

Mind



Matter.

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

VOL. IV. (MIND AND MATTER Publishing House, No. 713 Sanson Street, Phila., Pa.)

PHILADELPHIA, SATURDAY, JULY 1, M. S. 35.

(\$2.00 PER ANNUM, Payable in Advance; Single Copies Five Cents.)

NO. 32.

MALTEMENT OF MEDIUMS FOR FORM MATERIALIZATION No. 3.

BY F. J. BRIGGS.

BRO. ROBERTS.—The following was written three months ago with the expectation that it would immediately follow No. 2, in the *Banner*, "On the Maltreatment of Mediums for Form Materialization." But the articles were delayed till it was thought advisable not to publish this as it is, and I had laid it one side, as dwelling too particularly upon an old matter.

But, upon reflection, that Clyde expose stands out as one of the fullest reported and most prominent of any of the assaults in this Davis-Bundy war upon mediums, and it will be quoted. Besides, the spirit manifested in and over that transaction is as vigorous and aggressive now as it ever was, and more vindictive. This review will show its animus, and the reliance to be placed on subsequent exposes, (for they are all but parts of the same conspiracy,) and the virulent hostility of the *R.-P. Journal*, which fully exposed itself over that transaction, and should be understood. I know the transaction was ably criticized by able critics. But they did not have so particularly in view some of the principles and parts which I want indelibly impressed upon the minds of Spiritualists. It is the continuing in active hostility of this same spirit and purpose that makes it advisable to bring out this old thorough sifting at this late day. It will follow very appropriately your extract of "6th" of No. 2, May 27th, on "Maltreatment of Mediums for Form Materializations."

7th.—Now we come directly to the Clyde Crindle Reynolds alleged exposure. This I shall now review. As an introduction, I say, understand distinctly one and all, that I charge no intentional wrong or severity at the beginning; but I cannot say as much of some of the after proceedings by a long-long way. I hoped, upon a sober, second thought, their calmer judgments would have advised a different course; in some important respects. However that may be, we must take the matter as they have given it to us, and they as well as Mrs. Crindle, must expect to abide by its legitimate consequences; whether we shall proceed upon the assumption of her guilt, and that they, like crowned heads, could do no wrong against Mrs. C. They put their proceedings before the public for criticism as well as Mrs. C's, and the former should be as closely criticised as the latter, and as impartially. The affair partakes of the general characteristics of other exposes of long-lived and popular mediums with the rarer adjunct, that the law was resorted to in (what has some appearance of) angry haste to enforce a fine. If guilty she was obnoxious to punishment. But there are harsh and uncommendable methods of proceeding, as well as the reverse. And we shall see, as we proceed, whether her apparent guilt justified such haste, rushing, and severe proceedings, till the \$23.00 were secured by the Shylock grip of officers of the law. And this too, when the woman had been deceived among them at that particular time by a card sent to her at Fremont, that they expected her to come that night, which was the cause of her being there at that time. Persons disposed to enforce the adverse side (were there any) could say, matters would have appeared better, fortified for them, had they not first secured to themselves an ample opportunity to lay a snare, and then chased and worried her down with such vindictiveness, that it throws its shadow back upon their previous proceedings. What I say is, it is well if assailants are as careful to avoid every appearance of evil on their part as they are eager to make capital out of it against the object of their pursuit.

But we hasten to their *modus operandi*.

1st. The cabinet was a small room, lighted by a window having blinds, with running slats outside, and inside a lace curtain that one could see through, and distinctly observe by a dim light every motion of a person in the room. This tells for Mrs. Crindle. Had she been the artful deceiver they would have her to be, her first caution would have been to have seen that that existing window was made perfectly secure against detection by thick curtains or shawls. The foremost and constant care of tricksters is, to see that every avenue for secretly seeing and exposing them is securely closed. In this case, as the slats when closed, shut out the light sufficiently for a cabinet, the window gave her no further concern, while a designing-trickster would have first seen that it was securely guarded. Tricksters make oversights it is true, but not reckless ones like this, for they have to be ever vigilant and guarded. This, though not conclusive, tells strongly in her favor, so long as it is not satisfactorily explained away by subsequent events and this is not.

