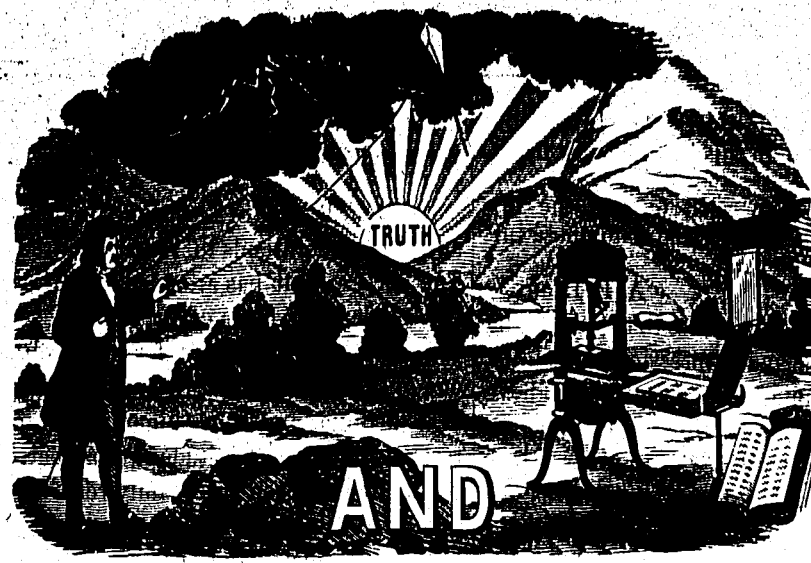


Mind



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[FOR MIND AND MATTER.]

Davis-Bundy Mask Manifestations and Creed—War Upon Phenomenal Spiritualism and Medium Endorsers.

BY F. J. BRIGGS.

For some four years past, encouraged by A. J. Davis, in his "New Departure," and to carry out his purposes in the same, the animus of the *R. P. Journal* has been in incessant antagonism against mediums for physical manifestations, masked by repeated assertions that its publisher was a friend of mediums. This warfare upon mediums, with Davis in the background, has been circumscribed only by the ability to gratify a poorly disguised detestation of form materializations and the mediums through whom they occur, backed by a will acting much as it would, if they had resolved, if possible, to destroy the mediums for physical manifestations out of the land, as Saul put away the mediums of his day, as frauds and deceivers, because they were in his way, though, as the event showed, he knew they were mediums indeed. Every one he published as a fraud, as fast as any report, however false or malignant, was gotten up against him or her, even plotted and conspired against some that he could not otherwise reach, as he did the medium at Terre Haute; and he never corrected any of his unfavorable reports. During that period, and until lately, if my memory serves me correctly, he did not endorse any one instance of form materializations of any phase as genuine.

During those years he stoutly maintained that he accepted materializations, but was careful not to recommend those he did not deem frauds. If he believed in materializations, the mediums he talked about were frauds. This was one form of the Davis-Bundy "mask manifestations." After the latter's visit to New York, they seem to have gotten their "best laid schemes" so far consummated, that the time had come for another "new departure" for these "mask manifestations." So on April 1st, the *Journal* published their creed, called "Our position on Some Points Defined."

Now let us see what this creed really is beneath its masks, and what those Orthodox Spiritualists are aiming for, and I think we will "catch the medium" at his tricks. In quoting their articles of faith and fight the italics and caps are mine.

"That which is called spirit form materializations is possible, and has at RARE INTERVALS occurred, we have good reason to believe. That the ALLEGED materializations shown by Hull and 'Crimdle,' and NEARLY ALL THE BEST OF THE MEDIUMS who make a specialty of form materializations, are either fraudulent, or not what they are alleged to be, we have EQUALLY GOOD REASON to believe. In every instance where a CRUCIAL TEST has been applied to Hull and 'Crimdle,' the supposed spirit has been the medium."

Please read that again attentively—look through the masks.

First.—How many of his "what is called" materializations can there ever have been? They were only "possible," and have occurred only "at rare intervals." Right here he has virtually charged the great body of upright, intelligent and most thoroughly investigating American Spiritualists with being either dupes or knaves! That cannot be avoided or palliated. We thank him for having put himself on record at last, so that his antagonistic position must be apparent to every observer, and his hostile attitude cannot be misconstrued, or misunderstood; nor can the purpose and motives of those public lecturers, writers and mediums who have voluntarily come forward and endorsed the *Journal* in stigmatizing the very best and most devoted Spiritualists, as we shall see more fully and further on, as dupes and knaves! This is no trivial matter. We are not such dupes that we cannot understand; nor so lethargic that we do not feel; nor so palsied that we cannot act.

Second.—We notice that what he calls "crucial tests" consists in laying plots, grabbing manifestations, and breaking up seances with rowdiness and violence. And yet, in no instance have they established, by such "crucial tests," that those mediums were frauds, any more than Lankester and Donkin did that Slade was a fraud; or Bundy that Mrs. Stewart was a fraud; or Bastian a fraud, who stands at this day, a good and respected medium amidst the savans of Europe. It looks bad for mediums of other phases of mediumship to endorse rowdiness and mob-law against materializing mediums. They will yet feel their mistake.

"Our experience," says Colonel Bundy, "with Henry Slade, when we sat beside him in a small lighted room, with our family, holding hands, and seeing the cloud-like vapor gradually gather at a distance of five feet, and then assume the features and dress of a friend, and this repeated on several occasions with different observers who recognized different forms; is itself conclusive evidence obtained under conditions which scientific objections cannot be raised."

That statement is astonishing. Is it possible that he, Col. Bundy, and all his endorsers know no better? Why, that was only the testimony of one sense, sight, which is often subjective, hallucinated, and subject to illusions, without any chance, at the time, of being corroborated or corrected by the other senses, as can be done with those genuine manifestations that he denounces as frauds. Those two great scientists in physiology and psychology, Doctors Carpenter and Beard, will both inform him that "while they sat beside him (Slade), holding hands," the artful and studied

Slade, whom Lankester and Donkin caught at his tricks (as Bundy says other of our best mediums have been), got them so "biologized" that they were brought under the influence of "dominant ideas." Says Carpenter: "And further, to any one who has so far studied the human mind, as to be aware of the influence of dominant ideas in producing false conceptions."—(for instance, as in the case where the illusion of a cloud-like vapor assumed human forms, and we have seen children, under the influence of dominant ideas, watch and change the vapory cloud into monsters, animals, or human beings).—it becomes obvious that no amount of testimony given by witnesses who are possessed of such ideas, has the least evidentiary value." Do not such "scientific objections" tumble down on him rather roughly?

Again, Dr. Carpenter tells him: "In particular it behooves those who rest upon experience as the basis of all their knowledge, to beware of excluding all experiences save their own," as he (Bundy) does the testimony of hundreds of talented and earnest investigators, equal to, and superior to himself! Dr. Carpenter further says: "We have here (in the case presented) a construction of new forms by a process which, if it had been carried on consciously, we should have called Imagination. It may not improbably be in this manner, that a number of the so-called spiritual phenomena are produced, in which 'subjective' sensations of various kinds are distinctly felt by persons who are not only wide awake, but are entirely trustworthy in all other matters, though self-deceived as to the reality of the objective sources of their sensations." * * And just as Sir John Herschel truly saw as geometrical figures the unconscious constructions of his cerebrum, so, it seems probable, may the Spiritualist (Bundy for example) "truly see the strange things he describes, as actual occurrences, although they have no foundation in fact."

Dr. Mayo tells him (Bundy) too: "Like the dress, the wearer too, is imaginary, a mere sensorial illusion, without the shadow of externality; he is not more substantial than a dream." There is enough for Colonel Bundy to digest for some time.

So much for his "conclusive evidence obtained under conditions against which no scientific objections can be raised." He and the informed of his hasty endorsers know that that very sparse and "possible" phase of manifestations would never alone establish his materializations "so-called," on the basis of its phenomena. So he throws this shadow out to mask his warfare against phenomenal Spiritualism and its mediums, to get them out of their way.

Having taken this position, see how he maligns and slanders the best of Spiritualists in the following paragraph. It is as astonishing as it is gratuitously false.

"We believe that the influence of those who have upheld (what he pronounces) 'frauds,' honestly it may be, and who have allowed their desires and emotions to run away with their judgment in these matters, has been the GREATEST DRAWBACK with which Spiritualism, as a distinctive public movement, has had to meet for some years. We believe the time has come when Spiritualists must take decisive steps to abate this nuisance, which has for years made Spiritualism a stench even in the nostrils of those who have come into a knowledge of the sweet kernels of truth hidden in the chaff."

Here we have it again. His cloud-like materializations, which are only "possible," and occur "at rare intervals," are "the sweet kernels of truth" hidden beneath his "chaff" of hundreds of thousands of genuine materializations occurring daily and numerous. And all who do not adopt this exclusive creed of his, and of Davis, and submit to their envious and angry dictations, he brands as upholders of "frauds," who, if they may be honest, are mental imbeciles, "who have allowed their desires and emotions to run away with their judgment"—such persons as Kiddle, Cross, Miller, Newton, Hazard, Lawrence, Wetherbee, and thousands of others, both men and women, judicious and wise, honorable and thoroughly experienced! [Mr. Briggs has not thought himself worthy of mention, as one who has been subjected to the impudent denunciations of Bundy and his followers. We thank him for his compliment in not deeming us one of the La-da-dahs, who whine so loudly at the credul denunciations of their would-be pope. "Good" Luther Colby is equally slighted by Mr. Briggs, we presume for a very different reason.—En.] "And the Spiritualism they uphold and know to be truth is a 'nuisance' that must be 'abated'!" He and A. J. Davis, and those intermeddling lecturers, writers and mediums who have become officious endorsers of their course and of those scandals upon materializing mediums in matters that they personally know nothing about, thinking to carry things by the weight of their names and claimed mediumship, have a much fairer prospect of finding themselves "abated," as far as this scandalizing and evil-disposed obtrusiveness is concerned. It will be disapproved most decidedly, as well as the opprobrium they are trying to throw upon all Spiritualists who investigate for themselves, from veteran pioneers like Hazard and others, to earnest seekers for demonstrated truth, who have investigated and know for themselves whereof they speak.

"We believe," says Col. Bundy, "the cabinet should be broken up for kindling-wood, and its use in producing spiritual phenomena discontinued."

That is a strange article of their Confession of

Faith, as it reads. I was not aware before that any did use "kindling-wood in producing spirit phenomena." Yet that is what he says; for surely when the cabinet is broken up into kindling-wood, its use in producing spiritual phenomena must be as kindling-wood, which "use," he insists should be "discontinued," after the cabinet is made into kindling-wood. That as Davis says, "becomes clear with an amazing distinctness." If they feel any more secure with this article as a charm against this kindling-wood witchcraft, then to them it is important.

The truth is, these head conspirators know that cabinets, or what supplies the same necessary conditions to conform to the laws for successful, orderly and high materializations, and to preserve the health of the medium, are indispensable. That is why they want them used for kindling wood, as the Papal dignitary wanted printing cases converted into kindling wood, when he said, "We must subdue printing or printing will subdue us." They must subdue cabinets or cabinets will subdue them. As their purposes are now understood, they will succeed about as fast. Instead of being destroyed, cabinets will be continued, improved and multiplied.

"Spirit materializations," says Col. B., "so-called, can be produced without a cabinet, as has been repeatedly shown by F. E. Monck and Henry Slade and others."

More masks are shown here. What "others" have produced that phase of manifestation without a cabinet or its equivalent? Come, give us the list with particulars. How "repeatedly" has Dr. Monck produced them? How many of the body of Spiritualists have had an opportunity to witness, even once, for a few moments, that phenomenon? Have one in five hundred or a thousand, of all who have visited Slade seen it? How "repeatedly" has he repeated this phenomenon which occurs "at rare intervals"? How repeatedly has its occurrence been reported, with or without "test conditions"?

If materializations could be gotten out of their way, this one phase, "so-called," would not trouble the envious Davis-Bundy conspirators long. Nor would they stand a moment before "the scientific objections" against them by those who had never witnessed them, and we should be thrown back upon inspirations, trances, and phases of that class, as we were before the good spirits were able to work and develop up these form materializations to the state of perfection they have now reached; while these "swift witnesses" and "Harmonial" warriors against cabinet materializations are of those who have investigated them, and studied their laws the least, and perhaps not at all worth mentioning; they (or many of them) having been industriously engaged in their forms of mediumship, and have written or spoken volumes of inspirations, revelations, impressions, spirit communications and (some add) imaginations, for our spiritual knowledge, unfoldment, and guidance.

