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MODERN SPIRITISM VERSUS CHRISTIANITY.

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On Miracles and Modern Spiritualism. Three essays, by Alfred Russell Wallace, James Burns, 15 Southampton Row, London, 1875.

Der Spiritismus und des Christenthum. Dr. J. Wieser, S. J. Zeitschrift fuer Katholische Theologie. Innsbruck, Felician Rauch, 1880 and 1881.

A new and formidable enemy is lifting its head with a bold front against, not only Catholicity but Christianity itself, and that enemy is Modern Spiritualism. *Spiritualism*, according to the etymology of the word, is a generic term, applicable to everything spiritual. *Spiritism*, on the contrary, is a specific denomination proper only to spiritology. Hence, *Spiritism* is the correct term for the subject under consideration. It is not new in its nature or existence. *Spiritism*, which is nothing else than a systematic communication with certain spirits that claim to be departed souls, is very old. In ancient times it flourished under the name of *necromancy* among all Gentile nations, and its abettors were condemned and punished by the law of Moses. G6rres, Kreutzer, and Mirville, have shown that the practice of this worst form of magic has continued unabated among idolatrous peoples down to our own day, and that there has not been an age in which it did not create disturbances here or there within the pale of Christianity. Externally, the novelty of Modern *Spiritism* lies in the manner in which it asserts itself among Christians, in its publicity, its rapid and immense diffusion, its brilliant triumphs, and its extraordinary pretensions and promises. Internally, it is new above all in the manifestations and exertion of an unprecedented intrinsic strength. The specific difference that distinguishes Modern *Spiritism* from all its forerunners, is its organization into a religion based on revelation and miracles, and this is what makes it not only a new, but also a formidable enemy of Christianity. Modern *Spiritism* is not built, like the effect sects, upon negation; it is positive in word and work. It opposes Christian revelation and miracles with its own new revelation and marvels. By means of its marvels it can satisfy the sensational appetite of the empty-hearted irreligious multitudes; by its revelations it offers to solve every doubt, remove every anxiety, and abolish every difference of opinion, on the subject of religion; by the united influence of both it pledges itself to unite all nations in universal social and religious peace and concord, and within another century's time to usher in the millennium or golden age of the human race; and in all this it lays claim to a sublime providential mission, to wit, to give to the world the complement and ultimate perfection of Christianity, by at length interpreting and explaining it to the satisfaction of the minds and hearts of all men.

It is, therefore, of paramount importance to a Christian to study with great care the strength and weakness of this dangerous adversary, to have a clear view of the history of the rise, progress, triumphs, and marvels, revelation, claims, and promises of *Spiritism*, to ascertain the value of its revelations, claims, and promises, and most of all to examine and judge its claims to the throne, sceptre and crown of Christianity.

Modern *Spiritism* was born in our midst; in its origin and progress it was at first exclusively American. There are those who remember how the revelations of the Fox family at Hydesville, New York, in 1848, sent the news of its discovery as if by telegraph through the land. The story of the haunting spirit of an unknown murdered man was nothing new in itself; every family had its traditional store of such winter-night tales. Moreover, the many similar events on record in well authenticated history, as for instance G6rres' account of the "rapping spirit" at Tedworth, in the reign of Charles II. should have been calculated, it would seem, to make the murdered beggar of Hydesville, the family talk of an evening, to be forgotten the next day. But this was not an ordinary ghost-story; the low rapping of the beggar's spirit inaugurated a greater drama than the eternal monotone of the buried majesty of the King of Denmark, on the drawbridge of the castle at Elsinore. That apparition at Hydesville, was not made for the special benefit of the Fox family; it was meant for the world. For it must not be forgotten that the troublesome spirits, annoying, however, only because they created hard talk among Christian neighbors, would not depart from the haunted family but on condition that the girls should challenge a public examination. For the Christian mind that condition possesses a deep significance, as it is only another proof that the powers of darkness are not let loose on so vast a scale, unless men freely lend themselves to their designs and machinations. The Fox family accepted the condition, and the result was the examination of the celebrated "Rochester rappings" which gave *Spiritism* to the country. The sequel is the history of its triumphs. The movement rolled like a great wave from the Atlantic to the Pacific shore; in two years, *Spiritism* spread through the length and breadth of the land.

Foreign writers of distinction, especially Englishmen, were happy to announce to the European world, that the unprecedented spread of the *Spiritist* movement among us was owing to certain inherent defects—and who does not know them?—of our national character; but when the fearless French, the unyielding German, and even the

lofty English character, began to bend under the strange power, and presently caught up the American mania with enthusiasm, it became apparent that some other than a mere national weakness favored the rise and progress of *Spiritism*. History was only repeating itself. The ancient Greeks and Romans, who are still looked upon as the highest types of that greatness of which the natural man is capable, were as much given to magic as the nations whom they called barbarians, and necromancy, which was the *Spiritism* of that ancient world, was at home among them as much as *Spiritism* is among us to-day. Among the Jews alone it could get no footing; abettors of necromancy were held guilty of sin, and were punished with death by the law of Moses. As was laid down in a previous article, (October, No., 1881, on the spirit world), in the ancient world the Jews alone preserved the correct knowledge and appreciation of the spirit world; the Gentiles more and more lost sight of both, the farther they fell away from the true God, and corrupted the tradition of his primitive revelation. The same law of degeneracy has ruled the realm of error into which the sects have wandered away from the Church in the new law. Here lies the secret of the success of *Spiritism*. National character has very little to do with it; before its influence men of all nations are alike. The mysticisms and the marvellous wield, by a law of our nature, a fascination over our souls, so strong, so enticing, so almost irresistible, as to prove when unlawful one of the most potent and dangerous temptations even to the virtuous. Had there been no tradition, no doctrine, no law, no religious principle to check that inborn curiosity and appetite, there is not a man, woman or child, but would to-day be initiated in the mysteries of modern necromancy. If so many have resisted the temptation, those barriers must have stood in the way of their natural impulse; if millions have actually yielded, they must have either not recognized them, or overlooked them in defiance. If *Spiritism* has not been able to gain entrance into the stronghold of Catholicity, as is the fact, the wall of religion must surround it; if it has actually entered the domain of the sects and triumphed, it is because their wall was broken down. In point of fact, the sects as such, did not raise their voices in protest, did not as such condemn and anathematize the intruder, did not offer resistance, but remained throughout listless, indifferent, and inactive. True, good men from among them, to whom the Christian faith was still the greatest gift from heaven, strove by all means in their power to oppose the magical practices spreading around them; the American Congregationalists especially distinguished themselves in the struggle against the new enemy, but neither they nor any other denomination were able to hinder its ravages upon their own domain. And what wonder? Only one power under heaven could effectually break and cripple the power of this adversary, only the old Christian doctrine on the spirit world could arm men against its attacks, and that saving truth was either not to be had among the sects, or had grown so weak as not to be able to hold its ground. Defeat was inevitable and it was signal. The very champions of the denominations who stood foremost in the fight, the very pastors who undertook to defend their flocks, found their own armor of faith too weak, discovered greater evidence and stronger in *Spiritism* than in Christianity, and surrendered at discretion if they did not openly go over to the enemy. From this last ignoble step many were doubtless deterred by the dread of losing their pulpit and their salary; but the fact was not the less patent that *Spiritism* had nothing to fear from the ministers of the sects. In their despair many of their flocks went so far as to look for help outside the citadel of religion, and in 1854, the world beheld with amazement the humiliating and sorrowful spectacle of fifteen thousand American Christians signing a memorial, praying Congress to examine into the doings of *Spiritism*. As was to be expected, Congress received the petition as a good joke, some members moving that the investigation be entrusted to three thousand clergymen, others to the Committee of Foreign Relations, until it was ordered to "lie on the table." Nothing could have betrayed more effectually the decrepitude and helplessness of the sects. The sad fact was that the people were not stronger, and why should they be, than their pastors. They had long been taught, from father to son, that the individual is the judge of religion, and consequently of God; and they had exercised that right until it brought them to the borders of Rationalism and Materialism. Why should they heed the unlawfulness of *Spiritism*? They recognized neither a God, nor a Church, nor a religion to forbid it; they would do as they pleased, simply because they would own no religious restraint. Millions had thus been reared to live and toil only for this earthly life, and the food of such souls must invariably be what is popularly called *sensation*. *Sensation* is not an American product; it is in its essence pagan, or animal, if you choose, for as the very etymology of the word indicates, it is based upon sensual pleasure, and may be savage, half-civilized, or refined, will always be found ruling supreme where the fundamental dogmas of Christian faith are torn out of man's heart, and this wearisome earth is all that is left to fill up the vast, unbearable void. By the millions, therefore, who had lost Christian faith, *Spiritism* was welcomed as an immense, a soul-stirring, and above all an inexhaustible sensation. In a few years *Spiritism* claimed a following of ten millions in our country alone. There may be

exaggeration in the number, but those who have followed the history of *Spiritism* know that its triumph over the sects was complete; the reason, be it remembered, was that they had not enough of Christianity left to offer effectual resistance.

It would be a great mistake to imagine that the great sensation influenced the masses of the ignorant and unreasoning only; learned men not only individually, but frequently in bodies corporate for the purpose, at once made it their task to subject the new phenomena to the closest scrutiny. As early as 1850, in a seance held in the rooms of Dr. Griswold, in Boston, we find Wm. Cullen Bryant, George Bancroft, James Fennimore Cooper, N. P. Willis, Dr. Hawkes, John Bigelow, J. E. C. Marcy, and Richard B. Kimball, examining into the doings of the Misses Fox. The answers of the spirits, we are told, were only partly satisfactory, sometimes even false; but the correct answers given to Mr. Cooper concerning the sex, age, and time and manner of death, of a near relative he was thinking of, sent the wise men to their homes with a feeling akin to a severe chill. Presently Professors Mapes, and Hare who won the proud title of the "The American Faraday" and many other men distinguished in all the higher walks of life, openly declared themselves adherents and defenders of *Spiritism*.

And now, with the double prestige of popularity and respectability, *Spiritism* advanced to attack and overthrow Materialism.

In 1851, Judge Edmonds and Mr. Partridge, of New York city, openly embraced, practiced and defended *Spiritism*; and the latter gentleman became, without knowing it, one of its greatest champions. It will be remembered that he called a *Spiritist* Conference at his own house, to deliberate upon the best ways and means of opposing Materialism. The result of the labors of the conference was given to the public in the shape of a circular, in which the American people were informed that "the Divine Author of the Universe is a conscious spiritual being; that He revealed somewhat of the spiritual world in ages long since past, through the medium of the Jewish people; and that in our own day and through our own American people, manifestations are being made from the spiritual into the natural world, whereby the immortality and unbroken continuity of the personal existence of all men is being daily demonstrated."

This was defying the "gods" of Materialism. Though from the first, it had been evident that *Spiritism* by its very nature threw down the gauntlet to Materialism; and from the first, men eagerly watched to see whether they would take it up. Materialists had thought fit simply to ignore the enemy. But here came the open challenge of the New York Conference, peremptorily summoning them, as they were men, to a fair contest. *Spiritism* presented itself before the tribunal of Materialism and demanded a trial.

The lesser scientists and naturalists avoided the subject with a strong aversion, natural enough, if we bear in mind the fixity of their "everlasting doctrines," and their well-developed instinct of self preservation. These weak men took refuge behind the terrible front of a certain great chief, who had happened to catch an ill-starred impostor at his jugglery, and with his customary elevation above the rest of mankind, had forthwith pronounced his anathema, now and forever, upon all *Spiritism* as an American humbug. That theatrical *tour de force* is now remembered only to make the wonderful Tyndale ridiculous. The truly great scientists—great above all in that they were thoroughly honest—did not hesitate to look the new enemy squarely in the face. Holding the object and purpose of science to be the examination and explanation of all existing phenomena, they realized that *Spiritism* must perforce fall within the sphere of scientific investigation. The extraordinary phenomena must either be explained or explained away. A denial of their reality, merely because they happened to be uncomfortable, obtrusive and dangerously aggressive, could not be safely vented in the face of a host of witnesses, so many, so various, so intelligent, and so unobjectionable, that it would have been foolhardy to attempt to give them the lie. The reality of the facts once for all unimpeachable, it devolved upon true science to point out their causes, and to declare the truth, if need be, at the sacrifice of the whole materialistic creed. In a word, as honest scientists, they saw that it was a duty, and, as Materialists, they felt that it was a necessity to institute a high inquisition and sit in judgment on the cause of *Spiritism*. The cause was tried, not only in our country, but also in England, France, and Germany, and to their credit be it said, men never fulfilled a difficult duty more conscientiously, more scrupulously. The result of the thousand and one trials was startling. The force of evidence on the side of *Spiritism* was irresistible to minds open to conviction, and the greatest Materialists of the day became from judges its leading advocates. The grand inquisition of Materialists was in a few months turned into the propaganda of *Spiritism*, spreading it through the entire civilized world, through South America, through Europe, and through far Australia. Daniel Home took the lead in Scotland; William Crookes, the discoverer of thallium, and Alfred Russell Wallace, in England; Baron Gueldenstube and Hippolyte Rivail (better known under the sobriquet of Allan Kardec), in France; States Attorney Aksakof (a Russian), and Prof. Zoellner, in Germany; and Prof. Butlerow, in St. Petersburg. England, especially, filled the first ranks with her illustrious men, such as Professors Morgan, Whorley and

Challis, William Carpenter, and Edward William Cox.

As among us, so also throughout Europe, numerous associations, technically called *circles*, were organized for the express purpose of giving the new phenomena a scientific investigation, always with the same result of conversion to *Spiritism*. The most noteworthy of these circles were the "Scientific Society for Psychologic Studies" in Paris; the "Berlin Society for Transcendental Experimental Physics," and the *Spiritist* society "Psyche" in Berlin, the "Society for *Spiritist* Studies" in Leipzig, and the most famous of all, the Special Committee of the Dialectical Society of London.

Not the least interesting portion of Mr. Wallace's essays are those in which he gives an account of the desperate struggle of Materialists against the overwhelming evidence of their own experiments upon *Spiritist* phenomena. From among many examples in point to illustrate this death-struggle, it will be sufficient to select the committee of the Dialectical Society of London, and the great name of Alfred Russell Wallace.

In 1869 a paper on *Spiritism*, read by one of the members, excited the curiosity of the London Dialectical Society, a body of highly educated men, most of whom were Materialists and Free-thinkers. A committee of thirty-three members, made up of judges, physicians, professors, and high church clergymen, was appointed "to examine and report upon the phenomena."