2d. The brothers Hunter, "resolved to make an effort to detect her," and act in concert. They came late and softly up to the house, and peered through a window. At a favorable juncture, No. 1, is discovered at his pecking and invited in. But No. 2 skulks round to the window of the cabinet room, turns a slat, and takes observations. He saw her going through her performances very adroitly. And he became as certain of her guilt, as a burglar, seeing him at his sly business at the window, would have been, that he was a brother burglar. The burglar, though taking what he saw him doing to be conclusive proof that he had found a chum, would have been egregiously mistaken in his inferences, though not in what he had seen him doing. Is it not possible that he too

might have drawn erroneous inferences about Mrs. Reynolds being a designing trickster from what he saw her do, and have been as sincere as the supposed burglar?

Well informed Spiritualists, who have had the most thorough experiences in the various phases of these so-called materialization manifestations, will agree with me, that those circumstances do not fully warrant his swift condemnatory conclusions. There is nothing to show that she was not entranced and being used unconsciously by spirits, good or evil, as the surroundings might have determined. It has been irrefutably demonstrated that controls do throw mediums into trances, and make them do what they would not do, and even could not do in their normal condition, such as going through various evolutions, and singing and speaking in voices they could not imitate. And we are here given very forcible indications of this, solely through the volunteered, indignant testimony against her. "She got down on her knees right in front of the curtains and talked like a little child, and sang Sweet-By-and-By in a very child-like voice, and quite sweetly." Now I venture to say she could not have done this in her normal condition; to the perfection there described, and not a particle of unprejudiced testimony can be brought to show that such an achievement was in her power. To assume this, is not enough. Compare this with her leaving that window, in apparent artless sincerity unsecured, and give the accused the benefit of the doubt instead of the accusers. So far, all that appears in her favor crops out from the opposite side, and it amounts to a good deal under the circumstances.

2d. No. 1, watching for his opportunity; waited till a form came out of the cabinet, and invited him up. He went up, gripped hold, and No. 2, rushed in. But, as has always happened in this reprehensible grabbing work, the grabbed form escaped the grabber. She rushed into the cabinet and locked or held the door, and prevented No. 2 from his attempt to rush in upon her. When she had come to herself, she called first her son, and soon after Mr. Sweetland. No. 2 asked Mr. Drown then for permission to go in, who seems to have been perfectly surprised and bewildered at their using the hospitalities of his house for such a scene of disgusting rowdiness, and "he seemed confused and slow to act." Whether willingly or not, he did right. There was no apology for such a rushing haste. And No. 1 had taken the medium to Mr. Drown's for that very scene which those two brothers broke up by force. In the midst of all this, No. 1 went off in hot haste for an officer.

There was no necessity for any violence or uproar, only as the parties chose to get it up in defiance of propriety and decorum. They had examples enough before them to show that these grabbing tumults have not been productive of satisfactory results, nor, in the end, of credit to their getters up. They have been nothing better than dust-scattering whirlwinds in our midst. And it is high time that all considerate Spiritualists united by general consent to frown them down, and refuse to listen any longer to anything from that inconsiderate and mischievous source. They have cleared up nothing, have done harm and have mistreated honest, useful mediums, and thrown odium and suspicion upon them without sufficient cause. There are other ways to detect frauds, efficient, legitimate, candid, orderly, and honorable. And these only should be tolerated.

If those brothers had just grounds for suspicions, as they were doubtless fully convinced they had, an orderly, open-hearted, gentlemanly course, was before them, and inviting them to adopt it. Let them have instituted, by competent and trustworthy committees, thorough examinations of both the medium and her son, just before she entered the cabinet, and then another immediately after the close of the seances, in which she was secured fair treatment and no favor. If, under those circumstances, the usual manifestations came, the medium would be exonerated from designed deception.

3d. In the midst of their uncommendable and tumultuous course, which, as they doubtless have perceived ere this, has resulted in nothing satisfactory, paraphernalia and masks were brought to light in abundance. The question would then be; from what source did they get in that cabinet? I must respectfully decline all discussion of that subject, and confine myself only to investigating how far Mrs. Crindle can be justly implicated or may stand exonerated.