We are glad of "the sweet kernels of truth hid in the chaff." But we want more and will have it. We will have our cabinet mediums and protect them too; and we will not be dictated to by this imperious Davis-Bundy faction and their rowdy spirit grabbers, whoever those mediums shall or shall not be. We will decide that matter for ourselves. We will have our cabinets, and cabinet manifestations, and those heavenly communions with our friends gone before, and listen to the communications and instructions from the spirit world; and we will study the conditions of spirits and the occult laws of manifestations from the undeveloped that manifest, as well as the celestial and divine, though A. J. Davis, the envious shrunken soul has issued his pronouncement that "the whole action has a downward demoralizing tendency!" We are anxious to improve the cabinet manifestations and shall do it. But the first step now is to repel this conspiracy, and kick out this ruffianism towards the mediums. If any feel as if I had accused them wrongfully, all they have to do is, to quit proceeding as they would if that were their plot and purpose, and then we can understand them.

If they want to get up materializations—not merely Bundy's "so-called," fog ones "at rare intervals," without cabinets, and in the light—we have no objections, but bid them God-speed. If they succeed—as they will not, we shall rejoice at their success. But I would suggest that it would become them to peaceably pursue their work like earnest investigators, and that they had better not come quarrelling about our cabinets for "kindling wood" for a long—long time—yet.

I quote one more article of this dogmatic creed of the *Popes*. Col. Bundy says: "No apartment cabinets can be made, whether it be of wood or metal, or the two combined, that cannot be tampered with, if left in the hands of the medium or operator." What of that? Cabinets open to inspection, as they always have to be, can just as assuredly be detected, if there is anything wrong about them, as Slade's table, or behind a curtain, or anything whatever in, or connected with, a seance room. They are not "enchanted castles" nor the juggler's safes. A cabinet made of plain boards firmly jointed and put together, out from the wall, raised on castors or trestles, or cabinet rooms like Mr. Mott's, can no more be tampered with, without detection, than one built of charred iron. Seances must be held in some place properly furnished, order maintained and the right of the medium respected, as much as the photographer and his gallery; and any one might as well fuss about his dark room and camera, because, if left in his possession, they could "be tampered with," and

he play off some devilment. Fudge! This fear of cabinets is put on. They are liable to misuse as well as all useful things, and that is all.

This stimulating action upon the assumption that materializing mediums are frauds and should be treated as such, is as unjust as thus treating clairvoyants, trance and inspirational speakers and writers, psychometrists, healers, etc., as such. Spiritualism has suffered a thousand times more; been a thousand times more disgraced—more people have been victimized and wheeled out of their money—more families been sat down upon by spongers, to be waited upon and fed—and a thousand times more discord and strife have been stirred up, through impostors, fanatics, hobby riders, etc., of those phases of mediumship, than ever dare be charged upon all phases of physical mediumship. And those Augiean Stables are not all cleansed yet, by a long ways. There is work enough there for those mediums, whenever propriety calls upon them to rush forward as scavengers. They need not believe any further than Davis and the *Journal* prescribe, if they choose. They may join with Davis and Brick Pomeroy, in saying that seances should only be attended for proof of immortality, and when one has obtained that proof it is an immortality to attend circles or encourage manifestations! They can display their ignorance and advocate it unmolested, as others have their ignorance of their forms of mediumship. Or, they can leave those matters entirely alone and work within their own spheres. But justice and respect for the rights of others must advise that they refrain from this warfare upon thousands of good Spiritualists who have investigated more and longer, who know better and who will maintain their advanced and advancing positions.

If A. J. Davis's Harmonial Philosophy (such as it is) has not taught him, he will yet learn, that that there is a woeful difference between enjoying his own privileges and advocating his philosophy, respected and unmolested, and his strife-stirring "new departure," and marching at the head of a band of volunteers to "Metropolitan Martial Music," to war upon mediums, and to characterize those of his brethren as "quasi-respectable Spiritualists," who study and encourage phenomenal Spiritualism. It is a fall as gloomy as of the Morning Star in the thrilling apostrophe of that sublime Hebrew poem.

Wicket's Island Home.—Letter From Mrs. Dr. Abbie E. Cutter.

Editor of Mind and Matter:

Do spirits assist mortals in manual labor? This question is frequently asked, by those even who are firm believers in Spiritualism, yet who are doubters upon this subject. I for one know that spirits not only return, but that they have practically demonstrated their ability, under certain conditions to give such assistance to mortals; and this fact has been witnessed by thousands of people who have attended seances of physical mediums. Spirits have power to move ponderous bodies from one apartment of a house to another—raise them from the floor—and play upon heavy musical instruments while suspended in the air. Now if they have power to give such manifestations to satisfy the seker after tests, or convince the sceptical, why cannot they also, when occasion requires, use this power to assist mortals in their work? As I said before, that our spirit friends do this, I also know beyond the shadow of doubt.

Now, we have in several instances since we began work at the island, been conscious of an invisible power assisting the workmen in their labors. When the frame-work of the Home was being raised, being short of help, it was quite a matter of doubt whether the large timbers would be placed in position with what men we had; but my husband saw a large number of Indian spirits coming in their canoes from all parts of the bay, and while the timbers were suspended in the air, he saw them at work, and it was completed so quickly and easily that every man remarked, "It never could have been done without such help." Even strangers that come there, are greatly surprised to see what has been accomplished by so few men in so short a time; and several mediums, beside those of my family at the Island, have seen and described the progress of the work. Those who have never been in person upon the Island see the spirits and can describe just how the work progresses.

At one time, while the boring for the well was going on, a heavy bar of iron broke loose from some of the machinery, and for several seconds was held suspended in the air, until the men could get from under it. I could relate many incidents where those who were not believers in spiritual doctrines have been conscious of an invisible power assisting them.

I do believe the time is near at hand, when, in every department of life, spirits will be able to give tangible evidence of their continued existence and ability to render valuable assistance in every emergency. Will not such manifestations be of more value to humanity than all the vague beliefs that ever have been, or ever can be promulgated?

God speed the day when conditions shall be made and all assistance given, that is possible, so that the inhabitants of the two worlds can peacefully harmonize and work together.

DR. ABBIE E. CUTTER.

An Address in Behalf of Mediums.

DEAR BROTHER ROBERTS:—I have been driven from Richmond, Ind.; from my wife and friends, by their unbelief and lack of confidence in my mediumship. And I want to know, and I want my wife to know, and I want my friends and all Spiritualists to know whether it is myself who is in the wrong or whether it is those who try to have me do as they—according to their best judgment—believe I should do. I have letters from prominent Spiritualists who make public attempts to direct me in the way they think I should go.

Do they know that they are wiser than my spirit guides? If they do, I want them to convince me of that fact before I follow their advice. I have had more experience with my guides than any other mortal, and I have had much experience with Spiritualists and mediums; and I know more of the character of many Spiritualists than they would like the public to know; and if they will come to me privately, I think I can convince them of this fact. I have met Spiritualists in Richmond, Ind., Grand Rapids, Sturgis, Kalamazoo, Fowler, Lansing, and Battle Creek, Michigan; and I ask them this question now: When we met, did you know as much about my mediumistic capacity as I knew about it? Since the 24th of last December, I have met mediums and Spiritualists in Cincinnati, Richmond and Dayton, Ohio, and they have had an opportunity to answer the above question satisfactorily to themselves if they can. If they cannot, and will come to me, or let me come to them, I will try and show them what I can do in the way of answering questions and solving mysteries.

And I now propose to express my opinions freely, so far as the laws of the United States will allow and it seemeth prudent to me to do. The spiritual press has rejected much of my writings heretofore. That is the business of those who control the press—not mine. I claim the right and privilege to do the best I can, according to circumstances and conditions; and I believe that he who does the best he can, does as well as any. Therefore I offer my services to my fellow-beings—brothers and sisters, in the great family of humanity. They have the privilege to accept or reject, and I will not quarrel with them; but when I see so many mediums suffering similar tortures to those which I have endured and am still enduring, my sympathetic soul will not allow me to remain silent and inactive. Let me ask those bigoted Spiritualists who would dictate the conditions under which spiritual manifestations should be produced, a few questions.

Did mortals produce the raps at Hydesville and Rochester? Can you produce such raps now, after thirty-four years' acquaintance with that phenomena? Have you a thorough knowledge of the *modus operandi* by which all the varied phenomena, called spirit manifestations, are produced? I request you to answer these questions correctly; then justify your conduct consistently if you can, and continue to persecute our mediums. Mistreat them, denounce them, murder them, if you will; but rest assured that each individual must stand responsible for his or her own acts and suffer the consequences.

Oh! ye blind, who would lead the blind,
You are in the ditch and left behind;
With vengeance and hate your souls are hot,
You would damn the prophets and madly rot,
Were it not for a power that you have not,
But which has fallen to others lot.
Go on if you choose and our mediums abuse,
Your wrong and injustice we will confuse.
Their friends are here and they can see clear
The truth which you so stupidly fear,
And they bid you beware or begin to prepare
For the terrible fate that will be your share.

Respectfully and fraternally,

B. FISHER.

Jesus Christ Heard From(?)—A Dissembling Spirit.

[We publish the following spirit communication in order to show how spirits make use of mediums to prejudice thinking sensible people against them, and bring reproach upon the great truth of spirit communion with mortals.—Ed.]

N. W. BRIGHTON, Pa., May 17, 1882.

FRIEND ROBERTS:—The following communication was given impressionally through myself, for you. I send it as I got it. You can do with it as suits you best; but to withhold it might be an injustice to both yourself and the spirit.

A. E. HIGHY.

COMMUNICATION.

"BROTHER ROBERTS:—I greet you. If there was any Jesus, I believe that I am that person. I lived about that time. The Fathers of the Church were not very particular about the date of the birth of Jesus, being only particular to date it back a sufficient length of time to stop cavil among those they were teaching, and covering or being near the time of more than one medium in Israel. I was an inspirational medium, and was put to death for teaching anti-Jewish doctrines. I had a father like other people, and the God that controlled me was a good spirit. You are doing much good, and I trust you will stand firm to your work. I say to you, pull the God and the Jesus of the churches all down. The truths that I taught on earth, or the truths that were taught on the earth at that time, have been so tampered with, so vitiated and poisoned with how fine, and great, and grand he is, by the hour together, is contemptible. When people make a God, they always commit the error of making themselves his vicegerents, delegating to themselves arbitrary power, and proceed at once to carry out what they call his will, when in reality it is only their own will they are carrying out, and if they happen to be ignorant and dogmatic, they plant themselves square across the path of enlightenment and reform—doing incalculable mischief and causing great suffering.

"There is contention in what you mortals call the spirit world, about who was Jesus? there being often spirits here who claim to be Jesus. Some standing to one doctrine and some to another—the churches one and all repudiating me and casting about in other quarters for their teacher, so that it has come to be a matter of confusion, and not of vital importance, as the truth can be reached through other channels, and it is the truth we are after, first and foremost—not a God or a Jesus of any kind.

"I would say to one and all, so far as I am concerned, fight no battle over the Jesus of the past. I want no distinction and I need no help personally. It is only time wasted. Those who would befriend the medium Jesus, can only do so by helping to free humanity from the rule of priestcraft. Bring it all down, the whole structure. The falsities in it have permeated through every path with their poison, and as I have said before, the truth can be reached through other channels.

So work, ancient scholar—work, big Injun—and work, earnest mortal! In this you have my heartfelt thanks."

The spirit seemed to wish to sign the initials X. P., saying that he lay claim to those initials but would sign no name.

A. E. HIGHY.

[We have no doubt of the fact that Mrs. Highy is a highly sensitive and impressionable medium, and that the communication she sent us, as above given, was the psychologically imparted thoughts of a spirit. But in this instance, as in every other, where a spirit communication is given to us, we act upon the inculcation of this spirit and "Accept nothing that will not bear criticism and investigation." This unblushing spirit deceiver, would hardly have the "cheek" to claim that his professions of love of truth and hatred of priestly deception was sincere. The Jesuit stands manifested in every sentence of that communication, for even when he speaks the truth, it is manifestly done that he may the more successfully deceive by his falsehoods and hypocritical assumptions. We assure this nameless Jesus, that Jesuitical spiritual "taffy" is more distasteful to us, than the deadly poison of falsehood and hatred, that they would force upon us if they could. This poor self-conceited spirit fool and knave no doubt thought, we would, like a greedy gudgeon, jump at and swallow the Jesuit bait held out to us. We hope hereafter, he will do us more justice than to suppose we do not know "chalk from cheese." We sincerely thank Mrs. Highy for sending this communication for publication. It will serve more effectively than all we could say or do, to show the importance of Spiritualists scanning the communications of spirits who in any way claim to treat of religious or political questions as representative spirits. The Jesus deception has been made an end of by the phenomenal facts of Spiritualism; and there is no use in spirits or mortals trying to turn it to further account as a means of deception.—Ed.]

EDITORIAL BRIEFS.