Of the thirty-three, only eight believed at all in *Spiritism*; the rest were either skeptical or positively inimical. They divided into sub-committees of seven or eight, to experiment in their own houses, so as to preclude all possibility of deception. For two years these men examined their own experiments with the most painstaking care, and in 1871 reported as a body in favor of *Spiritism*. Upon the refusal of the executive board of the society to give the report to the press, the committee published it on their own responsibility.

The experience of Alfred Russell Wallace is only a repetition of a thousand similar stories, but must be preferred as a piece of evidence, because of the high authority of the great naturalist, as well as the prominent role he has assumed among the champions of *Spiritism*. In his *Notes of Personal Evidence*, (Essay ii., No. 10.), he writes:

"During twelve years of tropical wanderings, occupied in the study of natural history, I heard occasionally of the strange phenomena said to be occurring in America and Europe under the general name of 'table-turning' and 'spirit-rapping'; and being aware, from my own knowledge of mesmerism, that there were mysteries connected with the human mind which modern science ignored, because it could not explain, I determined to seize the first opportunity on my return home, to examine into these matters. It is true, perhaps, that I ought to state that for twenty-five years I had been an utter skeptic as to the existence of any preterhuman or superhuman intelligences, and that I never for a moment contemplated the possibility that the marvels related by Spiritualists could be literally true. If I have now changed my opinion, it is simply by the force of evidence. * * * I came to the inquiry utterly unbiased by hopes or fears, because I knew that my belief could not affect the reality, and with an ingrained prejudice against even such a word as 'spirit' which I have hardly yet overcome."

For eight years Mr. Wallace brought his keen powers of observation to bear upon the phenomena, assiduously repeating test experiments in his own house, in the presence and with the assistance of none but his intimate and most trustworthy friends. At the end of that time he openly declared himself a believer, and became an advocate of *Spiritism*. His conversion was based entirely on his own personal experience. After describing his own experiments he concludes:

"I have since witnessed a great variety of phenomena, some of which are alluded to in other parts of this volume; but I attach most importance to those which I have carefully and repeatedly tested, and which give me a solid basis of fact by which to judge of what others relate, or of what I have myself seen under less favorable circumstances."

At the same time he exposes the inability of materialistic science to explain the facts away. "Surely," he says of his own experiments, "these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them?"

The interrogatory of Mr. Wallace announces more loudly than the battle's trumpet the victory of *Spiritism* over Materialism. Materialism was defeated, and the consequences of that defeat were inevitable. *Spiritism* doubled and tripled its power from the very ranks of its conquered adversaries. In a very short time, as Mr. Howitt records, the number of its adherents ran up to twenty millions, of which he assigns ten to America alone. Dr. Wieser thinks the figure are exaggerated, and will hardly allow a census of more than a total of ten millions of *Spiritists*. Even that, we should think, were victory enough in so short a time. But *Spiritism* has gained a yet more formidable strength than that of numbers. A fair representation of the vigorous writers of Materialism was now arrayed on its side. The result was a literature voluminous and, with all its defects, popular. (Turgid bombast and extreme sensationalism are the general characteristics of

the Spiritist literature. There are exceptions, it is true, but even they are by no means free from the besetting sin of extravagance. Of all Spiritist writers, Mr. Wallace is certainly by far the most moderate, and yet it will be seen that even he gives himself up to the wild imaginings of the Spiritist prophets. Note). It is estimated that one hundred thousand Spiritist books and pamphlets have been sold every year in the States alone, and Dr. Wieser gives quite a list of the regular journals published in all Christian lands. Reports, memoirs, and professed histories, with all the recommendations of whatever is choicest in novelty of matter, have been lavished upon the reading world without intermission. Moreover, the countless test experiments made by whilom champions of Materialism had only served to draw out the hidden secrets of Spiritism, a huge mass of facts and spirit communications, which it became the duty of those same champions, now converted, to compare, classify, and reduce to a system. In this manner a scientific expose of the philosophy and theology of Spiritualism has been given to the world, revealing its great forces marshalling for nothing less than a desperate struggle against Christianity itself.

The first division of its forces is made up of its marvels; it opposes miracles to miracles.

Those extraordinary phenomena which created such a stir in the world, and were the means of gaining such signal victories over the sects and Materialism, are now so generally and well known as to need not so much a detailed description as an accurate and distinct classification. Viewed merely as facts, the minute divisions of Mr. Wallace are as scientific as could be desired (*Vide* Mr. Wallace's "Summary of the more important Manifestations, Physical and Mental."—*Essays*); but from a philosophical or theological standpoint, they more naturally divide themselves into two large classes, the one physical, as rigorously postulating no higher agency than the ordinary forces of physical nature; the other intellectual, as necessarily involving the intervention of an intelligent cause.

The physical phenomena most common in the seances were at first of a uniform nature, such as the movement of furniture, the diminution of specific gravity of bodies, the sounding and playing of musical instruments, notably of the violin, and the like, all effected by an invisible power. Later on came the sudden disappearance and re-appearance of the furniture of locked-up apartments, a feat which the spirits accounted for by their power to dissolve bodies into their atoms and recompound them. The same power over matter explained also the more startling materialization, as it is called, of spirit forms, identical in appearance with those of deceased persons. These phantoms generally appeared only partially, luminous faces or silver-lit hands and arms brushing past the spectators, touching them, allowing themselves to be grasped, and then melting into the air. At times, and frequently enough to place the fact beyond suspicion, entire phantom forms were seen and tested. We believe it was Mr. Cooke who follow the famous phantom, called the "lady in flowing white," into an adjoining room, opened his dark lantern, and stood with the phantom beside the entranced medium, Miss Cooke. According to Mr. Wallace, these phantoms have been successfully photographed, and he gives a detailed description of two phantom pictures of his own mother, which appeared on his own photograph. It would take too long to enumerate the other physical marvels, suffice it to say that they culminate in a veritable ordeal of fire, the mediums being thrust partially or wholly into the flames without receiving any injury.

For obvious reasons, it is of paramount importance carefully to separate these merely physical phenomena from the intellectual. It is certain, whatever may be alleged to the contrary, that some of the former may have been successfully produced by means of electricity and other physical forces, as appears from the notorious "Recreation" movement between 1858 and 1862. It would be bad logic, however, to conclude that they are always so produced: the hypothesis of spirit agency must first be gotten rid of, a sheer impossibility, now that that agency has been demonstrated even in these effects. It only follows that we cannot with safety argue the spirit power without eliminating by a careful examination all possibility of deception.

The case is quite different and the contrary in the intellectual phenomena, which by their very nature rest wholly and always on the actual intervention of an extraneous intelligence.

These intellectual manifestations were in the beginning effected by means of the rappings of the leg of a table, which were very soon superseded by the planchette, psychograph, and similar simple apparatus. Later on it was discovered that some mediums needed only to take hold of a pencil or pen, to be in a manner forced to write with feverish haste, nay, that without any action on the part of the mediums, and under the mere influence of their presence, there was formed a spontaneous writing, called by Spiritists, "direct spirit writing." More wonderful still, and far less explicable, are the "oral communications," made either through the mediums in a comatose state, or trance, or by "direct spirit speech," in the air. The spirits took possession of the mediums, made them discourse on arts and sciences of which they were ignorant, speak one unknown language after another, announce events occurring at the moment across the ocean, read aloud the hearts of the bystanders, diagnose correctly all kinds of diseases, and point out the most effectual course of treatment, prophesy coming events, and last, but not the least, give detailed accounts of the economy of the universe, the nature of the spirit-world, and the destiny of man. At times the spirits would do all the talking themselves, but as a rule seemed to prefer to use the tongues of the mediums. The most remarkable feature in all these manifestations is their heterogeneous and conflicting nature. A little wisdom is given forth with a very flood of nonsense, as if the spirits would naturally prefer to play the clown, and only own their superior knowledge when challenged. They are exceedingly fond of such intellectual trifling as will amuse, astonish or terrify their friends. The revelations concerning vital doctrines have been apparently coaxed from them by importunate questioning; but in reality they seem to be only too glad to propound their "revealed truths," after having worked up the doubting to a proper degree of curiosity and credulity. The result has been the Spiritist Revelation concerning the great truths that govern man's higher life.

It is not to be understood that this revelation is the work of the spirits alone. Spiritists them-

selves warn us, that whereas the spirits that communicate with us are mostly of the lower orders, mostly of an evil disposition, mischievous and wicked, and as prone to deceive us as our weakest brethren in the flesh, their communications must be carefully sifted, and out of all be gathered the pure grain of doctrine. This scrutiny is all the more necessary on account of the inveterate habit of the spirits to be so friendly as to sacrifice the truth to their desire of pleasing and humoring their votaries. However, since it happens that their clients do not disagree very much on the principal doctrines concerning the present and future life, the spirits have been able to come to some tolerable agreement in their endeavors to satisfy everybody, thus enabling the leaders of Spiritism to put together the Spiritist Revelation. The most distinguished evangelists of this new gospel are Dixon, Wallace, Kardec, and Zoellner, who are the acknowledged oracles of American, English, French, and German Spiritists.

Beginning with Genesis, we find this revelation dividing itself at the very start into the Pantheistic and Deistic views of the world, a suicidal division, it would seem, were it not a most amicable accommodation to the two great factions of unchristianized minds.

The father of the Pantheistic school of spirits is our celebrated visionary, Andrew Jackson Davis, who is called the great forerunner of Spiritism. His doctrines, which he dictated in an unconscious state, were published in his book, "The Principles of Nature, her Divine Revelations, and a Voice to Mankind," (1847), and later on fully developed in his five volumes of "The Great Harmony." His view strongly reminds one of Neo-Schellingism, and is unmitigated Pantheism. According to this Revelation there is only one being, which men call God; all other things are only emanations or evolutions of that single primal substance. The seven spheres of perfection through which spirits must ascend to consummated blessedness (which in his hypothesis is reabsorption into the absolute being of God), and the social Utopia of a golden age soon to come upon earth, are the other salient points of his revelation, which agree in the main with those of the Deistic Revelation, which will be fully explained below.

If not an open adversary, Dixon was certainly not a friend of Christianity. In his estimation Christ does not rank higher than the founders of the sects, rather stands lower, and is inferior even to the socialistic fanatic, Charles Fourier, whose frenzies Davis fully endorses. Pantheistic Spiritism has hitherto had a comparatively small following, at least outside of Germany, where, for ought one might conjecture, the strong Spiritist movement recently inaugurated may turn wholly in its favor. Avowedly Pantheistic, there can be no concealment or paliation of the anti-Christian tendency of this school of Spiritists, and as such it has the anathemas of reason and Christianity branded upon its forehead.

Deistic Spiritism is a far more wily and dangerous enemy of Christianity. According to Allan Kardec's masterly statement of its doctrines, God created the spiritual and corporeal worlds, the former being, however, the original and normal. The spirits of that world range through seven spheres of higher and still higher perfection. The highest sphere, that of angels or pure spirits, is distinguished for its proximity to the Godhead, for great wisdom, love of good, and purity of feeling. The other classes descend lower and lower in the scale of perfection, reaching down to the lowest depths of intellectual and moral depravity. All those spirits must, however, in the course of ages, ascend to higher spheres even unto the highest. The law of amelioration is carried out by means of incarnation; the spirits must become men, a lot which falls to some as a penance, to others as a mission. Thus we have the genesis of man; thus human existence is a trial through which spirits must repeatedly pass before they reach final perfection; thus spirits, after leaving the body in death, are for a time wandering sprites; and then become incarnate again. It is asserted, though some spirit voices are contradictory, that incarnation never takes place in the bodies of brute beasts. The union of the spirit with the human body is effected by means of the perispirit, that semi-material coil which is the ethereal body of the ghost after death. In five, when the spirit has left the body, all recollections of former existences revive.

The account which spirits give of spirit-land is little more than a fanciful sublimation of earth life. There, as here, we shall have hills, rivers, and plains, gardens and vineyards, fruits and harvests, servants, business, and meals, and phosphorescent (but think of it) clothes. Nay, the lower spirits are so poorly off that they must use our modes of transfer when they do not choose to plod on foot. There is no such thing as judgment beyond the inevitable law of amelioration applied over and over again to the ascending spirit. There is no purgatory unless you choose to call human existence upon earth by that name. There are no devils in the old sense of the word, for all spirits must eventually reach the heights of consummated perfection and bliss. Therefore, there is no hell; there can be no such thing.

But what about God? The most knowing spirits, we are told, know no more about Him than we do; He is even to them the great unknown. Ask them about the Trinity, the Father, and Son, and Holy Ghost, and they answer, we do not know. Ask them whether God is a person, and they say they know nothing about it.

And what about Christ? The blasphemous goblins answer, He is not the Son of God, but one of the highest spirits, who in his incarnate state, was so purified of the grossness of matter as to be his own medium in working wonders. His are the greatest of Spiritist miracles; his declaration that he was the Son of God and Saviour of men was an hallucination. His Church was a superb invention, the highest institution upon earth in the past, an imperfect beginning, however, of that grand providential amelioration of mankind, of which Spiritism, *Modern Spiritism*, is to be the complement and ultimate perfection. Spiritism alone explains the life and miracles of Christ aright, it alone embraces his moral teachings, alone satisfactorily accounts for the wondrous lives of his great followers, the saints, alone reveals the mysterious future of its Apocalypse, alone purifies, develops, and perfects time-honored Christianity, so that it will take captive the human heart, and uniting all men in one fold, inaugurate the millennium of the golden age upon earth. In one word, *Deistic Spiritism*, is not the enemy of Christianity; it is Christianity itself in its complete growth and final perfection.

Such is the brief resume of Kardec's Deistic gospel of Spiritism. Professor Zoellner agrees with

him, throughout, as may be seen in Dr. Wieser's *Review*. Mr. Wallace's summary is succinct enough to be quoted *verbatim*. He thus formulates the *Moral Teachings of Spiritism*:

1. "Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and developments.

2. "Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

3. "Progressive evolution of the intellectual and moral nature is the destiny of individuals, the knowledge, attainments, and experiences of earth life forming the basis of spirit life.

4. "Spirits can communicate through properly endowed mediums. They are attracted by those they love or sympathize with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from clause 2, their communications will be fallible, and must be judged and tested just as we do those of our fellow-men."

