetrated, was established.

That account I read in *Miller's Psychometric Circular* for March, 1882. After expressing his admiration of, and wonder at, what he witnessed, Judge Lawrence expresses the opinion that those imposing seances are given to sweep away all superstition. To me it looks like the exhibition of ancient dignitaries—crowned heads—in all their regal splendor, and that they thus sought to manifest their determination to keep the masses under superstitious fear of them, the better to keep them in ignorance; and that they are still determined to hold their power over the toiling masses. Are there not too many grand shows and imposing ceremonies of state and church dignitaries gotten up at the expense of the toiling millions, who have neither the time or means to enjoy them.

Oh! that those who have talent and means, would strive as you do, Bro. Roberts, to enlighten and establish conditions for the toilers to get the benefit accruing from a true knowledge and a humane and proper use of Spiritualism! How could Judge Lawrence gaze upon the benign countenance of Jesus, without calling to mind the terribly cruel persecutions, lawlessness and crimes enacted in the eighteen hundred years past in his name! Why did he not think to ask him whether his benign countenance had never been ruffled by

the cries and groans of tortured souls, or whether he had not a word of condemnation for such cruelty? For twenty years, those called dead have sent through me many a loving message to their loving friends, though circumstances and home duties have kept me from having a chance for spiritual development of my mediumistic gifts. I do not much suppose that you will think these lines worthy a place in your excellent paper, crowded as it always is, with the very best matter from the finest scholars. Your sharp criticisms of the fraud hunters and would-be rulers of Spiritualism, are grand.

Again I say, may you be sustained to labor long on the earthly plane. I sometimes wish you used less Bible language, but not more than I wish I could avoid it myself. How can we help using the language which we have heard used from our childhood? Was not our education conducted under the strictest Christian discipline with their God's Holy Word for our text book?

Yours for truth,

MRS. M. HANSON.

One Who Thinks We Hit None Too Hard.Moscow, Nez Perces Co., Idaho Ter.,
April 23d, 1882.*J. M. Roberts—Respected Friend:*

I write for one dollar's worth of back numbers of MIND AND MATTER. I am going to move to the Republic of old Mexico, and will be prevented from becoming a subscriber for the time being. This is my reason for asking for back numbers. Please find enclosed the above amount.

I never found out until this winter, that the above mentioned paper was in existence. I then became acquainted with one of your estimable subscribers, Mr. D. Allen, who gave me a few copies of it to read, which was fortunate for me. The way you handled Col. Bundy, of the *Regular Pessimist Journal*, just tickled me all over. Brother, I rejoice to see that you give him the best dainty of a printer's hotel—that is, pie. I rather think his net weight, by this time, has diminished to nine or ten grains, quackrepatic weight.

Hit him—hit him again with both fists; in the same manner he has hit so many of our poor sensitive mediums; and we will stand by to see the job well done. Yes, Bro. J. M., I'll hold your coat and hat until you finish up the job. There has never been since the advent of Modern Spiritualism, a greater botch and bungler, and pretended exponent of that beautiful philosophy, than this person Bundy. He, like a great many of "ye editors," is given over to the desire for filthy lucre, and empties his brains, meagre as they are, to supply the demands of an exacting stomach. Some of his admirers here, but they are few in number, think you are too severe upon him. I read of his persecutions and inhuman attacks upon mediums until I threw his contemptible and detestable *Journal* away, resolved never again to read it while I remained in mortal life.

It is a plain case that as long as any medium or person, no matter whether with, or without mediumistic gifts, will go to him well supplied with greenbacks, Col. Bundy will manufacture and turn out from his wonderful bellows grand puff that will last until the bribe is exhausted.

Go on, Bro. Roberts—don't get weary in well doing. Round up your back—square your shoulders—take another long breath—and strike with unglued hands. Never surrender or give up the battle until truth, right and justice are established.

Yours to the end,

M. B. GRAYBELL.

Mrs. Bliss in Boston.

BOSTON, May 25th, 1882.

BRO. ROBERTS:—Having arrived here, I attended Mrs. Bliss' seance last night. There were about twenty-five persons present and the number of materialized spirits was greater than I had ever seen in Eddys' or Holmes' seances. Several men met their wives, they exchanged kisses, and conversed in low whispering. One lady was called up and met a male friend and they danced in front of the cabinet face to face for several minutes. "Billy the Bootblack" was on hand and making his quaint remarks. Many small forms of both sexes appeared, sometimes running quite near to some friends in the circle and then back to the cabinet. One lady followed her male friend back to his seat putting him on his head, producing sounds quite audible.

Talking was, when the friend was called to the cabinet, mostly by whispering, though different voices were heard much of the time inside the cabinet. All possibility of fraud is out of the question, the cabinet being put up before the seance began, before all present, and any one wishing, could enter it and see no trap door in the large parlor floor. It was to me very interesting and quite satisfactory. Several spirits controlled Mr. Bliss at the close, after Mrs. Bliss came out of the cabinet, and talked in their familiar way, and the last one was, as he said, "Esq. Jones." He directed his conversation to me, saying, "I know you—saw you down to Vineland, etc. I want you to write to Mr. Roberts, that another just such wrangle as he has had, has taken place down South. Tell him to have his eyes open. He repeated over the same injunction for me to do it without fail, 'to-morrow morning,' and I of course promised to obey.

Mrs. Bliss will hold but two or three more seances as was announced, before the close for the warm season; the first will be Sunday evening next.

Fraternally,

R. M. ADAMS.

Mediums' Home Fund.

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

CASH.

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

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	2 50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged	\$268 50

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

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.**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.

To remove ink-stains from linen, dip the portion that is stained in pure melted tallow; then wash out the tallow, and the ink will come out with it.

Men and Ladies Wanted. See Curran's advertisement.

Special Notices.

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

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

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

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.

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.

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.

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.

Dr. Dobson's Liberal Offer.

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

PHILADELPHIA SPIRITUAL MEETINGS.

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

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

THE PHANTOM FORM.

EXPERIENCES IN EARTH AND SPIRIT LIFE.

Revelations, by a Spirit, Through the Trance Mediumship of Mrs. Nettie Pease Fox.

Mediumistic Author of "The Golden Key, or Mysteries Beyond the Veil"; "A Search for the Temple of Happiness"; "The Unattained Attainable," etc. Bound in cloth, \$1.00. Sent postage paid to any part of the world.

This is one of the most deeply interesting Spiritualistic works ever published. Given in Narrative form by a lady whose Earth Life was one of Strange Vicissitudes, Startling Events, and Wonderful Mediumistic Experiences. After many years in Spirit Life she returns to earth, and, through the fully entranced organism and powers of another, gives her earth history, followed by Revelations from Spirit Life, interesting and instructive to those who would know of the Condition, Opportunities and Employments of those who have crossed the "Narrow stream meandering" these two worlds between. A better understanding of this Remarkable Book may be obtained by consulting the following table of a few of the many subjects upon which we have revelations from the Spirit World.

Death Foretold—Death-bed Visions and Revelations.—Is there Another Life?—Angel Ministration—Spirit Prophecy Fulfilled—Saved from a Horrible Fate by Spirit Warning—A Father's False Representations Corrected by the Spirit Mother—Life Saved by Spirit Power—My Death Foretold—My Sudden Departure from Earth Life—Some Spirits still Worship a Personal God—Spirits Attend a Marriage Ceremony of Earth—Marriage in Spirit Life—Temple of Science—Library—Modes of Travelling—Visiting Another Planet—Meeting of Husband and Wife, whose earthly marriage had been unfortunate, and many important revelations are given of life and its employments in the Spirit World, deeply interesting. Only \$1, sent postage to any part of the world.

Address,

D. M. & P. Fox,
Ottumwa, Iowa.**LAKE PEPIN GAZETTE.**

Like the United States of America.

"FREE AND INDEPENDENT."
W. F. JAMIESON, Editor and Publisher.

Issued Weekly, 12 Pages.

PEPIN, WISCONSIN.

PRICE, \$1.00 a Year.

LAKE PEPIN GAZETTE will be devoted first—in the advancement of the material interests of Pepin and vicinity. Second.—To the freest possible discussion of the live questions of the day. While LAKE PEPIN GAZETTE will have very decided opinions of its own, it will accord to Christian, Jew, Heathen, Spiritualist, the same liberty that it demands for itself. It will be bound by no party, sect or creed; but will give them a hearing through its columns as far as space will permit.