KEELER AND ROTHERMEL will leave Philadelphia this week, and will go for a time to Lily Dale Camp-meeting at Cassadaga Lake, and will return to Philadelphia and visit the camp-meeting at Neshaminy Falls.

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.

We will next week publish an article from the *Catholic Quarterly Review*, and comment upon it, which will show to Spiritualists, the importance to humanity, of the Modern Spiritualistic movement, which they have little dreamed of, but which we have many times foreshadowed in our general treatment of it.

DR. H. M. RICHARDS, 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.

We notice that those "Signs of Salvation" which, since the sound of that "Metropolitan Martial Music" so raised the drooping hopes of Pope Bundy, and gave some signs of life within his vatican, have dwindled to the faint strains of C. Fanny Allyn, who, so disastrously to her, attempted to repudiate her mediumship. It is a bad reason for popes in America as in Rome, and the breed is about to become extinct.

We are pained to be informed by Mrs. Jennie Van Namee, that her husband, Dr. J. Wm. Van Namee, the well known and useful medium in various departments of Spiritualism, has been for weeks, and is still prostrated by sickness, at New Haven, Conn., and that owing thereto, he is compelled to appeal to the generosity of his friends for temporary assistance. Will those who know Dr. Van Namee's great merits as a medium, make him such advances as they can spare. We know they will not regret doing so.

Mrs. JENNIE FOSTER, of Birmingham, Alabama, writes us that Mrs. A. P. M. Davis wishes to inform her correspondents and the public generally that she is lying very sick, and without much hopes of recovery. Any assistance that friends can render would probably be not only acceptable, but gratefully received. From what we have heard of Mrs. Davis, and could learn from those who have known and met her, she is worthy of the esteem and sympathy of all liberal and spiritualistic people.

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 cots, etc., ad-

dress A. A. Wheelock, Secretary and General Superintendent, Ballston Spa, N. Y.

DR. B. F. BROWN, of Lewiston, Maine, is in Philadelphia, and intends to remain for some time. The success that has attended Dr. Brown, under the efficient guidance of Dr. J. Bonney, has been very marked. Treatment for spirit obsession is one of the principal features of Dr. Brown's work as a medium, and the testimonials which he has received show the gratitude of those persons from whom he has been successfully removing the obsessing spirits. Dr. J. Bonney is a powerful and beneficent spirit, and cures all the ailments that flesh is heir to, through his medium (Dr. B. F. Brown), and the benefit which he has been able to confer on suffering humanity is known from Maine to California. Any and all communications sent to Dr. B. F. Brown, in care of MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa., will receive prompt attention.

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.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chataqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. JOE W. ROOD, Sec'y, Fredonia, N. Y.

It would seem that Occultism, Blavatskyism and Olcottism have found the end of the rope of humbuggery, which they sat out to twist in America, in India. Referring to this fact the *R.-P. Journal* says:

"The Pundit of the Somaj informs the public that neither Col. Olcott nor Mme. Blavatsky knows anything of *Yog Vidya* (occult science) as practiced by the *Yogis* of old; that they may know a little of mesmerism, as well as the natural and physical sciences (taught in the Bombay institutions), especially the science of electricity; and that they may know the art of clever conjuring (by having subterranean or hidden electric wires, or other hidden apparatus). But for them to say that they perform their phenomena without apparatus, without any secret pre-arrangement, and solely through the forces existing in nature (electricity), and by what they call 'their will power,' is to tell a lie."

Thus ends another attempt to supplant Modern Spiritualism by fraud and deception. Nearly six years ago, through the *Banner of Light*, we exposed the barefaced pretensions and deceptions of this brace of discomfited humbugs. We have followed their doings in that land of priestcraft, India, and are not in the least surprised that they should be kicked out of India by the Brahmin Pontiff, as being unworthy of his toleration.

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.

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 Frankin, 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 or 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.

THEO. C. ALDEN, Sec.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress,
Dr. J. W. WOODWORTH,
Healing Medium.

The National Arbitration Movement.

BROTHER ROBERTS:—You will remember of telling me, on calling at your office in the spring of 1880, that my efforts at organizing an arbitration movement here at Washington, would not succeed, but if you had witnessed the enthusiasm at the late national convention of the "Arbitration League," of which the post-master of Boston, Hon. E. S. Toby, was president, you would think that their efforts in that direction were really now bearing fruit, and all we need now is a newspaper in three languages, devoted to "peace on earth and good will to men," published here at Washington, which ideas must vibrate all over the earth and bring universal acceptance by the incoming of the next century. Yours, etc.,

S. M. BALDWIN,
June 3d, 1882, Book store, 920 F. Street.

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
F. A. Staushen, Houston, Texas.....	1 00
Dr. Jackson, Cincinnati, O.....	1 00
Mrs. Koch, Cincinnati, O.....	1 00
Mrs. E. Wallis, Pensacola, Fla.....	1 00
J. C. Bennett, Mason, O.....	1 00
E. F. Curtis, Farmington, O.....	5 00
Through Mrs. H. A. Gate, Brooklyn, N. Y.....	1 00
Jno. Turner, Marshalltown, Iowa.....	5 00
Jennie Cook, Brooklyn, N. Y.....	1 00
Total Cash.....	\$183 40
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. B. Robbins, Terre Haute, Ind.....	50
Mrs. Corbit, Maivern, Ark.....	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.....	1 00
J. V. Pedron, Camden, Ark.....	5 00
Total Pledged.....	\$263 80

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

[From the Banner of Light.]

Remarkable Experiences of Mrs. Robert I. Hull.

It has been decided that the many sincere friends of Mrs. R. I. Hull are justly entitled to a full account—in so far as language can convey it—of the wondrous experience through which she has passed since the misdirected zeal of parties in New York came near terminating fatally to at least one, perhaps, the most innocent party, concerned.

At the outset, let it be distinctly understood that the medium condemns no individual or individuals present on that occasion. I do not wish to promote a discussion on this subject, however, neither will I engage in one. It would occupy far too much space to enter into a defense of this gifted medium. To those who know her as she is, it would be altogether unnecessary. I will merely call the attention of the first named to a little incident in the life of St. Paul, which bears a striking resemblance to this case—"Saul, Saul, why persecutest thou me?"—and leave them there, with the sincere hope that the day will yet come when, like Saul, trembling and astonished, they will exclaim: "Lord, what wilt thou have me to do?"

During the past few weeks Mrs. Hull has been sick and utterly prostrated. On Friday, March 31, the anniversary of Modern Spiritualism, a small circle of the tried and true gathered at her house. She was unable to sit with them, but, while she reclined on a lounge, the friends engaged in silent prayer, and later, each one spoke as moved by the spirit. Two hours—from eight to ten o'clock—were spent in this manner, until at length the answer came. The raps were louder than any I had ever heard up to that time, and proceeded from all parts of the room; lights also appearing in various directions. Mrs. Hull laid in a semi-trance, with beads of perspiration on her forehead, until presently she commenced to sob, and her old control once again took possession of her. The control stated that, owing to circumstances which had occurred, she had been unable to reach her medium for a short time, but, thanking us all, invited the same party to be present on the following Sunday evening. On that night Mrs. Hull was very weak, but, nevertheless, curtains were hung before a closet, within which the medium was placed, reclining on a chair. Some twenty minutes were consumed in prayer and quiet expectation, when a cloudy, shapeless vapor was observed, apparently floating on the floor, outside the curtain. The cloud gradually enlarged until it reached the height of an adult, and at the same time brilliant stars of light came through the curtain. Suddenly, from out the cloud a female form appeared, transparent, but perfect in outline. The form slowly glided, rather than walked, to a gentleman present, spoke to him, was plainly recognized, and, returning to the curtain, disappeared in the same manner that she had come to us. Five spirits presented themselves, the last one taking the writer to the closet and placing one of his hands on the medium's forehead, and the other on her two hands, as they lay folded in her lap. I will further state that each spirit form was recognized as a friend of some person present, and furthermore they were all self-illuminated, and surrounded by a halo which was beautiful in the extreme.

The following Sunday night we had a somewhat similar experience, with the exception that different spirits manifested themselves.

After this Mrs. Hull was so prostrated that she was totally unable to give another sitting. Many friends gathered around, but she could not even grant them an interview. She partook of very little food and was exhausted, mentally and physically. Her physician, Dr. J. Montrose Harris, of New York, stated that unless some change occurred she could not remain in the form. Such was her condition on Thursday, April 20th, at five o'clock. Her only companion at this time was Mrs. H., a lady friend from Boston. Knowing Mrs. Hull's condition, this lady commenced to read aloud, thinking it might soothe her to sleep. At six o'clock precisely her head fell back and she seemed at perfect rest. She was left in repose until eight o'clock. At that hour her physician called, a gentleman who thoroughly understood her case, and whose presence, there is every reason to believe, was brought about by spirit power; he has since been untiring and unselfish in his devotion. Her friend in the meantime had discovered that there was something strange and unusual in her condition. On examination the doctor also pronounced that she was in some other state than that of sleep. Without removing even her wrapper, she was quietly placed in bed, while the watchers, with anxious hearts, waited. Ten and twelve o'clock passed without change. The pulse was regular, and respiration perfect, but not the movement of a muscle.

Leaving directions as to future action, in case of change, the doctor retired. Mrs. Hull's friend remained with her during the night, and, in fact, continuously till her recovery.

The same condition prevailed throughout Friday. Perfect quiet advised, but nothing whatever was administered, either liquid or solid. Her physician, to the best of my recollection, stated that this was an exceptional case, and that he would probably have pursued a different course had the patient been any other person than Mrs. Hull. Up to twelve o'clock noon on Saturday there was no change, but a gradual loss of vitality. From this time on the physician noted a change for the better, and the pulse stronger. At long intervals the arms would be raised, helplessly and appealingly, as an infant would do; then, as if by unseen hands, the patient would be turned to some other position, so that she might obtain rest. Right here I may state that little anxiety from this stage was felt by her attendants as to the final result. They had perfect confidence in spirit power and protection, and one of their number, being clairvoyant, described her as passing through a vast desert devoid of all life or vegetation, but that way off in the distance could be seen a large army encamped, guarding a beautiful city; that every battlement was manned, outposts and sentinels placed at every point, while beyond were seen hills clad with verdure, and hosts of angelic forms waiting her advent among them. There was no change from this out until twelve o'clock, noon, on Sunday. At this hour, with her eyes still closed, she faintly ejaculated, "water." A small quantity was given her, which she swallowed without apparent difficulty. Her friend then gently endeavored to rouse her, calling her by name, etc. In answer to the question, "Are you coming out of this all right?" a slight movement of the finger appeared to signify, "Yes." She was then requested to state how long a time would elapse before such a result might be expected. In the same manner the finger was raised six times.

Also that it would occur in six hours, was obtained through the same method. This was accepted as evidence that she would be with us at six o'clock that night.

The doctor stated that the case was one which had no precedent in his experience. There was no rigidity; every function temporarily suspended; neither comatose, cataleptic, nor trance, but a deep sleep, or what, in the case of this particular patient, might be termed a super-normal condition, or, as her friend aptly put it, a "superior" condition.

No words can express how anxiously we waited for the hour of 6 on that memorable Sunday evening. At 5 o'clock the only persons present with her were her before-mentioned friend and a Brooklyn lady. Mr. Hull and the writer were in an adjoining room, the doctor fearing that too many persons might be injurious. About 5:30 P. M., there was a slight movement of the lips, and faintly whispered came the words of that grand old hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly."

Kneeling at her bedside, the two friends joined in singing, and who shall dare to say that myriads of angel-voices did not unite in that supplication to the Throne of Grace? Then, appealingly, with tears streaming down her cheeks, the arms were outstretched to the angel-band surrounding her, as if entreating not to be left; at the same time she repeatedly put up her lips and seemed to be kissing and bidding farewell to numerous unseen friends. Now, sinking back upon the pillow with a glad, contented smile on her countenance, came faintly the words, "Thy will be done!" Truly it was good to be there.

Her friend and physician, after soothing her with kindly, cheering words of comfort and consolation, advised that she should be left entirely alone with Mr. H., so that on her first return to consciousness she might not be confused by other faces. In a short time the eyes opened and the head moved from side to side. She then struggled to a sitting posture, and, appearing to realize where she was, commenced to cry piteously, saying, "Oh! why did you bring me back? Why did you not let me stay?" Becoming calmer, her friend gradually comforted and brought her to a realizing sense of her condition. The doctor administered a teaspoonful of extract of beef, and she then, although in a dazed condition, desired to rise immediately, but was not permitted to do so. She was carried to the adjacent room and laid on a lounge. Her great anxiety now was to tell of her experiences in spirit life. This was against the doctor's orders; so she was disrobed and persuaded to retire. On being placed in bed, she remarked: "You forgot to take out these hair-pins last night," thinking, apparently, that she had slept for a few hours only. She was soon in a sound and refreshing sleep.