After eloquently maintaining that Spiritism explains all miracles, he comes to its revelations concerning God and Christ. He writes:

"Nothing is more common than for religious people at seances to ask questions about God and Christ. In reply, they never get more than opinions, or more frequently the statement that they, the spirits, have no more direct knowledge of those subjects than they had while on earth."

Mr. Wallace concludes his great *Defence of Modern Spiritism*, with the following grand summing up:

"A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method, is and must be the natural enemy of all superstition. Spiritism is an experimental science, and affords the only true foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural' and 'miracle,' by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of increasing discord and incalculable evil; and it will be able to do this, because it appeals to evidence instead of faith; and substitutes facts for opinions, and is thus able to demonstrate the source of much of the teachings that men have so often held to be divine."

Such is Modern Spiritism; such is in brief the history of its rise, progress, triumphs, marvels, revelations, claims and promises. These broad outlines will, it is hoped, be sufficient to give an accurate idea of this new and formidable enemy of Christianity. Our next endeavor must be to ascertain the value of the Spiritist Revelation, claims and promises.

Clearmindedness, Mediumship, and Psychometry.

Those who are clearminded, mediumistic, or psychometrists, possess the same power, and can read the mind, or see, hear, taste, smell or feel things at a distance, as well as near by. It is a power possible to all, or an attribute inherent in men, women and spirits—most naturally developed in sensitive individuals; yet all are capable of being educated in a more or less degree.

We cannot see why this power should be considered different in any of the above conditions. It is a quality possessed by mortals as well as spirits; whether it is exhibited by clearminded individuals, mediums, spirits, or those who are called psychometrists. All possess the same power, which of course is subject to degrees, as the man, woman or spirit is naturally capacitated, educated or favored by conditions or circumstances beyond their control.

Clearmindedness is possible to all the senses and faculties of the brain, and is simply perception (or a function of each), whether it is exercised in seeing, hearing, tasting, smelling, or feeling, and is most perfect when the person is in a statuvolic condition; and when the senses, etc., are deeply in the state, and are favored by conditions which are necessary, great perfection may be attained, and the infallible rendered possible. But, as there are degrees of power, according to the depth of the state, and as the conditions are imperfect, so will the seeing, etc., be unsatisfactory.

As, however, clearminded individuals can be impressed by spirits, or visit the spirit world, and see things as they are, and converse with spirits, they may obtain information from them, in regard to the past, the present and the future—at the same time that they can, with or without spirit aid, read the mind and delineate the character from a lock of hair, the hand-writing, or anything else that has been handled by those who desire such tests.

The same power being possessed by those who are called seers or psychometrists, they may be clairvoyant, clairaudient, clair-glaciants (clear-smelling); clair-gustans (clear-tasting), clair-tangens (or clear feeling), as they have the power to use the one, or the other, or clearminded, when they can exercise them all; and as they see and hear spirits, they may be impressed, get names, etc.; as tests, and knowledge possessed by them, to aid in their delineations of character, as well as other information, in regard to the future as well as the past.

The only difference between the statuvolist and the psychometrist, who has not been in the statuvolic condition, is, that the senses and faculties of the statuvolist are deeper in the sensitive state than those who have never been in the condition, and as a consequence, is able to use all his senses and faculties more readily and clearly than those who have never been in the state.

Those who are mediumistic must enter the condition of statuvolence before it is possible for spirits to control them, and as they never have been educated while in the state, they are unconscious of all that may transpire during their entrancement; and when the spirit gives up the control—not having been told to remember what has taken place while in the state—they do not know anything when they come out of it. But before the spirit gives up the control, it (the spirit) be requested to leave the person in the same condition in which he or she were found when it took control, and if the spirit has done

so, the person will then be found in a perfect statuvolic condition, and if spoken to at once, and requested not to arouse themselves, but to cast their mind to some familiar place, and see what there transpires, they will be clearminded in all their senses and faculties; and after practicing these powers, if they are requested to wake up the head only, as soon as they have done so, the body will be found perfectly insensible. But, by an act of their will, they can awaken or throw off the insensibility, or let it fall back into the condition again. A little practice will enable them to do this at pleasure, and they will then be able to feel or not in any part of the body at will, as can be done at any time, by educated statuvolists.

Trance mediumship, therefore, is truly the natural uneducated statuvolic condition, and is mostly unconsciously entered, and when perfect, enables spirits freely to control, and use the individual's organism, at the same time that he or she is perfectly unconscious of all that may transpire to themselves, or in their surroundings; and, consequently, are not cognizant nor responsible for anything that spirits may do while they are in that insensible condition.

This being so, the censure (in case of a so-called expose), if there be any cause for it, should fall on the spirits who have taken advantage of the helpless condition of the medium, and act out their deviltry, to stem the current of progression, which they feel and know will eventually force them to relinquish the errors they cherished in earth life, and still cling to with a tenacity that deserves a better reward than that which they eventually must reap. These facts should open the way for a more knowing and speedy method for mediumistic development, instead of the senseless and ineffectual magnetic proceedings that are now employed by spirits and men.

From what has been said in regard to the power of all who have been educated as statuvolists, it is evident that they can detect the peculiarity of all things that exist, if their attention be directed to them; and as everything in nature eliminates a peculiar aura, which contact imparts to other bodies, all can be detected by one or more of the senses when in a statuvolic condition; therefore, everything that is handled, written upon, or impressed upon matter by light, absorbs and retains the aura, or mental and physical characteristics of the individual, which is peculiar in all cases, and therefore recognizable by sensitives or those who are in a statuvolic condition.

The power of advanced spirits to perceive clearmindedly, when they can find a medium, equal to their capacity, is far in advance of mortals; but as spirits are not all perfect, and the proper medium and conditions for their purpose cannot always be had, they will of course speak, write, materialize and delineate character, etc., in accordance with their purity, honesty and desire to advance or retard the progress of those still in the form.

WM. BAKER FAHNESTOCK, M. D.
Lancaster, Pa., June 8, 1882.

Camp Meetings.

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

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

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

Dr. Dobson's Liberal Offer.

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

WILLIAM EMMETTE COLEMAN CONVICTED OF FALSEHOOD AND SLANDER BY HIS NEIGHBORS.

Our readers will remember that we published a malignant attack made by Wm. Emmette Coleman, upon Mrs. Souther, Mrs. Reynolds, Mr. Reid and others as taken from the Bundyite organ of week before last. We felt very sure, at the time, that Coleman's statements were as false as they were slanderous, and criticized them accordingly. It is not necessary to republish his false accusations, in as much as the following reply makes a conclusive end of them.

"SAN FRANCISCO, June 13, 1882.

"J. M. ROBERTS:

Editor of Mind and Matter:

We have read with displeasure the enclosed article (the slanderous attack mentioned above) signed Wm. Emmette Coleman, Presidio of San Francisco, Cal., and we feel it our duty to refute the infamous assertions therein made; not only to do justice to Mrs. Souther, an amiable, modest and retiring lady, who would shrink from any act to mislead, or pervert the truth in the least, but we would also correct the invectives of this individual, who has made gross misrepresentations of Mrs. Souther, Mrs. Reynolds and Mr. Reid. He knows but little or nothing of materializations. His association in a seance would bring those evil ones, that would comport with his kindred, as like attracts like. Mrs. Souther says she does not believe he (Coleman) ever attended one of her seances, and his nefarious assertions are based on his crude, ignorant and bigoted nature to poison and bring into disrepute this grand realistic spiritual phenomenon. He with but a very few others in this place, do more to injure the spiritual cause than all else beside. We would say that neither Mr. Webster nor Doctor Franklin have ever been able to materialize.

The Jewish Rabbi mentioned, we are informed, was insane before he attended Spiritual circles in San Francisco. Mrs. Souther, among the rest, he visited in this city, and when it was found that the state of his mind was, he was politely but sorrowfully requested not to renew his visits, by those of the circle; and that finally he was arrested by the police for disturbing the peace, and was sent to an insane asylum. If the good people of the East, who believe in this spiritual phenomena, who may chance to read his malignant articles, would reflect—give due consideration to, one who can see no good in aught else but what he is, the pioneer in, and who is full of bitter vituperation against all else outside of his own limited sphere, would in justice take into consideration whence the statements came.

The first teaching we receive from our elevated spirit friends is charity, which is, that consideration for other persons' feelings which would never willingly give pain. It is that principle that does unto others as we would they should do to us; it is that purity of heart that loves good because it is good, and shrinks from evil because it is evil, and is not forever parading it before the public, to break down and subvert what is good, to gratify their evil propensities. And lastly, charity has no pleasure in dwelling on a fault or exaggerating a sin.

In conclusion we would say that we have attended over fifty of Mrs. Souther's seances. We belong to her private circle that meets once a week, and has done so for over a year. Some of us have attended for over two years. We have had the door leading to the cabinet locked and pad-locked, sealed with sealing wax in several places, and have yet to learn of a single instance of anything other than the strictest truth. The manifestations are wonderful re-unions. We have become so familiar with our spirit friends that it is rarely the case that every one does not go up to the cabinet and converse with them. Part of the time two spirits and more appear at the same time, and converse for a length of time with their mortal friends. They come out into the room, frequently, two at a time. Sometimes we have beautiful fragrant flowers, moistened with the evening dew, thrown out in profusion from the cabinet. The manifestations are truly wonderful.

Mr. Editor, all earnest seekers after the truth who who read your paper, appreciate your invaluable and untiring efforts to sustain our misused mediums—a pillar of justice in this sublime truth.

Very respectfully yours,
Father Pierson, 1330 Washington street.
U. B. Thomas, 17 Fourth street.
N. C. Walton, 219 Mission street.
Jane E. Cotter, 100 O'Fallen street.
J. P. Bogardus (Ed. Figaro), 532 Merchant street.
John Wright, 2404 Mission street.
George Durer, 5151 Bush street.
G. C. Driver, 538 Folsom street.
P. H. Jackson, 231 First street.
Mrs. H. M. Johnson, Mrs. Bell, G. B. Crane,
Mrs. S. S. Barrows, Mrs. H. L. Fuller.

[These are the witnesses who brand upon the brow of Wm. Emmette Coleman, the shame of which he seems so proud. Of such unscrupulous lying Bundyism consists. We thank these intelligent and thoroughly informed friends for their unanswerable defence of Mrs. Souther, against the slanderous tongue of the San Francisco representative of Bundyism; and for their annihilating exposure of his malignant villainy. We will take occasion to say that we are credibly informed that of the whole number of mediums who joined Wm. Emmette Coleman in his endorsement of Bundyism, there was hardly one who has not at some time been charged (falsely we believe) with fraud and trickery. The time will soon come when cringing at the feet of their enemies, and kissing their uplifted hands, will not be a paying investment for genuine mediums. Even those whom they would thus conciliate despise them the most. Their true friends pity them.—Ed.]

EDITORIAL BRIEFS.

JAMES A. BLISS has removed to Wakefield, Mass. P. O. address Box 63.

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.

THE Keystone Conference of Spiritualists will meet at half-past two Sunday afternoon, June 25, at Academy Hall, 810 Spring Garden Street. The public are cordially invited. This will be the last meeting of the Conference until September.

Mrs. ADELINE M. GLADING.—Clairvoyant and Trance Medium. Diseases diagnosed by lock of hair. Advice and tests given also, when letters are in the handwriting of the applicant. Fee \$1 and three 3-cent stamps. May also be consulted daily at 1710 Francis street, Philadelphia, Pa.

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

ANNOUNCEMENT to the friends belonging to the Northern Wisconsin Spiritual Conference. Failing in our efforts to secure the desired speakers and test mediums, we have concluded to defer holding the usual June Conference. The next convention will be held in September, due notice of which will be given in the usual way. Wm. M. Lockwood, President; Dr. J. C. Phillips, Secretary. Omro, Wis., June 14th, 1882.

S. P. SHAW, of Canaan, Vermont, writes that a good materializing medium is wanted in that section. Any medium wishing to enjoy pure air, fine scenery, good hunting, excellent trout, and generous and hearty hospitality, coupled with a fair remuneration for their time spent in giving seances, could hardly have a better opportunity. Any information will be kindly furnished by communicating with S. P. Shaw, Canaan, Vt.

We invite the special attention of our readers, to the able and unanswerable article from the pen of our Western Correspondent. So highly do we esteem it as the true view of spiritual mediumship that we have given it leaded prominence. We also ask our subscribers to give close attention to the article on our first page, from the "Catholic Quarterly Review." It shows as nothing else can show the magnitude of the interests involved in Modern Spiritualism.

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.

SATURDAY and Sunday last we received many complaints from subscribers, because they had not got their papers, and on Monday morning many letters and postal cards from various points, stating the same thing. We mail the paper Thursday afternoon regularly, at about 6 o'clock, and it was mailed at a little past 5 o'clock, Thursday, June 15th, so we were at a loss to understand what could cause the trouble, and on calling at the post-office, they were unable to inform us. We mailed the city list over again, having some extra copies, and also remailed to all those who had written. Since then we have been informed that the papers sent on Thursday were delivered Monday afternoon. The extreme and sudden change in the weather may have induced MIND AND MATTER to take a little trip to the seashore, or the mountains on its own hook, but whether so or not will probably forever remain one of the mysteries of the P. O. Department.

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 8th. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Frankin, Pa.; J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jennie Rhind of Boston, Mass.; Geo. W. Taylor of Lawton Station, N. Y.; and Lyman C. Howe of Fredonia, N. Y.; Sojourner Truth, whose fame is world wide, is expected. She is aged 106 years and is Nature's own orator, formerly a slave, and one who has done much good work for the oppressed. An author and inspirational speaker, wholly uneducated but brimming with wit, humor and good sense, and is not the least among the attractions that are offered. Among the mediums engaged are Mrs. Mary Andrews of Moravia, N. Y.; the first full form materializing mediums ever developed, and one of the best, and whose genuineness cannot be questioned. Mrs. Carrie F. S. Twing, who is equally noted in her line of writing and test mediumship, also Mrs. Maria Ramsdell, medical clairvoyant of Laona, N. Y., and Miss Inez Huntington, writing medium of Randolph, N. Y., and others are expected. These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere, and bless all who come within its influence. The new speakers are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium, gives public tests from the platform. Reduced rates on the Dunkirk and Alleghany Valley Railroad, which runs past the

ground. Passengers on the Erie and Lake Shore Railroad, change at Dunkirk. Those on the Atlantic and Great Western, change at the junction, 3 miles east of Jamestown, and go north to Lily Dale, via the D. and A. Railroad. Board on the grounds \$1.00 per day. One lecture each day during the week. Admission to ground, 10 cents. Sundays two lectures, admission 15 cents.