In this, the previous standing of the two parties will not be ignored. We are told that her exponents were all honorable persons. This we cheerfully admit. And the only caveat we interpose is, that too must not be assumed on this against Mrs. C's previous good standing. Marc Anthony said that the conspirators against Caesar's life were honorable men; and none need dispute this. It only shows that those who readily pass for honorable men may, through some misguiding purpose or wrong apprehension, hastily condemn and attempt to condemn a project by unjustifiable means; even go so far as to organize a plot and combine in a conspiracy against another. Caesar is not the only unfortunate who has had occasion to exclaim in his extremity, when he had supposed he was surrounded by friends, "Et tu Brute."

So too, unless I have been misinformed, this lady has stood for long years before an observing and scrutinizing community, watched and tested almost incessantly, and has maintained her standing as an honest medium, through whom was given indubitably genuine materializations of the

most satisfactory type, notwithstanding such usual efforts as are made against all our best mediums to brand them as frauds. Let her good standing on her side offset the others on theirs. If she was alone, she had been oftener and more thoroughly tried and tested. As a considerate person she knew she would peril all by resorting to deception and stood in no need of prepared masks and paraphernalia for manifestations. It is as hard to find motives for visiting deception on her part as on theirs. Let the Clyde exposure be judged on its own merits, its own outlook, with accompanying circumstances, without prejudice or favoritism either way as it eventually will be.

4th. When any studied plan has been executed as to the character of which there are conflicting statements, there are usually outside incidents preceding, accompanying, and following, unnoticed or unknown to the actors, that cannot be provided against by the shrewdest heads, which come to the light, and indicate where truth may be found. Though they casually seem mere straws, yet in the scales of just decision they weigh like stone pillars.

In this case, Mr. E. B. Williams, of Fremont, with whom the lady had been stopping till that decoy card came, testifies that their trunks were left standing open while there, and contained no wigs, masks, dresses, or other secret paraphernalia for seances. And when she went to her trunk to take out her things for the seance, she took out her curtains for the cabinet, and the musical instruments, and he helped her roll them up and pack them in her small satchel, which could not have contained the wigs and masks and paraphernalia that he afterwards saw paraded as captured from her. If there was as clear evidence that she carried that paraphernalia, as there is that she could not have done it, the fact is, that it would be deemed conclusive against them. The truth is, that part of the exhibition looks over done decidedly. "Some masks or false faces, a flexible rubber tube about five feet long, a lot of white gauze, and a silk and satin vesture with a string of cheap imitation diamonds attached—the same worn by Mrs. Reynolds in personating Julia Dean Hayne." And "two wigs and some other things were brought into the Mayor's office on Sunday and Monday." It is preposterous to suppose that she habitually carried all that luggage under her clothes without their showing any signs or embarrassing her movements, as they must have done. Besides, her dresses would have betrayed the nooks and pockets, and ten to one, have been caught loaded. I leave this strange invoice with its two days growth, to the Clyde authorities, and the matter to the good sense of the readers, and go back to the scene of tumult.

5. We left there with No. 1 and left after an officer to arrest the parties. They left the scene. In her exhausted condition she walked during the night from Clyde to Fremont, through the mud, to find a place of shelter, while her persecutors were having the train watched, as if she were trying to escape, before they could ring money out of her by the clutches of the law. They pursued her to Fremont, the next (Sunday) morning; arrested both Mrs. Reynolds and her son, took them back to Clyde, locked him in the calaboose, and her in the upper room of a hotel, and kept them safely secured till Monday forenoon; then dragged them out to court, and her counsel, as "she was in no condition to stand the strain of a trial," entered the plea of guilty, as simply a settlement of the prosecution. They fined them \$23.00 took her watch as security, and then they were released from the further vindictiveness of their persecutors. Mr. Pool took her back to Fremont that afternoon, arriving at his home about dark, while all she brought with her he could carry in his overcoat pocket; and her paraphernalia were in the possession of the Mayor of Clyde under lock and key. They agreed upon a test seance that very evening, when both her mental and physical conditions were in such an exhausted, distracted and distressed state, that they precluded all possibility of any satisfactory manifestations, unless she were one of the strongest and most easily available of mediums that this ungrateful world was ever favored with. She had no paraphernalia nor the usual instruments. Now no trickster (for they always must look out for and insist upon the favorable opportunities,) no one but a truly candid and confiding medium, would or could have submitted to a trial under these fierce distracting and cruelly adverse circumstances.

