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

PHILADELPHIA, SATURDAY, JUNE 17, M. S 35.

{ 82.00 PER ANNUM, Payable in Advance; } Single Copies Five Cents.

[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, time. called "Our position on Some Points Defined."

its masks, and what those Orthodox Spiritualists are aiming for, and I think we will "catch the his hasty endorsers know that that very sparse class, as we were before the good spirits were able 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 'Crindle,' and NEARLY ALL THE REST OF THE ME-DIUMS who make a speciality 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 'Crindle,' 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 hav-ing put himself on record at last, so that his antagonistic possition 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

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 rowdyism women, judicious and wise, honorable and thorand 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 me-

"Our experience," says Colonel Bundy, " with lighted room, with our family, holding hands, and and mediums who have become officious endorsers seeing the cloud-like vapor gradually gather at a distance of five feet, and then assume the features | rializing mediums in matters that they personally 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 genume manifestations that he denounces as frauds. Those two great scientists in physiology and psychology, Doctors Carpenter and Beard, will both intorm him that "while they sat beside him | tinued." (State), holding hands," the artful and studied

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

So much for his "conclusive evidence obtained and "possible" phase of manifestations would to work and develop up these form materializanever alone establish his materializations "socalled," on the basis of its phenomena. So he them out of their way.

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 judgement 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 MU-T 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 manifestations, and those heavenly communions

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 and divine, though A. J. Davis, the envious daily and numerously. 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 that we cannot understand; nor so lethargic that | 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 oughly experienced! [Mr. Briggs has not thought ourself 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 creedal denunciations dium amidst the savans of Europe. It looks bad of their would-be pope. "Good" Luther Colby for mediums of other phases of mediumship to endorse rowdyism and mob-law against material izing mediums. They will yet feel their mistake. "Our arrowings " save Colonel Bunds " "arth." isance" that must be "abated"!!! He and A.J. of their course and of those scandals upon mateknow 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

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

That is a strange article of their Confession of

Slade, whom Lankester and Donkin caught at his | Faith, as it reads. I was not aware before that tricks (as Bundy says other of our best mediums have been), got them so "biologized" that they were brought under the influence of "dominant" when the cabinet is broken up into kindlingwood, its use in producing spiritual phenomena must be as kindling-wood, which "use," he in-sists 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 jections can be raised." He and the informed of upon inspirations, trances, and phases of that tions to the state of perfection they have now reached: while these "swift witnesses" and "Harthrows this shadow out to mask his warfare against | monial" warriors against cabinet materializations phenomenal Spiritualism and its mediums, to get | are of those who have investigated them, and studied their laws the least, and perhaps not at Having taken this position, see how he maligns 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 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 shrunken soul has issued his pronunciamento 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 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 Henry Slade, when we sat beside him in a small lighted room, with our family, holding hands, and mediums who have become officious endorsers 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 treatles, or cabinet rooms like Mr. Mott's, can no more be tampered with, without detection, than one built of charred fron. 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 | that the inhabitants of the two worlds can peacehis dark room and camera, because, if left in his | fully harmonize and work together. 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 wheedled 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 strifes 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 Augean 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 immorality to attend circles or encourage manifestations! They can display their ignorance and advocate it un-molested, 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 strifestirring "new departure," and marching at the head of a band of volunteers to," Metropolitan the envious Davis-Bundy conspirators long. Nor Martial Music," to war upon mediums, and to would they stand a moment before "the scientific characterize those of his brethren as "quasiobjections" against them by those who had never respectable Spiritualists," who study and encour-Now let us see what this creed really is beneath | under conditions against which no scientific ob | witnessed them, and we should be thrown back | age 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 a sistance 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 seeker 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 medibecome them to peaceably pursue their work like | ums, beside those of my family at the Island, have seen and described the progress of the work. Those who have rever 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 in-

visible 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

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 Spiritnalists than they would like the public to know; and if they wil 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 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 human ity. 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 suf-

fer the consequences. Oh! ye blind, who would lead the blind, You are in the ditch and left behind; With yengeance and hate your souls are hot, You would stone the prophets and madly rot, 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. HIGBY.

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 anotherthe 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 The first public speaking on the camp grounds 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 parth with their poison, and as I have said before, the truth can be reached through other channels. | lodging; railroad fares; purchase of cots, etc., ad-

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. HIGBY.

[We have no doubt of the fact that Mrs. Higby is a highly sensitive and impressional 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 spiritual press has rejected much of my writings thank Mrs. Highy for sending this communication for publication. It will serve more effectually 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 Lilly 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.

Catholic Quarterly Review, and comment upon it, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, 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. 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 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

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. WE will next week publish an article from the Y.; Clara A. Field, Boston. Mass.; Prof. Bradford, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painsville, 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 Chatauqua, 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 resonable terms. Your name and address on postal will insure programme with full particulars by return A. S. Cobb, President, Dunkirk, N. Y. JOE W. Roop, 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. Jour-

> "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 subteranean 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 Bunner of Light, we exposed the barefaced pretensions and deceptions of this brace of discomfitted 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 181—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 reasonables 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. M'Cracken, 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 Frank in, Pa., J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jnnie 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 genuinenes 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 Val ley, 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

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

CASH.	100	
Am't previously acknowleged in MIND AND MATTER	\$169	20
F. A. Staashen, Houston, Texas	1	00
Dr. Jackson, Cincinnati. O	1	00
Mrs. Koch. Cincinnati. O	1	00
Mrs. E. Wallis, Pensacola, Fla		10
J. C. Bennet, Mason, O E. F. Curtis. Farmington, O	1	00
E. F. Curtis, Farmington, O	5	00
I brough Mrs. H. A. Cate, Brooklyn, N. Y		
Jno, Turner, Marshalltown, Iowa	5	00
Jennie Cook, Brooklyn, N. Y	_	10
Total Cast	\$ 183	40
PLEDGED		
Pleages previously acknowledged in MIND AND		
MATTER	- 2750	m
Samuel Graham, Kingsbury, Ind	1	ã
Mr. and Mrs. Geo. Dodson. Terra Hauta Ind	2	õ
J. D. Robbins, Terre Haute, Ind.	_	50
Mrs. Corbit, Malvern, Ark	1	06
Mrs. Dr. J. Bull, Little Rock, Ark	ī	õ
J. V. Pedron, Camden, Ark	ĥ	œ
•	1	<u>~</u>
Total Distant	8000	*^

Mr. Geo. Rall, 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, con-

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 her were her before mentioned friend and a 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

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'clockwere 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 followhung 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 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 ontline. 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

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 diseven 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 pitient been any other person than Mrs. 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 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

Also that it would occur in six hours, was ob | such as she had never pictured in imagination. In tained through the same method. This was ac- the centre was an immense dome, into which she cepted 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 among the woods and flowers, when suddenly 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 she heard a voice, saying: "Are you not willing Brooklyn lady. Mr. Hull and the writer were in to do the Father's work?" Then does she realize 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 | the magnetic cord is not yet severed, and that she 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 Sunday evening. On that night Mrs. Hull was very weak, but nevertheless, curtains were hung before a closet, within which the medium 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 the curtain. The cloud gradually enlarged until | 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; surrounded by a halo which was beautiful in the extreme.

she had that "peace which the world cannot give;" the clouds were swept away; and she cer-The following Sunday night we had a somewhat | tainly looked ten years younger. In conversation, she stated to me she now felt that the burden of me was miled 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 eemed 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 it 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. covered 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 steep. Without removing ground. On regaining consciousness, she discovered that the rest and standing discovered that the rest are consistent and the rest and standing discovered that the rest are consistent and the rest an ered 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. Hull. Up to twelve o'clock noon on Saturday | 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 seen a large army encamped, guarding a beautiful 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

was conducted. Here again appeared a grand banqueting hall, to which myriads of spirits were coming and going at will. Now, away again 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, for the first time that there is still a connecting link between the spirit and the mortal body; that 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 ecstacy 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 frailities 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.