THEO. C. ALDEN, Sec.

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

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

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

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

Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH,
Healing Medium.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

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

Yours truly,
FRANK T. RIPLEY,
Portage City, Wis.

LAKE PEPIN GAZETTE.

Like the United States of America,

"FREE AND INDEPENDENT."

W. K. JAMIESON, Editor and Publisher.

Issued Weekly, 12 Pages.

PEPIN, WISCONSIN.

PRICE, \$1.00 a Year. LAKE PEPIN GAZETTE will be devoted first—In the advancement of the material interests of Pepin and vicinity. Second—To the freest possible discussion of the live questions of the day. While LAKE PEPIN GAZETTE will have very decided opinions of its own, it will accord to Christian, Jew, Heathen, Spiritualist, the same liberty that it demands for itself. It will be bound by no party, sect or bias; 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 distinctly local paper. 1,000 copies from the date of a first issue, one-half of that number to be distributed in Pepin County.

LAKE PEPIN GAZETTE
PEPIN, WISCONSIN.

THE ICONOCLAST.

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

Weekly Free-Thought Journal. It will appear separately in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

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

TERMS OF SUBSCRIPTION:

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

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

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Ottumwa, Iowa.

D. M. & NETTIE P. FOX, Editors and Publishers. THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecency of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal will give fair and equal expression to all forms of thought. Above all 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 oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION.

Per Year..... \$1.00

Six Months..... 50

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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 subscribers by Fowler & Wells, be wanted, 25cts. extra must be enclosed to cover expense of boxing and packing the Box.

The price of the Phrenological 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 Phrenological Journal, with Illustrated Key, fully explaining and giving such directions 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 Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps. Address, D. M. & N. P. FOX, Ottumwa, Iowa.

THE VOICE OF ANGELS.

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

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

D. K. MINER, Business Manager.

D. C. DENSMORE, Publisher.

Price yearly..... \$1.50 in advance.

Six months..... 75

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Single copies..... 7

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

THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STAR & CRESCENT CO., 993 W. Polk St., Chicago, Ill.

HATTIE A. CATE, Editor.

ARTHUR B. SHEDD, Manager.

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

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 Psychometrist.

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 24 and 64 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

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

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

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CHRISTIANITY VERSUS MODERN SPIRITUALISM

On the first page will be found the remarkable Roman Catholic article to which we referred in our last week's number. It is entitled, as the reader will see, "Modern Spiritualism versus Christianity." In commenting upon it, we have reversed the parties to the point at issue, as an appropriate designation of the defensive position we feel called upon to take in the premises. In order to base our reply to the Rev. J. F. X. Haefler, S. J., (Of the Society of Jesus,) upon clearly understood premises, we will define what we understand by the terms *Christianity* and *Modern Spiritualism*.

We agree with our reverend opponent, that the term Christianity implies that system of religion or theology that is expressed and illustrated by the Ecclesiastical Organization called the "Holy Catholic Church," of which the Roman Pontiff is the head and personal representative. Our reason for agreeing with Mr. Hoëffer, in his interpretation of the meaning of the term Christianity are many, but are chiefly, that Christianity is contemporaneous with the origin of the ecclesiastical organization which took the name of the "Holy Catholic Church"—that it had its origin, not in any authentically recorded teachings of a real or supposed Jesus Christ, but in the theological teachings of the, so-called, Christian Fathers, of which grew, and upon which is based all that exists of Christianity—and that from the time of its inception and adoption until the present Christianity has been entirely in the keeping of the clergy, the immediate successors of its authors and founders, the "Christian Fathers."

We also agree with Mr. Hoëffer, that those religionists who call themselves Protestant Christians, are not the representatives of Christianity in any proper meaning of the term; and are merely "Sects," organized to antagonize the one ecclesiastical Christian organization, that is in any sense a representative of Christianity. Christianity is but another term for the dogmas, tenets, ordinances, ceremonies and observances of the Catholic Church. What is not in Christianity is not that Church, and what is not in the Catholic Church is not in Christianity. If these positions are denied by Protestant Christians, so-called, stand ready to demonstrate them to be unanswerable.

By the term Modern Spiritualism we understand that vast array of phenomenal facts which have been occurring in the presence of, or through the sensitive organisms of spiritual media; a known under the general designation of spirit manifestations. It relates therefore to phenomena, which, although solely the result of natural causes, are beyond the power or control of mundane intelligence to produce or regulate. Modern Spiritualism is not, and never can be represented by any human dwellers upon earth, whether individually, associatively or collectively considered. It had its origin upon a higher plane of human existence than has ever been attained upon this planet, and it is moved, directed and controlled by forces, over which all mortal control is impossible. Indeed, Mr. Hæffer has been forced to admit, that this fact has been amply demonstrated in the unprecedented triumphs of Modern Spiritualism, over all possible mortal opposition as we have seen, in his remarkable and unlooked for admissions.

The distinction which Mr. H. thinks exists be-

tween the terms *Spiritualism* and *Spiritism*, we fail to see. The former term is the original designation of the "enemy" of Catholicity and Christianity to which he alludes, and being alone adequately comprehensive to express this formidable antagonist of ecclesiasticism, we shall use it of preference, with the understanding that by *Spiritualism* we mean what Mr. H. designates *Spiritism*.

With these preliminary explanations we will proceed with our intended critique. Mr. Heffer sets out with this appreciative recognition of the vast significance of Modern Spiritualism. He says:

"A new and formidable enemy is lifting its head with a bold front against, not only Catholicity but Christianity itself, and that enemy is Modern Spiritism."

Nothing could be more true than this recognition of the mighty import of the movement termed Modern Spiritualism. In it, this learned and zealous Catholic and Christian, admits the necessary antagonism of this "new and formidable enemy, to Christianity itself." Why that enmity? Certainly not because they are equally true; nor yet because they are equally false. Things equally true will never antagonize each other; things equally false rarely, if ever, do so. That which is true must necessarily antagonize that which is false; and that which is false must ever necessarily yield to that which is true. It is then Modern Spiritualism is a formidable enemy to Catholicity and Christianity, it can only be so in proportion as it represents truth, and, as that which it antagonizes represents error. Mr. Höffner will hardly question that logical inference, from his very frank admission. If Catholicity and Christianity are true, and Modern Spiritualism false, then the latter can never be a "formidable enemy" to the former. But this is not all. In admitting that Modern Spiritualism is a new as well as a formidable enemy to Catholicity and Christianity Mr. Höffner admits that until the former arose thirty-four years ago, the latter had never in any way been confronted by it, or anything equivalent to it. His assumption, therefore, that Modern Spiritualism flourished in *ancient times* "under the name of necromancy," is certainly incorrect. If it flourished in *ancient times*, under any designation whatever, it can be neither "new" nor "modern." Equally fatal to the authoritative pretensions of Catholicity and Christianity is Mr. Höffner's assumption that Modern Spiritualism is the "worst form of magic." For Catholicity and Christianity to admit that "magic," in any of its forms, can be "a new and formidable enemy" to them, is to acknowledge that they fear a long since exploded fallacy as a formidable enemy. And this is just what Mr. Höffner, who speaks authoritatively for them, has admitted. This futile method of dealing with this "new and formidable enemy" of Catholicity and Christianity, will hardly save them from a final triumph of Modern Spiritualism over them.

We can hardly think the following pregnant admissions were intended to reach the ears of the friends and advocates of Modern Spiritualism. Mr. Hoëffer, as the reader will see, says:

"Externally the novelty of Modern Spiritism lies in the manner in which it asserts itself among Christians, in its publicity, its rapid and immense diffusion, its brilliant triumphs, and its extraordinary pretensions and promises. Internally, it is new above all in the manifestation and exertion of an unprecedented intrinsic strength."

Whence comes this wonderful and unprecedented strength and success? We answer, it comes alone from the unprecedented phenomenal manifestations of a supermundane intelligence and power, such as no mundane intelligence or power has ever equalled. We freely admit that no such power was ever wielded upon earth, over the mental, moral, social and political interests of the human race, as that which has been centered in what Mr. Hoefler designates Catholicity and Christianity; and yet those earthly forces are compelled to stand aghast when called to confront a power that they well know is not of this earth, and that they know is in direct antagonism to their

But few of even the best informed and most advanced Spiritualists realize the mighty triumph which Spiritualism has thus far gained over its various antagonists, theological, metaphysical and scientifically materialistical, singly and combined. Not so these once haughty, but now astounded or silenced hostile classes. If continued silence would avail to arrest the triumphant march of this new and formidable enemy of Catholicism and Christianity, no such an acknowledgment of dismay would have been permitted to see the light through the columns of so authoritative and influential a publication as the *Catholic Quarterly Review*. How these justly alarmed enemies of Modern Spiritualism must rejoice at the insensate war upon spiritual media, by those few ignorant, selfish and self-righteous people, who, following the lead of John C. Bundy, madly think to take the Spiritual movement out of the hands of those resistless spirit forces that have, borne on forward through such mighty triumphs over their opponents, as Mr. Hæffer, one of its best informed and strongest opponents, so fully and unqualifiedly admits. But let us proceed. Mr. Hæffer says

"The specific difference that distinguishes Modern Spiritism from all its forerunners is its organization into a religion based on revelation and miracles, and this is what makes it not only new, but also a formidable enemy of Christianity."

What a lesson this priestly Christian definit-
of Modern Spiritualism should teach to Spiritu-

ists! Where is the religion, where the miracles, where the theological revelations, and where the organization that Mr. H. speaks of? Certainly no where. Who ever heard of a religion without a dogma, tenet, ordinance, canon, ceremony or priesthood! Certainly no one. Who ever heard of a miracle that was but the result of the operations of natural law! Certainly no one. Who ever heard of a theological revelation emanating, not from a God or gods, but from human intelligences like unto our own? Certainly no one. Then, in all these respects, Mr. Hœffer certainly misinterprets the import of Spiritualism. Why should he do so? We think his reason for so doing is obvious. He, and the Christian power for which he speaks, know, by the events of the past thirty-four years, that Modern Spiritualism, so long as it is kept above the plane of religious sectarianism, is resistless and invincible. It is therefore the last hope of its most formidable enemy, the Catholic Christian power, that it may succeed in forcing or luring those who are guarding and holding its non-sectarian position, down into the bogs and fogs of sectarian rivalry and controversy. So essential is success, in that direction, to the leaders and representatives of the Catholic Christian power, that they are willing to make so fatal a claim (not concession) that modern spirit communications are religious revelations, and modern physical spirit manifestations of intelligence and power are miracles, which rival the so-called religious revelations and miracles of Catholicity and Christianity. Here is a nicely disguised theological bait for Spiritualistic gudgeons. In our mind's eye we see such would-be spiritual whales as Dr. Peebles and Dr. Buchanan dancing about that artfully arranged theological device, and hence we swing our long pole with vigor, and by making the surrounding waters foam with our thrashing, spoil the fun of these Catholic Christian followers of those "fishers of men," the fishermen of Galilee. No, Mr. Hœffer, Modern Spiritualism (as you call it) is not an organized religion, and is not based upon revelation or miracles. It is based alone upon an array of naturally phenomenal facts such as never attested any other class of natural truths.

This fact Mr. Hoëffer inadvertently recognizes when he says :

"Modern Spiritualism is not built, like the *effets*, upon negation; it is positive in word and work. It opposes Christian revelation and miracles with its own new revelation and marvels."

It thus appears that while the Catholic Christian power regards the Protestant religious denominations as *effete sects*, it regards Spiritualism as an active advancing force which threatens to annihilate the very foundations of the hardly less effete Catholic-Christian sect, to-wit: the so-called Christian revelations, miracles, pledges and promises. Well! we think Mr. Hoëfer is right in his conclusions, but very wrong (perhaps knowingly) in his premises. It is not the revelations, nor the marvels, nor the promises, nor the pledges of Spiritualism that give it its formidable character as an enemy of Christianity, but its plain and palpable facts which carry conviction to every rational and unprejudiced mind; from the infant to the most trained, cultured and profound thinkers of the age. Even learned Catholic Christians like Mr. Hoëfer do not pretend to dispute the question those wonderful, but simple facts.

In our eight years experience in observing the Spiritual movement, we have been struck by the fact that so large a proportion of the best and most successful Spiritual mediums have been taken by attendant spirit-bands out of the Catholic and Protestant Churches, and especially the former, and put in the forefront of the Spiritual movement. We have been equally astonished to meet with so many persons in full communion with those sectarian organizations, who are investigators and converts to the teachings of the fact of Modern Spiritualism. The clergy are becoming generally aware of this growing disaffection among their flocks. It is, therefore, not surprising that Mr. Hæffler should recognize this undoubted fact, however surprising it may be that he should make so plain an acknowledgment as he does, when he says:

"It is therefore of paramount importance to Christian to study, with great care, the strength and weakness of this dangerous adversary, to have a clear view of the history, rise, progress, triumphs, marvels, revelation, claims and promises of Spiritism, to ascertain the value of its revelation; claims and promises, and most of all, to *explore and judge its claims to THE THRONE, sceptre and crown of Christianity.*"

Could Mr. Hæffler, had he been the veriest Jesuit intriguer, have resorted to a more specious course than that to arouse the sectarian pride and prejudice of Christian investigators of Spiritualism against the truth as made manifest by its phenomenal facts? We think not. As natural truth Spiritualism makes no claim to the throne so long held by Christian error, neither has it any motive for crown or sceptre than it has for mitre, crossier, sword, scaffold, stake or rack. These are ever the accompaniments of error not, of truth; of wrong, not of right; of superstition and ignorance not of reason and knowledge; of fanaticism and bigotry, and not of liberty and toleration. Spiritualism antagonizes Catholicity and Christianity; it is true, not as error antagonizes wrong, and wrong antagonizes wrong; but as truth and right antagonize error and wrong. It will therefore avail Catholicity and Christianity little, to the attempt to raise a false issue as between themselves and their "new and formidable enemy."

The true issue between them is, whether mankind shall have mental and spiritual freedom in the blazing light of truth; or whether they shall continue to grope among the darkness and fogs of hoary ignorance and unreasoning bigotry and fanaticism. This, every independent and fearless investigator of Spiritualism soon knows for himself of himself, and hence its commanding influence over them. The terrors of ecclesiastical and social ostracism may for a time serve to conceal the real drift of events, but it cannot do so long.