A large subscription list is confidently relied upon in several states on account of the editor's pronounced Liberal views, hence it will not necessarily conflict with any distinctively local paper. 1,000 copies from the date of its first issue, one-half of that number to be distributed in Pepin County.

Address,
LAKE PEPIN GAZETTE
PEPIN, WISCONSIN.**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 us best 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.**SPIRITUAL PUBLICATIONS.****THE SPIRITUAL OFFERING**

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint.

Issued Weekly at Ottumwa, Iowa.

D. M. & N. P. FOX, Editors and Publishers

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecency of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. Above all this, it aims to be Liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION.

Per Year.....\$1 00

Six Months.....50

Three Months.....25

In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps. Address, D. M. & N. P. Fox, Ottumwa, Iowa.

THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.

Spirit L. JUDD PARDEE, Editor-in-Chief.

D. K. MINER, Business Manager.

D. C. DENSMORE, Publisher.

Price yearly.....\$1 50 in advance.

Six months.....75

Three months.....40

Single copies.....7

The above rates include postage. Specimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed (postpaid) to M. B. SPRAGUE.

THE WATCHMAN.

A monthly Journal devoted to the Interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STAR & OBSERVER CO., 938 W. Park St., Chicago, Ill.

HATTIE A. CATE, Editor.

ARTHUR B. SHEDD, Manager.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$4.50 we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Cate, the Developing Medium, Psychometress and Editor. Address all communications to ARTHUR B. SHEDD, Manager.

In the same number of the *Olive Branch*, which we have been quoting, is a communication purporting to come from the spirit of T. S. King through D. Jones himself, in which we find this sentence. "Spirit materialization furnishes the *most positive proof of immortality.*" Had this been added and the only proof that is capable of

of demonstrating the fact of immortality; he would not have said more than what is the fact. Positive proof is only such proof as all people of common sense consider adequate to render any fact a certainty. It is therefore this demonstrated and acknowledged truth which David Jones pronounces "a curse," because he cannot put a stop to it. We think that when D. J. comes to reflect upon his performance, he will say with the learned Dogberry "Write me down an ass?" Anticipating his request, we have done it, and will add, a slandering, impudent and presumptuous knave too. And may he enjoy the laurels he has thus earned in the Bundyite war against Spiritualism. We fellowship with and tolerate no such enemies of the spiritual movement. Do you understand us, David Jones?

"ROBERTS' QUIBBLES."

Under the above title, one Wm. Clark, of Harvard, Clay County, Nebraska, in *Miller's Psychometric Circular* for May, 1882, says:

"J. M. Roberts is an able, judicious defender of mediums against injustice; but he has strange ideas about some things. Because men have misrepresented the teachings and character of Jesus, and made a God of him, he thinks it necessary to kill him personally to get rid of such teachings. But how that would advance the cause of Spiritualism he fails to tell us. It is because some materializations stand across his path, that he so fiercely fights some who differ with him. He says: 'Was a photograph of Mary, the spouse of God, ever obtained at Terre Haute?' Mr. Charles R. Miller persists in asserting that such was the fact." Neither Mr. Miller nor any other Spiritualist ever uttered such a sentiment, and Bro. Roberts knows it. He is only trying to carry the point with his readers, through their supposed prejudices, rather than through reason. Any one who differs with him in opinion is, in his view, dishonest, or under the influence of Jesuit spirits. He says Jesuit spirits stood over the psychometry of the Mary picture. How does he know they did not stand over his psychometry?

"Some of the Jesuit spirits got on his blind side by aiding him, through James, to kill the personality of Jesus; and Mr. James being so easily used by them, under some circumstances, the higher spirits allowed them to control him against Roberts, so as to knock in the head his publication of their communications for Mr. Roberts to kill Jesus. Mr. James was helpless in their hands, and Mr. Roberts now calls him dishonest. He is an able, noble medium when surrounded by influences that keep evil spirits away. Mediums cannot be too careful about the persons around them when they hold their seances."

"Wm. Clark."

We publish the above letter to show how the work of Jesuit spirits is carried on through such mediumistic instruments as they can turn to account, and the means they resort to, to hoodwink their victims, and induce them to become their tools in opposing the truths which they so much hate and dread. As Mr. Miller has thought it best, and for his purpose, to publish that illogical and self-convicting letter without note or comment, we may naturally conclude that he approves of it, even if it does not fully reflect his own views. In order to enable the reader to know something of the writer of that letter; if we are not greatly at fault in our memory, Mr. Wm. Clark is the same person who, soon after we began the publication of *MIND AND MATTER*, wrote us several times concerning spirit information given to him, or through his own mediumship, the purport of which was, that Charlie Ross and his abductors were at that time in Philadelphia, concealed in a house that was designated and described as situated on Lombard street, near Second, the occupation and name of the principal abductor being given. Mr. Clark stated that he had written to several other parties upon the subject, none of whom had the courage to make the necessary inquiries and reply to his questions. Being busy at that time, we laid aside his letter for future consideration; but other matters pressing upon us, he wrote a second letter, manifestly influenced by indignant excitement, complaining of our neglect to respond to his crazy letter, and intimating that he supposed we had been deterred, like the rest, from making the requested inquiries. We then made the desired inquiries, but could not find that there was one particle of truth in the spirit communications, so far as persons, place and circumstances were mentioned. We so wrote to Mr. Clark, and received his reply, which showed that he was of the same opinion still, as to the whereabouts of Charlie Ross. As a matter of course, we set him down as a badly obsessed crank, who was not only absurdly deluded himself, but who was used to try and delude others. Since that correspondence, we do not remember to have heard from Mr. Clark until the letter we are noticing.

We are exceedingly sorry to see that Mr. Clark has not gotten out of the clutches of the deceiving spirits who were then using him; but that he is ready now as then to play into their hands, to enable them to effect their untruthful and dishonest objects.

Mr. Clark tells the readers of the *Circular* that "men have misrepresented the teachings and character of Jesus." How does he know that? What does he know of the teachings and character of Jesus beyond what men have represented or misrepresented? We venture to say, nothing whatever; and no one else, at this time, knows anything more about those matters. But Mr. Clark certainly makes a great mistake when he imagines that we are trying to kill Jesus personally. Personally, we know, Jesus never had an existence; therefore it would be very absurd for us to seek to kill that which has no life. What we have

sought to kill, is the effect of the deception which some untruthful spirit has been practicing at Terre Haute, Indiana, upon Judge Lawrence, Dr. Pence, and others, by falsely personating the Jesus Christ of the Christian Bible—the only Jesus Christ that any one now living has ever heard of. The aim and object of that deception cannot be mistaken. It is to delude people into believing a lie, which has done more to enslave the minds of mankind, and retard man's happiness upon earth and in spirit life, than all other lies that were ever invented by a selfish and dishonest priesthood to secure and perpetuate power in their own hands. This spirit deceiver was guilty of the crime of imposing upon Mrs. Lucie E. Lewis the photograph of a common engraved copy of some painter's conception of Jesus Christ as a photograph of his spirit, a deceptive lie that was never perpetrated by a good or truthful spirit. If Jesus Christ had any part in effecting that deception, as Mr. Clark and Mr. Miller would have their readers believe, he is about as low down in the scale of morality as the fabulous Father of Lies himself. So complete was the deception thus practiced, that Mrs. Lewis supposed it to be a genuine spirit picture of Jesus, and at much expense to herself, had it engraved and published for distribution among her friends. And by this means and other equally untruthful and deceptive assurances, Mrs. Lewis was led to suppose that a reincarnation of the spirit of Jesus Christ was to be brought about through her motherhood, and went into strict seclusion and died laboring under that awful delusion. It has been to put an end to such spirit infernalism that we have dealt this spirit deceiver and his fellows, male and female, those blows from which they will never recover.

Mr. Clark says Mr. Miller has never uttered the sentiment that Mary, the mother of Jesus, and the person alleged to have been overshadowed by God himself, in giving birth to Jesus, was photographed at Terre Haute. If Mr. Miller denies that, then he agrees with us that the photograph of the statue of Burn's Highland Mary, which was palmed off upon Judge Lawrence, of Ann Arbor, Mich., was a spirit fraud; and we will have the satisfaction of knowing that we have at last succeeded in convincing Mr. Miller that he has been used by spirit deceivers to help them to propagate their falsehoods under the appearance of truth.