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 dstroyed her if they could.—ED.]

LAKE PEPIN GAZETTE,

Like the United States of America, "FREE AND INDEPENDENT." W. F. JAMIESON, - Editor and Publisher.

Issued Weekly, 12 Pages.

PEPIN, WISCONSIN. 81.00 a Year

PRICE, LAKE PEPIN GAZETTE will be devoted First.-In the advancement of the material interests of Pepin and vicinity, Second,—To the freest possible discussion of the live quessecond.—To the fleest possible discussion of the day While LAKE PEPIN GAZETTE will have very decided opinions of its own, it will accord to Christian, Jow, Heathen, Spiritualist, the same liberty that it demands for itself. It will be bound by no party, sect or ism; but will give them a hearing through its columns as

far as space will permit.

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

Address, Address, LAKE PEPIN GAZETTE

THE ICONOCLAST,

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

Weekly Free-Thought Journal.

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

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

TERMS OF SUBSCRIPTION: Six Months.....

Each subscriber will be entitled to a life size lithograph picture of Col. Ingersoll, Sample copies sent free. W. H. LAMASTER, EDITOR,

Indianapolis, Ind.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

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

Issued Weekly at Oltumwa, Jowa.

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

Among its contributors will be found our eldest, ablest writers, In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communica-

tions and Messages.
TERMS OF SUBSCRIPTION. Per Year.. Three Months.

By arrangement with Fowler & Wells, publishers of the Phrenological Journal, the Offering and Journal will be sent one year for \$2.25. Should the premium offered to new subone year for \$2.25. Should the premium onered to new subscribers by Fowler & Wells, be wanted, 25cts., extra must be enclosed to cover expense of boxing and packing the Bust. The price of the *Phremological Journal*, formerly \$3 per annum, is now \$2, but, ordered from this office, both it and the Offering can be had one year, postage paid, for \$2.25 or \$2.50 for both, including premium, the Phremological Bust, with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand its use.

as will enable the reader to understand its use.

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

THE VOICE OF ANCELS.

Eight pages, published at No. 5 Dwight St., Bestou, Mass., the 1st and 15th of each month. SPIRIT L. JUDD PARDEE, Editor-in-Chief.

D. K. MINER, Business Manager. D. C. DENSMORE, Publisher.

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

THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spirit natism, and the Spirit World. Published by the
BOSTON STAR & CRESCENT CO., 993 W. Polk St., Chicago, Ill,
HATTIE A. CATE, ARTHUR B. SHEDD.

Editres, Manager,
Terms of Subscription.—Per volume of 12 numbers 50 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.

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 the same manner the finger was raised six times.

The pathway was covered with flowers of undersoon constant in clubs of 10, \$4.50 in advance, single copies 5 cents 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 the same manner the finger was raised six times.

A Card.

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

WILLIAM H. DRAKE. Psychometer and Seer.

Philada., Pa., May 2, 1882.

Special Notices.

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

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

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

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

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps Mind and Matter, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one.

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

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

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

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 21 and 61 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 iterpretations, through mond, 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. Mat-thew 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.

PHILADELPHIA SPIRITUAL MEETINGS.

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

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

THE

PHANTOM FORM

EXPERIENCES IN EARTH AND SPIRIT LIFE.

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

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

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

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

Address, D. M. & N. P. Fox, Ottumwa, Iowa.

PHILADELPHIA, SATURDAY, JUNE 17, M. S. 85,

Entered at the Post Office at Philadelphia, Pa. as second-class matter.

PUBLICATION OFFICE, Second Story, No. 713 Sansom Street, PHILADELPHIA.

BATES OF ADVERTISING.

Each line of nonparell type, fifteen cents for the first inser-tion, and half this rate for each subsequent insertion. Business Cards and Continued Advertisements inserted at pecial rates

Electrotypes and plates will not be inserted. Payment strictly in advance.

Advertisements intended for insertion, must be left at the office by noon of each Wednesday.

TERMS OF SUBSCRIPTION.

To mail subscribers, \$2.00 per annum; \$1.00 for six months; 50 cents for three months, payable in advance Single copies of the paper, five cents—to be had at the principal news stands.

CLUB RATES FOR ONE YEAR.

Five copies, one year, free of postage.. Ten "
Twenty" This is a splendid opportunity for News Agents in all parts

of the country to realize a handsome profit without investing their cash capital.

Anonymous communications cannot be printed in this paper. Names and addresses should always be given, which will be considered confidential, unless otherwise

DR. J. V. MANSFIELD.

THE WORLD RENOWNED WRITING MEDIUM will answer sealed letters at 100 West 56th St., corner of 6th Ave., New York City. Terms, \$3.00 and four 3-cent stamps. Register your letters.

Instructions to Those Who Desire Answers to Sealed Letters.

In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer.
or one soliciting the response. Seal your letters properly,
but not stitch them, as it defaces the writing matter. The
etters, to secure attention, must be written in the English
anguage.

MO Office Regulations and Requirements. One Seance of an hour, with one person in his presence, \$5.00 One " 1/2 hour. " " " " " " 3.00

C. FANNIE ALLYN JOINS THE BUNDYITES.

Under the head-line. "Another Medium and Lecturer puts Herself on Record," C. Fannie Allyn, in the last week's R.-P. Journal, says:

"To the Editor of the R.-P. Journal: "I am glad to see the list of names in the bright Journal, endorsing the actions of those who sustain the genuine mediums, but repudiate the imitators. My thoughts are so well known upon this subject, that my name is hardly needed. Three years ago I was outspoken on the blasphemy of imitation. At that time one had to believe or be condemned (new revision). I took the latter course. Lake Pleasant people said I had 'gone back on Spiritualism, because I ventured to express my disbelief in some of the fraudulent materializations. A hiss greeted my first words. It came from Spiritualists, and was the first ever received in fourteen years public labor.

Through years of ostracism and calumny. I have lived to see an increased interest in the truth that wears no mask,' (not even a materialized one, or one brought by evil spirits).

"Four years ago a prominent Brooklyn gentleman told me I 'ought to be thrashed,' because I publicly pleaded for complete investigation, and for knowledge instead of faith. I find him among the truth-seekers, with his eyes opened to fraud, and heart open for the true. Is it necessary, when you refuse a counterfeit coin, to spend double time, saying you believe their is genuine silver and gold? I think not. When I pull up a weed in my flower garden, it implies to me that I am trying to give the roses a chance to grow. I hail the signs of salvation then with hope. I am glad the Journal has been fearless. If I was to criticise, I would say that we all ought to avoid mixing the sinner and the sin too thoroughly. Let us 'be at war with the vices of mankind, but at peace with their persons. I wish all phenomenal mediums could be placed above want, and a thorough opportunity given them to cultivate earnestly their best gifts. Fraud does not always mean depravity. It may mean sensitive psychologized subjects, who, finding their most glaring imitations believed in, recognized and accepted, honestly think that they must be 'controlled' to do these things. Onward and upward in your work until the angels who have so long aided us all, shall have in genuine mediumship many of the obsta-cles removed to a free and loving communion with earth.

rth.
'Yours for Spiritualism,
"C. Fannie Allyn." "Stoneham, Mass., May 29, 1882."