Neither time nor space will admit of our noticing the historical portion of Mr. Hoffer's article. But we cannot too strongly impress the reader with the value and significance of that historical resume of the career of Spiritualism. It shows not only the unprecedented growth of Modern Spiritualism, but it shows how closely and concernedly the Catholic Christian clergy have watched everything in any way relating to that great movement. Speaking of its inception Mr. Hoffer says:

"That apparition at Hydesville was not made for the special benefit of the Fox family; it was meant for the world. For it must not be forgotten that the troublesome spirits, annoying, however only because they created hard talk among Christian neighbors, would not depart from the haunted family but on one condition, that the girls should challenge a public examination. For the Christian mind that condition possesses a deeper significance, as it is only another proof that the powers of darkness are not let loose on so vast a scale, unless men freely lend themselves to their designs and machinations. The Fox family accepted the condition, and the result was the examination of the celebrated 'Rochester rappings' which gave Spiritualism to the country." [and he might have added to the world.]

It will be seen that the Catholic Christian church makes no attempt to evade the truthfulness and reality of the whole series of spiritual phenomena that followed the investigation of the "Rochester rappings." What a stinging rebuke this acknowledgement is to those persons calling themselves Spiritualists who are laboring so hard to create popular distrust of all 'mediums' and all spiritual phenomena. Mr. Hoeffler is certainly right when he says the spirit visitation of the Fox home, was intended to inaugurate a world-wide movement, for so, the spirits themselves have testified through thousands of mediums; but upon what ground does Mr. H. tell his Catholic readers these spirits were of "the powers of darkness?" He has not told us how he knows so much about them as to make that statement respecting their nature and character. He does not pretend that they were not human spirits, nor that they were inhuman demons. Doubtless, as a learned and trusted Catholic, Mr. Hoeffler was familiar with all phases of spiritual phenomena as the most experienced Spiritualist, and knew the import of them as fully and appreciatively as any. If spirits who seek to bring truths to mankind and who give such a mass of evidence of their good intentions, are of "the powers of darkness," then where or whence may we expect to find truth and light concerning the undisputed after-spirit-life? In the manifestation of spiritual facts more than in all else, this injunction needed, "But their fruits ye shall know them." Spirits or "powers of darkness" do not urge mankind to investigate and seek for truth; they urge obedience to a few impious men who assume to represent the divine will and purposes of the Great First Cause. No, Mr. Hoeffler, it will not do. If you cannot deny the existence of that mighty power which has launched and has impelled the movement that stands to-day as "a new and formidable enemy to Catholicity and Christianity," it will hardly be the Church to admit that it has been, or is about to be overcome by "powers of darkness." It has been the boast of the Catholic Christian Church that it was established by God himself, and that the powers of Hell could not prevail against it; and yet it finds itself honey-combed by the piercing rays of spiritual light and "Ichabod" is inscribed over the portals of the Vatican. Surely no "power of darkness" has done that; and if the Catholic Church to admit that it is beset and baffled by this "new and formidable enemy" must admit that that enemy is not of hell and darkness. But let us follow Mr. Hoeffler further. He

"The mysterious and the marvellous wield a law of our nature, a fascination over our souls, strong, so enticing, so almost irresistible, as prove, when unlawful, one of the most potent and dangerous temptations even to the virtuous. If there be no tradition, no doctrine, no law, no religious principle to check that inborn curiosity and appetite, there is not a man, woman or child but would to-day be initiated in the mysteries of modern necromancy. If so many have resisted the temptation, those barriers must have stood in the way of their natural impulse; if millions have actually yielded they must either not have recognized them or overleaped them in defence."

Is not this a very plain admission that Catholic Christianity is constituted of such barriers to human inquiry and desire for knowledge (by Mr. Hoefler called "inborn curiosity and appetite," tradition, doctrine, law, religious principles, etc.) So much the worse for those barriers; they belong against the inborn, natural and lawful impulses of mankind will have to go down before the irresistible force of eternal progress. Those barriers to knowledge and progress will be of no more avail to stay the on surging current of human enlightenment and mental and personal emancipation than the "old woman's mop" which was used to stay the Ocean's flow with such impotent result. Says Mr. Hoefler :

"If Spiritualism has not been able to gain

trance into the stronghold of Catholicity, as is the fact, the wall of religion must surround it."

Is not that if put in a little too late? When Catholic Christian writers and leaders are forced to admit the truth of Modern Spiritualism, one would think it had surely captured "the stronghold of Catholicity." If the Catholic clergy do not constitute that stronghold where does it exist. It is true, Mr. Hoefler thinks that the Catholic Church has had only its outposts carried and millions of its forces captured by voluntary surrender to the facts of Spiritualism, and he seems to rejoice that his church has not been so completely overwhelmed as he admits, have been "the sects" (as he calls the Protestant churches). This small consolation he accounts for as follows:

"In point of fact, the sects (the Protestants), as such, did not raise their voices in protest, did not as such condemn and anathematize the intruder, did not offer resistance, but remained throughout listless, indifferent, and inactive. True, good men from among them [there are some good Protestant Christian clergymen even in the estimation of Catholic bigots, but they are only such as have united with the Catholic priesthood in the war against Spiritualism.—Ed.] "to whom the Christian faith was the greatest gift from heaven, strove by all means in their power to oppose the magical practices spreading around them; true American Congregationalists especially distinguished themselves in the struggle against the new enemy, but neither they nor any other denomination" [why do they not include the Catholic denomination?—Ed.] "were able to hinder its ravages upon their own domain."

Could anything that was unthe or pernicious have so swept over the hoary "religions" barriers of the so-called Christian churches, as Mr. Hoefler is forced to admit Modern Spiritualism has done? To assert such a thing is to attempt to degrade humanity and to impeach the wisdom of God. To such a desperate pass has Modern Spiritualism driven the Christian clergy! But we must pass on. The scathing exposure of the impotence of Protestant Christianity by Mr. Hoefler, more concerns "the sects" (as he calls them) than it does the cause of Spiritualism, but we venture to say the Protestant clergy will not dare to resent this exposure of the state of worthlessness and lack of influence into which they have fallen. We will now see how Catholicism views the situation, so far as Materialistic Science, has proven a nullity in arresting the onward course of Spiritualism.

"The lesser scientists and naturalists avoided the subject (Spiritism) with a strong aversion, natural enough, if we bear in mind the fixity of their 'everlasting doctrines,' and their well-developed instinct of self-preservation. These weak men took refuge behind the terrible front of a certain great chief, who had happened to catch an ill-starred impostor at his jugglery, and with his customary elevation above the rest of mankind, had forthwith pronounced his anathema, now and forever, upon all Spiritism as American humbug. That theatrical *tour de force*, is now remembered only to make the wonderful Tyndale ridiculous."

Then passing on to the course of scientists worthy of the name, Mr. Hoefler says:

"The reality of the facts once unimpeachable, it devolved upon true science to point out their causes and to decline the truth, if need be at the sacrifice of the whole Materialistic creed. In a word, as honest scientists they saw that it was a duty, and as Materialists a necessity, to institute a high inquisition, and sit in judgment on the cause of Spiritism. The cause was tried, not only in our country, but also in England, France and Germany, and to their credit be it said, men never fulfilled a difficult duty more conscientiously, more scrupulously. The force of evidence on the side of Spiritism was irresistible to minds open to conviction, and the greatest Materialists of the day became from judges its leading advocates."

Why does this admission of Mr. Hoefler not make an end of his unfair pretence that Spiritism is nothing more nor less than ancient sorcery, witchcraft, revelations, miracles, marvels and magic? It won't do, Mr. H., it won't do. Why were not the Catholic Christian clergy, as honest theologians, as much bound as were those honest scientists to ascertain the truth as to "Modern Spiritism"? And why were the former not as much bound to declare the truth regarding it, even "if need be at the sacrifice of" the Catholic Christianistic creed? As honest men and faithful teachers of their fellows, they were bound to have done so. Have they "instituted a high inquisition and sat in judgment on the cause of Spiritism"? If so, when, where, and by whom was that inquisition made? What was the result? What the facts inquired into, and how was the inquiry made? The Catholic readers of the *Catholic Quarterly Review* would no doubt be thankful for some information upon those points.

The small slings of ridicule with which Mr. Hoefler seeks to break the force of the anti-Christian thrusts of Spiritualism are unworthy of a passing notice. Neither the ridicule nor curses of its enemies can do any harm to Spiritualism or Spiritualists, and they may well be overlooked by those who know they have the truth with them. Of no more account are the inconsistent statements of returning spirits. While the enemies of Modern Spiritualism are wasting their time upon those unimportant and wholly irrelevant matters, that mighty movement is steadily sweeping on, conquering and to conquer, not to supplant one tyranny by another, but to give freedom, light and truth to humanity.

Our readers may think we have been more than liberal in laying before them the whole of Mr. Hoefler's appeal to the sectarian prejudices of Catholics against Spiritualism; but why not be liberal with those who admit they are fighting a terribly up-hill contest against "new and formidable truths"? Spiritualism has no need to be

anything less than magnanimous to those who oppose it.

We waited to see whether the Protestant Christians, the materialistic scientists, or the "Secular Press Bureau," would take up the article of Mr. Hoefler, but they seem to be one and all dead, or sleeping, while Spiritualism is marching on.

We are not done. This appeal of Mr. Hoefler, to Catholics, to regard Spiritualism as a theological, ecclesiastical, and hierarchical rival of Catholicity and Christianity, is but the beginning of a movement which is to flank the rock of untrammelled truth upon which the Spiritual movement now rests. It cannot be done: Christian Spiritualism, as a movement against that rock has failed, Bundyism has failed, Harmonism has failed, and Spiritual Christianity, as a movement, will prove as abortive. MIND AND MATTER is at its post on the outer walls, and don't you forget it, one and all.

WE PROTEST AGAINST ANY SURRENDER WHATSOEVER, OR TO WHOMSOEVER—COWARDS AND CRAVENS TO THE REAR.

Under the heading, "The Materialization-Science—Qualifications of attendants," the *Banner of Light*, the "Oldest Spiritual Paper in the world," makes the following most cowardly and intolerable proposition to arrest the Spiritual movement, so far as the public work done through materializing mediums can be obstructed by mortal interference with that work. Why must the cause of Spiritualism be cursed with the selfishness and pusillanimity of those who, claiming to represent and uphold it, are watching for every chance to betray it into the hands of its enemies? But in order to do no injustice to the Boston misrepresentation of Modern Spiritualism, (which asks no favors of anybody or anything, but simply the right to the fullest and most unrestricted hearing,) we will quote the editorial drivel to which we except and which we feel it our duty to denounce as wholly unworthy the toleration of sincere Spiritualists. The editor of the *Banner* says:

"They have a system in conducting the materialization seances of Mr. Spriggs, in Australia, that accounts in a great measure for the remarkable success attending them. All applications for attendance are placed in the hands of a committee, who make inquiry and become satisfied of the adaptability of the applicant. This is showing some common sense in the matter. If a person wishing to join a school, to learn any of the higher branches of education, he is not told at once to pass in, not even though he may have the money in his hand to pay for the privilege; but he is obliged to undergo a very thorough examination. It may be fairly estimated that one-fourth of those who apply, fail to gain admission; others would like to apply, but do not, feeling that they are not qualified to pass the searching examination to which they would be subjected."

"To day we have the astounding fact of beings called 'dead,' 'lost,' coming visibly to us, 'clothed in their right mind,' talking with us, identifying themselves by allusions to past events, which only they and the persons they address are cognizant of. This truth is a higher education than any school or college on earth has to give its pupils. Why, then, should there not be some 'qualification' necessary for those who join a class to learn this lesson of immortal life beyond the tomb—a lesson in comparison with which those of Harvard and Yale are as nothing? Why should the doors of the seance-room be thrown wide open, and qualified or unqualified, wise or foolish, honest or dishonest, good, bad and indifferent, go in, as crowds flock to a circus, or to the seashore in summer, to gratify it may be, a prurient curiosity, or to fill up an idle hour?"

"By the adoption of some such rule in regard to this form of spirit manifestation, there would be, by no means, a shutting out of spiritual truth and its phenomena from the people, any more than the closing of college doors to those not qualified to enter debar them obtaining an education. In both cases there is enough to learn before that point is reached; were it not so, the wisdom of such a rule might justly be brought into question. Step by step in this as in all else, the gradual, even though slow, advance is the surest, the best, the most enduring. It is nature's way, and nature never errs."

And this is what the editor of the "Oldest Spiritual Paper in the World" would have his readers consider "common sense" and fidelity to Modern Spiritualism. It may be that we are incapable of appreciating what common sense is, but if that is "common sense" the less there is of it in the Spiritual movement the better it will be. Mr. Colby endorses the methods adopted by certain Spiritualists in Australia, who have undertaken (at whose instance, whether spirit or mortal, we are not told,) to say who shall and who shall not seek for truth as regards the phenomenon of spirit materialization. We are not told how and in what manner these sapient Spiritualists became qualified for such a perfectly preposterous assumption of judicial authority—we are not told how these self-confessed fools "become satisfied of the adaptability of the applicant" for admission to the seances they dominate, "before granting their request," to witness what occurs at those seances—we are not told what "remarkable success attending" the seances so dominated, does not occur through scores of other mediums whose seances are not interfered with by officious Spiritualists of such uncommon "common sense" as the Australian committee referred to.

In a few instances there have been attempts made on the part of mediums, or their worse than officious friends, to run Spiritualism, so far as those mediums were concerned, upon a narrowly restricted basis; and what has been the result? Let facts speak.