We are led to believe that Mr. Miller, in his desire to show the superiority of psychometry over other phases of Spiritual mediumship, allowed himself to be deceived by the same deceiving spirits who had sent out their photographic frauds as genuine spirit pictures. In no other rational way can the psychometrization of those photographic pictures of a print and stone statue, as photographs of Jesus of Nazareth, and Mary his mother, be accounted for.

But the funniest hallucination that deceiving spirit influences ever exerted upon an irrational mediumistic tool, is that which Mr. Clark manifests when he says: "Some of the Jesuit spirits got on his [our] blind side by aiding him, through James, to kill the personality of Jesus." Who ever heard of spirits who were once of the Order of Jesus, and whose lives were devoted, without regard to right or wrong, to teaching and insisting upon the personality of Jesus, and his right, through their Order of Jesus, to rule all mankind and every thing that inhabits or exists upon the earth, who have sought to kill Jesus as a personality. Funny indeed would it be that such spirits would continue, through a period of nearly two years, to give a series of communications of the most undoubted spirit production, all tending to show, in the most conclusive and unanswerable manner, that the whole story regarding Jesus and the teachings attributed to him are false. Never did Christian theology receive so complete a refutation, in every form and phase in which it has been presented, as in that long continued series of most remarkable spirit impersonations. It is not rational to suppose that Jesuit spirits had anything to do with those terrible revelations of the priestly iniquities perpetrated in the name of Jesus Christ. In every way possible, they strove during all that time to prevent those communications from being given; and but for our knowledge of their infernal methods of opposition to truth, and our personal influence with Mr. James, he would have been dragged down long before he was, and made to serve them and ruin himself, instead of serving the high and enlightened guides who were with him, and placing him in the foremost ranks of useful, faithful and honest mediums.

That Mr. James was taken out of the hands of those spirits who were so grandly using him for the propagation of truth, by Jesuitical priestly spirits, some two or three months since, is only too apparent. That they did it to advance truth, neither Mr. Clark nor Mr. Miller would venture to claim. Between rum and bribery, through their mortal tools, Mr. James was, as we believe and indeed know, brought under the hellish influences of those bigoted and merciless spirits and his temporary ruin accomplished. That they will always hold him, we do not believe, for we know that the power that used him so long and grandly still exists and acts, and that it is only a question of time when they will again bring him to the front. The work done through him will not be lost. It is the possession of thousands of persons who did themselves the justice to subscribe for

MIND AND MATTER, when that work was being given to the world.

In closing we will say, and we say it with as much sincerity as pen ever wrote the truth, that Alfred James has no truer or better friend than ourselves, and he never will have, and he knows it. That he should speak and act otherwise, under the influences which have been his undoing, is natural; but those influences will not always hold and control him, and then he will esteem and respect us as much as he is now made to hate and revile us. We are to-day the only person who defends him against the treachery of his deadliest foes.

CRUELTY, INJUSTICE AND MISREPRESENTATION—SHALL MEN BE JUDGED BY THEIR PROFESSIONS OR THEIR ACTIONS?

We answer—by their actions and not by their professions. We have heard a great deal, for the past three years and a half, and especially within the last six months, in the way of profession, on the part of the Bundyite enemies of Modern Spiritualism, of their friendship for genuine mediums and their willingness to encourage and sustain them in their mediumistic work. During that time we have seen, equally, the utter insincerity and hypocrisy of those professions, by the warfare that these same Bundyite enemies of truth have carried on against some of the most truthful, honest, faithful and useful mediums that have gone forth to serve humanity as intermediaries between the people of earth and the inhabitants of the world of spirits. But it was left for the chief and founder of the Bundyite opposition to Spiritualism to "cap the climax" of this infernal opposition to truth. Among the mediumistic instruments selected by high and advanced spirits who sought to impart truth to earth's people, was a poor, negative, and extremely sensitive, uneducated man, through whom many of the most remarkable proofs, not only of the truth, but the inconceivable importance of spirit intercourse with mortals, have been given. Those proofs, unquestioned and unquestionable, have gone forth to the world through the columns of *MIND AND MATTER*; creating a wide-spread interest which has not been exceeded by that of any other medium since the commencement of the spiritual movement, thirty-four years ago. Not only were the mortal enemies of that movement alarmed as they had never been before, but also the spirit enemies of it, as well. For three years the work of spirits of the highest and most advanced thought was successfully carried on through Alfred James, calling down upon him the hatred of the mortal and spirit foes of spiritual truth. Rarely, if ever, has any medium been subjected to such deadly and destructive influences, mortal and spirit, as have been concentrated around and upon him. That he should have so long withstood those influences, can only be accounted for by the fact that these diabolical efforts to destroy his credit and usefulness as a medium were counteracted by a mighty effort on the part of spirits who found, in him, an instrument through whom they could impart important information to those who were sufficiently advanced and independent to appreciate and apply the remarkable impartations of information which they gave through him. At length their power was overcome, and the medium fell into the keeping of those who had so long sought to discredit and destroy him.

To show with what zest the fall of Alfred James was hailed by John C. Bundy, who no doubt voiced the spirit as well as the mortal foes of the medium and the truth which he had so grandly served, we copy the following announcement from the *R.-P. Journal* of last week. Col. Bundy, therein, editorially says:

"Alfred James seems to have resolutely determined to lead a better life. In a letter to a friend in the East, he writes that he has gone to tilling the soil in Vineland, N.J., where he and his wife have hired a small place of five acres and are both trying to earn an honest living. May they have the hearty assistance of spirits and mortals in this new life."

As a matter of course, it is impossible to know whether this statement of Col. Bundy is true or not, and whether Mr. James ever gave any such intimation as that of his dishonesty as a medium and man, during the time those remarkable communications were given, which have appeared in *MIND AND MATTER*; but we have strong reason to believe it is a falsehood, whether directly or inferentially made. It is hardly a month since the *Journal* published a letter purporting to have come to the editor from Alfred James, through the woman Kate James, as amanuensis, in which Mr. James squarely insists upon his honesty and good faith as a medium, and in which he attributes his fall from rectitude as a man, to those who persecuted him because he was an honest and truthful medium. In that letter he, James, is made to say:

"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 right a man who is noble and bold enough to renounce his former errors and stand forward in the interest of true mediumship."

Now while it is true that this declaration is considerably mixed, the one fact stands conspicuous, that Alfred James claims to have been a genuine medium not only for spirit communications, but for spirit materialization as well. When and how he ever renounced those claims to honesty and

gentleness as a medium, neither the "gentle" Kate, Mr. James, or Col. Bundy have ever told the public. If he has ever been "noble and bold enough" to make such a public renunciation of the genuineness of his mediumship, we have no knowledge of it; and, therefore would be much obliged to be informed when, where and how such renunciation has been made. It concerns the public and Spiritualism to know when Mr. James acknowledged and renounced his errors, and what errors they were that he renounced, to stand forth in the interest of true mediumship. Until this is done, the public are left entirely in the dark as to the nature and extent of the dishonesty intimated to his prejudice.

We know that, until a comparatively very recent period, Alfred James was as honest and faithful a medium, as he claims to have been a genuine one. His fall dates from the Lake Pleasant Camp-meeting of last Summer, when he was brought under those destructive influences and inducements which then took possession of him, and which have held almost absolute control of him ever since. From that time his whole nature seemed to change, and his career was, from that time, rapidly downward and deep into every phase of immorality, dishonesty and degradation, until those who had been his truest friends, were compelled to abandon him to the fate he seemed marked for.

While he was true to himself and the spirit friends who sought to use him only for his good and the good of humanity, not a word of approbation or not one good or friendly wish did John C. Bundy ever publish, to encourage him to maintain his self-respect, and faithfully discharge the duties devolving upon him as a medium; on the contrary no opportunity did that insincere and hypocritical individual lose to hunt down and persecute the man whose terrible downfall he insults and gloats over by his hypocritical and false pretence that he now sympathizes with the victim of his infernal hatred.