I called on the following morning, and great was my surprise to find her sitting up in bed enjoying a light breakfast. But what a wondrous change! A few days before she had looked tired out, mentally and physically, as if life had no charm for her here; and I think so she felt. Today the face was radiant with a new-found joy; she had that "peace which the world cannot give," the clouds were swept away; and she certainly looked ten years younger. In conversation, she stated to me she now felt that the burden of life was lifted from her shoulders, and that she was at peace with all the world—not even an unkind thought toward her fellows. She now had strength to bear any and all the ills of life, even if at times reviled or misunderstood. Gradually I led her to speak of the experience through which she had passed. The very remembrance seemed to bring a new light to the eye.

She stated that she became conscious first of being alone on a vast plain, and thought that her spirit had left the earthly tabernacle for good. In the distance appeared beautiful hills, which was imperatively necessary she should surmount. After she had crossed the plain, and commenced the ascent of the hill, the way became rugged and wearisome, while on either side of her were vast armies of spirits, surging and struggling for supremacy. Still impressed with the necessity of reaching the summit, she pushed on and on toward the goal, some spirits trying to assist, and others to impede her progress. The way became more narrow, crooked and difficult, but on, on. Suddenly, from one side of the narrow way, a spirit separated from the rest, and standing directly in her path, hurled her with force to the ground. On regaining consciousness, she discovered that she was surrounded by spirits innumerable, many of whom she recognized. Father, mother, sisters and friends were there; the air was redolent with the perfume of a thousand flowers, while the sound of beautiful music was all round about her. Loving hands were extended, and kindly words greeted her on every side.

She struggled to her feet, still desirous of continuing her journey, but this was not permitted. A couch or car was brought, on which she was placed, and carried triumphantly onward, her pathway strewn with flowers. Now and again she would recognize and be greeted by spirits, many of whom she had never known on earth, but whom, nevertheless, by some intuitive perception which she cannot explain, were recognized by her. Many of these had materialized through her organism. In the same way she realized that she was being borne to the spirit home of her earthly parents. "When the Mists have Cleared Away" is a favorite song with her, and on every side were heard voices singing, "Now the mists have cleared away," and "You know as you are known, never more to walk alone." The whole atmosphere was pervaded with the spirit of love. As she approached her father's house, she was struck with the beautiful architecture, solid to the touch, and yet transparent; on every side festooned with garlands of flowers. Birds of the most glorious plumage were observed. She was conducted to a large banqueting hall, filled by hundreds of spirit forms. The tables were loaded with every description of fruits, with many of which she was familiar, and many which she had never seen; but, like everything with which she came in contact, there was the spirit only present. Like all the surroundings, the fruits were transparent, and, for that matter, so also were the very thoughts of the spirits themselves; nothing was hidden, but each one appeared in true colors.

Leaving here, she was conducted through groves of exquisite beauty, clothed with a never-dying verdure. The pathway was covered with flowers of every hue; even when trodden under foot, however, they were not destroyed, but immediately sprang back to place, and recovered their elasticity and sweetness. She then approached a vast building resplendent in its grandeur, and

such as she had never pictured in imagination. In the centre was an immense dome, into which she was conducted. Here again appeared a grand banqueting hall, to which myriads of spirits were coming and going at will. Now, away again among the woods and flowers, when suddenly was seen a great light, which approached nearer and nearer; then a voice saying: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake." What voice is that? Behold! the Master comes; and all heads are bowed in adoration. But, although she bows in reverence at His feet, she cannot approach within the circle of that glorious radiance which surrounds Him. Tenderly, she heard a voice, saying: "Are you not willing to do the Father's work?" Then does she realize for the first time that there is still a connecting link between the spirit and the mortal body; that the magnetic cord is not yet severed, and that she must return to her earth life and earth work once more. Again: "Are you not willing to wait a little longer?" Still no answer; and again the voice, yet more tenderly, "Child, answer me; are you not willing to do His bidding awhile longer?" Love conquered all; and humbly, but in an ecstasy of adoration, the answer comes—"Thy will be done."

My task is finished. Those who were privileged to be present during the experience here narrated, whatever their individual weaknesses or frailties may be, have gained a higher conception of the beauty of holiness, and a more realizing sense of God's infinite mercy and love. "He doeth all things well." F. F. PURDY.

Brooklyn, N. Y., April 20th, 1882.

P. S.—I omitted to state we were informed that Mrs. Hull's medial powers would receive a greater unfoldment from this experience. In the meantime, however, I am informed that she will take a much needed rest. F. F. P.

[And this is the medium that McVickers, Sammis and Collins, friends of Col. Bundy, would have ruined, to help that hypocritical foe of truth to make good his treachery to Spiritualism. Thanks to a spirit power that such men cannot defeat, Mrs. Hull is saved to Spiritualism. May she long live to confound those who would have destroyed her if they could.—Ed.]

LAKE PEPIN GAZETTE,

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W. F. JAMIESON, Editor and Publisher.

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It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of any sect or ism; and other leading Liberals of the age. It will be a five column paper in quarto form.

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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.

Psychometrist and Seer.

Philada., Pa., May 2, 1882.

Special Notices.

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

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

Miss Hattie Lee, of Vernon, Vt., has given wonderful manifestations of power as a Psychometrist.

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Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

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.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 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.

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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.

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under the control of the spirit to whom that organism naturally belongs. The simplest reason and common sense will suffice to show that the mediunistic organism cannot be under the control, or in the use of two spirits at one and the same time, and hence that organism must be, in either case, only a passive and obedient instrument of the controlling spirit, whether a transient or regular occupant of it. The mediunistic organism has of itself no mental or moral perception, and hence can have no responsibility, moral or mental, for what occurs through it, or by means of it. Reichner does not possess sense enough to understand these logical deductions from thoroughly established facts. We would ask this would-be censor of mediums, how any human spirit can be logically and properly accountable for that which is done by another spirit? The idea that they can be is absurd. Hundreds, yea thousands, yea hundreds of thousands, and even millions of human organisms have been controlled, unconsciously, to commit crimes to the injury of individuals or society, and to the ruin of those whose spirits had been supplanted by invading and overpowering spirit intruders? But why waste time in arguing so self-evident a proposition? Suffice it then to say, that as mediumship is a natural endowment of the physical organism, and has nothing whatever to do with the indwelling spirit as an endowment, the latter is in no way responsible for what, by force or natural law, it can in no way control. Again says this jealous, prejudiced and mercenary contributor to the Bundyite organ:

"The aristocracy of mediumship should also be guarded against, as well as the vicious mutability of media. Aristocratic mediumship places a high money value on services, ergo puffed up with vanity and pride. The next we hear of them their only possessions consist in the sordid gains they have amassed, but as media their occupation is gone. We think many spirits are about as immutable (sic) as their media and vice versa."

This piece of base and contemptible meanness, was even too much for the Pope of Bundyism, and Col. Bundy sits down upon his contributor with the following unlooked-for rebuke.

In an editorial reply in the same number of his paper he says:

"W. D. Reichner in his article that appears in this issue of the *Journal*, alludes deprecatingly to the 'aristocracy of mediumship.' Professional mediums should always receive ample remuneration for their services, and as we do not know of a single one who has amassed a fortune, we cannot discern any danger of an aristocracy being formed."

Well said, Col. Bundy. Oh! that there was much more such talk in the columns of the *Journal*, then would we believe that

"While the lamp holds out to burn,
The vilest sinner may return."

But enough,—he has found in Reichner a foe to mediums that puts even himself to the blush. That note of justice to mediums does not accord with the "Metropolitan Martial Music." Can it be that Col. B. is so soon disgusted with it? We hope so for his sake, and that of his "Organ."

PROF. HENRY KIDDLE VS. MRS. MARIA M. KING.

In a letter to the *R.-P. Journal* published in the June 10th issue of that paper, Prof. Kiddle says:

"Mrs. Maria M. King's letter published in your issue of the 13th inst. (May 13th), with the other 'Signs of Salvation,' contains, as it appears to me, a great deal of unjust vituperation, not only against certain mediums, who, it is said, have been detected in fraudulent practices—in spiritualistic parlance, 'exposed'—but against those whom she chooses to style their 'apologists,' because the latter have called in question the evidence against these mediums, and have suggested that the influence of the circle or circles may have brought this odium upon the said mediums, and that the apparently simulated manifestations may have occurred without their guilty intervention, and notwithstanding the genuineness of their mediumship, as shown by the manifestations presented through them under better conditions, and to other circles."

"But Mrs. King can scarcely, as it seems, preserve any of her philosophic coolness in the contemplation of it. Her letter indicates that her mind is in a state of indignant ebullition at the bare thought of such a heresy—a heresy not simply indicating, as she seems to think, an aberration of the intellect, but almost total depravity of the morals. She says 'I feel deeply exercised at the present crises in our cause.' She evidently does. 'The doctrine,' she exclaims, 'that evil-disposed spirits have power to interfere, when and where they will, with mediums and manifestations, is bearing its legitimate fruit in the theories' put forth to shield impostors and impose upon the public as genuine spirit manifestations the most barefaced frauds.' Not so fast, Mrs. King. No one, I think, has brought forward any such doctrine. No one has alleged that 'evil disposed' spirits have power to interfere with mediums 'when and where they will,' but only when certain inharmonious, hostile, and unspiritual conditions prevail. When you have proved, not by a *petitio principii*, that the persons against whom you rail are 'impostors,' and 'tricksters,' and that they have been guilty of 'bare-faced frauds,' then there will be some basis for your over-righteous wrath. But I must quote further from this epistle, in order to show what a gentle, lamb-like spirit dictated it. 'The poor innocent medium,' she sneeringly exclaims, 'must not be disturbed, she must not be blamed, but must be upheld and encouraged to go on victimizing the public and gathering in the golden harvest. What a convenient scape-goat this dogma is, and how it commends itself as a defense for the corrupt and villainous who would escape the consequences of their deeds of darkness.'

"Those who have dared to take the position which has called forth all these fretful sneers and reproaches, have simply suggested that the persons accused, who are known by them to be really sensitives or mediums, may be innocent of the crimes alleged against them; but this amiable judge of the delinquencies of her sister mediums, will listen to no plea of reason or mercy. They

must, on *ex parte* testimony—on testimony scarcely analyzed or examined—on prejudiced testimony, be at once adjudged guilty and hurried to their doom; and woe to them who lift up their voice in an appeal for a respite."

We think Prof. Kiddle has very mildly dealt with the bitter and unreasonable conduct of Mrs. King. We, a man and editor, who have had so much reason to use harsh terms toward those who were seeking to misrepresent and injure us and the cause with which we are identified, have been vilified and condemned upon that account, and this by Mrs. King herself. But when did we use more abusive epithets towards any one than Mrs. King has used towards Mrs. Reynolds, Mrs. Hull, Prof. Kiddle, Judge Cross, Mr. Hazard, Mr. Leonard, Mr. Newton, ourself and others, at whom her groundless slanders are all directed? To charge these true and tried defenders of Spiritualism with being "impostors," "shielders of impostors," "putters forth of bare-faced frauds," "victimizing the public," "corrupt and villainous persons," "defenders of corrupt and villainous persons," and "perpetrators of deeds of darkness," are even worse than what we said of the persecutors of the mediums in whose defence we have spoken, with such effect as to defy reply from their assailants. Mrs. King claims to be a lady, and a representative of Bundyistic refinement. Her wickedly untruthful and prejudiced statements are aimed at her sister mediums, who, in every womanly quality and claim to public confidence and respect, are certainly equal to, if not superior to, her own. Such feminine malevolence defeats itself; and injures no one but the persons who indulge in it. Prof. Kiddle continues:

"But notwithstanding Mrs. King's emphatic sentence of condemnation of these unfortunate culprits, and her scornful abuse of those who have interposed the plea that they may really be 'more sinned against than sinning,' I intend to appeal from that sentence as pronounced in this letter of indignation, to the principles which were laid down by her when she did not feel deeply exercised."

"In the third volume of her elaborate treatise, entitled 'Principles of Nature,' I find the following interesting and suggestive passage:

"These sensitives are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character who are before the public, and, it may be, disgraced in public estimation, that the debasing influence of circles, of the character referred to, has the tendency to create the disposition to fraud in the subject, which sometimes takes the form of simulated manifestations, when the power is wanting to produce the genuine. It is but a sort of the insane practices and sayings of circle operators, (not to the mediums), as already referred to. There is no predicting what a sensitive may do or say after he (or she) has been thoroughly subjected to this debasing class of influences. They are truly satanic—not as emanating from demons in the spirit world surrounding—most emphatically not—but are made so by the mixture of influences, the psychological power that an impetus to moral delinquency, emanating as it does, from such a diversity of brain, and from minds of a low grade of morality, or of little moral stamina, to say the least—such characters as wonder-hunters usually are, not including the honest and interested investigators. The faculties are inverted in their use; the bent of the mind changed so materially in some cases, that fraud becomes possible to one who before was incapable of it. Victims of a perverted public taste, such (these sensitives) are in part, but mostly of a mistaken sentiment among Spiritualists, who have encouraged the practice of indiscriminate circles, and thus subjected sensitives and the public to all the evils that have followed from the abuse of a sacred function."