Mrs. Anna Stewart, a good materializing medium, went from her home in Terre Haute, Ind., to Chicago, some years since, when Victoria C. Wood-

hull, and her free love following had gained control of what was called the National Society of Spiritualists, where the annual convention of that now defunct association was being held. At one of her seances, in the latter city, Mrs. Stewart was subjected to an "expose" as a medium, such as has become a fashionable occupation of a class of hypocritical professors of spiritual conviction at the present time. For our purpose it is not necessary, at this time, to deal with the facts and evidence of that affair. The result was that Mrs. Stewart ceased giving her seances away from her home; and to prevent her from ever falling into the hands of such people as Mrs. Woodhull and those engaged with her in that Chicago attempt to discredit her, a committee of gentlemen, friends of Mrs. Stewart, took her under their protection and assumed the control and management of her seances. Those gentlemen were Dr. Allen Pence, Mr. James Hook and Mr. Conner. From that time, Mrs. Stewart, who is unquestionably a very fine and perfectly developed medium, has not been allowed to give her seances outside of the room provided for that purpose, by her keepers or custodians, in the town of Terre Haute. Those who have desired to witness the spirit phenomena occurring through her mediumship, and who do not reside in the town of Terre Haute or its vicinity, have had to incur great expense and loss of time in going to Terre Haute to see what thousands would have been glad to witness if their occupations and means afforded it. The few comparatively who have attended Mrs. Stewart's seances, have, as a general thing, been compensated for the time and expense it cost; but tens of thousands of people who might have received like gratification and profit, have been deprived of Mrs. Stewart's services, who would otherwise have availed themselves thereof, had she gone forth as other mediums have done. This seclusion and indifference to the spiritual wants of the people, it was claimed was necessary to the protection of Mrs. Stewart's reputation as a medium. When the Jesuit power assailed Spiritualism and spirit-materialization in the persons of Mr. and Mrs. Bliss, Mr. and Mrs. Holmes, Mrs. Pickering, Mrs. Markee, and others, who were giving their circles for the benefit and enjoyment of the world at large, the cry was raised by Thomas R. Hazard and the Terre Haute Committee, that the only safety for materializing mediums is through a spiritual censorship, such as was so successfully established at Terre Haute. Indeed Mr. Hazard was even more exacting in his exclusiveness, and would have monopolized the materialization phenomena, if he could have done so, or at least have confined them to the observation of very few persons. It was supposed that all this particularity would exempt Mrs. Stewart from the too common lot of mediums, and that the work of the "exposing" fraternity would be averted in her case at least. What was the result? A coalition was formed on the part of Col. Bundy, the enemy of all useful mediums, and a Jesuit agent, one Alf S. Hutchinson, to invade the triply guarded circles of Mrs. Stewart, and discredit her with all the rest of the assailed mediums. The readers of MIND AND MATTER, of three years ago, need not be told how the lying statements of Col. Bundy and his representative Dr. Kayner, and of Alf S. Hutchinson, which filled so much space in the *R.-P. Journal*, at that time, were hailed with ecstatic delight by every enemy of materializing mediums and spirit materializations in the world. A score of witnesses were found who were willing to perjure their souls, not only to criminate Mrs. Stewart, but her custodians Messrs. Pence, Hook and Conner as well. They were one and all, on sworn testimony, shown to be spiritual cheats and swindlers. True this criminating testimony was of the same perjured character, that has been used against other mediums and their friends, and was worth nothing in either case. We only refer to the fact to show that the exclusive dodge is of no protection whatever. Neither has Mrs. Stewart been more exempt than other mediums from the infernal influence and interference of untruthful spirits. Indeed we cannot but feel that the spirit frauds and deceptions practiced by manifesting spirits at her circles have been remarkably numerous and conspicuous. We have heard of no manifestations occurring at Mrs. Stewart's seances that have not been fully paralleled by similar manifestations through other mediums. The committee business has certainly not served to protect Mrs. Stewart from one of the most deadly assaults that was ever set on foot by those who make it a business to war upon mediums; nor does Mrs. Stewart to-day stand any higher in the estimation of Spiritualists and the public, than do Mr. and Mrs. Mott, Mr. Bastian, Dr. Matthew Shea, Mr. and Mrs. Bliss, Mr. and Mrs. Holmes, Mrs. Pickering, Mrs. Ross, Mrs. Reynolds, Mrs. Sawyer, Mrs. Souther, or any other medium who have no committee to interfere with the exercise of their mediumistic gifts. The very fact that the public were shut out from her seances, was used as the one strong indication of an understood purpose to deceive, as between her and her committee. We think mediums can make no greater mistake than to repudiate their spirit guides and place themselves under the control and direction of mortals, let those mortals be whom they may. If, however, they choose to do it, we see no propriety in their conduct when they assume any superior wisdom or good sense, over those who follow their natural line of duty and comply with the requests of their spirit guides.

Mrs. Hull, owing to her infirm health, was compelled to limit the number in her circles to but comparatively few persons at each seance, and these were selected with the greatest care; and yet Eugene Crowell, late proprietor of the *Two Worlds*, did not hesitate to publicly denounce her as a fraud and impostor, mainly because he was not permitted to attend her seances. We know that persons who attended Mrs. Hull's seances, other than E. S. Wallis, her English accuser, came away from those select circles at her own house, convinced that she was as great a cheat as Wallis said she was. Even Judge Daily who had attended many of those select and exclusive seances at her own house, was ready to join A. J. Davis, P. E. Farnsworth, S. B. Nichols, W. R. Tice, and their forty "Martial Music" associates, in condemning Mrs. Hull as a cheat. Mrs. Hull and Mrs. Stewart have fared not a whit better than Mrs. Reynolds, Mrs. Bliss, Mrs. Ross, H. C. Gordon and others, who have been willing to sit for whoever came. We can therefore see no "common sense," or uncommon sense, or any sense whatever, in the recommendation of the editor of the *Banner*, or that it will serve any other purpose than to prevent many honest and earnest searchers for a knowledge of truth from getting it.

But the silliest of all reasons for joining the enemies of public materializing mediums, and seeking to prevent the public from reaching them, is that set up by the editor of the *Banner of Light*. What analogy there is between a materializing spirit seance and a college, we venture to say no one but the editor of the *Banner* could imagine or understand. We will tell Mr. Colby something which he has never had wit enough to learn; or which, if he ever did learn, he has forgotten in his senility, and that is, that spiritual phenomena of every phase, from what are called the simplest to the most complex, are equally beyond the comprehension of mortal mentality. Who ever heard of spirits undertaking to teach mortals the means by which they manifest themselves to them! Spirits themselves seem as incapable as mortals of explaining the natural laws, and the means used, by which they perform any part of their spiritual work. Like the mortal chemist, they only know that they do this or that, and the results are as we see them. It is not intended by spirits to do more than manifest themselves to the senses of mortals, and when they do manifest themselves to mortal senses, it requires no previous training or preparation to comprehend all that can be comprehended, of the laws governing the manifestations and their causation. No intervening committee nor mortal influence can in the least make anything plainer or less plain; and to pretend so, is to provoke the contempt of experienced observers of Spiritual phenomena.

What every medium needs is fast friends who will insist that their seances shall not be invaded by those whose purpose it is to defeat the objects for which those seances are held. Let the friends of mediums insist that they have a right to hold their seances for spirit materialization, and they themselves to attend and peaceably and uninterruptedly witness what may there take place, whether genuine or false; and that those who are not willing to pursue the same proper and rightful course, are intruders and the enemies of the truth they themselves seek. More than this, let every circle resolve that those who in any way interfere with the manifestations or the medium, insult all who are present, as well as violate their rights; and that this lawless interference will be resented to the extent of summary personal redress; and the persecution of mediums will cease. Mediums have a right to the protection, personal and legal, of all sincere and true friends of Spiritualism, and those who attend their seances, and are not willing to give them that protection, are unworthy to rank as faithful friends of mediums. Those who advise mediums to close their doors against any persons who are seeking in any way peaceably to know the truth of Spiritualism, are its worst enemies.

By that weak, treacherous, and cowardly suggestion, Luther Colby has placed himself on the side of those who excuse, if they do not justify the spirit grabbing enemies of Spiritualism. His position as editor of the *Banner of Light*, makes his suggestion the more contemptible and dishonorable. How much better is the position of Mr. Colby than that occupied by Col. Bundy and the *Journal* against spiritual media? He would kill off the materializing mediums by doing what he could to deprive them of the patronage that can alone sustain them in their work; and Col. Bundy would make the conditions of the circles so impracticable, that little or nothing could occur through them. They are equally the enemies of mediums. Both of them profess great interest in, and regard for mediums; but what do professions amount to, at best? Simply nothing—not even so much as to conceal the insincerity they were intended to cover. It is the conduct of men that tells what they are and what they mean, and nothing else can or will do it.

Let us have no more of this repeated nonsense in the way of dodging and squirming away from the open, honest and square defence of Spiritualism. Who is not sick of it who cares anything for the highest and best interests of humanity?

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

THE LAST INSTALMENT OF BUNDYISM.

It will be remembered that some two months since the editor of the *R.-P. Journal*, at his wit's end to know what to do to keep Bundyism on its last legs, made a trip to the East to make a last appeal to his Bundyite followers and supporters, to lead a general rally in his behalf and that of his floundering Bundyite organ. While in New York his friends McVickers, Sammis and Collins, and Bronson Murray's special friend, Mrs. Dunham of New York city, managed to take such advantage of Mrs. R. I. Hull, at the house of the latter, as enabled them to launch, through the New York sensational daily press, a grand public scandal against an honest unoffending woman and a most conscientious and thoroughly proven medium. Taking advantage of this dishonorable and brutal outrage, as well as of similar outrages perpetrated by Bundyite enemies of materializing mediums at Clyde, Ohio, and Brooklyn, N. Y., against Mrs. Elsie Reynolds, another unquestionable medium, P. E. Farnsworth, Andrew Jackson Davis, S. B. Nichols, Wm. R. Tice, and some forty other persons, either unknown in Spiritualism, or known only for their efforts to obstruct and defeat it as a regenerative movement; came out in a proclamation addressed to whom it might concern. These people, in their silly and weak conceit, went through the farce of denouncing Mrs. Hull and Mrs. Reynolds, and all persons who should say a word in their defence, and endorsed and approved of the scoundrelly conduct of the Clyde, Brooklyn and New York spirit grabbers. This proclamation, which was gotten up for that purpose, was sent to the Bundyite organ, the *R.-P. Journal*, and was therein published under the heading of "Metropolitan Martial Music." Col. Bundy therewith sent out a begging appeal to his Bundyite followers, everywhere, to set up a Bundyite howl all over the country, to make it appear, if possible, that he had some little following left yet. He has since published every scrap of approval he has been able to beg by his frantic appeals, and we have given the few persons who have responded, the full credit of the Bundyism they avowed and professed. Some of these people think they can carry Bundyism on one shoulder and Spiritualism upon the other, but they seem too weak and foolish not to know that this is impossible. They will have to choose between them, and that right soon, or the signs of the times are greatly at fault.

We will give a few specimens of a half dozen or more endorsements of Bundyism printed in the *Journal* of June 17th.

Mrs. H. T. Stearns, of Lakin, Kansas, revives the performances of one McQueen, some years ago, who confessed to Mrs. Stearns that he was a cheat as well as a medium. It is very clear from what Mrs. Stearns says of him, that he was notoriously dishonest and untruthful, but as what he told her was calculated to scandalize honest and truthful mediums, she seems to have believed all he told her. That is one of the canons of Bundyism, the more one medium lies about other mediums, the more they are to be believed. Again Mrs. Stearns says:

"Mrs. Stewart, of Terre Haute, acknowledged eight years ago or more, in Chicago, that she deceived. Her manager had offered a reward for the detection of fraud on her part. Anthony Higgins turned over her cabinet and some twelve or more persons heard the methods of her deception. If she is true to-day, her own word and that of twelve witnesses or more commit her to having practiced fraud in the past."

Now, whether what Mrs. Stearns says about Mrs. Stewart is true or false, we know not nor care not; it is enough to know, that in raking up these old scandals, well founded or unfounded as they may be, is to justify the conduct of those who engage in assaults upon mediums. This may be the part of an honorable and right-minded person, but we do not think it is. We thank Mrs. Stearns for the information that Anthony Higgins, the whilom "Spiritualist" lecturer, was the person who was Mrs. Stewart's assailant in that instance. We know something of the doings of that Jesuit spy in the Spiritual camp. Anthony Higgins was an educated, trained and duly appointed agent of the Roman Catholic Jesuits, who under the guise of a conversion to its interests was to perform the same role which John C. Bundy and the *R.-P. Journal* have been playing in Spiritualism, ever since Stevens S. Jones, who fell from his editorial chair through Jesuit intrigue, gave way for him. Anthony Higgins was prominent in the Jesuit plot, by fraud, falsehood and perjury, to imprison and discredit Mr. and Mrs. Bliss, and being detected and published by us as a Jesuit spy, his superiors have called him off from the hunt against mediums and Spiritualism. As Mrs. Stearns approves of Higgins' conduct toward Mrs. Stewart, she is in her heart no better than Anthony Higgins, and no more a friend of Spiritualism.

Lorraine L. Smith, of Blinsson, Dakota Territory, seems enraptured to know that Eugene Crowell, the slanderer of Mrs. Hull, is a Bundyite. Eugene Crowell has not enough manhood in him to be anything else. Crowell will no doubt be pleased to know he has two admirers in the far West, one of whom is L. L. Smith, the other Wm. Emmette Coleman. Worthy coadjutors are these.

E. Raymond of Agricola, Kansas, says: "I am an old man 78 years of age, with a trembling hand, * * I am still pleased with the course the *Journal* pursues, and pray it may prosper." Poor old man he should be excused. He is too old, and knows not what he approves.

Charles Case, of Washington, D. C., says: "Let me add a hearty 'Amen' to the sentiment of Davis and his forty odd compeers, as published in your columns." We notice this for the benefit of A. J. D. and his forty. It must be some consolation that there is one more Bundyite as weak as themselves.

S. V. Smith, of Peru, N. Y., says: "The *Journal* is a beacon light and a crusher of fraud." What the *Journal* is a "beacon light to" we would like to know and so would Col. Bundy. It begins to look to him very much like Cimmerian darkness, ahead behind and all round him. Not a medium or Spiritualist whom he has so wickedly and dishonestly assailed has been driven from their spirit appointed work, with the exception of Alfred James and he was bought off. Bastian, Gordon, Mott, Mrs. Stewart, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mrs. Pickering, Mrs. Reynolds, Mrs. Sawyer, Dr. Shea, Mrs. Souther, Mr. Keeler, Mr. Ackerly, Mr. Rothermel, Mr. Watkins and others, whose names do not occur to us at present, are all in the field, and Mrs. Hull will be, as soon as she recovers from the terrible physical injury done her by Bundyite brutes who assaulted her. All these mediums John C. Bundy called frauds, and sought to crush them, but the fraud that was being crushed all the time was John C. Bundy and his Bundyite organ. The man who succeeds, as well as he has done, in crushing himself should be considered the champion fraud crusher and we vote him, to be so.