If Alfred James has been the dishonest, corrupt and deceiving man and medium that Col. Bundy and his satellites, labored so hard and long to make him appear; it is hardly likely he is any less so, now that he has sold himself body and soul to these enemies of truth, for promises of reward, not one of which has been or ever will be fulfilled. We have good reason to know that Kate James had grand expectations of reward from the enemies of Alfred James, in case she could get him to publicly deny facts which he had made affidavit were true. It is because those promises were never kept that she and Mr. James were compelled to leave Philadelphia, and to try and eke out a livelihood in an occupation for which neither of them have any fitness by experience or knowledge. For them to pretend that they are now one whit more honest or deserving than they were before they sold out their manhood and womanhood for less than a mess of pottage, is simply preposterous, and Col. Bundy in approving their corruption and treachery to truth must share with them the dishonesty which he so prayerfully approves. We look upon his endorsement of such conduct as James and his betrayers, mortal and spirit, have been guilty of, as showing, as nothing else could, the essential iniquity of Bundy and his organ.

In closing we call upon Col. Bundy, the "gentle" Kate, or Mr. James, to make a public statement of his conduct, and the reasons therefor. If they do not make such a statement we will have the right to conclude that there are facts connected with Mr. James downfall that they dare not disclose. Such we have the strongest reasons to believe, even if we do not know, is the case. If the facts are ever known, as we feel sure they will be, it will not be well for the enemies of Spiritualism, who are now trying to make the most of the saddest misfortune that ever overtook a genuine and useful medium.

THE NAIL HIT HEAVILY.

In *Miller's Psychometric Circular* for May, 1882, Mr. F. J. Briggs hits the nail squarely on the head, in an article headed "Rationalism Toward Materializing Mediums to the Disgrace of Spiritualism." We quote a part of the forcible blow in question. He says:

"I am gratified that you, Mr. Miller, take an honorable, open and manly stand for the rights of materializing mediums who have, as a class, from the start, been harassed, persecuted and maligned; subjected to oppressive tests, many of which were outraging humanity, and studied up in direct hostility to the laws and conditions necessary to be observed for good, orderly manifestations, and the preservation of the health of the mediums through drafts and strains upon the physical system in drawing from it the elements that must be had to produce materializations. Besides, they have always had it taken for granted and industriously circulated, that they were designing knaves and cheats, till they could demonstrate, against every artfully devised obstruction thrown in their way, that they were not."

"I have witnessed so much of this, and seen it encouraged from such unexpected quarters, from ignorance, malice and meanness, I feel it high time that all those, without fear or favor, who attempt to raise a storm against any medium who stands fair, has been repeatedly tested, and given satisfaction, deserves to be closely criticised, and held to strict account—whether Dr. Lancaster against Slade, Child against the Holmeses, the Catholic clique against the Blases, those at Clyde and Brooklyn against Mrs. Crindle-Reynolds, or the R.-P. *Journal* in its studied plot against the Terre Haute mediums. And especially when, as was the case against the lady mediums at Terre Haute, would-be leaders claimed in hot haste,

while they were personally and totally ignorant of the whole matter, and tried by their influence to destroy the reputation of ladies as inoffensive, upright and good, as those of their own household, such a reprehensible course should not be forgotten till they, as well as others, have learned to keep such ill-timed scandalous officiousness to themselves. The time has come that further forbearance ceases to be a virtue.

"Fraudulent mediums of every phase of manifestation are to be found repudiated, one as much as another. And impositions of every class of mediumship are to be abhorred according to the amount of harm they work to individuals and the cause. The most mischievous phases of imposition are the most heinous.

"It seems as if certain classes were possessed of a mania that materialization frauds were the most fearfully tremendous in their consequences, and the most disastrous to the cause of any form of mediumship. But they are the least so. They have done the least harm to Spiritualism, and cannot work mischief extensively. They are local and not enduring. They can never lead away masses. They have never led off masses into absurd enterprises and disgusting social movements, nor kept up discordant rackets with its hobbies and saucy dictations. Our worst, meanest, most disgusting mediumistic impositions have not sprung from the materializing phase of mediumship, whilst it has been and still is doing more in its appropriate sphere, the one it was needed to fill, in laying a broad, tangible and demonstrative foundation of the truth of Spiritualism, than other phases of mediumship. And it is diffusing its demonstrations and consolations rapidly throughout the varied conditions of society. It is the connecting link between the physical and spiritual. As long as it exists Spiritualism cannot be overthrown, and dictatorship among Spiritualists will be rendered impossible.

"This is why those of sinister purposes spare no pains or measures to crush out this form of mediumship by assailing the mediums, and warring against the conditions necessary for producing these manifestations."

We fully concur with Mr. Briggs in all that he says in that retrospect of the situation and exposition of the purposes and methods of those who have undertaken to arrest the phenomenal work in which the spirit friends of Spiritualism are engaged through their mediums. The lesson to be derived therefrom is to understand the importance of Spiritualists, as one person rallying to the support, encouragement and protection of mediums against whom these anti-Spiritualistic foes of Spiritualism direct their ruffianly attacks, and infamously lying slanders. No fraudulent and dishonest medium has ever been assailed by these persecuting maligners of mediums. In every instance it has been against mediums whose mediumship and the genuineness of the manifestations occurring through them, have been proven beyond all question. Indeed it has come to be known that whenever a medium is assailed by these miserable knaves and fools, that the probabilities are all in favor of the entire innocence and perfect integrity of the assailed medium. How much MIND AND MATTER has had to do with bringing matters to such a state our readers know. For three years and a half, publicly, and prior to that time for years privately, we have fought these foes of mediums too often alone, and beat them down and back, and therefore the gratification we feel at the co-operation which is at last in motion may be imagined—it cannot be expressed. Let it once come to be fairly known that those who war upon, slander, assail, or in any way wrong or persecute mediums, can receive no recognition as friends of Spiritualism, and the battle for truth will have been won, and Spiritualism will go on and complete its truly beneficent mission.

WHEN WILL THE SPIRIT OF FACTION IN SPIRITUALISM CEASE?

Some months ago we published an absurd and impotent manifesto, put forth with a great flourish of trumpets by the *R. P. Journal*, as drawn up in the names of Andrew Jackson Davis, P. E. Farnsworth, S. B. Nichols, Wm. R. Tice, and forty other persons who are in full and complete fellowship with Bundyism in its war upon Spiritualism through its organ, the *R. P. Journal*. These enemies of Modern Spiritualism, among other things, say:

"Believing that the greatest obstacle in the way of investigation [of Spiritual phenomena] at the present time, is the prevalence of fraudulent and vicious practices on the part of certain persons claiming to be mediums for spiritual phenomena, and the endorsement and encouragement of such persons (notwithstanding their frequent and thorough exposures) by certain quasi-respectable Spiritualists, we deem it our duty to discountenance in every proper manner all such practices, and to warn the public against them."

This lying slander of Spiritual mediums as a class, and of Spiritualists who refuse to give ear to such groundless and infamous falsehoods, is of a piece with the lying slanders against them, put forth by the ignorant, prejudiced and hostile Christian and materialistic enemies of Modern Spiritualism. They serve no other purpose than to show the contemptible and mean hypocrisy of those who thus identified themselves, in that public manner, with the open and avowed enemies of Spiritualism, while untruthfully pretending to favor it. Their untruthful slanders could hurt no one but themselves and the few fools who may be thus induced to follow in their wake.

It is, therefore, with feelings of mortification and regret that we see that a similar, but counter-manifesto has been sent forth, over the signatures of such sincere and earnest Spiritualists as Henry Kiddle, Nelson Cross, S. B. Brittan, Charles R.

Miller, Ezekiel C. Leonard, Frederick Hazlem, G. R. Boush, and some sixteen others. It is headed "A Declaration and Protest." This movement can serve no other purpose than to give a color of excuse for the impudent, but harmless "Martial Music" of A. J. Davis and his "Forty." This "Declaration and Protest" contains this "Martial Music" counter-blast:

"Believing that the great obstacle in the way of a true and enlightened investigation of these phenomena, at the present time, is the ignorant assumption of a certain class of *soi-disant* Spiritualists, who claim the right to exercise a censorship over all phenomena, and whose conduct and utterances are characterized by a gross skepticism that necessarily obstructs the free action and influence of the spirit intelligences behind this movement, as well as by a spirit of virulent condemnation of all who are opposed to their superficial views and methods, and by a system of bitter persecution exercised towards mediums, many of whom have demonstrated their genuine spiritual gifts by unimpeachable evidence, we deem it our duty to discountenance in every proper manner, this mistaken and baneful course of proceeding, as destructive of mediumship—the only means of spirit intercourse; to repudiate the authority of these self-constituted censors of spirit investigation and spirit truth; and to warn the public, both spiritualistic and non-spiritualistic, against their errors, their bigotry, and their extravagant and ignorant assumption.