In order that our readers may know who and what Mrs. Allyn is, we will state the fact that she was prominent in the futile attempt that was made, at Lowell and Westford, Mass., some four years since to destroy the usefulness of Mrs. John R. Pickering as a materializing medium. She was one of two persons, who, after Mrs. Pickering left the house at which she was stopping, (if we remember rightly, at the latter place), went through the shallow pretence of finding a few old rags stuffed in a pipe hole in the room she (Mrs. Pickering) had occupied, undoubtedly placed there for the purpose of being found as they were. That such a person (whether medium or not) should approve the abominably dishonest and hypocritical course of the Journal in its treatment of thoroughly proven and faithful mediums is as natural as that water should flow down hill.

Some time thereafter Mrs. Allyn filled a lecture engagement with the First Society of Spiritualists of this city, one of which lectures we heard. The whole drift of her remarks was to show that what is termed mediumship is largely self-delusion and deception. She said that what she gave in the way of psychometrization tests, any one could do as well as herself, and that it required no special mediumistic gifts to do it. She said that all that was necessary for any one to give such tests, was to practice for it a short time. It was doubtless for

some such stultifying expressions she was hissed as being a 'sister and friend.' How you can beat Lake Pleasant, as she states. Mrs. Allyn lets in a flood of light on the status of her moral perceptions and principles, when she says: "Fraud does not always mean depravity. It may mean sensitive psychologized subjects, who, finding their most glaring imitations believed in, recognized and accepted, honestly think that they must be 'controlled' to do these things." In view of such a statement, and such reasoning as that, who can come to any other than one of two conclusions; either that Mrs. Allyn is not, and has never been, the medium that she once claimed to be, or that she is a "sensitive psychologized subject," who has been used by the enemies of Spiritualism, mortal or spirit, to injure that cause. We are amazed that Col. Bundy had no more regard for his endorser and adviser, Mrs. Allyn, than to let her thus stultify herself, and dishonor him with such an equivocal exhibition of the "ethics" which he has so boastingly illustrated.

We know Mrs. Allyn to be a medium, and that in the first ten or twelve years of her career as a lecturer on behalf of Spiritualism, she did grand service to the cause in which she was engaged. In hope that she may yet be led to understand the position into which she has been betraved by improper influences; and induced to return to the path of Spiritualistic rectitude which gave her her deservedly high reputation as an advocate of Spiritualism and all that the term implies: we have concluded to assume a responsibility that we would otherwise have shrunk from. As an introduction to the following correspondence, we will say that Mr. James A. Bliss was at the Lake Pleasant Campmeeting two years ago when Mrs. Allyn astonished her friends with the change of base to which she ailudes in her letter to the Journal, and was greatly annoyed by her impeachment of mediumship generally. When Col. Bundy called for approvers and endorsers of Bundyism, Mr. Bliss, not seeing Mrs. Allyn's name among those published, wrote to her, asking how it was she had not responded to Col. Bundy's call. To this letter Mrs. Allyn replied as follows:

"Stoneham, Mass., Jan. 8, 1882.

MR. BLISS :- Brother and friend, (for you know I believe we are friends in spirit, tho' opposed in mental belief and material action). I was real glad to hear from you, whether your motive (in writing) was kind or not. I like you and your wife, and whatever you may say or think of me, I shall not suppress it. I did not write to the R.-P. Journal till May 28th, because I was so well known upon that subject, I didn't think I amounted to much. I am, like others, liable to be mistaken. I said my say long ago-Lost friends (?), engagements and money by it, and do not retract. I was and am honest in my belief, just as thousands who oppose me, are. I have never doubted but there has been genuine materialization I think there has been fraud in all phases of mediumship. Don't you. I think it has been real self-deception and psychology in some cases. I think it has been wilful deception in some. The unseen is ever with us. I see no reason why atmospheres cannot render it and them visible at times when mediumship is right and conditions favorable. I am a complete believer in mediumship. Wish all our mediums could have enough so that they could develop their inherent powers and receive aid from our arisen ones. Am glad you are developing mediums. I think you possess the requisite force to be highly successful, as I have no doubt you are. I wish I had time—I would like to begin all over again. There is so much to be learned. Have tried to eliminate old errors and crudities-to make C. F. A. accept her own blunders, and give credit to the blessed ones who have stood by when earthly friends passed by. But you will be surprised to have a letter from me. I do wish you and your wife would forget beliefs, and pass a day with me by and by. You would be welcome, and I would not annoy you, but would try in my simple way and poor home to make you realize that I am peculiar and odd enough to 'love my enemies,' and no word to wound either of you should pass my lips. I expect you will laugh at all this, but I write just as I mean, and don't propose to be a hypocrite for fear or favor. Others believing just as I did, kept silent. It is not my way in love or war. I shall be glad of evidence that once again spirits may be reclothed in flesh. All I have is over there. Alone I am walking to him. I shall be glad when

'Kind regards to both yourself and wife. 'We shall yet know each other better when the mists shall yet know each outer bases have cleared away.' Cordially,
"C. Fannie Allyn."

Mr. Bliss sat down to reply to the foregoing letter from Mrs. Allyn, and got so far as the date, 'June 8, 1882," which was written in ink, when he was entranced, and the following was written in lead pencil:

"COMMUNICATION.

"Our medium fully intended, when he sat down at this desk, to answer the letter that lies at this present time before him. We order it otherwise. We feel that it is our duty at this time to act in this officious manner, for two reasons.

"First-He is not able to judge, without an outburst of passion, the merits and demerits of your letter. Second-We are better able to see all the conditions that surround not only himself, but those that surround you.

"We shall endeavor to speak the truth, with but one object in view, and that is, to work for the very best interests of Modern Spiritualism, and to assist you to take a step higher in your development as a medium for spirit control.

will say right here that our influence did not inspire our medium to send the taunt upon a postal card—and upon James A. Bliss, and no one else, must its responsibility rest. However, we are very happy that opportunity is given us to express our opinions as we now do. If we speak plainly to-day, I hope you will receive our words kindly, even though we may cut your very soul to the quick.

"I shall take up different parts of your letter and answer it in detail, if I can hold the con-

trol long enough to do so. "You style yourself, in addressing our medium,

stow upon him that mark of affection, I cannot conceive, while you are so diametrically opposed to him and his work. We cannot feel to-day that there is a real embodiment of the principles of the mythical Nazarene in the mortal form of C. Fannie Allyn, and should suggest that such a title should be dispensed with, for the present at any rate. REMEMBER for the last eight years I have been the constant guide and controlling spirit of the band of spirits that influence James A. Bliss and wife; and it has been a part of my business to silently observe the movements of their enemies. Gifted with power to read the thoughts and motives that parties have oftimes vainly sought to conceal, I have followed such parties night and day, in the interest of our mediums. I know that the words 'Brother and Friend' are false; and I further know that you could not deceive yourself to believe that you could feel thus in regard to one that has successfully met and thwarted your attempt to court popularity and fame from those that have turned the cold shoulder upon you.