The result was that "at the house of Hiram Pool, in the presence of thirty-five persons, under strict test conditions, after a close examination of a committee of ladies, that there appeared fifteen fully materialized figures, two at one time, and that spirit singing by four different voices was heard; that the spirit of Julia Dean Hayne appeared dressed precisely as she had been in the habit of appearing, although the garments purporting to be the Julia Dean Hayne dress were at that moment in the custody of the Mayor of Clyde." Thus, while they were holding those vaunted proofs, to show up Mrs. Reynolds as a fraud, they unwittingly demonstrated that she was not a fraud, but a genuine, honest medium. She had no occasion to prepare such articles at all. The spirits could and did furnish, for the occasion, just as they saw proper, as they did at this seance. That was their business, not hers. And no sensible reason can be given why she should be carrying those annoying and treacherous burdens around with her. And the allegation is unsustained that she carried them to the Clyde seance, where they allege they took them away from her. Nor will they ever be able to show to the sober

second thought of considerate Spiritualists, that those articles, which were forthcoming in such copious abundance at Clyde, and used with such Tartar ruggedness to force money out of her, were prepared by her and taken into the cabinet. And they may as well make up their minds to that first as last.

6. The Brooklyn exposure of Mrs. Reynolds is unworthy of a passing notice. It is rebutted by that seance shortly before attested by twenty competent persons, and immediately after by another equally thorough and demonstrative. It is little thought of outside of that sirocco atmosphere in which it was gotten up, and will soon be neglected. The body of Spiritualists have lost, and are losing confidence in that class of expositors faster than they dream of.

If Spiritualists will only do as it is their imperative duty to do, immediately, refuse to listen to, or feel annoyed by the reports of spirit grabbers, and ever after exclude them from seances, we shall soon cease to be imposed upon by their mischiefs and the mischiefs of their mischievous controls. And by proper and kind arrangements, before and after a seance, it would be a demonstrated hopeless task for frauds to succeed in the cabinets; and they would become our safeguards, as they are the honest-medium's necessity. The dispositions and associated spirits of these spirit grabbers are as unsuitable for a seance room as goats for a parlor.

7. The unjust use attempted to be made of her plea of guilty. We have seen the character and animus of the proceedings against Mrs. C. On the other hand, aside from unsustained accusations of studied frauds, there has not appeared the first thing to show that she once deviated from the strictest integrity, unless it be where her counsel, without considering the false coloring that would be given to it afterwards by her enemies, entered the plea of guilty, as the easiest way to terminate the prosecution; when her persecutors would have sworn her guilty in the judgment of the court, anyhow. From the *R.-P. Journal*, a no more reputable course was to be anticipated than a spiteful use of this fact. From other quarters more candor was hoped for. Yet a writer says: "She should not have attempted to have maintained her innocence by assailing the honor of men and women not easily frownded into silence, especially when to do this she was obliged to stultify her own record and admissions. I have no disposition to go behind the records of the court in this case." The spirit of that reasoning is reprehensible, and I shall criticize it harshly.