"We regard the wholesale and virulent condemnation of mediums upon charges of fraud, before the said charges have been properly considered and proved, as utterly destructive of the true interest of enlightened Spiritualism.

"Nor do we think it conducive to the promotion of harmony and fraternity among the ranks of the believers in spirit communion, that a difference of opinion in regard to the genuineness of particular mediums, or the proper modes of investigation, should be made by any faction or sect the basis for attacking those who differ from, and stigmatize them as disreputable or 'quasi-respectable,' on the assumption that the peculiar methods and views of these superficial, imperfectly-informed critics are alone entitled to the badge of respectability."

We think it will be very plain to our readers that the radical error of this proceeding on the part of Messrs. Kiddle, Cross, Brittan and their associate Protestants is, that they recognize Andrew Jackson Davis, P. E. Farnsworth, S. B. Nichols, Wm. R. Tice, and their associate manifestoists as a faction or sect of Spiritualists, when they claim to be nothing more than unconvinced investigators, or would be investigators, of spiritual phenomena, if they could only subordinate such phenomena to their personal interests or preconceived prejudices. To call such people Spiritualists is a mockery of language. Spiritualists do not claim to know better than spirits what is and what is not necessary and proper to be done to obtain genuine and instructive spirit manifestations. Spiritualists do not slander mediums by wholesale, and seek to drive them by persecution from the exercise of their mediumship. Spiritualists do not call others "quasi-respectable," for no other reason than that they refuse to allow them to trample innocent and useful mediums under their feet. Spiritualists do not arrogate authority in Spiritualism to themselves. Spiritualists do not assume factional and sectarian distinctions among themselves and will not tolerate any such demoralizing and obstructive schemes. For these reasons, Messrs. Kiddle, Cross, Brittan and their associates would have acted more wisely and effectively, if they had not followed in the hostile track marked out by A. J. Davis and his followers, to create a diversion of spiritualistic efforts in favor of the enemy, who have been driven to their wits end to stay the flood of spiritual light that has been coming to mankind through the manifestations which these tools of that enemy have sought to prevent. We think that in their "Declaration and Protest," they have conceded the correctness of our view of the case, when they call Mr. Davis and his forty, "a class of *soi-disant* Spiritualists whose conduct and utterances are characterized by a gross skepticism," etc. Men and women whose conduct and utterances are characterized by gross skepticism are the last persons whom Spiritualists should recognize or regard as Spiritualists. Indeed these people not only constitute a class characterized by "gross skepticism," but a class of skeptics who are especially hostile not only to Spiritualism but to the phenomenal facts, the reality of which, they question or deny.

For the reasons stated, therefore, we can see no more propriety in the "Declaration and Protest" of Messrs. Kiddle and others against the Bundyite "Martial Music" of A. J. Davis and others, than if it was made against any of the Christian or Materialistic enemies of truth as it is made manifest in Modern Spiritualism. If these factions, Spiritualistic and anti-Spiritualistic, want to fight out their squabble, we want it done outside the lines of Spiritualism, within which neither quasi-respectable Spiritualists, nor *soi-disant* Spiritualists have any proper place.

S. O. Bancroft, Milwaukee, Wis., writes: "Enclosed please find one dollar to renew my subscription to the end of Vol IV. I shall continue, if my eyesight does not fail me. The print is rather small, and sometimes I am afraid that I will have to stop reading altogether. We have spiritual lectures every Sunday evening, conducted in the best orthodox style, consisting of all the old dead (or ought to be dead) forms. Well, perhaps that is all right, but that does not appear to me like progressing, or Spiritualism. Should like your views through MIND AND MATTER. Yours for the truth." [We agree with Mr. Bancroft, and our ideas of orthodox style is, that the more we have of that; the less we have of Spiritualism.—Ed.]

Mrs. Williams Advances Grandly.—Her Guides Nobly Sustain Her.

New York, May 20, 1882.

Editor of Mind and Matter:

May 27th, inst., was truly the "Spirit Cotters" Saturday night, at 950 Sixth avenue. Instead of Bible reading, preparatory for Sunday's devotions, Mrs. Williams, the head of her own house, retired to the cabinet in presence of nine of her personal friends, when the immortals took advantage of her presence, and eighteen materialized forms presented themselves, without even apologizing for keeping the medium entranced two full hours. They seemed to vie with one another how to gain an audience with mortal friends.

Language is very meagre in expressing the beauty displayed by these strangers from the beyond. The intelligences at this seance revealed words of wisdom and encouragement that prove the importance of having unselfish, unsuspicious, and just investigators, in order to allow the spirits to be free in making their own conditions. If they are intelligent enough to create such a symmetrical form in a second, in all its native loveliness, they certainly ought to be able to know what light and darkness is requisite for their work. They appeared in larger and smaller figures than the medium, and showed their peculiar characteristics, from grave to gay, from philosophy to frivolity, just as decidedly as those in the flesh. This particular seance was evidently intended to prove the wonderful possibilities of their medium, and to have the result transmitted to their staunch paper, MIND AND MATTER, by myself.

The previous day I had occasion to go near 950 Sixth avenue, and thought, as I had not seen Mrs. Williams for three weeks, I would call and ask of her her progress in her new task of materialization. As soon as I entered, she turned to her companion, saying, "What do you think now of the spirits?" I have just mailed a letter to Mrs. Anderson to come to a seance to-morrow night, and her name has haunted me all the morning. She told me of the arrows with poisonous barbs that already were whistling around her head; but she never felt such strength as at the present time. For two nights previous, the spirit daughter of a friend present had walked out of the cabinet in full form, and now she should evermore be positive to mortals and negative to the immortals; refusing the least test condition, no matter in what shape or disguise imposed. The spirits alone should bear the responsibility of proving to humanity this great truth. She had the partition in her cabinet tightly made and screwed solidly, in order to gratify her desire to have test conditions, that her name should not be bandied about as other mediums' names had been. She has gone through this department, and has had the power of materialization unmistakably realized through her own organism, and she steps forth now in the majesty of a true woman, knowing within herself that "such things can be."

She has, upon this evidence, taken down the partition, as an obstruction to better materialization, for they must, of a necessity, have her organic elements to mould into the shadowy forms. Those now who cannot trust the spirits to demonstrate immortal life, must go away, with money returned, if dissatisfied; but she is to walk in and out of that cabinet a free and independent being, not as a convict on her own grounds.

But I would add one more definite line of action, to still be a helpmeet for the spirit world. As there is a law of magnetic assimilation in all phases of Spiritualism, I would lock the cabinet, only when sitting, that no intrusive mortal should desecrate its interior with their impure habits and purposes. If no one but the medium enters that sanctum, the better they may be able to manifest the truth, and that is all that outsiders care to have proved. If a picture is not at all times taken in a satisfactory manner, no one dreams of demolishing the artist's studio, throwing away his paints and brushes, and defaming his name. If a tooth is found to be a little troublesome, after the dentist has been at work upon it, who would dare to go and handle the delicate instruments, asking what this is for, or what good can such a one do, or what is the use of so many different kinds, just to extract or fill a tooth?

The time has arrived for just such kind of self-protecting process, to keep the scientific investigations of spirit return out of the hands of curiosity seekers and fraud hunters. Without "Martial Music" to mar the occasion, many could manifest.

It being only the second seance for full forms, only three forms, clad in white, with long flowing veils, appeared. The others reserved their strength to talk at the cabinet window. The medium was dressed in black cashmere, tiny linen collar, small brooch all the jewelry, and is never seen without eye-glasses, as she is near-sighted; they were attached to her waist by a gold chain.

The first form appearing at the window, (hanging with black drapery) was one of the immediate attendants, giving her name Priscilla. By request I stepped to the aperture, she put forth her hand and caressed me, telling me to keep up my courage in the work I had commenced, and spirits would bless me. She desired to give me her benediction, and placed both hands over my head with the repetition, I would be strong by angels help.

A daughter of a gentleman present then appeared, called for her papa, gave him quite a lengthy counsel, and as she had appeared on other nights, the voice and features more defined. He was apparently moved by the conversation, though a man very staid and circumspect in his manner.