"I do not desire to day to say one word that is not strictly true-but the truth in my words to you MUST be spoken. No. Hate is all that you feel in your soul for all that oppose your ambition. I speak from absolute knowledge, and not from mean

"We repel the insinuation that there is real or apparent fraud in any medium that has nobly defended their mediumship from the assaults of the deadly foes in the camp of Modern Spiritualism. It is false—a thousand times false—and if you do not

know it for a fact, you ought to. "I (Wm. T. Hodges) know that the mediums I have controlled are NOT FRAUDS-I know that they have gone down deep into the valley of persecution and sorrow, in defence of the truth, without a murmur-I know that they have heard the prison door bolted upon them, when they were as innocent as babes unborn-I know that you have wilfully sought to influence the public, while in a perfect normal condition to crush them out of existence-I know that under the disguise of seeming friendship you have laid hold upon their failings (and who has not some failings) and flaunted them before the world, colored as you desired, to make them appear in the eyes of the public, as immoral people, aye, as thieves and would-be murderers.

"Is this language strong? You need it to see the enormity of your own guilt independent of spirit control and influence. No! No!! You are not honest in your opposition to mediumshipyou have taken a hand in this battle to enrich yourself in reputation and power, at the expense of truth and the spirit world. Your own guides who struggled so hard to develop you to labor for the good of humanity have deserted you and left you to your own destruction. You have taken to yourself the honor that belonged to them-Your ambition has made you worse than useless to them. In your own estimation, you have become greater than the power that once controlled you, and that power has left you, and you have drawn around yourself those that delight in feeding your vanity with the fire of slander and suspicion.

"I deny your right to question our methods of operation through our mediums, unless you can show us that you personally know all the operation of spirit upon matter—I deny your right to circulate the current slander and gossip to injure those that never sought to injure you-I deny your right to come to our medium with the terms Brother and Friend, when every feeling engendered by your loss of 'friends(?), engagements and money' sees in him and all other successful, hon-

est mediums your Waterloo
"No! No!! The day of hypocrisy is past and all
must be touched by the truth, and all deformities must be exposed. Spiritualism must be freed from all sickly sentiment and priestly hypocrisy, and all must come out squarely for or against modern phenomena. Where do you stand? Where will you stand for the future?

"I say to you, cease your opposition, 'begin all over again,' and become humble in the hands of the mighty power that has now deserted you and left you friendless even among your brothers and sisters in the work of misrepresentation and

"These are harsh words to any person, in, or out of the form, but as I have before stated, I know whereof I speak, and I know that the mighty blow I have given your pride and ambition will be for your future good. I do not 'love my enemies.' It would be as false as false could be if I said so. I do not doubt that there is, or may be a possibility of use for them by "Universal Mind,' but I, in my 'finite' condition fail to see it. I believe that you 'love your enemies' just as much as I do-no more-no less.

"I am nearly done, but let me here say, once and for all, that I. Wm. T. Hodges, wish to be held responsible for everything I have written today; and that I have tried without mercy to hold the mirror so that you must see yourself as others

"I am well aware that I shall call down upon our medium the malediction of his enemies by this, out and out, truth; but I feel that I have done my duty in the matter and sign myself,

WM. T. HODGES, Chief of Band. EDWIN H. BLISS, Spirit Amanuensis.

The foregoing communication was written in a natural hand entirely different from that of Mr. Bliss, and in the same hand that is peculiar to his most intimate spirit control-his brother Edwin H. Bliss, who has written many spirit replies to letters written to his medium brother. Whether impressed or not to do so, Mr. Bliss on coming out of the trance wrote us as follows:

"73 Hanover St., Boston, Mass., 1 June 8th, 1882.

"MR. ROBERTS:—In the greatest perplexity I write to you to know what I shall do. I have received the enclosed communication from Captain Hodges, in answer to her (Mrs. Allyn's) letter to me, which letter sounds, to me, quite friendly. I don't know what to do. I fear to offend Captain Hodges by not sending it, and I don't want to get into the fight with Fannie Allyn. The whole thing came from my sending a postal card to her. asking why her name was not among Bundy's

"Now what shall I do, Mr. Roberts? I don't want to "hobble" with my guides and I am willing to do anything you think I ought to do. Please let me hear from you at once. Yours fraternally,

JAMES A. BLISS."

Just as this letter and the accompanying enclo- | bodied or translated spirit, and at other times

sures reached us, we were reading Mrs. Allyn's letter to the R.-P. Journal. We at once concluded to relieve Mr. Bliss of all embarassment in the matter, by making public use of the facts as they were then before us. We deemed the lessons that those facts imparted as too interesting and important to be withheld from the public at this juncture of the Bundyite war upon spiritual media. Mrs. Allyn is one of the few mediums who ventured upon the rash experiment of repudiating her mediumship in order to claim the credit of the work which wise and true spirits had been so grandly performing through the use of her mediumistic organism. Like many other mediums who pervert their mediumistic gifts to the accomplishment of self-exaltation and the gratification of an unworthy ambition, Mrs. Allyn drove from her those true and beneficent spirit friends, and opened the way for spirits of an opposite character, and from that hour she became their victim and instrument to oppose the cause, in the advocacy of which she had gained a deserved distinc-

Familiar as we are with the methods of control of Mr. Bliss's spirit guides, we have no doubt whatever that the foregoing fearful spirit arraignment of Mrs. Allyn, comes from high; powerful and influential spirit friends of Spiritualism, for whom the Spirit of Wm. T. Hodges spoke. It is not the arraignment of an individual spirit, as the use of the plural pronoun we clearly indicates. We have taken the liberty of retaining the original of the above letters and communications as vouchers of the published facts. Mr. Bliss having sent postage stamps for their return to him, expected us to make no public use of them, and should not be in any way censured for such use of

Mrs. Allyn seems to feel that her mission as an advocate of Spiritualism is at an end. In this she is right, if this eloquent spirit phillipic does not serve to arouse her to a sense of the fearful error into which she has fallen. She has it in her power to atone for all, by once again inviting to her side those grand spirit sages, teachers and orators, who once so eloquently, ably and beautifully, portrayed through her mediumistic endowments, the true philosophy of life-terrestrial, as well as spiritual. We have never had the opportunity to make Mrs. Allyn's acquaintance; and may not be classed by her among those who wish her well, but we would be unjust to her as well as ourself, if we did not express, at this time, our sense of the loss of her services to the cause of Spiritualism; for lost they are so long as she continues unfaithful to her gifts as a medium.

In closing, we say to Mrs. Allyn, that she labors under a sad delusion, when she imagines that the opposition which Modern Spiritualism is receiving from the Bundys, the Coleman's, the Davises, the Farnsworths, the Nicholses, the Bowens, and others, who have sought to supplant it by Bundyism, will avail or long endure. The feeble strains of the "Metropolitan Martial Music," and its still feebler echo from the Pacific Coast, have already died away, and your hardly discernable re-echo of it from Massachusetts, is lost in the stentorian voice of Spirit Wm. T. Hodges, calling to you to arouse from the night-mare delusion that is racking your very soul. Oh! awake; arise, and once again be C. Fannie Allyn, the clarion-toned voice of wise and truthful spirits.

A PHASE OF BUNDYISM THAT EVEN POPE BUNDY CANNOT STOMACH.

Some men seem especially intended to illustrate the Christian dogma of "total depravity." Of that class, we take it, is one W. D. Reichner, who from time to time manifests his innate crookedness through the columns of the Organ of Bundyism. In the R.-P. Journal of last week, under the heading "Mutability of Mediumship," this person. among other things, asks:

"Are media accountable? Regretting the slow discernment of the investigator who requires more than three years of daily contact to ascertain his pet medium to be an inbred fraud and "malicious scoundrel," yet though severe his charge, we realize this as additional evidence of the sad 'muta-bility of mediumship.'"