"I have quoted this passage, not as endorsing all the views set forth in it, nor as controverting them at this time, but to show what a convenient scape-goat it affords, and how remarkable an 'apologist' Mrs. King can be for those 'poor victims' when she preserves her philosophic calmness."

Truly did Prof. Kiddle here appeal from "Philip drunk to Philip sober," and turn the tables upon this malignant denunciator of her sister mediums. Into such inconsistencies does Bundyism lead its votaries, that even Mrs. King is made to defend, palliate, excuse, extenuate and justify the "frauds" perpetrated by mediums who are brought under the demoralizing influence of mortal surroundings; while to crush those mediums and prevent them from giving their mediunistic services to those who seek and need them, Mrs. King joins their deadliest foes in their efforts to defame and blacken their characters. Truly is Bundyism the most horrid monster that ever saddled itself upon poor, weak, self-exalted mortals. Friends of Modern Spiritualism, help, in every way you can, to make an end of a movement which was set on foot by spirit malignants, through their willing mortal tools, to deprive mankind of the knowledge and advantages which Spiritualism alone can give them. Bundyism, with its Harmonical Philosophy attachment, must be driven out from the lines of Spiritualism, or further progress will be impossible and a disastrous retrogradation certain. Stand by the mediums and those who stand by them, and in every way you can, maintain the ground that has been captured by the spirit forces through their mediums and through them alone. Mark every medium, lecturer, writer, editor, or journal who joins those who are warring upon them and against the spirit forces behind them, and let them know that there can be no fellowship with them by any true and faithful friend of Spiritualism. To have the enmity and opposition of such foes of spiritual truth, is the best evidence of your fidelity and merits as a friend of this greatest of all causes—the greatest, because it covers all human interests, both mortal and immortal.

IN THE WORST OF TASTE, IF NOT MENTAL AND MORAL IMBECILITY.

Under the heading "Strength Through Silence," Luther Colby, in last week's *Banner of Light*, delivers himself as follows:

"Those people err very gravely who infer or imagine that strength of character is the same thing with strength of feeling. There must of course be strong feeling, but there must also be strong power to restrain it. A man, for example, receives a deep and stinging insult, knowing that it was intended as such. If he be a person of strong feeling, he of course possesses what we call a strong character on that side or to that extent. But unless he also possesses the power to restrain or control those feelings under the provocation, he cannot be called a strong character, but is clearly a weak one."

"Composure of manner in the recipient of such wrongs is very far from being the same thing with pusillanimity. He suffers, and suffers far more keenly than those who wrong him imagine, but he keeps down his rising resentments with a strong hand. As has been said by another, you must measure a man by the strength of the feelings he subdues, not by the power of those who subdue him; and hence composure is very often the highest result of strength. A nature spiritually developed is not less likely to have strong feelings under flagrant provocations than one that lets its passions fly right and left under all circumstances; the crowning glory of the former, however, is in his ability to suppress them. He is able to do so by employing reason, for he reflects that no one would do such an outrage as to offer a deliberate insult who deserves to be treated with any other consideration than that of compassionate contempt."

"This matter is one to be particularly commended to the attention of thoughtless persons, who imagine that they are powerful according as they can excite the indignation and scorn of others. It is true, on the contrary, that they do but provoke the silent demonstration of power on the part of their intended victims. They could not do even that, if they had the insight into character that would tell them how it works. They only compel others, whom they hope to harm, to show the resources of power on which they rely to restrain their rising feelings. Painful as the momentary struggle may be for the latter, it merely attests the contemptible feebleness of their traducers."

"There might be far less insolence abroad than there is, if those offering it so freely were capable of reflecting that it only enlarges those they seek to injure, while it belittles and makes themselves contemptible."

We pity Luther Colby, that he has no friend possessed of common sense, who has enough influence with him to prevail upon him not to exhibit his senile self-complacency in that absurd and truly pitiable manner. As he seems to have no such friend, we will supply the place, by showing him the hypocritical poltroonery, that he has been trying to palm upon his readers as a manifestation of gigantic strength of mind and character. He has not had the honesty or fairness to tell us at whom that nonsensical tirade of insinuations are aimed, nor to what insults, (as he calls them) he refers. We have a right to infer either that he could not, or did not dare, to refer to them. In the one case he is an insincere and untruthful man; in the other he is a cowardly poltroon. If to submit to wrong, injustice and insult, by silence is evidence of moral and mental strength of character, then surely such a whine about imaginary or untruthfully insinuated wrong, injustice and insult, as he has put up is evidence of moral and mental imbecility. If silence under real or imaginary insults, entitles an editor to be esteemed a person of strong character, why has Luther Colby, who would have his readers respect and honor him for his silence, been so foolish as to break his silence in that weak, insincere and inconsistent manner? When he or any of his friends and admirers have ventured to answer that very pertinent question, we have a few more to ask them.

In the meantime we would suggest to Mr. Colby that the meanest and most cowardly insult that one man can give another is an insinuated insult. No man who deals in insulting innuendos is deserving the respect of honorable persons, and as Mr. Colby has so largely invested in that work he will hardly blame us for reciprocating the contempt he expresses for those against whom his innuendos are aimed.

MRS. M. E. BEST HAS NOT SURRENDERED.

In a letter to the *Banner of Light* of June 10th, Darius Lyman, Esq., of Washington, D. C. says:

"I had the pleasure last evening (Thursday, June 10th), of witnessing, at the residence of C. C. Sailer, a respected citizen of Georgetown, in this District, a good and genuine somatization, through Mrs. M. E. Best. A plain cabinet is kept standing in the parlor of Mr. Sailer; for the exercise of this gift by competent mediums. It consists of a simple wooden frame, covered with a cloth drape of a reddish hue. Mrs. Best had tried her powers in it but once before. On this occasion she entered it, clad in a close-fitting black silk dress with a lace scarf about her neck. She entered under a trance that continued nearly two hours. During this time ten figures appeared. Our gaslight was raised and depressed from time to time, as the medium directed. The only persons present as witnesses were Mr. and Mrs. Sailer and myself. There came to me a lady and a little girl. The lady came out to me several feet from the cabinet, speaking to me in whisper, in French and English. The girl spoke aloud in French and English, conversing with us ten minutes or more. She seemed to be about three feet high. She did not come out of the cabinet, but stood in its doorway, showing an infantile face within eight inches of my own."

Two daughters of Mrs. Sailer came out alternately. They were of mature form; one, however, was a little taller than the other. They plucked flowers from a bouquet on a table near the cabinet and presented them to the parents with kisses, the

parents being seated six feet away from the cabinet. Both daughters also appeared at once, side by side, in the front of the cabinet, where the drape was so disposed as to be easily convertible into two doors. At last a strange female figure appeared, bringing the medium to the front of the cabinet, where they stood side by side. Each of the spectators carefully examined both faces, the medium entranced talking meanwhile.

All the figures were those of females, and all were clad in white, some of them in a superabundance of lace and silk. The dress of any one of the figures, except that of the child, would have filled an ordinary clothes-basket. There were altogether too much of this apparel to be in any manner concealed about the person of the medium. After she came out of the cabinet, and out of her trance, the dress and the lace scarf on her own person were as tidily arranged as when she entered.

Two of the forms that appeared answered to names of historic celebrity. As it is not yet spiritually orthodox that any such personages should somatise, I will not give their names. The daughters of Mr. and Mrs. Sailer, the mother of Mrs. Sailer, and departed friends of the family, made up the greater number of these supersensual visitors.

It thus appears that Mrs. Best who we know to be a good and perfect medial instrument for spirit materializations, and who is naturally a very sensitive and refined person, is not to be lost to the cause on account of spirit mismanagement of her fine medial endowments. Through her mediumship we have seen and conversed with our angel mother face to face in a clear light; and he or she who asserts that Mrs. Best is not a remarkable and most promising medium, asserts that which we know is a mistake whether wilful or unintentional.

Jesse Shepard in Louisville, Ky.

LOUISVILLE, Ky., June 1st, 1882.

Editor of *Mind and Matter*:

DEAR SIR:—It affords me great pleasure to send you an account of the farewell reception of Jesse Shepard.

On Wednesday evening, May 31st, there was a farewell reception given by Mr. and Mrs. George Rea to Jesse Shepard at their cottage home on Seventh street. The company was a select one, being principally composed of leading workers in Louisville. Many mediums were present to aid with their kindly influence, the harmony of the hour. The piano, the mantelpiece and tables were decorated with flowers, the fragrance of which filled the room.

After an hour's pleasant conversation, we were treated to a musical, physical and test seance, the like of which, for power, grandeur and originality, we never before experienced. For an hour and a half the various phenomena peculiar to Mr. Shepard's seances, were manifested, to the sitters with thrilling effects.

Different persons received positive proof in tests given by the independent voices; the harp, piano and voices were heard at the same time; the harp, floating about the room, playing the most exquisite airs, accompanied by the medium at the piano, would frequently rest on the heads and in the laps of the sitters, all the time playing variations to the tune played on the piano.

Many names of the spirit friends were given, and at one time the room shook with the dancing of powerful spirits on the floor—the piano playing being constantly kept up by the medium. Brilliant lights passed swiftly about the heads of those in the circle, while many felt the grasps of spirit hands.

But the most striking manifestation of the evening was the singing and piano playing, which thrilled the company as nothing else could. Sontag sang one of her marvelously brilliant airs. Then the immortal Gottschalk was heard in an original masterpiece on the highest notes of the piano—soft, brilliant and perfect as any art could be in the world. Egyptian music was next given of weird and wonderful character, which ended by the piano raising several inches from the floor. A grand duet by Lablache and Sontag ended this memorable seance which will never be forgotten by those who were fortunate enough to be present.

After the seance the company partook of refreshments in the good old Kentucky style. The next day, at a meeting held at the office of A. S. Byington, Mr. George Rea was elected president, and Dr. Loomis secretary.

The following sentiments were offered by A. S. Byington, and adopted:

As the time has arrived for the departure of Mr. Jesse Shepard from our midst, we desire to express our high appreciation of the manner in which he has conducted his seances and concerts, which we have listened to with so much wonder and delight, and above all for the great work he has accomplished in bringing the subject of Spiritualism before the public, through the columns of the *Courier-Journal*, causing that conservative paper to speak of the power and beauty of his seances without qualification or reserve.

We have listened to the most wonderful phenomenal, vocal and instrumental music, beyond the human power of one person to produce without the aid of spirit influence. We feel that the music produced at Mr. Shepard's seances is calculated to influence and astonish the most critical and cultured people of all phases of belief, causing a spirit of respect instead of sneers and ridicule. On the other hand, we have had various physical and personal tests of an original and convincing character.

We thank Mr. Shepard's guides for permitting him to visit Louisville, and we feel abundantly rewarded for our trouble taken to get him to come here.

Resolved that these proceedings be forwarded for publication in the *Banner of Light* and *MIND AND MATTER*.

George Rea, Pres.; Dr. Loomis, Sec'y; Mrs. Eliza A. Rea, Mrs. Lydia J. Walters, Miss Jennie Victor and many others.

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.

[FOR MIND AND MATTER.]

AN ACROSTIC.

GIVEN IMPRESSIONALLY THROUGH J. H. MENDENHALL.

Mightiest of the mighty, thou,
In battling for the right—
Nor less the glory, from thy brow,
Disseminating light.

Angels forth brought thee in due time—
None else could fill thy sphere sublime,
Daughter of the immortal clime.

Most welcome guest, whom angels blest,
And armed with Truth's supreme behest,
That those who will may e'er rejoice:
Then listen, ye who fain would be
In rapport with the brave and free—
Read MIND AND MATTER—heed her voice.

Immortal truth, by angel tongue,
Sounds forth thro' thee, to bless earth's throng.

The wisdom thoughts that fill thy pages,
Have flowed from lips of spirit ages—
E'en mightiest souls of by-gone ages.

Medium, art thou—Right's strong protector—
Error's swift check, and firm corrector—
Dispenser of true spirit light—
Inspirer of honor bright—
Undaunted thou by mortal frown—
Move on and tear each idol down—
Sweep every wrong from human sight.

Faithful art thou to every duty—
Revealing Truth in all her beauty;
Indifferent to praise or scorn—
Endeared thou art to us, who find
No worthier exponent of mind—
Daughter of the millennial morn.

Untonport, Ind.

Our New York Correspondent.

NEW YORK, June 1st, 1882.