Mr. Holland the stronger one of the spirit band (with the exception of Arthur Martineau and Crowfoot, the two having control of the entire seance,) remained materialized fully fifteen or twenty minutes, talking in good voice so that all could understand, but sounding like one having a cold, so difficult is it to materialize organs of speech. He is very large, looking like a giant, completely filling the large aperture. Had heavy whiskers, black robe and black hair—could easily distinguish his features; better light than usually at seances. A gentleman present apologized for some remark made at a former seance. He said we spirits do not care for apology. We are received only as masked frauds. We expect all things said and done. He called me closer to hear him, gave me a test that was only for myself, enough to know that it was not any other than an invisible intelligence then talking; but said he, "You have the love and sympathy of the spirits. If our instrument will hold herself positive to mortals and be instructed by us, we will demonstrate greater power yet of spirit return to care for and guide mortals. She is becoming perfectly self-reliant and willing to do our bidding and shall be

rewarded." He said much more of the philosophy, that I could not retain. To show the sensitiveness of the form, in reply to a question asked by me he said, "That an adverse or suspicious glance will touch the soul like a flash of lightning on a clear sky. He said, would you tear my bones to pieces to know who is talking, or should I give you a kiss. My only thought was a point to make for publication, and my zeal got the better of my judgment and apology was in order.

Little Bright Eye was only a head above the cabinet window, she prattled like a child. I asked her if she was coming out of the cabinet, she said, no, for she could not then make up her legs, but would in a few more nights. She had seemingly hard work to reach my head, and wanted me to bend down that she might place her hand upon my brow. All in the room heard and saw her.

One spirit dematerialized in full view by falling backwards, then gradually descending out of sight. The daughter of a gentleman who had been there quite often, said she wanted to walk out in full form, and asked us to join hands and not to speak or sing. It was a good light, the door flew back suddenly startling some. A petite figure of the most beautiful mold emerged with a quick, gliding movement, throwing her arms bared to the shoulder out from under the ample folds of a veil, her tiny feet were displayed above the ankles. She sat down within two feet of myself, beckoned to a gentleman to approach, and as she was retiring, said, "her papa was a good man," all could hear so much. The ethereal figure seemed to glide instead of walk, with exquisite grace. The medium is heavy of form, even her shadow could not personate the talking spirit substance before us. The three female forms were clad alike but different in size.

One bishop appeared at the aperture, filling it completely, with his mitre, white surplice and black scarf, so true to life, that I instinctively thought of my prayer book, to respond, "From all our enemies, good Lord deliver us." He was a friend of a Polish gentleman present, and came with a church dignity, demanding an observance of respect, not felt when others appeared. I was so absorbed in the sight, and the extended hands of benediction, within that immaculate robe, so unfamiliar to my eyes since I became a Spiritualist, that I forgot to approach the man of God and ask him if he presented himself merely for identification in this priestly garb, or did he still look to Jesus to work away his sins, and still pray for rain, and still pray for his side to conquer, in the faith of the just made perfect. I will try and be more rationalistic, should I ever have the pleasure of his presence again. With me to see is an earnest desire to know the truth, disregarding former beliefs.

Crowfoot gave a war-whoop through the trumpet outside of the window. I was as feelingly reminded of the medium's scalp now in danger from one young man on the war-path, demanding money of others to tell them precisely how she is gulling the public by the partition. He has raised a little sum from those who once know they saw and talked with their dear friends at her seances, even to the proof by tests given of their identity. Oh, the weakness of human nature. The man who said he would take the word of his wife relative to her fidelity, sooner than his own sight, is no more senseless than those who cannot discern a blackmailer's purpose in demanding money to expose a medium, after proof palpable of her powers to give form materialization.

One particular scene could have dispelled a doubt from the most obdurate skeptic had he been present. A lady had just been conversing with her grandmother, all hearing the tones of age and all seeing the diminutive form. Before she regained her seat, a male form presented himself, white shirt, black suit, and young in appearance. He talked quite clearly, said that he had been materialized waiting for the other to leave.

ANNIE T. ANDERSON.

Cui Bono? Answered.

CHICAGO, May 20, 1882.

Editor of Mind and Matter:

DEAR SIR:—Please insert the following messages in your paper for the good of the cause. Last Wednesday I called on Mrs. Kate Blade of 447 Madison St. Being a stranger in the city I am confident the lady did not know my name. I had never met her, before I asked for a sitting, and she showed me into a little room in which she gives her sittings. On the wall hung the pictures of her two guides, Dr. Barnes and an Indian called Yonondio, drawn by Wella Anderson.

Mrs. Blade insisted upon my examining the table, and if I wished, to place it in any part of the room. I did as she requested, and finding nothing we sat down. The raps came very loud, the first message was from my mother, she wrote:

"My dear son do not worry about those at home, your wife is better and will be well and strong again. Your mother,

MARGARET FIELDING."

I then asked the medium if I could ask some questions, "No," she said, "it would not be as good a test to you; let them write what they wish." The next message was from my little girl saying:

"Dear papa, Uncle Joe says sometime you will see us all yourself."

ALICE."

I then asked Alice, "Is grandpa Fielding with you?" "No," she wrote, "don't you know he is home with mamma." This is a fact, I did it to test the medium. The next message was from my mother.

"My son Watie do not doubt us. We can and do return."

MOTHER."

This ended the sitting. Mrs. Blade is a pleasant lady and one look at her face will convince you she is honest. Yours respectfully,

WALTER W. FIELDING.

San Francisco, Cal.

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 H. DRAKE.

Psychometer and Seer.

Philada., Pa., May 2, 1882.

[From the Courier-Journal, Louisville, May 24, 1882.]
The Music of Spirits.—A Musical Seance by Jesse Shepard in Which the Spirits of Dead Musicians Perform.

SOME REMARKABLE MANIFESTATIONS.