This malevolent and untruthful insinuation was intended to apply to Alfred James and ourself. It will hardly serve the purpose for which it was intended, inasmuch as the remarkable mediumship of Mr. James has never been, and can never be, successfully impeached. That Mr. James, as a medium, never committed any fraud, we stand as ready now to maintain as we ever were; and Reichner, in insinuating to the contrary, only, showed what a fool as well as a knave he is. But let us follow him further. He says:

"We believe media are logically and properly accountable for all that emanates from them. Individual accountability is evinced by mental. moral and physical law, which cannot be evaded the law of compensation of cause and effect never mocked: 'For whatsoever a man soweth, that shall he also reap."

Which shows very plainly that Reichner is as incapable of knowing what is logical and proper accountability, as he seems to be insensible to what constitutes mental and moral law. What is a medium? We answer, a person whose physical organism can be used in some way by spirits for the accomplishment of their purposes and desires. That being the true and only proper definition of the term medium, it necessarily follows that a medium is a person whose physical organism is at times alternately under the control of a disem-

under the control of the spirit to whom that organism naturally belongs. The simplest reason and common sense will suffice to show that the mediumistic 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 mediumistic 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? Sufflee 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 helds 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."

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

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 genuiness 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 ebulition at the bare thought of such a heresy—a heresy not simply indicating, as she seems to think, an aberation 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, 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 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 qualiity 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 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 sentitives) 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 mediumistic 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 Harmonial 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

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 lelt under all circumstances; the crowning glory of the former, how ever, 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 momemtary 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. It 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 inuendos 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 inuendos 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 somatisation, 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 drapery 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 drapery 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 the hour. The piano, the mantlepiece 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 pres-

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

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 IMPREMIONALLY THROUGH J. H. MENDENHALL. Mightlest 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 En rapport with the brave and free-Read MIND AND MATTER-heed her voice.

Immortal truth, by angel tongue, Sounds forth thre' thee, to bless earth's throng. The wisdom thoughts that fill thy pages, Have flowed from lips of spirit sages-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 are to us, who find No worthier exponent of mind-Daughter of the milleunial morn. Unionport, 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 happi ness 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 na tion 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 all, and injustice to none"-as a greater enlighten-

ment 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 heros 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 panoramical views of metropolitan life bring up strangé 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 orthodoxy 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 uncleanliness 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 it 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 and willing to work entirely for others. 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 re-maining 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 new dispensation. He says it does no good | tion, and does not depend on other qualities or

might be weighty testimony. Bishop Gilmore, of Cleveland, Ohio, has fully illustrated the text of such authority, in his card of "excommunica-tion" 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 etherial 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 etherial 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 pronunciamento (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 heathen 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 he 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 suntook his bath-had an hour's sitting in his roomand at night questioned himself of the duties of the past day, until he became thoroughly selfposed. 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

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 wisdom of the pure and undefiled censors, to talk to grown people, whose habits are formed; ways peculiar to the personality of the medium.

If phenomenal manifestations were a question of but to take the walfs of both sexes—educate them veracity or purity, then the self-imposed task of in the hygienic laws of their being—and teach exacting all the virtues, to prove materialization, them practical as well as spiritual lessons; then they may go out, understanding pre-natal conditions, enough to generate and rear the future children. Aiready 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 Catholies understood the power of gathering in the children and training them to Cathologism.

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 delulusions 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 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 hocus 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 society? Shall we band ourselves together, forty 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 organiza-

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's 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 mutter 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 noright to expect their especial service in the morality or any other busines, 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 de-monstration, 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 inharmony 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 his or her gifts, 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 tobe 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 irrelative things alone where we seek for proofs of the lifebeyond; 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, nonehave dared to go back on the Grundy God suffiwhich is shown will determine its value, and the | ciently 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 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 blacksmish, 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. Bodzer.

Grand Rapids, Mich.

Men and Ladies Wanted. See Curran's adver-

Mind and Matter Free List Fund.

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

Previously acknowledged, A Friend, San Francisco, Cal.,

8 00

ADVERTISEMENTS.

ASTONISHING OFFER.

BEND two 3-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by inde-gendent slate writing. Address,

DR. A. B. DOBSON, Maquoketa, Iowa.

PAUL LEAVELL,

ASTROLOGER.

Horoscope, with directions for 1882, 1883 and 1884, \$2.00. Horoscope from infancy, with directions for 5 years to come \$5.00. Complete chart of the Heavens with the history from inflancy to the close of life, \$10.00. Send date of birth and lock of hair, well wrapped in paper and handled only by

4-31

PAUL LEAVELL, 163 W. Madison St., Chicago, Ill.

MOTICE

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

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

NEW YORK, March, 1882.

The undersigned, being in full accord with the purport of the annexed circular, cheerfully consents to act as Agent for the distribution of the Eugraving at cost, to all Societies Journals, lady mediums and speakers, advocating the cause

of Spiritualism, at the following rates:

When ordered in packages of single Engravings with Cirtificates, and upwards, as follows:

The ascertained cost of the Plain Engraving with Certificate,

All orders must be accompanied with draft on New York

City, or Post Office Order, payable to my order.
A. DEMAREST, 182 Broadway, New York City. P. S.-Each Steel Engraving of the "Spirit Daughter," will be accompanied by an Engraved Certificate, containing Twenty-seven signatures of persons from various parts of whe country, who testify to what they have seen at Astoria.

ANOTHER EXTRAORDINARY OFFER.

A SPLENDID SPRING MEDICINE

Boston, Mass., April 9, 1882.—By direction of DR. YORK, (my Spirit Guide and Medical Advisor.) I hereby agree to send, post-paid, upon receipt of 50 Cents, one box of

DR. YORK'S POSITIVE BLOOD PURIFIER, Or Three Boxes for \$1.00,

A sure cure for all diseases urising from impurities in the blood. Among them are Tumors. Cancers, White Swelling, Scrofula, Eczema Pamples, Tender Itchings, Piles, Salt Rheum, Tetters, Scald Head, Syphilis, and all rough, scaly eruptions of the skin.

This remedy will not cause eruptions to appear upon the surface of the body, but will positively expel all impurities from the blood (no matter how long standing) in a natural

It is put up DRY in tin boxes, in order that it may become mallable, and full directions are given upon each box for mixing and taking.
The extraordinary demand for Dr. York's Liver and Kid-

mey Pills for the past three months, combined with the request of Dr. York, induces me to put the Positive Blood Purifier into the market for the next three months at about cost of materials used.

This offer will hold good ONLY from April 9th, 1882, to July

2th, 1882, when the price will positively be \$1.00 per box, or six boxes for \$5.00. Address,

JAMES A. BLISS, Proprietor,

AGENTS WANTED.

73 Hanover St., Boston, Mass.

E. G. ANDERSON,

LAWYER, GENERAL BUSINESS AGENT & PSYCHOMETRIC READER Ferndale, Humboldt Co., California.

Power has lately been developed in me to delineate char acter, and sometimes to give great tests of spirit return to those who send me a lock of their hair, their own hand wri-

ting, with their age and sex. Address as above and enclose one dollar and three 3 ct. stamps. The money will be re-funded to those who are dissatisfied after giving mea fair

DR. ABBIE E. CUTTER'S Electro-Medicated Amulets!

The directions for compounding the roots and herbs of which these Amulets are composed were given by Dr. John C. Warren, who was in earth life a skillful physician and scientific chemist. After being prepared they are magnetized by spirit chemists, then charged with electricity, and sent on their life and health giving mission, preventing the groups of Dividuols Small nov. Crown Scaviet Region germs of Diphtheria, Small-pox, Croup, Scarlet Fever, Catarrh, and all contagious discuses from developing in the system. Some member of the spirit band at Wicket's I-land Home, will go with each Amulet sent out, and every person who orders one becomes a member and co-worker with the Sound who have this I land work in charge They are great

aids for developing spiritual gifts.