Decoration Day has again appeared, with its pomp and ceremonials, reminding one of ancient festivities in celebration of the victories of conquering armies; though now the conquered may share in the memorial services to the dead heroes. The tattered flags of the Metropolitan regiments, were in strange contrast, in that vast procession, with the fresh and gay uniforms, in dress parade. A reformer could but sigh for the poor widows and orphans daily battling with the living issues of life and health, alone and uncared for by their once soldier fathers, husbands and brothers buried beneath the soil of the rebellion. They are forgotten in their needs by the pomp and circumstance of this "review" of war scenes. Garlands for the dead may revive grateful memories, but bread for the living may bring still more gratitude from spirit soldiers, who can have but little pride and less happiness at seeing the dollars expended for useless mementoes, when their cherished ones are still struggling in poverty and distress, by the terrible means of a patriotic sacrifice. When the world shall think more of the living than the dead, monuments of granite will be endowments of granaries to relieve the deserving poor. Then extravagant expenditures for national festivities will be turned, to lessen the taxes of the obscure artisan and agriculturalist, giving them greater ease and more time to recreate, and find happiness equally with the bonded capitalist.

Though Lincoln stands in Union Square, in statue of stone, and receives eulogies and wreaths in fond memory of that great proclamation, could his soul have spoken through those granite lips, no doubt but that he would have urged the nation to cease this hero worship—to teach virtue and principle to be its own reward—only to commemorate the dead, by just deeds to the living on every anniversary day, if on no other, to let his never ceasing proclamation be "equal rights for all, and injustice to none"—as a greater enlightenment for the people.

But decoration day of 1882 did find the lion and lamb quietly looking at each other without betraying their origin and instincts. Rev. Dr. Newman, of the Madison Avenue Church, and Col. Ingersoll, of Humanitarian Temple, stood on the same platform at Music Hall—the one to pray, the other to address the multitude. The preacher could utter no more truthful or nobler sentiments than the Infidel, when he said: "The flag for which the heroes fought—for which they died—is the symbol of all we are—of all we hope to be. It means free hands, free lips, self-government, and the sovereignty of the individual. It means that this continent has been dedicated to freedom. It means universal education—light for every mind—knowledge for every child."

The panoramic views of metropolitan life bring up strange characters to study. Wm. C. Bowen, at Harvard Rooms, thought his subject, the "Irrepressible Conflict of Spiritualism," needed the 17th verse, third chapter of James, on Sunday last, to give proper weight to the issue now pending, relative to mediumship: "But the wisdom that is from above is first pure and then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." This was a most fitting Bible passage and just such an one as has been used by orthodox whenever getting ready for an onslaught against opposing forces. The purification of the spiritual stables, is now the work of the party of integrity and morality by "just persons made perfect." This scriptural text is a huge field-piece brought to bear upon the fortress of the defenders of mediums. They, one and all, being mortals, would feel obliged to surrender; but the power behind the throne being immortal, will respond, "First, justice—then peace." These dissenters betray the old stock of Luther, Calvin and Mather, who, in their zeal to root out the uncleanness of a rank growth, turned and uprooted plants in their own gardens. Spiritualism is just beginning to command the respect of scientists and philosophers—placing it upon a pedestal of living vital truths. It is expected then that a "pure" investigator must resort to a text in order to prove "that it is not all seems." But in his devotional attitude, he is astonished not to find every one saying, Amen.

It is an infallible sign of intolerance, whenever a speaker opens his argument by a scriptural passage. The Bible in one hand and sword in the other, crying purity and holiness, has been the self-righteous work of the world, ever condemning without saving it physically or morally. Wherein one can detect a ray of "mercy" in the assault upon materializing mediums, now in full operation, many will fail to understand. Every medium who has been under the law of these "unco-righteous" investigators has come out of the terrible ordeal, only by the rescuing arms of defenders by voice and pen—they taking the remaining shot and shell of the assailants upon themselves, without mercy, because "not easy entreated" that there were frauds perpetrated by "tested mediums."

Wm. C. Bowen declared to his co-adjutors that those persons defending mediumistic frauds are either confederates or dupes. Ungodliness and impurity have ever been the belongings of other tribes, sects or individuals who might differ from the wisdom of the pure and undefiled censors.

If phenomenal manifestations were a question of veracity or purity, then the self-imposed task of exacting all the virtues, to prove materialization, might be weighty testimony. Bishop Gilmore, of Cleveland, Ohio, has fully illustrated the text of such authority, in his card of "excommunication" to all Catholic ladies belonging to the Parnell Land League. They are stigmatized as blatant politicians, defending a just cause; but as they do not follow the letter of their high priests, of course defamation and anathemas are the last resort to subjugate. Human nature will reveal itself outside of Catholic walls, even creeping into halls and faintly echoing the same stream of vituperation.

When stepping into a laboratory, it would be just as rational to ask the chemist if he used stimulating liquors, chewed or smoked tobacco, or believed everyone vile but himself, before the student could be prepared to witness the analyses of the compounds before him; as to question the character of an entranced medium for form materializations. If the chemicals were found acting according to the laws of elementary forces, the chemist's integrity or purity could not be considered. However mystified investigators may become, until the laws of an occult science are better known, no cry of fraud will disprove the fact of spirit chemistry, illustrated in the ethereal and material combinations formed at seances.

But a certain few are taking another text, "Out of Hades there is no redemption" for a medium once condemned by his inquisitors, in their exalted judgment. Does W. C. Bowen say that mediums are any worse now, with their gifts, than when the cottages at Hydesville and Poughkeepsie were homes for the poor and lowly ones? Christians then said that the blacksmith's children and the cobbler's child could not possibly be recipients of angel gifts. Investigating skeptics say now that impure and unprincipled sons and daughters of even respectable parents cannot receive an advanced power from the spirit world, to produce material and ethereal things, if not comprehended by mortals.

It only requires a decade for opinions to repeat themselves. The 14th verse of the same chapter (three) of James, would have been quite as appropriate at that conference: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

Dr. Henry Slade responded to a call by many present. He reluctantly went on the platform. One could see he hardly knew how to steer the craft placed in his hands for a moment. He knowing so well how the mediums suffer from ignorant investigators, having been himself one of the victims. Yet he could with impunity generalize by saying, some had confessed to him of being fraudulent in their manifestations, but he did not want to condemn. He had been accused and could defend himself. He forgot that when Dr. Lankester had him in his clutches, in London, if he had not had defenders, he would have been obliged to have served a term in prison as a receiver of money under false pretences. Perhaps these mediums could now defend themselves from his charges were they given a chance.

Every one knows the inconsiderate methods of mediums outside of their seance rooms with the surrounding influences. Were they decidedly logical at all times and upon all occasions their peculiar negative condition for spirit control would be destroyed.

Another pronouncement (by one of the signers) was announced to appear in the R.-P. Journal, for the coming week from San Francisco. It being a few days in advance of its publication in "their own Journal" shows how well posted the "strikers" are. They may get higher wages in proportion to time lost in their own affairs. But Mrs. Reynolds returning to her home and continuing all the same in her efforts of proving immortal life, through form materialization, will start the "Martial Music" again on a higher key. When the "heavenly Chinee" together with all mediums are expelled from the Pacific coast, "Purity and Peace" will be the anthem of praise ringing out at the Golden Gate. In most "gentle" strains, "without partiality and without hypocrisy."

Dr. Newbrough, of 128 West 34th street, is working out his mission as a medium, entirely isolated from others. He is a pleasant genial gentleman. His well known artistic paintings and drawings by spirit control are marvels of exactness and beauty. He began, some eight years ago, to question himself as to what he was doing to advance the practical workings of Spiritualism. Merely talking, while entranced, in different languages, giving tests, etc., did not meet his ideal of reformation of the world. He concluded that to do good, he must first be good—self-discipline must be the ruling law of his life, in order to save the lives of others, by fitness of companionship with angels of light. Therefore he abandoned all animal food—rose every morning with the sun—took his bath—had an hour's sitting in his room—and at night questioned himself of the duties of the past day, until he became thoroughly self-possessed. Then he began to attract other spirits from higher heavens to his private sittings. They disciplined him preparatory for giving a book that might develop the mind into more expansive thought, relative to systems of the universe. One year ago the work was commenced. One thousand pages are nearly completed, with many hundred illustrations of the spirit administrations of its Gods and Lords. It is to explain the origin and unfoldment of organic worlds and inorganic spirit spheres. The name of the work is "Oahspe," signifying "Earth, sky and spirit." It will be finished, he says, by August next. The cost will be about \$15,000, and the spirits have brought all the means to his command, according to promise, if he would engage in their work. He thinks he owes it all to self-discipline, and that no medium can advance greatly, unless he becomes unselfish and willing to work entirely for others.

"By attaining to higher gifts all the others shall be added unto him," is a true prophecy, he thinks. When questioned as to his views upon the materialization of ancient personages of the Bible, at Terre Haute, his reply was in harmony with his practical life. "Consider the words those spirits utter. If they are adapted to founding the Father's kingdom on earth, their dress and names are nothing to me." He says the world has been killed by God and man worship. The new dispensation will find that every one set up for an idol by a set of followers, will see that person disgraced in some way, to the mortification of the worshippers, because no leadership is ever more to be recognized.

After his book is out, he will set to work to found a colony of "Orphans," as a beginning of the new dispensation. He says it does no good to talk to grown people, whose habits are formed;

but to take the wails of both sexes—educate them in the hygienic laws of their being—and teach them practical as well as spiritual lessons; then they may go out, understanding pre-natal conditions, enough to generate and rear the future children. Already some are in sympathy with his humane efforts, and two orphans have been sent to him, and he has adopted them. By perfectly ignoring leadership and selfish ambition, himself, his works will surely follow him, they having a true foundation of reform. The Catholics understood the power of gathering in the children and training them to Catholicism.

ANNIE T. ANDERSON.

Fraud.

Editor of Mind and Matter:

At no time in the history of Spiritualism has the agitation of the personalistic elements connected therewith reached a culmination like the present; and as the conference of the entire land is invited in the newspaper auditorium, each feels moved by the spirit to speak his little piece, the writer with the rest.

There is no effect without a cause; and in this case, to probe for it is to reveal truth which is profitable for the consideration of all; and when the causes of the present conflict of opinion are reached, they will be found to arise in human pride and selfishness—factors that will not, nor cannot mingle with things spiritual, which, like Humboldt's universe, are invariably and inflexibly governed by law—admitting of no chaff nor falsity pertaining to human imperfection which belongs to the present construction of human society.

Phenomenal manifestations of which the crowning glory to us who here inhabit the world of sense is materialization, presents to any person possessed of common sense, as the result of its exhibition, either positive evidence of the immortal life; probable or circumstantial evidence; that which is no proof one way or the other; that which on its face looks like counterfeit, the effect of self-delusion; or out and out plainly recognized fraud. Of these, to those who have devoted a quarter of a century to the study of phenomena, the latter occupying a very small place; and for the obvious reason that, in a cause yet considerably unpopular, there is no object to be gained by such iniquity; making the case as unsupportable as that of a millionaire whose cares absorb all his time and energies, who should go to making counterfeit money. No reason could be assigned for fraud aside from notoriety or gain. The former is not easy to obtain where well developed mediumship is so general; and the latter, as has been so well said through Mrs. Richmond, can be had by very little effort in pandering to the cohorts of error with but a fraction of spiritualistic phenomena for a basis. To one who knows the bitter crusts of poverty the average medium eats while giving to others the bread of future life, the idea of fraud, as a matter of serious consideration, must spring from some other basis than that of actual fact. To me, at least, it is clear that this basis is human pride and selfishness and nothing else.

Society is now constructed so that the great object of almost universal worship is the God of Grundy. To be tickled with the idea of being considered respectable, and while so doing, to achieve the conditions desirable for making money, is the great object of the masses in modern life. To make money by a hypocritical profession of immaculate integrity, from a class of outsiders who were supposed to be in the position of investigators of the phenomena, combined with a simultaneous appeal to the quasi-respectability of those calling themselves Spiritualists, whose real position before the world was to sustain "character" and get pecuniary gain, was the inspiring cause of the famous black code of thirteen rules, years ago conspicuously placed on the continuous issues of a newspaper sheet, (the R.-P. Journal), at a time when a large circulation emboldened its editor to take any liberty with our cause that promised financial profit. Out of this infernal catechism, so long kept before the eyes of its readers, has grown a large and increasing number of those who would be thought to possess more wisdom and honesty than their simpler and less pure neighbors, and we behold to-day, in full blouse, and rampant in almost every quarter, the disgusting spectacle of the Pharisee in Spiritualism.

Religion and philosophy! Superstition and self-conceit! In the whole realm of spiritual dynamics, we know no law by which these elements can be united. The inventions and delusions of man's imperfection shape themselves in their own uncertain way, while spiritual law invariably and truthfully is ever worthy of our reliance.