One of those marvelous things which every one can appreciate and no one explain, is the musical seance of Jesse Shepard, the famous musical Spiritualist, who has given seances and created a stir of wonder in almost every country on the globe where the art of music is known and appreciated. For several days past he has been in this city, and last night gave a private seance in a little cottage at the corner of Seventh and York streets. The nature of these seances is such that only a limited number of persons can be present at them, the number being twenty, but it is possible to have the seance with a larger or smaller number. Twenty-three persons were present last night, and enjoyed a most remarkable performance. The room in which the seance was held was an ordinary cottage room, neatly furnished and having a fine piano almost in the centre of it. After the proper number of persons had arrived and seated themselves about the Spiritualist himself made his appearance. He is a young man, apparently about thirty years old, very tall and well formed, with a handsome but rather peculiar face, that once seen will never be forgotten. His hair is very black and glossy, and looked peculiar from the fact that he wore it "banged" on his forehead, with a slight part in the middle, a rather long but finely-formed nose, small, well-shaped mouth, shaded by a heavy black moustache, and clear cut features. The chief things about his face, however, that attracted attention, were his eyes, which were unusually large, but having a remarkably languid, listless look in them, as if constantly in a trance. He bowed very politely to all, and when he spoke exhibited an unusually deep bass voice. He then proceeded to place a circle of chairs around the piano, putting them as close as possible, and a uniform distance from the instrument. When the circle of chairs was placed, he began to seat the audience in a slow manner; taking particular pains as to which persons he placed next each other, and always endeavoring to separate friends. Finally, however, the whole party was seated, and he then commanded them to join hands, and under no condition let loose until the seance was completed. A small table without a cover was then placed inside the circle, directly behind the piano stool. A small celestial harp was then placed beneath the piano, close beside the pedals. Everything being then in readiness, the room was completely darkened. The doors were carefully closed and the key-holes covered, the shutters pulled in and a heavy shade drawn over them, so that every ray of light was effectually excluded. The gas was then turned out, and the room became as dark as pitch, so much so in fact that the darkness became oppressive, not a shadow, an object or a face could be seen in the room, and every breath or uneasy stir could be heard with a startling distinctness. This oppressive silence was held for a full minute, and, although a note had not been struck, the circle seemed as if spell-bound. Suddenly the musician laid his hands softly on the piano keys, and after running over the notes, commenced to play, softly and sweetly, the old familiar hymn, "The Sweet Bye and Bye," at the same time requesting all in the circle to sing. They complied and sang the hymn in a kind of hesitating, solemn manner until its finish. At the conclusion of the last note the stillness was again broken by several long-drawn, deep sighs, as if from some one with a breaking heart. A low, rumbling sound was then heard in the room, and a fan passed around the circle as if by magic, fanning each face for a moment, and raising a cool breeze throughout the room. The low voice again commenced at various points around the room, and after a moment's unintelligible whispering the name "Gottschalk" was distinctly pronounced several times, and, as if the spirit of the great musician had answered the call, the hands of the Spiritualist ran softly over the piano-keys. For an instant he seemed to run the scale, and then commenced playing a remarkably sweet composition with such grace, execution and exquisite finish that the listeners seemed to hold their breath while the notes were sounded louder and clearer, until the whole room was filled with a volume of sweetness. The notes rising out of the darkness with such wonderful sweetness, seemed doubly so on account of it. So great was the effect wrought that, when the composition was concluded with a crash, the warning of the Spiritualist was forgotten, and several snatched their hands away from those who held them and applauded loudly. The warning was repeated, however, and the circle again united. During a few moments intermission another hymn, "Nearer, My God, to Thee," was played on the piano and sung by all in the room. The harp, which had been placed beneath the piano, now made its presence known, and struck up the air of the hymn; appearing carried over the room by spirit hands, sounding now in one corner and again immediately over the circle, then sinking to the floor. When the first verse of the hymn was finished the spirit whispering was again renewed, and the name of "Sontag" was distinctly pronounced, and the fact that the great singer would render the "Last Rose of Summer," through the medium, was made known. The opening notes were played on the instrument and suddenly from out the darkness arose a voice strangely sweet and loud. It was a clear but apparently rather forced soprano, as if sung by the voice of a man. The solo was rendered exquisitely, however, and so clearly were the high notes sounded, and with such ease, that those present had little doubts, while under the spell, that the great "Sontag" was in their midst. The music of the song was changed slightly, especially toward the conclusion, when several variations were introduced, containing some high notes, which the voice took up and held for fully half a minute. When the solo was concluded there was not a move made for fully half a minute, and long-drawn breaths were heard, as if bursts of relief from the pent-up spirits. The spirits now gave evidence of their appearance by slapping several persons in the face with a fan, thumping on a large tin horn, which was in the room, and playing softly on the harp, which seemed carried to different parts of the room. Occasionally Shepard, who appeared in a trance, would sigh deeply and slap himself violently on the breast. The next name that was caught up by the voices over the room was that of "Mozart," which they repeated a number of times, and announced that he would perform on the piano. In accordance with the announcement, the piano commenced to play, and when the first note was struck it became evident that a master hand touched the keys, and never

was such music heard by any one in the room. The selection played was an original production of the great musician, as the spirits announced, and he seemed to be actually present to do it full justice. The performance appeared actually superhuman, as it seemed impossible for a man to have such control over the instrument; and by whatever power it was worked, the name of "Mozart" was done full justice to. The name of the dead musician who was supposed to render the next selection was not mentioned, but the performance was the greatest one of the seance, the selection being an imitation of the "Egyptian March," in which sounds were produced that seemed impossible, the thunder being almost deafening. The next and concluding piece a duet, introducing soprano and bass, but the names of the artists or of the composition were not announced by the voices. In rendering it, however, the voices never blended, but one commenced when the other concluded, and the same voice, although so vastly changed, could be detected through both imitations. The rendering of both the soprano and bass was, however, very remarkable, and could be done by none save a great artist. When the concluding note had been sounded, and the high soprano had gradually fallen to silence, the performer announced that the seance was over, and in a moment some one, as if oppressed by the darkness, had struck a light. Shepard was sitting on the piano-stool, apparently worn out, resting his head upon his hands. He seemed as if just recovering from a trance, and it was several minutes before a strong light could be brought into the room. The harp, which had been beneath the piano, was placed in the lap of a lady several feet off. Mr. Shepard will probably give several other private seances before leaving the city.

Mrs. Reynolds' Seances in San Francisco—Our Spirit Representative at Work on the Pacific Coast.

Editor of Mind and Matter:

In behalf of the great truth of Spirit Inter-course, and in justice to one of its most successful demonstrators, I feel it my duty to say that Mrs. Reynolds is now giving most wonderful and positive evidence of the genuineness of her diverse spiritual gifts. She holds two regular materializing seances, on Monday and Friday evenings of each week, and also two or more dark seances for various physical manifestations, such as have been reported for your readers too often to require specification by me.

I have attended a few of the dark seances and nearly all of her materializing circles, and thus far have seen nothing to excite suspicion of any attempt at deception, though always on the alert to see and hear all that transpires. At the materializing circles she demands to have the apertures of the room carefully sealed, which has been done every time. From fifteen to twenty forms have appeared, varying in appearance, size and manner, more than would be possible for the most expert actors to personate. Caucasians, Negroes and Indians have put in an appearance, each manifesting the characteristics of those races in sufficient light to clearly distinguish their features. Several unmistakable identifications by looks, and matter communicated by these forms, occur every evening. Some of the most critical and intelligent observers in this city have told me that the personality of their friends is unquestionable.

At several of the first seances given, Miss Carrie Miller, daughter of Charles R. Miller of Brooklyn, would be the first form, appearing almost instantly after the medium passed behind the curtains. Of late she has not appeared, but in her stead the angel mother of the writer comes to greet him with a mother's tender regard. Her size and manner are unmistakable, but as yet she has not been able to bear sufficient light, nor stay long enough for absolute identification by vision. From what she has said to me, and the solitude she manifested for my welfare, I have scarcely a doubt of her identity, skeptical and critical as I am both by nature and education.

One of the strongest, most demonstrative, most lovely and loquacious personalities, is Lillie Roberts, daughter of the honored editor of MIND AND MATTER. She comes at every seance and shows herself in full light, clad in a finely fitting white dress, over which she wore a basque appearing like silver sheen, and feeling like lead foil, only of less consistency. At our last Friday evening seance, which is select, she turned up the light in the seance room to full blaze, then came forward and held the curtains apart (all together as much as ten minutes), and pointed to the form of the medium which was outstretched on a sofa at the left side of the room, near the folding doors where the curtains hang.

More than a dozen people will testify, under oath if need be, that they saw the medium clearly on the sofa, while Miss Roberts, the spirit, stood more than four feet from her, with a full light behind and before her. I stepped up, by permission, and conversed with this beautiful young lady for at least a minute: at the same time I felt of the material of her dress, of which she seems to take as much pride as mortal young ladies of her age do. We all saw her go before a mirror to admire herself. Her features are as mobile and expressive of various emotions as those of a mortal. Don't talk about "masks" and "dummies" to those who saw both the medium and spirit by the full light of two lamps, on this occasion! "We testify what we do know, and testify that we have seen," in so clear a manner, as to preclude the possibility of mistake.

A curious fact at one of these seances was, Miss Roberts mistaking a lady who went up to see her, for her sister. As the lady came up to the spirit, the latter laid her hands upon the lady's head, and said: "Don't you know me?" The lady said, "No." "Why, are you not my sister Bessie?" "No," said the lady. "What is your name, then?" "Mrs. Cummings," said the lady. Miss Roberts then turned the lady's face so the full light would shine into it, and then said, "How much you look like my sister Bessie." How she could expect her sister Bessie in San Francisco is a problem for those to solve who know more of these things than the writer has had opportunity to learn. I give the fact as one of the peculiar occurrences a favored few of us are witnessing each week.

I have witnessed enough positive facts to prove conclusively that there is not the least occasion in the world for Mrs. Reynolds to resort to any kind of simulation, and those who cry "fraud," "dupes," etc., would do well to consider that some people who patiently and critically investigate, may possibly know as much about what is real, as the other some who stay away and scoff.

Yours for truth and justice,

DEAN CLARKE.

The 35th Anniversary of Modern Spiritualism in Buenos Ayres.

[From "Constantin," of March 31st.]

To-day Modern Spiritualism completes its 34th year. What a march has been made in a third of a century! What an immense—what a powerful revolution in all its consequences—scientific, philosophical, moral, religious and metaphysical—produced by this revelation in a world of blind and unbelieving humanity! Blind, because they knew not their destiny beyond the tomb; unbelieving, because presumptuous, positivist science preached the annihilation of the intellectual forces, at the same time that it proved the eternity of matter in order to disprove creation, and with that negation, to do away with the necessity for a Creator, of a Supreme Intelligence, of a God!