A person signing himself (or herself) "M. C. C." and claiming to be a medium, writes to the Bundyite organ as follows:

"A medium myself I would not disclaim the power of spirit to manifest itself under proper conditions to our senses, but do those conditions require the medium roped off, a guardian at either side with a rattan to rap the knuckles of any who venture too near. Yet such are the conditions imposed by a Boston medium in her 'sanctum sanctorum,' and calling in numbers at a dollar a head: and this a medium who has once been most thoroughly exposed by Spiritualists themselves; but exposed mediums are very much like weeds, the harder it rains, the faster they grow. Accident threw in my way a gentleman who claims to have travelled four years with two of the most noted materializing mediums ever in the field, and he declared to me that every one of their manifestations was a trick, and further more he explained many of them to me."

There is a medium after Col. Bundy's own heart. Oh! if there were more of just such self-accusing mediums and anonymous slanderers of true, honest and useful mediums, wouldn't Bundyism flourish? It is because there are so few dishonest and worthless professors of mediumship such as M. C. C. that Bundyism is in such a sorry condition. It is enough to know what kind of a character M. C. C. is, when he or she calls a man who travelled two years with two mediums whose performances were all tricks (as he said) a gentleman. M. C. C. if a male, is just such a gentleman, and if a female enough of a lady (?) to believe all this lying "gentleman" told her. Reader, is not Bundyism made up of strange materials? We think so; and, besides, we know that no such hypocrisy and dishonesty can be found outside of it.

Dr. A. B. Spinney gives strong evidence that he never fully recovered from the nervous shock he received some time since, in the following innane approval of Bundyism. We pity Dr. Spinney. There was a time when he was capable of better things. He says:

"While I heartily endorse your bold, brave and unswerving course in exposing all frauds, knaves and impostures, [Did Dr. Spinney not know the cutting sarcasm of those epithets?—Ed.] I equally commend the charity you exhibit toward all who confess their errors and give promise of reform. I have said to many who seek to condemn your course, does not he give all a chance to defend themselves and give the proof they possess of their innocence? It is your willingness to hear all sides, to open your columns to your critics, and your firm determination to elevate, redeem and save the glorious truth of Spiritualism that I prize the *Journal* for."

We cannot conceive of anything that could be more sarcastic and reproachful than those misapplied reasons for endorsing Bundyism. Had he tried, he could have written nothing that would have been less applicable to the course of Col. Bundy and his organ. Those who have followed the course of both, as we have done, can appreciate the mockery of Dr. Spinney's intended compliment. Col. Bundy can appreciate it at its true value, we know.

Something is going to snap surely, if we may believe Coleman, of Presidio of San Francisco. He writes the Bundyite organ:

"From the shores of the Pacific I extend my hand in cordial greeting to Dr. Eugene Crowell on the far away Atlantic shore, [Is not that too big a reach to last long?—Ed.], for his masterly ventilation of pseudo-Spiritualism as against the genuine, in the *Journal* of May 20th. * * We sadly need a few more of just such clear-headed thinkers and investigators among Spiritualists, to counteract the pernicious influence of credulous dupes like Kiddie, Newton, Hazard and Company."

Does that include the "Old" *Banner of Light* and "Good" Luther Colby? It doesn't include us, we know, for we are about as little countenanced by them as by the Bundyites. We are opposed as much to pseudo-Spiritualism as to Bundyism, and hence are fast coming to the conclusion that we are the rear-guard of genuine Spiritualism against both; and we will see that neither of these warring factions shall do that cause the least harm.

These few shots will be enough to show these bushwhackers that we are awake. Send up your reinforcements, if you have any. The spirit world

are behind the mediums, and they are moving forward from the Atlantic to the Pacific shore, and you will be left far behind.

MRS. SUSIE WILLIS FLETCHER'S SECOND RECEPTION IN PHILADELPHIA.

Two weeks ago we gave a brief, but as full a report as opportunity afforded, of the reception given by her friends in Philadelphia, to Mrs. Susie Willis Fletcher, on her return from her persecution in England as a medium. It must have been in the highest degree gratifying to her to see the cordial respect and sympathy which the hundreds who assembled to give her welcome, manifested for her, in view of her noble and self-sacrificing fortitude in facing the prejudices of the ignorant and bigoted people and government of Great Britain, who sought through her to strike a deadly blow at Spiritualism. On that occasion, although Mrs. Fletcher spoke rapidly and continuously for nearly three hours, she failed to complete the narrative of the events connected with her experiences at the hands of the English government; and was compelled to stop at the point where her sentence for an offence that she had never committed, consigned her to one year's confinement in Tothill Prison, London.

On Sunday evening, June 18th, Mrs. Fletcher, who had returned to Philadelphia for that purpose, completed her most interesting narrative, stating her subject to be "My twelve months' experience in an English prison." It was our privilege to be present, it is true, but we should do Mrs. Fletcher great injustice should we attempt to give even a synopsis of her pathetic and most interesting story. Again, for nearly two hours, the large audience assembled to hear her was held in almost breathless attention by the interesting chain of events which Mrs. Fletcher laid before them in a manner that can only be designated as natural eloquence. Her description of the treatment of English convicts was enough to make one's blood curdle in the veins, and to make the heart sink with loathing at the penal provisions of the most highly advanced nation of the European continent. Mrs. Fletcher said she had visited several American prisons since her return to her native land, and although she found the latter very far short of what they ought to be, as reformatory institutions, they bore no comparison to the loathsome, filthy, unhealthy and soul-crushing prisons of England's metropolis.

Among the incidents related by Mrs. Fletcher, we recall the following. For seven days after being taken from the Old Bailey prison, where she was confined one night, to Tothill prison, she refused to eat any of the prison fare, determined that she would rather die than be indebted to Queen Victoria for even a mouthful of food. At the end of that time, in the night while lying upon her prison bed, she felt something put into her mouth, on closing which she found a grape had been placed there; this was followed by another and another, until she felt perfectly refreshed after her long fast. Her spirit guardians had found some means of transporting the grapes into her prison cell, and of administering them as stated. The next morning the keeper found the grape stems upon the little table beside her bed, and supposing the rules of the prison had been violated, questioned Mrs. Fletcher as to the source from which she obtained the grapes.

Mrs. Fletcher, when pressed for an explanation, said she supposed they had been brought to her by sympathizing spirit friends. This the prison authorities at first were feign not to believe, but when forced to accept that explanation, they were glad to drop the subject. From that time Mrs. Fletcher received all allowable kindness and attention from her custodians.

In a similar manner, letters were received from her friends outside the prison walls, in London, and answers were returned by the same method, in some instances. Flowers fresh as when plucked were transported to her by the same mysterious agency. Spirits in materialized forms visited her in her cell and conversed with her, all of which facts were known to many persons who gave their consent to testify to their truth to any one who questioned these interesting but startling facts. In one instance a letter was written to Mrs. Fletcher by a friend in India, which was brought to her by the spirit guide of a medium, at that moment sitting for her friend in that distant land, who by means of an illuminated cross enabled her to read the letter and answer it, the whole time consumed, from the setting out of letter from India until the return of the answer to that country, being thirty-five minutes.

We have not the time or space to mention the details of this marvellous event and others, but it is evident that there was not power enough in the whole British nation to prevent those spirit visitants and ministers from comforting and sustaining their chosen instrument against the injustice and wrong that was done to her.

We were sorry to learn that Mrs. Fletcher felt called to give up her work in the Spiritual field, and become an especial advocate of prison reform in this country for the balance of her life. We had hoped that she would be more determined than ever to push on the cause in which she has suffered so deeply, for never did it need true and faithful advocates more than now, when so many who should be true and faithful are false and treacherous. At the same time it is quite natural that Mrs. Fletcher's sympathies should go out so strongly to those who are made to endure what

caused, her sensitive nature such indescribable agony.

It is to us a gratifying reflection that from the moment we became aware of the nature of the outrage perpetrated against Mr. and Mrs. Fletcher, we followed every step of the proceedings against them; and that *MIND AND MATTER* was the only paper that sufficiently estimated the importance of the movement against them to publish all the facts of the case and put the responsibility of those shameful proceedings on the shoulders of all who were concerned in them.

We feel very sure no medium hereafter will be made to suffer what Mrs. Fletcher has suffered, for there will be few who will care to have their iniquity laid bare in being concerned in such infernal and groundless persecution. Even the whole Bundyite pack who set up such a howl at the proceedings of Wm. H. Harrison, James McGearry and Juliet Hart-Davies, against Mr. and Mrs. Fletcher, are as silent now as they were viciously noisy then. It is well for them. Let them not forget the lesson.

THE WICKET'S ISLAND HOME AN ACCOMPLISHED FACT.

TO THE PUBLIC:—Wicket's Island Home, Onset Bay, East Wareham, Mass., will be ready for guests on July 1st.

This island having been selected by the spirit band of which Dr. John C. Warren is leader, and all the work upon it having been done as he directed; it will be dedicated by materialized spirits and by spirits through mediums under control, for the worship of the Giver of all Life, for the enlightenment of spirits, and for the higher unfoldment of humanity through a wiser parentage, and as a home and resting place for mediums, and for all who are worn and weary in the battle of life.

Seances will be held daily, and every opportunity afforded for spirits to experiment and get light, and for the spiritual gifts of all to be developed and made useful.

Lectures will be given on physiology, hygiene, and moral and spiritual laws, illustrated by life size dissecting manikin models and diagrams, so that all who come to the Island Home may learn more of the human body, and how to preserve it as a fit temple for the spirit to develop in during its earthly pilgrimage.

To the pleasure-seeker this Island offers peculiar advantages, in the way of delightful scenery, boating and fishing.

For those suffering with physical infirmities, every means that spirits or mortals can devise for the speedy relief and permanent cure of all, will be employed. Electricity, magnetism, medicated vapor and salt-water baths, manipulations, gymnastics, with kindest care, will all be afforded to health seekers. A cheerful atmosphere will surround those who are despondent and heart sick. It will be a school where all the faculties of mind and body will be developed, and spirit friends brought in closer communion with their loved ones on earth.

Our new house is large, rooms all giving fine views of the water scenery.

The dedication of the House will take place sometime near the middle of July.

Trains for Onset Bay leave the Old Colony R. R. Depot, Boston: A barge carries passengers from Onset Station to the wharf, where our steam launch will be in waiting to take them to the island. Excursion Tickets can be obtained at the Depot in Boston, at reduced rates, good for the season.

For further information, enclose stamp and address,

DR. ABRAHAM E. CUTTER.
Onset Bay, East Wareham, Mass., June 19, '82.

A Strong Testimonial.

Dr. B. F. Brown—Dear Sir:

It is with pleasure and gratification that I testify to the efficacy of your "pad." Being annoyed and almost tortured to death by these ignorant and malicious obsessing spirits, I was induced, upon noticing your card in *MIND AND MATTER*, to seek your assistance.

It is needless for me to enter into a lengthy narrative of my sufferings and experiences, as they would be in the main a simple repetition of the same old tale. I will add, however, that upon suspending this little talisman, if I may call it such, about my neck, I was relieved almost instantly. Instead of the burning fever and pressure that was thrown upon my head, and the depressed spirits I was in, I now experienced a cool, refreshing, soothing sensation, made more agreeable and delightful by the relief, and the assurance I felt in the presence of kind protectors.

Aside from the beneficial effects of the "pad," I may be permitted to mention what I think a happy thought of yours, that is, the small size and shape which enables it to be worn without the slightest inconvenience or discomfort. I still continue to wear it, and will, until you think it unnecessary, although I have great reliance now in being able to take care of myself. You may thank Dr. Bonney and his spirit associates for their kind services in my behalf.

Yours very truly,
D. WALTON BIRMINGHAM.
New York City.

[From our Western Correspondent.]
THE PRESENT STRUGGLE.

The question has doubtless presented itself to many minds as to why so much opposition is manifested against the physical manifestations on the part of those who professedly accept the teachings of Spiritualism and its phenomena. While that of form materialization, which must be accepted as the climax to which all the other phases have been the forerunners, seems to irritate and enrage beyond measure those from whom better things might have been expected. Whether this rabid inconsistent class of superficial theorists, calling themselves Spiritualists, (doubtless of the "higher aspect" stripe) became interested in Spiritualism before they were disengaged from the shell of religious education and clogs of preconceived opinion; or whether they have been captured by the spirit enemies of Spiritualism through psychological control; or both, is a question which each will have to decide for him or herself.

This extreme opposition might have been anticipated from those who stand outside of a proper and reasonable consideration of the subject, and who approach it only to antagonize. For some reason, prejudice and opposition to this more than to any other phase of spirit manifestation is directed, which is simply the return to the threshold of physical life of the inhabitants of the spirit world, clothed temporarily with forms which are clearly recognized by the senses. As we glance back through human history, we find that what mankind has not understood, it has invariably denounced and ignored; in other words, it has been a common mistake of the human race to persecute, even unto death, whatever a limited knowledge has prevented the mind from comprehending. Advanced thought in every age has met this formidable obstacle. Could the millions of martyrs speak to us to-day, who for the sake of truth, have toiled up the steps of time with bleeding feet, and with unspeakable suffering, would they not testify to the fact that "the head and front of their offending" was, not that they were wrong in the advanced thoughts or germs of truth radiating from their lives, but rather they were not understood in their day and generation, and hence they were denied a hearing, persecuted and sacrificed. Who can truthfully deny that the same spirit is being manifested to-day, only in a modified form, in the opposition put forth against the teachings of Modern Spiritualism and the fundamental phenomena upon which it rests?

Persecution in the face of progress and reform, is not as bitter and uncompromising at present as in the dark ages; but this is only for the reason that mankind has advanced through battle, fire and blood, up to a plane where liberty has made freedom of thought and speech possible; and where the highest and best in the soul of man may be as a beacon light to guide the coming generations of our race. When we carefully consider the situation, it is not strange that many, in fact the majority in this human world and in this enlightened age, should deride and denounce, even in the presence of formidable evidence, that which is beyond their ken; for the mind of man is called upon to grapple with and investigate the grandest, most stupendous, and most profound subject ever presented for its study and consideration, which is nothing less than the return of those who have passed over the bridge, called death, to that undiscovered country from which it has been demonstrated again and again, that travellers do return, and under conditions which appeal to and are recognized by our physical senses, as well as by our mental preceptions.