Two of these laws have been enunciated and maintained through the agency of our truth-loving and nobody-fearing MIND AND MATTER; and the lessons involved appear at the present time, with the ignorance that encompasses us, to be the lessons of the hour.

One of these is, that those who make the phenomena of Spiritualism should control it, and all the conditions necessary for its production.

So reasonable a conclusion would hardly seem to need an advocate. In no other place do we see any attempt to deny the right of the operator to manage his own conditions, with the conceded expectation that the character of that which is shown will determine its value, and the correctness of the theory involved. No one is so foolish as to refuse belief in the sun as a portrait painter, for the reason that a suspiciously dark room must be used. Where is the fool to berate the locus pocus of connecting wires in the transmission of the telegram? It would seem that but a very few grains of wisdom were needed to tell every one, that not only were the best possible results of mediumship to be had through the spirit operator's own ways and conditions, but that evidence which would call upon the spectator for analysis only, without necessitating effort in the *modus operandi* of obtaining the phenomena, was best demonstrated by its own internal character, and not by the outside tests of those who could not be more than spectators in the position of humble students and learners. Applied tests are not a legitimate thing connected with honest, intelligent investigation, but will always be found either the outcome of lamentable ignorance or a bid in some shape or other for the public's shekels, as when originally printed in the "Black Code of Thirteen."

The second great Spiritual law which has been laid before the readers of MIND AND MATTER is, that mediumship is solely the result of organization, and does not depend on other qualities or ways peculiar to the personality of the medium.

Now, while we would be glad to see mediums, as well as other people, persons of integrity and uprightness, free from vice, stimulating drinks, tobacco and harmful habits and ways; we protest against discrimination against our workers, and against the idea that their average of excellent qualities should be above those whom they serve. Still more, we do not consider the morality business their more than other people's; and claim that their morality and immorality, honesty and dishonesty, has nothing directly to do with their gift of mediumship, which is purely a matter of organization and nothing else. If they are so organized that spirit operators can, through them, give us the clear proofs of continued life beyond the grave, these proofs, and not the qualities of the mediums through whom they come, are what honest truth seekers want: so that we have no right to expect their especial service in the morality or any other business, while they serve us with these demonstrations; and the results of mediumship are not in the theory or practice of morality or immorality, honesty or dishonesty. If it is necessary for mediums to be honest, that we may be able to depend on the phenomena given through them, and we bear out our own reason in the matter; pray, what good is the demonstration, and what difference is there between us as Spiritualists and the religious devotees who hire their priests to do their thinking for them?

The enemies of Spiritualism would like no better result than that our enemies should be diverted from the establishing of the proofs through the phenomena, to some outside issue, honesty or morality, or any other thing; and not better work can be done by them than to pull the mediums down by assailing their characters. In all ages, and in the present, and in the Jesus' time, according to the record, when they couldn't meet the truth, they assailed the character of him who uttered it. "This man keepeth company with publicans and sinners!"

It is part and parcel of the same thing that makes a public opinion that reverses the human law which presupposes one innocent till proven guilty, and at once prefaces all investigation by greeting the medium as a rascal and a scoundrel. How this thing has been so long tolerated by those who must know that the best mediumistic results can only be had from harmonious conditions, when the first move made by the investigator is one to stir up all the inharmonies possible by suspicion and insult that no one else would for a moment tolerate, is one of the mysteries connected with the past and present status of Spiritualism, which it is difficult to clear up.

The fact is too much lost sight of, that our present surroundings here, and present construction of society, color our views on all subjects and mould our ideas. These, born from the darkness of the past, and bequeathed to us by priestcraft, fix one error deeply, viz: that the person who represents the God is better and purer than the average outsider. So, while the emotional devotee ostensibly goes into the temple to worship God, the real worship bestowed is on the representative priest, for whom the love and esteem of the large majority is in proportion to his attractions, personal and otherwise. This is the habit of society from the work of priestcraft—to expect a purity, perfection and moral tone in the representative of the pet truth above the average of those to whom it is given.

Now, as the demonstration of immortality is our pet truth, so we have demanded of the medium, as a part of the contract upon which we will employ him or her, that he or she must teach and practice our ideas of morality. But what has this to do with the proofs of the immortal life? If we wish the best result on canvass that the artist can create; if the world wants a telegraph, telephone, or an atmospheric locomotive; does it make part of its contract to read that we must know how much whiskey the inventor drinks, or how and where they all and each spend their nights?

The fundamentals of the old order of things consist in the two great divisions of humanity—saint and sinner; and the whole present structure, in its actual devotion to the God of Grundy, is on the universal understanding that we are the saints; that is, "Ourself and wife—our son John and his wife—we four and no more;" while the sinners it is important to always keep in plain sight, so that by sheer contrast our immaculate saintliness shall be the more conspicuous.

So we keep up these old distinctions of good and evil from habit, and unconsciously apply them to Spiritualism; which has its own laws, and will have nothing to do with the vagaries pertaining to the child-state of human undevelopment; and the great demand among the error-beclouded many who suppose themselves to be Spiritualists, is for reliable manifestations, from good spirits, through pure and moral mediums.

Here we come back to our second Spiritual law; that mediumship is the result of organization, and not matter of morality more than of invention, poetry, song or other human quality. Morality is good. So is invention, poetry and song. But spiritual law requires us to let irrelevant things alone where we seek for proofs of the life beyond; for the latter may belong with one whose ways and habits we abhor as well as with one we adore.

With all the propagative methods in use, none have dared to go back on the Grundy God sufficiently to clearly define this law which lets such a flood of light on prevailing methods of falsehood and hypocrisy, until its clear statement in the editorial columns of this paper—"that mediumship is the result of organization only."

Knowing then the law, what will we do about it? Will we, in pharisaical saintliness, as we discover traits we deeply loathe associated with the individual possessed of mediumship, circulate petitions to make him or her an outlaw in human society? Shall we band ourselves together, forty at a time, to launch our volley of hell and hate at the wrong-doer, after the manner of the past, for crime's repression with the sure result of its increase? Or shall we, as common sense persons, simply and only treat the undeveloped individuality for the use of his gift, as over the counter we would the dry goods dealer; at his shop the blacksmith, or in his studio, the artist—content, by exchange and contact, with the possession of that we need in the proofs of the life immortal, without the thousand and one things which are with those proofs in no way connected?

H. W. BOEGER.

Grand Rapids, Mich.

Men and Ladies Wanted. See Curran's advertisement.

Judge Nelson Cross's Reply to Judge A. G. W. Carter.
New York, June 6th, 1882.

Hon. A. G. W. Carter:—

DEAR SIR:—Your open letter to me as Secretary of the Secular Press Bureau, published in 27th May number of MIND AND MATTER, in view of the circumstances which induced it, is one of the most remarkable missives which has ever been brought to my attention, and no one could have read with greater surprise and mortification, the words of reproach and condemnation in which it deals, than the individual who now addresses you.

An acquaintance with you of many years standing, with no lack of fraternal good fellowship, and correspondence of ideas upon subjects germane to those which the "Bureau" was organized to elucidate, had, I confess, but illy prepared me for so violent a repudiation of all sympathy and interest with its concerns.

Moreover, I was personally cognizant of the circumstances that your earlier studies embraced the revelations of Swedenborg, and that it was designed that you should become a minister of the church of the New Jerusalem, but a natural independence of thought impelled you to seek for new truths, beyond the eddying current, in the broader and clearer waters that reflect the shining heavens.

I was also aware that, in early manhood, you gained distinction in the political field, and shared in the fruits of victories which only the most thorough organization of individual elements, would have rendered possible, and which you then warmly advocated, and doubtless appreciated to an extent more than equalling your present opposition to everything founded in system, law and order.

Not alone mindful of these things, but also that you had long held the place of author and lecturer in the spiritualistic cause, in proposing you as a corresponding member of the Secular Press Bureau, I did not for a moment question that you would gladly co-operate with your friends and brothers of the same faith, in defending—not the spirits—but Spiritualism and Spiritualists and mediums of spirit communication, from the scornful misrepresentations and calumnies of misguided zealots, bigots and sanctimonious time servers who,

"Suckled in a creed outworn."

make use of the rostrum, the pulpit, and the press—especially those clogs to all moral advancement beyond their narrow creedal limits—the *secularist press*, to empty their stings upon those of our faith, stimulated by the powerful backing of the organized church and other Christian associations.

This is all the Bureau is organized to do; all it aims at or hopes to accomplish; yet you labor fearfully and frothingly through a column of MIND AND MATTER, in vituperative protestation against any defense by mortals of the "spirits of the spirit world," all aimed, in no very choice terms, at such of your friends as have been selected to do a certain work in the interest of Spiritualists, by no means insignificant of results, or trivial in point of time and labor requisite for its accomplishment; because you say, "You are heartily sick of man's authority in any domain," * * * and "absolutely disgusted with any attempt on the part of mortal men and women to dominate, upon this earth, the cause of the spirits," as if this meaningless harangue touched the Bureau at any single point. Nor are you at all original in these sentiments, for Charles J. Guiteau has more than once expressed precisely the same views, if not in quite as extravagant terms.

It would almost seem that an over anxiety to recite your part had brought you upon the stage quite out of season. There is indeed no point in the play to which your words can be fitted, without bulging out like an excrescence.

No individual Spiritualist, and no society of Spiritualists, so far as I am advised, has ever found occasion to defend the spirits. No! it is left to the Orthodox pulpit to defend, even the chiefest of spirits, on account of the exercise of cruelties ascribed to Him, by the old testament writers. The conception of a Supreme Being in whom all human passions are correspondingly magnified, is a monopoly of the Evangelical church, in which Spiritualists have no share.

But my friend, is it not barely possible that you may be in error, in your statement, that the spirits, in their sublime revelations, have no desire "to impel any person their ways," that "they do not wish the interposition of any person or persons upon earth to engage in this ignoble work."

Assuming the communicating spirits to be pure and good,—which unfortunately is not always the case,—and their ways the way of life, it strikes me as being a most unfortunate use of terms, for you to characterize the endeavor to impel mortals the same way, as "ignoble work," and yet, in your verbose tirade, you have deliberately committed yourself to this sentiment, and I quite agree with my fellow members of the Bureau, that a person capable of it, would be quite out of place in its ranks.

As a writer and expounder of Spiritualistic truth, it is to be presumed that you are accustomed to give your words and statements their true significance, but it does seem to me, that in your published letter, you have paid so much attention to stage effect, as to have quite lost your aim, and so let fly the questionable contents of your blunderbuss altogether at random. At every shifting of the scene you inflate some monster of a paper giant, to rebuke in heavy bass, and to rend limb-by-limb in the mock heroic style of the old Bowery. This is indeed the "powerful weakness" made manifest.

The terms in which you characterize a Spiritualist Society confessedly composed of "gentlemen and ladies," in which there is no such thing as domination or leadership, are not such as might have been fairly anticipated from the most rabid opponent of Spiritualism, especially in response to anything like a friendly greeting.

And here let me say that the American Spiritualist Alliance was formed not only for the promulgation of spiritual truths, but as a means of drawing into closer fraternal relations, those holding to a common faith, where all may stand upon a common level and work together for the good of humanity. It is more than all, a gathering of the "rank and file," and its bitterest opponents, are leaders, and would be leaders, in the same cause, who appear to think that its purpose is hostile to their interests. No act or word emanating from this society as a body, would furnish any justification of such terms as you employ in assailing it. Indeed, its internal and external workings, clearly demonstrate the ineptness and falsity of your statement, that "when individual forces are joined together to work in combination for any proposed purpose or significance, it must be to dominate." What could be more illogical or unsound either as a social or political axiom?

Would you have mankind forbear all restraint, all governmental control, and relapse into a state of natural independence? This is precisely where the world began, and what it was compelled to relinquish the moment anything akin to the social state was inaugurated.

No information of importance was ever achieved; no public abuse corrected; without union and confederation in one form or another. All history proves this to be true. But you object to union, because it has strength, to strength because it implies domination, to domination because it interferes with individual rights, indeed you object to almost everything which has served to redeem man from a savage state, and you rail at the "Alliance" and its offspring the "Bureau" because they do not agree with you.

But after all, are you sincere. It was only the other day, according to a published letter of A. G. W. C. in MIND AND MATTER, that some of the good people of Cincinnati, "met together and presented Jesse Shepard, who is described as a "worker of miracles," with a gold watch and chain. Now how was this brought about?

The purchase and presentation of this "splendid" testimonial, was an enterprise which any one of the company could doubtless have accomplished unaided, yet the account of A. G. W. C. shows that it was done by union and association, and perhaps too, by domination; for there might have been some division of sentiment in the selection of the instrument, which called for an arbitrary adjustment.