Their fleshly idols broken, the creature felt the void which blind faith therein had filled in the heart, and which science had bid it abandon, without giving anything in exchange to fill that void. To-day none deny the reality of spirit phenomena, which is a grand triumph. In studying them, we have all the conditions of a fact which the material senses can appreciate; we can hear, we can see, we can feel the soul, the spirit. In a word, the Intelligent Being, which before inhabited a human body, presents itself to us in the same form in which we knew it in life, proving, in the full light of day, its indisputable identity. What has iconoclastic materialism, we repeat, to offer to bewildered humanity to fill that vacuum! Nothing! Nothing!

How can abyss be filled, with that conclusion, destructive of every sentiment of love, of fraternal tenderness? Once severed and forever those bonds so puissant, by which families, societies and nations are formed, and all cut off by one simple stroke of the scythe of death! Chaos and confusion! Injustice and cruelty! Progress without laws to determine it, intellectual progress! Whilst matter will enjoy the privilege of being eternal and perfectible; and the mind, condemned by scientific sufficiency to perish for eternity, while matter will go on forever, being eternal!

Every medal has two faces; and whilst the demolishers of all that might prove the existence of the soul, be it in the shape of traditional monuments in artistic sculptured marble, or moulded in bronzes; or in books, some called sacred, others profane, in which are transmitted, from generation, the various beliefs in communication with the dead, with their spirits, which come to prove the fluidic existence, the eternal life of the soul freed from its earthly coil; Spiritualism unrolls itself in a grandiose panorama, reproducing the scene of the feast of Belshazzar as well in America as in England, in all continental Europe, and as Jacalliot states in his "Spiritism in the World," also in India.

The times predicted have arrived, and Modern Spiritualism has come to unhinge the doors of communication between the spiritual world and our own, so that no mortal may come with daring hand to close them; to obstruct that highway of eternal relation, natural and intellectual, between two worlds.

Thus it is that to-day the skeptic and the man of science, yielding to the evidence of facts, the one and the other, all accept spirit phenomena as a reality; the first step in a good augury. Some accept our doctrine, or, as they call it, the philosophical, moral and religious system, while not believing in its spiritual origin. But there are also those who treat it as absurd, or do not comprehend it, and hence can only reject it—their perceptions are not in a state to accept it.

Forward in thy march, O celestial messenger—thy constant and silent march. Who shall be able to arrest, invisible as thou art, if everywhere thou shalt find thyself ever at the side of all; of those who embrace thee, as well as of those who would repulse thee?

Everything favors the sowing of thy prolific seed: as well the enologist who investigates, as the satirist who, like the asp that would set his envenomed tooth in the hardened file: as it will happen to those who attempt to ridicule thee, they can never bite thee, for although real and corporeal, thou art yet invisible. No doors or windows can shut thee out or keep thee in. Thou art by our pillows, by our desks, at our tables while we eat, in the street, in the church. The Spirit of Truth, Spiritism, is ever with you! Nothing can free you from it.

A. S.

Spirits Dwelling With Mortals in Mexico, Orange County, N. Y.—Mr. and Mrs. Daniels and Their Spirit Friends.

OSWEGO, May 25th, 1882.

Editor of Mind and Matter:

DEAR SIR:—On May 22d I attended a seance at Mr. and Mrs. Daniels' home, in Mexico, N. Y. The manifestations and materializations were beautiful and grand as usual. Spirits in full materialized forms came from behind the curtain and were recognized by their earth friends; an old lady who passed away two years ago, at the age of near one hundred years, was recognized before she could reach her friends in the circle; her name was spoken by her friend, which seemed to please her very much. Other spirits came and were readily recognized, in fact all that materialized were recognized. The first that came from the cabinet or from behind the curtain was Fauna, a bright and sprightly Indian girl. She danced, laughed, and seemed highly pleased to wear a materialized form for a brief space of time. She created mirth and good feeling, that made it easier for others to come. Saidie, the beautiful Oriental came in full materialized form, and dressed in full white costume, and in the presence of all, she wrote a message of love and good will to those present; she then addressed the audience in choice and fitting words, and admonished all present to never be ashamed to own that they were Spiritualists. She said let the world know it, and be true men and women, and great will be your reward, for the spirits are with you and they will bless you and the world, for they have come to stay. Zarah one of the Orientals materialized in front of the curtain, in plain sight of all. Seemingly she gradually rises from out the carpeted floor, until she stands before the audience a beautiful woman, dressed in pure white costume, in a few moments she walked out to the audience, and showing her bare or empty hands, she forms long and broad folds of lace; and with this lace which apparently passed from her hands, she covers the entire audience, and smiling, seems to admire her audience, that she has covered with her white lace. She then gathers up the lace, and covers herself with it, soon it passes away, seemingly absorbed by her person, then she gradually dematerializes and sinks into the floor. There is one phase of Mrs. Daniels' mediumship, well

known to many of her friends, but not known to the public, and this phase is independent voices, that talk, joke and sing, while Mrs. Daniels is occupied about her household duties, and with her at all times, in the house, out doors, walking or riding. They often sing in accompaniment with Mr. Daniels' violin in clear strong voices, but no form visible. Guests stopping at Mr. Daniels' after retiring hear themselves addressed by the voices at their bed side, and converse with the voices, while Mr. and Mrs. Daniels have retired in a distant part of the house. The most conspicuous voice is Mrs. Daniels' control, Getta. She is a part and parcel of the household, and manifests at all seances, and dances, sings, and has kind and loving words for all, and greets each one with a kiss. There are several spirits that talk and sing in open day when no form is visible to the external senses. Fauna, Wyoma, Maid of the Mountain, Mr. Daniels' spirit sister, Polly, Pansy, and others, and all different in voice and expression. There are also spirits that give independent writing, and with their own materialized fingers write long messages, while no one is present.

J. B. FAYETTE.

Kind Words That Count.

BROTHER ROBERTS:—(For all are my brothers):—You have sent me (my wife) two copies of MIND AND MATTER, for which you have had no compensation, so herein find two dollars which will pay up to May 7th, 1883. It is what we did not think of doing for various reasons best known to ourselves; but the last numbers have been excellent, particularly so, and feeling that your hands should be held up while the battle rages, we cannot withhold the mite. Although we do not exactly belong to the battalion of either party engaged in the contest, we like to see the fight, having faith that the victory will eventually be on the side of truth, though neither party is the sole harbinger thereof.

This agitation is invigorating and healthful. As the sturdy blows are struck, I see the distention and growth of muscle, the expansion of the chest, the brightening of the eye, and the general symptoms of development.

Through such experience we are going on up to higher manhood. Suppose that you are both mistaken, does it affect the truth? By no means. Then why the conflict? Because nothing is eliminated, except it is through conflict. Lay on then, McDuff, and hold not back one sturdy blow for what you conceive to be right. You shall have support, even from those who do not subscribe to half what you believe.

Yours truly,
 BENJ. F. STAMM.

250 2d street, Detroit, Mich.

KIND WORDS.

C. P. Meskimen, Pittsburg, Pa., writes: "Although in enclosing two dollars for renewal, I feel it an extravagance I cannot refrain from supporting so important a factor in the defence of the cause we espouse, as MIND AND MATTER. While not agreeing in toto with your pugnacity, there is so much to commend that I can most cordially extend the hand of fellowship."

George Hall, Sr., Kenosha, Wis., says: "Your card received. All right. Enclosed find one dollar for another six months; don't want to stop yet; think it is needed to encourage mediums to hold on, and to expose the shameful conduct of their enemies, some of whom assume to be Spiritualists. Keep on, Brother; do the duty assigned you by the spirit world, and you will be sustained." [Mr. Hall is a medium, and 79 years of age.—Ed.]

Wm. V. Dubois, Covington, Ind., writes: "I renew my subscription for MIND AND MATTER, by enclosing to you two dollars (post-office order). I like the way you conduct your Spiritual paper better than all the others, for you are not afraid of popular opinion. Give the Bundyites fits every time they need it, and the lying expositors also. I wish that the spirits would collect enough power to floor the spirit grabbers; it would be a good lesson to them. You will please keep my paper coming another year."

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.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.