There is, at the present time, much agitation as to the integrity of those individuals who are used as mediums, evidently to make it appear that the truthfulness and correctness of the physical manifestations depend entirely upon the moral integrity of the mediums. No more fatal mistake could be made. As well might we claim that what is called morality was necessary to the proper action of any other natural law, or that a highly intellectual and scientific mind, from spirit life, could not use a medial instrument to transmit thought from the higher spheres, unless such medium possessed great talent and liberal education, which the experience and observation of the last thirty years proves conclusively is not the case. The organisms of the learned and unlearned are alike used to transmit the thoughts and teachings of the resurrected spirit; hence it appears that it is not the mind of the medium through which the foreign spirit acts, but instead, the physical organization. Therefore, in the case of unconscious trance, or spirit control, as in the case of spirit materialization, the mental faculties of the medium are not called into action. Hence in a proper and useful study of this subject, we must separate the physical organization, which is used as the medium, from the individuality; for the reason that it is set aside in case of control, or becomes subject to the will of another. In other words, we must remember that the source is not only separate and distinct from the channel through which the manifestations come, but that the mind of the medium is inactive as well as powerless in presence of the manifestations. An individual may have great adaptation for mediumship, and yet by reason of the bent of his or her mental and moral tendencies while in the normal condition act dishonestly. Just here we wish to call attention to an important fact, viz: that in the cases of individuals who are used by

the spirit world as mediums, through which to manifest on the human plane, if such individuals, who are so used and controlled, do, in a partial or wholly normal condition, conspire to disturb and mislead their neighbors, it is not mediumship; for where a fraudulent or dishonest act begins to be projected from the medium's mind, there mediumship must end. In a word it is not the office of the medium to act, but to be acted upon, hence there can be no dishonest mediums, or fraudulent mediumship, as such terms only apply to active mind in its normal condition, and should not be confounded with the action of the mind of mediums.

Our object in discussing this question is, if possible, to erase the false impression which has been thoughtlessly forced upon the public in regard to mediums and mediumship, through ignorance and prejudice, or by reason of these combined, and allow the instruments used by the spirit world to communicate with this, to stand in their true and proper light, under the present situation. With the great outcry as to fraudulent and bogus mediums, by those who do not understand, or who are indifferent to the purport of their words and deeds, the uninformed and unsuspecting are led to think that if mediumship generally is a fraud and deception, Spiritualism must be a gigantic fraud. Doubtless this is the very effect that the enemies of Spiritualism, in both worlds, most desire to produce. Therefore every Spiritualist, who is worthy of the name, should insist that, in the very nature of things, there cannot be dishonest or fraudulent mediumship. But if those who are used as mediums prove dishonest or untrustworthy, while in their normal condition, their acts are open to observation and criticism alike with the rest of mankind, and nothing more. Mediumship, in its very nature, must be passive or subjective, therefore motives of fraud or dishonesty can have no proper connection with it. For, wherever mediumship exists in its various phases and degrees of adaptation to the needs of humanity and the spirit world, it stands alone as a subjective condition—an instrument to do the will of another. Therefore, if anything occurs in the presence of a medium under control, calculated to deceive, the mind that acts through or upon the instrument must be charged with the same, whether such controlling mind is in earth or spirit life.

We would here call attention to a point which has evidently been overlooked in the eagerness of the persecutors to condemn, viz: that when inimical spirits or minds from spirit life, who are opposed to the advance of spirit manifestations, for obvious reasons, either through their own power or with the aid of inharmonious or dishonest minds in the circle or seance, are able to interfere with or arrest the progress of friendly manifestations, and substitute others, such as transferring articles of dress, drapery, or paraphernalia, into the cabinet where the medium is under strict test conditions; or cause the medium, while in an unconscious state to personate spirits with a view to deceive the people and impeach the integrity of the mediums; it seems to have escaped the observation of those who have been so swift to condemn the mediums as bogus or dishonest, that these manifestations from opposing spirits not only do not prove dishonest action on the part of the medium, but is good and valid evidence of the presence of a power outside of, and in opposition to the medial instrument and the attending band of spirit friends. Also, that such manifestations are just as legitimate and proper under the laws and conditions through which they occur, as manifestations of an opposite character, and are equally conclusive evidence of spirit power. It has become proverbial in the affairs of men, that they who seek most for dishonesty in others, are most dishonest themselves. Evidently this holds good on the unpopular subject under consideration as well as in the common affairs of life. We appeal to you who, through blindness, bigotry and selfishness in both worlds, are thus engaged, and ask you if, in all the history of the world, any good has been gained or mankind in the efforts put forth to oppose the onward march of truth and spiritual light? Has anything of real benefit to the race been gained by the employment of brute force in opposing the evolution of truth in the past? Did the cruel persecutors of the mediumistic seers and sages of old stop the flow of truth by their deeds of blood and cruelty? Or did they in a later day, in this now free and enlightened land, when mediums were employed or controlled for spirit manifestations beyond their power to resist, and their lives sacrificed in a manner that would become the inquisition of the dark ages, by reason of so-called witchcraft, etc.? Did it retard the march of progressive thought? Yes! but only for a season, for it comes rolling on, in our day, with added strength. If all the attempts in the past have failed, there can be but little hope that success will be gained through bigotry and ignorance, backed up by brute force and the scorpion tongue of slander, at the present time. The day for the success of this kind of animalism is past. The march of truth and human enlightenment may be retarded by such blind and futile efforts, but that is all. As we look abroad over nature's vast domain, we behold the pulsations of that Infinite Power that moves on forever. The ever living, active, restless souls of mankind are but representative atoms of that great power, while materialization is one of its forms of manifestation, and possibly the grandest and most

sublime of them all,—the materialization of thought into the various forms of matter on the broad plane of evolution, "the survival of the fittest" ever remaining as the guide and present standard on the grand march of eternal progress.

Inspired Words of Cheer.

COLORADO SPRINGS, Colorado, June 10, 1882.

Editor of Mind and Matter:

DEAR SIR:—Were it not that quoting is a forbidden art with me, I might say something about "fitting words" etc., but I can and will tell you how glad and thankful I am, that the spirit world has set its everlasting seal of approbation on your brow. You can well afford to wear the scars and stripes now; yea, even turn up your truth-lit face at the hordes who delight in rending so fearless a champion of truth, as you have proven yourself to be; so abiding a friend to the sensitives, who push back the doors for the incoming of the angels, the sole mission of whom is to bless humanity. You are wearing the crown in these days of white heat oppression; and hands are trembling in the viewless air, to encircle your brow with the emblem of your sacrifice and your devotion. God bless you! stranger friend, and all the saints echo, Amen.

Through the goodness of that heaven appointed missionary, Mrs. Anna Kimball, I have been permitted to come into your aura, through the written word; and words are too weak to express my admiration of the mightiness with which you cut through the "great I am" atmosphere with your Damascus blade. There are too many weaklings among the self-appointed expounders of the divine mystery of spirit control. Men rush in with rattling a b c prayer, when angels stand with reverent mien, dumbly praying for more light. Sense is appalled, and the soul made sick, by the "thus saith myself" spirit, abroad in the land. Go where you may, East, West, North, or South; you will meet there Samsons of the border land; who will tell you, they hold the keys to the kingdom of the "sweet-by-and-by," and all who would enter therein must kiss—not the Pope's toe—but the magic wand, whittled out of their own extreme self-importance. The Samsons and the wand are all well enough; they have a niche in the universal economy; but when they strive to give allopathic doses of human decoction, and then attempt to push it down illuminated throats that swallowed divinest inspiration with their mother's milk—and some—who were anti-natally flooded with celestial light—it sometimes proves a disastrous experiment. It hurts like a blow, to see those who call themselves Spiritualists stand in the fore-front, imbued with a spirit of bitter contradiction, defiantly setting up their queer little banners of prescription and proscription for God's commissioned myriads, who hold the simple doctrine of all the seen and unseen worlds, as well as the remedy for every disease, whether of body or mind. Learn and obey law. Yours truly, L. B. WOLBERT.

An Octogenarian Spiritualist.—God Bless Him.

Cato, N. Y., June 5th, 1882.

Editor of Mind and Matter:

A party of invited friends from Syracuse, Auburn and Cato, convened at the residence of John T. Knopp, at Cato, N. Y., on the evening of May 15th, to celebrate with him and his many spirit friends, the auspicious event of arriving at the advanced age of 80 years, with both mental and physical faculties so well preserved. He was most heartily congratulated, and relying on his knowledge that his spirit friends are ever near to guard and bless, he is waiting patiently his allotted time when he shall be called to "the bright Summer land," having no more doubt of continued spirit life than he has in a coming day after a dark night. We read with great interest your fearless utterances, and we shall assist in upholding with you, the "rights of mediums," as against the superficial dogmatic assumption that "materializing mediums should be put down." As well remove the corner stones, the very foundations of the glorious structure of Spiritualism; but it is founded upon the rock, therefore immovable, and the sooner we learn to regard men and women in this cause as only witnesses, nothing more, and that the spirits and their cause belongs preeminently to the spirits themselves it will be well. They have their work to do, are doing it grandly, and heaven seems very near since the advent of so-called Modern Spiritualism, and nearer still is the "dawning light," when our hearts are responsive to the tiny rap, and welcome the good angels to our hearths and homes, the manner being left wholly to our spirit friends. Yours with great respect, MELVIE A. CLAYTON.

Report of the Liberal League Convention of Illinois.

The first annual convention of the State Liberal League of Illinois, was held in Bloomington, Illinois, on the 3d and 4th of June, and although there was a continuous rain all day Saturday and most of Sunday, yet there was a fair attendance at most of the sessions. The most to be regretted feature of the convention was, that more of the members were not in attendance. Those who did attend were richly repaid for coming.

Prof. W. F. Jamieson gave several excellent addresses, and Dr. Milton Woolley contributed not a little to make the meetings interesting. Take it all in all the first annual State League Convention of Illinois, was a success.

During the Sunday P. M. session, the following persons were elected officers for the ensuing year: Thomas Howe of Downs, Ills., President; F. F. Follet, Rockford, Secretary; N. P. Williams, of Minier, Ills., Treasurer; T. V. Lawson of Gurnee, Wm. Martin Bronson, of Streator, and Dr. Hermon Schroeder, of Bloomington, Ills., Delegates to the next National Liberal League Congress.

Thus the State League of Illinois is once more armed and equipped to do battle for mental liberty, until every church in the land shall pay its just and equitable share of taxes, and all appropriation of monies collected by general taxation be stopped—until all religious exercises be driven from our public schools—and other institutions of learning supported by the government.

I am still on my travels over this State, in the interest of Liberalism and the Liberal League movement, and any one desiring to extend a helping hand towards carrying on this work can do so by addressing me as heretofore, at Bloomington, Ills. Remember that one dollar makes any man or woman a life member of the State Liberal League of Illinois; and that every dollar thus received is expended in advancing our cause in the State.

F. F. FOLLETT,
Secretary State L. L. of Illinois.
Wyoming, Ills., June 12th, 1882.

Spirit Words of Cheer to the Chosen Medium, Mrs. Dr. Abbie E. Cutter.

MISS A. HILL, BINGHAMPTON, N. Y., MEDIUM.

BINGHAMPTON, June 6th, 1882.

Compliments from the Brotherhood Association to our much esteemed sister in the cause advanced through her noble efforts in the discharge of the duties devolving upon her to perform. We deem her worthy in every way to fill the station allotted to her charge, by those holding her to her most arduous task. She has seemed completely drained of physical power to accomplish her aim. Still she has been sustained by those who present themselves as advocates of the cause that is being advanced by her. We have been solicitous that she shall be entitled the leader in this most enterprising work, which is to build up an institution where the works of an all-seeing eye could be made advantageous to all who should be permitted to come under its operation. As we scatter the seeds, they are taken up and implanted by her tuition among the more useful effects and where they can be seen at a glance. So effective is it in its proceedings, under our sister's hospitable roof, that a surprise is wrought upon the minds of those who have entered there for the sake of noting down failures, that they find to have proven an invariable success.

We, as a band, congratulate her, in giving due credit to her superior guides who control the work allotted to her charge. Applause has been given by those who are watching proceedings from the opposite shore; while prejudiced parties have been forced to acknowledge the favoring powers behind her. Her unwonted zeal has won her great credit. We find her, therefore, manifesting a good degree of enthusiasm in the events of the coming season.

We herald the assurance that her anticipated success is to follow her undertaking through the festivities of the approaching season. Let the Banner that unfolds the light be hoisted its full length—let the mission given, excel all others, if need be, to bring into the ranks a band of noble heroes to aid in subduing an antagonism that sways itself to the front, to defeat, if possible the means used to bring about the changes needed to accomplish a work designed by an overruling power, who will stand firmly against any attempt that shall be made to crush out what Infinitude demands at the hands of those who are called to attest his irreproachable command.

Speed the way! sister; advance to the front with that fervor so strongly expressed in you, and soon you will reap from your labors an abundant harvest, as a recompense to your worthy labors.

May the glorious news be spread all over the land! May it unfold the realities of the new-born life which exists where the Sun's beaming rays deepen the desire to feast upon food that replenishes growth through ceaseless years to come! We, as a band, are watching the progress made in this wonderful Branch Institution. Let the light from it shine until you have won the victory. Heed the calls given from time to time, and your mission work will be made replete. We place in your hands a column, showing that a weighty responsibility rests upon your labors. Vigilant watchers are at their posts, and should you need new strength given you, you have a surplus in waiting to carry you on your way. We have a special guard appointed, and should you need a recruit at any time, you have it within call. So do not fear, aught that may befall your efforts to advance your undertakings. We are silent watchers by your side, giving vent to thoughts that arise, to aid you on your way, and you may feel implicit trust that we are doing all that can be done to aid in this noble enterprise.

We extend the hand of fellowship to one and all with greetings that welcome you to our home above.

Correspondents from the Brotherhood Association through the ability of one, chosen as a worker in the line of thought that reveals prophetically the teachings of a Divine Agency.

To Mrs. Dr. Abbie E. Cutter,
East Wareham, Mass.

[May the spirit of Eternal Good bless these spirit workers, and their inspired medium, Mrs. Dr. Cutter, as well as their medium amanuensis, is the heartfelt wish of the editor of MIND AND MATTER.]

E. V. Wilson Fund—Subscription for Bonds.

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

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

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois. Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.