Price by mail 50 cents. Diagnosis or Communication with Amulet \$1.06 in stamps, or registered letter, as this is not a

Address, DR. ABBIE E. CUTTER, East Wareham, Mass.

Vitapathic Elealing Institute,

598 First Street, Louisville, Kentucky.

For the cure of all classes of disease. For information address with three 3ct stamps WM. ROSE, M. D. dress with three 3ct stamps MRS. WM. ROSE, V.D. 598 First St., Louisville, Kentucky.

AMERICAN HEALTH COLLEGE

Vitapathic Medical Institute,

Incorporated by the State of Ohio.

For teaching and qualifying the highest grade of Health Doctors and Ministers of Life, for the cure of all diseases of

body and soul. Also VITAPATHIC SANITARIUM, In a Beautiful Location in FAIRMOUNT,

For Treating, Boarding and Nursing all classes of Invalids. and for curing every variety of Physical and Mental Diseases, and all Chronic, Nervous and Female complaints. Here in this Health Institution, is employed, with greatest force and highest skill, all the vast Vitalizing Powers of Nature, through Vitalized Medicines, Food, Water, Air, Heat, Light Electricity, Magnetism, and highest, everliving Vital Spirit.

PROF. J. B. CAMPBELL, M. D., V. D., Founder, President, and Physician-in-Chief.

Fairmount, Cincinnati, Ohio.

EXPENSES.—In the Sanitarium for Room, Board, Fire, Light, (and Nursing when needed), with full daily Vitapathic Treatment, range from \$15 to \$25 a week, according

BPIRITUAL MEDIUMS.

WORKING WITH THE ANGELS FOR THE GOOD OF | F. VOGL. M. D. MANKIND.

Either a Brief Written Spirit Communication; or a Treatment of Disease, by Spirit Heafing Power, for only 35 cents; or \$1.10, or \$2.10, or more, as desiring services through

DR. G. A. PEIRCE, SPIRITOEPATHA.

(or phases, clairvoyant, psychometric, clairaudient, test healing, writing, business, lecturing and trance medium,) He will send to order and post office address of any person. by letter, for the pay received as stated above, either a communication from a named spirit, person, friend or relative, from the statement in the order, of the age and name in full of such spirit at time of deceive, sex and relation to the applicant, (other tests for identification, &c., than the names, dates, ages and statements mentioned, will usually be given), or if not particular who the spirit may be to commune, omit the names, &c., and simply order a spirit communication:—or a diagnosis of the stated disorders of the patient curableness, &c.;—or a test examination for disease (subject to the requirements below;)—or a healing treatment for the disorders of the patient—or for development of mediumship; or for cure of habits using tobacco, opium or intoxicants - or to remove obsession or possession causing fits insanity or other irregularities, by card, paper, letter or other vehicle, prepared for the purpose, by the eminent and successful spirit physicians and healers; DRS. ABERNETHY at d HURLBURT, RUSH and SEAVIE, for many years members of his band of guides and helters, -or a pre-scription of vegetable or other needed remedles for the case; or a brief delineation of character and statements of characteristics,—or information of advice about a named matter of business; or social, or matrimonial affair. Notice, the replies for 35 cents are designed to be very brief and limited; for \$1.10 or \$2.10, &c., more full and comprehensive. Re-QUIREMENTS in all cases are, the pay with the order or ap-plication, post office address, town or city, county, state or territory, plainly written out; a lock of the patient's (or applicant's,) hair or recent hand writing; real name in full, age, sex and description of the disorder, except when ordering test diagnosis or examination of the patient for the disease, then omit about the disorder and send \$1.10 or more instead of 35 cents as above named. For the developing treatment, habits, tobacco, obsession, &c., send \$2.10 for the first—when more are required, \$1.10 each. Address, DR. G. AMOS PEIRCE, P. O. Box 129, Lewiston, Maine.

G. B. EMERSON, Magnetizer,

Will send by mail two packages of his powerful Magnetized papers on receipt of \$1.00. Be sure and register your letters, may 13, tf P O. Address, N. VINELAND, N. J.

J. William Fletcher answers letters and gives advice under spirit power. Address him at 2 Hamilton Place, Boston, Mass.

MRS. O. F. SHEPARD.

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

WOULD YOU KNOW YOURSELF

CONSULT WITH

A. B. SEVERANCE. THE WELL-KNOWN

PSYCHOMETRIST AND CLAIRVOYANT.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving your present physical, mental and spiritual condition, giving pust and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters also easily in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagosis, with a written prescription and in tructions for home treatment, which, if the patients to low, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS.

HE ALSO TREATS DISEASES MAGNIFFICALLY AND OTHERWISE TERMS:-Brief Delineation, \$1.00. Full and Complete Deineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. Severance, 19 Grand Avenue, Milwaukee, Wis.

SALLIE L. MECRACKEN. Psychometrist and Symbol Clairvoyant Readings of character and life-line symbol \$1.00. Business questions answered ten cents apiece. Life-line landscape symbols in oil colors \$1.00 for reading which will be deducted if a painting is ordered, price according to size and subject. Requirements for all the above lock of hair, age, sex, married or single, in applicants own writing, Also the following general symbols, painted to order on academy hoard, lox12 inches, for \$5.00 apiece, Two mate pictures, "Spirit Communion" and the "Triumphi of Spirit Return," "Celestial Harmonics," The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space, but will be painted at reasonable terms on canvass of different size and price. Address, 794 West Madison Street,

PSYCHOMETRIC READER AND SPIRITUAL SEER MRS, ANNA KIMBALL, gives searching, prophetic churacter readings, diagnosis of spiritual and physical conditions, and counsel upon all subjects. Sends Magnetized Amulets of spirit power to aid sensitives in unfoldment, and heal the diseased. For full readings, \$2; Short oral or written, \$1; Diagnosis of spiritual gifts, \$1; Magnetized Amulets, \$1. Al communications addressed to us, Box 417 Topeka, Kansas,

J. V. MANSFIELD.

TEST MEDIUM, answers sealed letters at 100 West 56th Street, southwest corner Sixth avenue, New York, Terms, \$3.00 and four 3-cent stamps. Register your letters.

MRS. S. FAUST,

Communications by letter for persons at a distance, terms \$1 and two 3-ct. stamps, Address, No. 936 North Thirteenth street, Philadelphia, Pa.

JAMES A. BLISS,

Communications by letter for persons at a distance. Terms \$1.00 and three 3-ct. stamps. Office, 73 Hanover Street,

FPOWER is given John M. Spear to delineate character, to describe and prescribe for disease of body and mind. Persons desiring such aid may send handwriting, stating age and sex, enclosing stamped and addressed envelope, with one dollar, 2210 Mount Vernon St., Philadelphia, Pa. [tf.

SPIRIT PHOTOGRAPHY

MRS, LIZZIE T. EVANS, will give sittings from photographs, autographs, and lock of hair. Terms: The result of three ferrectype sittings, \$1.00; result of two photograph sittings, with proof, \$2.00. All orders must be accompanied by the money and three 3ct. stamps. Mrs. Evans gives sittings at the gallery of R. J. Carpenter, 323 Fourth Avenue, Mondays and Thursdays; at the gallery of A. S. Byington, 216 Market St., Tuesdays and Fridays; at her residence Wednesday. Address all orders to, MRS. L. S. EVANS, No. 1224 W. Walnut St., Louisville, Ky.