Then too, some method was requisite in the ceremony of presentation, some union of sentiment committed to a single voice. It is not presumed that the Jesse Shepard watch association, was long lived. It doubtless dissolved, but only because its mission was fully attained. This illustration however, is equally good for other associations, whose work is still going forward; and if you approve of the one why not of the other? Without combined effort the world would have made small progress in any direction.

Knight errantry may have been an agreeable pastime for such as followed it in the old chivalric days, but you have mounted your Kozinante quite out of season, and should not suffer yourself to get unduly excited if Society refuses to disband at your bidding.

But there is a portion of your letter which contains a very serious charge, wherein you assert unqualifiedly, that you "know that to keep up a show of the importance and consequence of the Secular Press Bureau, somewhat of a parade has been made of ponderous newspaper articles defending Spiritualists from secular press attacks." This seems to me a very careless and ill considered statement, for even though the Bureau articles may, in your judgment, have been "ponderous," it is scarcely courteous or consistent with good nature for you to publicly proclaim that their author had no higher or worthier motive in writing, than to keep up a vain show of importance. It is useless to endeavor to combat a mere assertion, based upon a fore-knowledge of what exists in the mind of another, and which without superhuman understanding it were impossible that you should know.

The Bureau was organized in the early part of the present year, and its work of defending Spiritualism and mediums of spirit communication, from unmerited assaults, has progressed with the very opposite of vain glorious parade, as I call upon all to witness, who have the least acquaintance with its methods, labors and outcome.

Not one of its members sought the place which he holds, nor has any of them ever complained that the labors imposed in the fulfillment of his duties, are severe or unremunerated.

It is for the advantage of his race that he applies himself, and his dearest reward is the sympathy and approval of his fellow men and women. When this is withheld, nay, when he meets with detraction and abuse from the ones of all others, who should encourage him with at least a friendly word, his recompense is poor indeed.

With only the kindest feeling towards you and others holding the same views, I am very respectfully, Your obedient servant. NELSON CROSS.

Mrs. Carrie M. Sawyer in Chicago.

Chicago, May 30th, 1882.

Editor Mind and Matter:

Myself and friends attended Mrs. Sawyer's seance last night, and the manifestations were as fine as I ever witnessed, and I have had considerable experience in such matters during the last fourteen years. When Mr. Henry Bastian lived in Chicago, myself and twenty others, some of them have since gone to the Summer-land, sat with Mr. Bastian for twenty weeks, every Friday evening. Some of that special circle were lawyers, some doctors, some capitalists, and some ladies of refinement and culture. And now as I look around the city and recall those that are left, they are all workers in the cause of Spiritualism; and those who have passed to the other life come back and say: "Stand up for our mediums," at a time when some professedly spiritual papers seem so ready to crush those of them through whom spirits manifest themselves to the physical senses of mortals. Why do the managers of those papers act so? Because they have not attended the seances and informed themselves concerning the mediums they assail. Mrs. Sawyer seems to be one of the mediums against whom their assaults are aimed. They have condemned her without seeking to know the truth about her or the manifestations they seek to discredit by attending her seances.

Last evening there was no rope tying of the medium as there was at the other seances I attended, the company present were all willing to place the medium in the cabinet without tying or tests worse than nothing—such as to be damnable. What we want is truth, justice to all, and love for all humanity—proven truth. Accept nothing that will not bear criticism and investigation. We want no God, and we need no God but this. That straw figure of priestcraft, around which spirits of darkness have danced such a jig, is fearful. I welcome the ancients to the front, gladly I welcome them—for breaking with their lightnings that heavy and dark cloud of superstition and error that has been raised up by priestcraft and that hangs over poor suffering humanity like the veritable smoke of hell.

Oh! poor misguided humanity, I quiver in every nerve in writing this, caused by the agony of the thought that in any way I have been made to serve such miserable work. Oh, heaven, help us! good angels and good spirits all. There is needed every atom of the force that can be brought to bear in the overthrow of these evils.

I will only say further that the Bible is a book of no importance in the salvation of mankind, as we can get all there is of truth in it without going

to it, and in this way we can escape its errors. But it is important to show up its errors and unreliability on account of the hold it has obtained upon the people. People can worship the truth, if they want to worship anything. I know of no good spirits that want to be worshipped. They, the people, can spend their time to better advantage in developing themselves and doing good to others.

Nearly all the spirits that came were recognized and some of those present were called up to the aperture of the cabinet, where they stood and conversed with their friends. Mrs. Sawyer is one of the mediums whom they are trying to crush. May God and the angel world prevent it! and may she live long to be useful in her God-given mediumship, to satisfy the thirsting souls who are eager to know whether their relatives and friends who have departed the earth life still live; and what can be more convincing to them than for their loved ones to appear to them in materialized form and converse with them face to face.

Mrs. Sawyer now goes to Michigan to be gone eight or ten days. Her guides said the summer months were to be spent by her in Chicago, as there was a large field here, and a great work for mediums to do. And here I would say to my Michigan friends, treat Mrs. Sawyer as a human being—don't condemn her without knowing you do so justly—surround her with truth loving and sympathizing people, and you will be well repaid for acting so wisely and justly. Your spirit friends are as anxious to come to you as you can be to have them do so. Our circle last evening was made up of harmonious people (not fraud hunters) and the manifestations were most satisfactory and convincing. We spent two hours and a half pleasantly and profitably with our spirit friends. May the angels bless you brother Roberts for your defence of our most unjustly assailed mediums.

Yours for truth, A. BICKNELL COMAN.

To the Purpose—What Reply Can They Make?

FARMINGTON, Ohio, May 13, 1882.

J. M. Roberts—Dear Sir and Brother:

The letter of my old and true friend and Spiritualist, W. N. Merwin, in MIND AND MATTER, of April 22, inspires me to write a few words further, on the "vexed questions" that now agitate Spiritualists.

If we must believe John C. Bundy & Co., then all mediums of note, and especially materializing mediums, are the most wicked and dishonest of men and women on earth. This is not true of any other class of persons, as a class; and could not be true, in the nature of things, in any legitimate business. If the charge against mediums be true, it is the necessary result of their mediumship; and if the nearly inevitable result of any pronounced phase of mediumship is to make cheats and frauds of the medium, then I ask the Journal and its backers to sound a warning note against mediumship. Here is the danger. If the influences from the other side are of such a character, as almost surely will demoralize the subjects, we should not admit them.

To a certain extent this is true of all the people of earth. We are more directly impinged upon by the dark spheres in spirit life. That sphere must be redeemed from ignorance, passion and selfishness in connection with earth; the two are so interblended that neither can be redeemed without the other. The misery and wrong in spirit life was born and nurtured on earth. Our false creeds, false politics, false business, and false social relations, have made a world of dishonest and selfish men and women. We don't know what absolute truth is; we are strangers to true love and harmony.

It is to correct these evils, and develop truth, and a love of right, in spirits and mortals, that this dispensation from the spirit side of life has been inaugurated. Do credulists and selfish men who live and fatten on the present false conditions, gnash their teeth, and seek by all possible means, to retain the present order of things? So do spirits of like faith and feeling. The incoming light from the higher spheres, disturbs to a wonderful degree, the order of things with unprogressed spirits; this disturbed condition is powerfully reflected upon the people of earth. But, as the false conditions of earth made these spirits what they are, their errors and sins must be thrown back upon us. Here they learned falsehood and hate; here they must learn truth and love. Dominating priests, politicians, or shysters, they may have been here; they have borne away on earth and in spirit life; they see a force at work to undermine them, they seek their prototypes on earth, and influence them to the most absurd acts and conclusions. They come to curse; many go away to bless. Just as it is with many mortals who first consent to look at these phenomena.

I say then, with emphasis, not one of the mediums—Holmes, Bliss, Pickering, Reynolds, Sawyer, Hull—ever practiced fraud. They had no need to do it. The expositors have done it, in some instances, and the untrue and selfish spirits that we of earth have developed, have done the rest. And I say to the Journal and its friends, and to A. J. Davis—they cannot put down these mediums. They may kill some—witness Mrs. Markee; but materialization will go on, and you cannot stop it. And why should you? What is the animus of this opposition? It is the fullness of this great dispensation; without it the work would not be finished; it unites the two worlds; it proves there is no death; it delivers those who, through fear of death, were all their life-time subject to bondage. You had the raps, still you feared; the writing, and you were not satisfied; and so on to this glorious climax; and the heart of the truly enlightened Spiritualist leaps with joy!

What do you want to make of Spiritualism? A kind of ethical thing to be represented by the rostrum and press? If only this, you destroy it. Spiritualism is a demonstration of spirit life, or it is nothing. Can the rostrum demonstrate it?—can the press? You, then, who oppose the demonstration of Spiritualism, are not Spiritualists. You cannot be. You ought not to claim the name.

Now, in conclusion, I ask the "Quaker in Philadelphia," (not "quarter," Bro. Roberts), who wrote the letter from which I quoted, as published in MIND AND MATTER, to come forward and give the name of his informant, as to Gen. Roberts' intention to defend Bliss and James in fraud, knowing them to be frauds. Either the Quaker or his informant lied; and Gen. Roberts and the public have a right to know which of them. If the Quaker was deceived by his informant, he should make him recant the statement. If he believes his friend, he should come forward and give the evidence on which he predicates his belief.

One thing is sure: a representative man has

been charged, specifically, with gross crime, and no names given. I demand names. Of course I have no right to give the name of the writer of a friendly letter to me; and especially as I only sent Gen. Roberts an extract for the purpose of putting me in the way of getting a "club."

Yours for right, E. F. CURTIS.

Letter From Lois Walsbrooker.

COLUMBUS, Ohio, June 3d, 1882.

BRO. ROBERTS:—In reading your issue of MIND AND MATTER of this date, permit me to say that the common sense of Mrs. Hanson was refreshing, after going over the fulsome account by Judge Lawrence. D. M. Bennett of the *Truth Seeker*, when certain letters came to light, acknowledged their authorship and said of himself, "There is no fool like an old fool," and I must say, even at the risk of seeming rude, that the Judge's letter reminded me of that saying of Mr. Bennett. That spirits can and do materialize I fully believe, and the fact that they do is wonderful; but that when thus materialized, they should appear so much superior to those who have not yet put off the flesh, I do not believe.

We all know that very ordinary persons, can, upon the stage, with the aid of dress, paint and padding, be made to look beautiful, ethereal, magnificent, or whatever the character personated may require; and certainly a troupe of actors and actresses, who having passed to spirit life, find the conditions here to materialize themselves and resume their old vocation can do as much. Those who go upon the stage here in this life give to the public that which they demand, and coming back from the other side, they would be very likely to do the same; but when one goes to the theatre and sees different characters acted, he does not for a moment imagine that they are the bona fide individuals personated.

Now I do not in the least question the Judge's statement, so far as the facts are concerned, but the language is more like that of a moon-struck schoolboy, than like that of a cool sensible man. And why this worship of the ancients? Are we, or are we not a progressive race?

"The great and good of ages past were no greater or better than thousands who live to-day or better looking." "The beautiful and charming deliverer of her country, Joan of Arc!" Now I will wager the Judge a new hat against a poke bonnet, than Joan was not a whit more beautiful or charming than dozens of girls that can be found in any town in Michigan, and if he can prove that she was, I will send him the hat even if I have to work in somebody's kitchen to get the money to pay for it, otherwise he shall send me the bonnet.

As to planetary spirits, I will not say that they cannot come to earth, for I do not know, but I do say that what was shown and claimed is not evidence.

Mrs. Hanson well asks, "How could Judge Lawrence look upon the benign countenance of Jesus, without calling to mind the terrible, cruel persecutions, lawlessness and crime, enacted in the eighteen hundred years past in his name?"

Very true, how could he? And you or I, Bro. Roberts, should our ideas be perverted and made the basis of as much churchly folly as exists to-day, and we, after having been in spirit life hundreds of years, could come back to earth, the very burden of heart and brain would be to denounce the fearful wrong—yea, so intensely should we feel upon the subject, that "gentleness" would be very far from describing the expression of countenance we should present. The "gentleness" that can come back to earth, knowing that the poor are crowded into cellars and garrets, while those who teach in his name revel in luxury, and yet be gentle, smiling, benign, is a sham of the first water.

Try again, spirit personators, and see if you cannot be more true to nature.

Yours for Truth, LOIS WALSBROOKER.

P. S.—Just a word about Joan of Arc—a simple peasant girl who, being a medium, was used as an instrument for the spirits of a rival house of rulers, who seeing their opponents in the ascendancy, took this means to reinstate one of the family still in the flesh in the coveted position. The deliverer of her country forsooth! She was but the simple instrument, and to punish or honor her personally for what was done by others through her is equally out of place. When will men and women cease getting down on their knees to the supposed superiority of those the echo of whose lives is borne from the past to our ears. Judge Carter's "Open Letter," in last week's MIND AND MATTER has the right ring.

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.