DR. B. F. BROWN,

OF LEWISTON, MAINE,

wishes to announce to his many patients and friends, that his spirit control, DR. J. BONNEY, has prepared through his medium a Pad, to be warn about the neck of the person; it is to assist in development, and to prevent SPIRIT OB-SESSION, which causes so much suffering to mortals. Dr. Bonney claims that he is well known in the Spirit World as the Obsessing Spirit Remover, and, people wearing the Pad, become a member of his spirit class and is thus protected. Light, (and Nursing when needed), with lun daily vine pathic Treatment, range from \$15 to \$25 a week, according to cases. The charges here are very low, because the cures are made so quickly, and, furthermore, because diseases are cured here that cannot be cured in any part of the world.

MATTER, Address P. O. Box 28.

HNALING MNDIUMS.

dollars. Address

MRA, A. ALLEN, M. D

DRS. VOGL & ALLEN.

Chronic diseases and Thront and Lung affections, specialties, Send lock of patients' hair, age, sex and one deliar for Medical Diagnosis. Remedies for one month by mail, four

DRS. VOGL & ALLEN, Lock Box 2088

W. L. JACK, M. D., Magnetic Physician and Spir itual Medium, can be consulted at his Office 60 Merrimack Street, Haverhill, Mass, where all communications must be addressed, and to insure a reply; all correspondents must send two 3ct. stamps.

F. L. PATCH.

Electro Magnetic Healer and Psychometrist, gives readings on Business and other matters. Private sittings given at residences when desired. Diagnoses Diseases by Lock of Hair. Magnetised Paper a Specialty, by which great cures have been made. Examinations and treatment \$2.00; Twelve Sheets Magnetised Paper \$1.00; Psychometric Readings \$1.00. Office hours from 1 to 6 p. m. Office at 36 Willoughby street. Brook by N. V. street, Brooklyn, N. Y.

Wm, H. Coffin, Magnetic Healer, 204 South Eighth street, Brooklyn, E. D. Patients treated at their residences.

MRS. M. E. WILLIAMS, Clairvoyant, Magnetic Treatment, Spirit Control, Ma-

terializing Scances Sunday, Tucsday, and Thursday even-ings. No. 959 Sixth Avenue, N. Y. City. Admission \$1.00.

MRS. M. K. BOOZER,

Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. Mrs. Boozer cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, Sitting or Psychometrization, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco a specialty—the appetite often changed by one treatment. Terms, \$5 per treatment.

DR. DUMONT C. DAKE.

Magnetic Physician. Office and residence, 147 Clinton St. Brooklyn, N. Y. Fifteen years experience in the exclusive and successful treatment of Chronic Diseases.

MRS. LIZZIE LENZBERG. Magnetic treatment, Test and Business Medium, 231 West 39th St., near Broadway, N. Y. City. 43 Ring first bell.

MRS. A. M. GEORGE. Business Clairvoyant and Test Medium, Rooms Nos. 14 and 15 Shively's Block, 114 Massachusetts Ave., Indianapolis, Ind.

DR. H. P. FAIRFIELD. The Clairvoyant Magnetic Medicinal Physician and Trance Speaking Medium, has permanently located in Worcester, Mass., where he will continue his profession—healing the sick and answering calls to lecture. Address, Dr. H. P. FAIRFIELD, Box 275, Worcester, Mass.

J. Wm. Van Namee. M. D.. Clairvoyant and Magnetic Physician, 6 Orange St., New Hayen, Ct. Examinations made from lock of hair \$1,00. Psychometrical reading of character \$2,00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moder-

MRS. C. M. MORRISON, M. D.

This celebrated medium is used by the invisible for the benefit of humanity. They, through Hor, treat all diseases, and cure where the vital organs necessary to continue life are not destroyed. Mrs Morrison is an unconscious trance medium, clairvoyant and clairaudient. From the beginning hers is marked as the most remarkable enter of success. such as has seldom, if ever, fallen to the lot of any person. Mrs. Morrison becoming entranced, the lock of hair is sub-mitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her Secretary. The original manuscript is sent to the correspondent, When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally (which they magnetize), combined with scientific applications of the magnetic healing power. Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. Diagnosis by letter; Enclose lock of patient's hair and \$1.00; give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas. Address Mrs. C. M. Mor-Rison, M. D., P. O. Box 2519 Bostop, Mass.

JAS. A. BLISS,

Magnetic Physician and Trance Medium, will describe your disease and give treatments daily from 9 A. M. to 5 P. M., at 73 Hanover St., Boston, Mass. Communications by letter for persons at a distance —Terms— \$1.00 and three 3ct, stamps. Mr. and Mrs. James A. Bliss, materializing seances every Sunday, Wedoc car and Friday evenings, at 8 P. M. Developing circles l'uesday evenings and Friday afternoons. Receptions, I preday evenings free. Blackfoot's Magnetized Paper to call the sick or develop mediumship, 10 cts. per sheet or 12 sheets \$1, or 1 sheet each week for 12 weeks, post paid, for 1. Mr. Bl has a complete stock of Liberal and Spiritual books always on hand; catalogues sent free to any address. Address JAMES A. BLISS, 73 Hanover St., Boston, Mass.

DR. W. A. TOWNE.

MAGNETIC PHYSICIAN AND CLAIRVOYANT, SPRINGIELD, MASS.

will give examinations made by lock of hair an a diagnosis given. All should try the Magnetic Bilious Powders. They are good for the liver and blood. Cures constipution and Piles. Especially adapted to all cases of indigestion and diseases arising therefrom. Price \$1.00 per box. Magnetized paper \$1.00. Examination by lock of hair sent in letter \$1.00. Best of reference given and certificates furnished by responsible parties if desired. Will visit patients at a distance if requested. Dr. W. A. Towne, office 431 Main St., Springfield, Mass.

SPECIAL NOTICES.

GARFIELD AND FAMILY.

WANTED MEN AND LADIES,

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

AMERICAN HEALTH COLLEGE.

Spring Term commences first of March; at which Physicians, Healers and Mediums can graduate with highest Diploma and fullest protection. Apply to its President, PROF. J. B. CAMPBELL, M. D. V. D., Fairmount, Cincin-

MRS. DR. WATERHOUSE. MEDICAL ELECTRICIAN, No. 525 South Eleventh Street, cures all scrofulous diseases; also cancers, without any surgical operation; also treats with electric galvanic baths, from 10 to 4 o'clock, with great success.

6.6 W-ly 3x

ROWELL & HICKCOX.

Phonographic Reporters, Will furnish Spiritualist Societies with Full Reports of Lec-

tures, Conventions, etc., at moderate charges. Immediate attention given orders by telegraph.

The AMERICAN SHORTHAND WRITER publishes an entire course on Phonography every year, in a series of 12 lessons, and exercises of all subscribers corrected by mail free. Bubscription, \$1.50. Single number, 15c. ROWELL & HICKCOX, Publishers, 179 Washington St., Boston, Mass.

ADVERTISEMENTS.

Free and Correct Diagnosis

Of Disease, and Trial Box of Medicines. Send look of hair, age, sex, and 25 cents, to Dr. Carpenter, 219 A. Tremont Street, Boston, Mass.

THE

GREATEST MEDICAL DISCOVERY OF THE AGE.

WHAT ARE THEY?

Pure Medical Confectionary, No bad taste, nausea or pain Everybody loves it. Suited to old or young

The only perfect Liver Renovator and Blood Purifier, which cleanses the entire system from all Biliousness and Blood Poisons, and cures Headache, Side ache, Stomachache, Pains in the Limbs, Lameness and Numbness; cures Dyspepsia, Constitution, Consumption, Nervousness, Kidney and all Urinary ailments, etc., cures Coughs, Colds, Rheumatism and all other ailments arising from impure Blood, and Biliouyness. They give a good appetite and

Price— 2 Large Boxes, post-paid, by mail..... Sample Boxes, 44

ALSO IMPROVED COMBINATION

MEDICATED AND MAGNETIZED PAPERS.

This mode of administering the needed aid to assist Nature to throw off the diseased condition found in the human system has been fully tested and proved thousands of times, In this improved combination two papers are used, White and Yellow, the White are always to be placed over the stomach, and the Yellow on the part afflicted, generally used exactly opposite the White one, forming a perfect

These remedies are compounded by direction of, and magnetized by a powerful band of medical and magnetic spirits. The band is numerous, and agrees to accompany the remedies and assist the patients by their powerful in-

TESTIMONIALS FURNISHED ON APPLICATION.

Furnished wholesale and retail at 505½ North 8th Street. DR. J. H. RHODES. Or may be ordered through MIND AND MATURE.

The American Popular Dictionary, \$11 Only.



This useful and ele-gantvolume is a com-plete Library and En-cyclopedia, as well as the best Dictionary is the best Dictionary in the world — superbly bound in Cloth and Gitt. B contains every second of the Empire land, such as the Empire land, such as the Empire land, such as pronunctation, and a vast amount of about the successive information. vast amount of see-luisly necessary informa-tion span & time, Mythol-oy, Biography, American History, Law. etc., being a perfect LIBRARY OF REFERENCE. Web-stor's Dictionary of costs \$9.00, and the Amorican Popular Dictionary costsonly \$1.00. Worth tean times the money."— N. Y. Times. We have never seen its equal, either in price,

PHILADELPHIA MEDIUMS.

Dr. B. F. Brown, Magnetic Healer. Treats patients at their residences Treatment for obsession a specialty. Address him care MIND AND MATTER office, 713 Sansom St. Philadelphia, Pa.

Mrs. Glading, clairvoyant and trance medium, Discusses diagnosed by lock of hair. Circles on Tuesday evening, No. 1710 Francis street.

Mrs. S. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-ct, stamps. Mrs. Katie B. Mobinson, the well-known Trance-

test medium, will give sittings daily to investigators, at 2128 Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1015 S.

Mrs. Mary A. Nucheman, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock 1121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reas-

Lydia J. Walters, Chairaudient, Chairvoyant and Test Writing Medium, No. 732 Parrish street, Philadelphia. Cir-cles Wednesday and Friday evenings. Sittings Daily. 50

Mrs. Lamb, Trance, Test and Business Medium; rear 934 New Market Street, Sittings daily. Mrs. George, Business and Test Medium, 680 North Eleventh Street, Philadelphia. Circles.—Tuesday and Friday Evenings.

Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium, Sittings daily. Lizzie Mingle, Test and Business Medlum, 1415 How.

Mrs. E. S. Powell, Business and Test Medium, Circles Tuesday and Friday evenings, Stitings daily from 9 a. m. to 9 p. m., at 927 Race St. Mrs. Tillie R. Beecher, Trance Test Medium, No.

2317 Madison Square. Sittings dally; Communications given both in German and English. Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St 3 doors below Pairmount Ay, Select seances every Tucsday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and

Mrs. Williams, Trance and Test medium, 1336 Bain-bridge Street Sittings daily. Circles Tuesdays and Fridays. Developing Circle, 1614 Ellsworth Street, Monday

Mrs, Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily. Mrs. S. J. Selfe, magnetic and electric, business, developing and test medium. Treats all diseases of Mind and Body-both acute and chronic. Will call at residence if de-

sired. Classes for Development, Tuesday, Thursday and Saturday Evenings. Fee 25 cents. No. 814 South Ninth street, Philadelphia. Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyaut, Trance and Test Mediums, 1223 North Third, Street, Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2,30 p. m. Consultations daily from

8 a, m, to 6 p, m. Dr. Roxilana T. Rex, Healing and Test Medium 614 Locust street. Discusses of women a specialty. Consultation free. Consultation by letter, enclose three 8-ot

stamps.

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street.

Cures by laying on of hands. Office hours, 9 a. m. to 12 m.

Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Circles Tuesday and Friday

evenings. Private sittings daily. Magnetic Treatment.—Cancers removed speedily and surely. All affections of the Nerves a specialty. Charges moderate. Consultation free. I. W. Taylor 1211

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 eluci-date, 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 secturian 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 extravagent 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

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 your blunderbuss altogether at random. At every shifting of the scene you inflate some monster of 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 "gentle-men 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 hold. ing 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 hos tile 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 assaulting it. Indeed, its internal and external workings, clearly demonstrate the inaptness and falsity of your statement, that "when individual needed every atom of the force that can be forces are joined together to work in combination for any proposed purpose or significancy, it must be to dominate." What could be more illogical or of no importance in the salvation of mankind, as lief. nnsound 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 so-

cial 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 its 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 Cincinnatti, "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 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, 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 encourge 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 And I say to the Journal and its friends, and to A. manifest themselves to the physical senses of mortals. Why do the managers of those papers act Because they have not attended the seances aim, and so let fly the questionable contents of and informed themselves concerning the mediums they assail. Mrs. Sawyer seems to be one of the mediums against whom their assaults are a paper giant, to rebuke in heavy bass, and to aimed. They have condemned her without seeking to know the truth about her or the manifes- is no death; it "delivers those who, through fear tations they seek to discredit by attending her

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 enlightened Spiritualist leaps with joy! medium in the cabinet without tying or tests all humanity-proven truth. Accept nothing that will not bear criticism and investigation. We 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 brought to hear in the overthrow of these evils.

I will only say further that the Bible is a book 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

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 Michi an 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.

A. BICKNELL COMAN. Yours for truth,

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 Spirit days, but you have mounted your Rozinante quite ualist, W. N. Merwin, in MIND AND MATTER, of out of season, and should not suffer yourself to get 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 from unmerited assaults, has progressed with the very opposite of vain glorious parade, as I call 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 creedists 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, disturbes 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 sine must be thrown back upon us. Here they learned falsebood and hate; here they must learn truth and love. Dominating priests, politicians, or shylocks, they may have been here; they have borne sway 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 phe-

nomena. 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 exposers have done it, in some instances, and the untrue and selfish spirits that we of earth have developed, have done the rest. 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; witout it the work would not be finished; it unites the two worlds; it proves there 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

What do you want to make of Spiritualism? worse than nothing—such as to be damnable. A kind of ethical thing to be represented by the What we want is truth, justice to all, and love for 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? want no God, and we need no God but this. That | can the press? You, then, who oppose the demonstration of Spiritualism, are not Spiritualists. You cannot be. You ought not to claim the

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 of the thought that in any way I have been made or his informant lied; and Gen. Roberts and the to serve such miserable work. Oh, heaven, help public have a right to know which of them. If us! good angels and good spirits all. There is 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 be-

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."

E. F. Curtis. Yours for right,

Letter From Lois Waisbroker.

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, 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, etherial, 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 today, 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.

Lois Waisbrooker. Yours for Truth, 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 ascendency, took this means to reinstate one of the family still in the flesh in the coveted position. The delivererer 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 willmen 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 besent 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. Harm adjoins the town.