Their being "men and women not easily frownded into silence," has nothing to do with the *real* merits of the case. It amounts to nothing but an imperious threat that they will clamor her down. Such a left-hand compliment is a poor recommendation of the persons, and a sorry support to a just cause. He does not condemn her maintaining her innocence, because she was wronging them, but because they were "not easily frownded into silence." It is the propriety of their proceedings we are concerned with, not the vocal powers of either party. He has "no disposition to go behind the records of the court in the case." Neither have any others. Let that be distinctly understood. But we do insist that they shall be taken with their attendant circumstances, the spirit manifested with respect to her and her then situation, and what appeared the most advisable for her to do in her then present situation; and then taken at their intrinsic worth; and that her opposers shall not be allowed to pass them off for more than that. A trial under the reigning feelings and circumstances would have resulted in the verdict, "proved guilty," and the same use would have been made of that as of the plea of guilty, and to the same effect. It was intended "simply as a settlement of the prosecution," and will be taken by all impartial minds for what it really was. If the poor woman were going to vindicate herself at all, her only way was to get out of the meshes of the law in the most quiet way, and then rebut the accusations against her by demonstrating that she was a genuine medium. This she did most triumphantly that very evening, and has been doing it ever since, endorsed by scores of the best informed, critical, candid and reliable Spiritualists, excepting in that Brooklyn affair, which is of no account when weighed in the balance against the superabundant proofs and demonstrations, before and since. And we persistently insist against this ungenerous proceeding of those who wrench this plea of guilty from its attached surroundings, and use it as a club to knock the oppressed woman down with, every time she raises her head; and parading it, masked as an executed criminal, for their "Raw Head and Bloody Bones," to scare others from speaking in behalf of justice and in her defense, as this writer comes at us with it, telling us she "was obliged to stultify her own record and admissions." This will not win. A discerning community will take into consideration how, and by what means, and with what spirit, this was extorted, and denounce it as unfit for a candid man to use. It is precisely the same spirit, in a different age, and with different surroundings, with which the High Court of the Inquisition and its hangers on hounded Galileo to his grave.

I extract the following from the full text of what he calls his "Abjuration." "I have been judged and vehemently suspected of heresy, namely, that I maintained and believed that the sun is the centre of the world and immovable, and that the earth is not the centre and moves; therefore, being willing to take out of the minds of your eminences, and of every Catholic Chris-

than this vehement suspicion, of right conceived against me, I, with sincere heart and faith unforgotten, abjure, exorcise and detest the above said errors." Pursuing him afterwards for not abiding by this, "they had no disposition to go behind the record of the court in the case," not they! and gave him to understand very clearly that, he "should not have attempted to assail the honor of men not easily frowned into silence, especially when to do this he was obliged to stultify his own record and admission." Galileo's persecutors supposed they were right, and were only giving it to him with the lash of justice, as Mrs. Reynolds did, that they were right, and their followers joined the hue and cry. But the consideration have persisted in taking all the circumstances of that case into view; and they will of this case.

Leave that use of this plea of guilty to the R. P. Journal. Let its editor have it as his dear harp of one string, like Paginani's fiddle, to harp upon. He has assailed Mrs. Reynolds as he has other materializing mediums now above reproach, and has been publishing, from various quarters, what has been reported against her, and not one of the favorable recommendations over the very best endorsements. That is the way he has treated other mediums who are now unscathed by his attacks, though he thought he had them so used up that they could not survive his assumed exposures.

The following is his logic in justification of his course. "It has always been held by the R. P. Journal that every manifestation must stand on its own merit, and the conditions of one are not evidence for another, at which they were not observed." Here he plants himself squarely on the position, that frauds must first be assumed in all cases, and that what has been received as evidence of fraud in one case must be held as evidence of fraud against every other, as infallible as the Pope and unreplicable as the laws of the Medes and Persians, unless "the test of one case" set it aside in that one instance. And then it resumes its undiminished force and infallibility again, for all future cases, as at first. While, on the contrary, "the test conditions of one are not evidence for another at which they are not observed." So that he artfully rules these last from the witness stand for all time, but keeps the fraud ever present in court, and has his testimony to decide against every one, except each special case where he, for that one time, has been impeached. The evidence of a notorious fraud is to be taken as valid against all honest cases, and can never be impeached only for one case at a time, by special effort! But the honest and true must be branded as false in all cases; and ruled out, and what it would confirm must be first proved by his other witnesses, named "test conditions." Can you accept that course as just? We all know there are many truthful and conscientious mediums. Yet he virtually still labels them as frauds, by insisting that "the conditions of one manifestation are not evidence for another at which they are not observed." Thus they must every time, on and on to the end of their lives, demonstrate that they are not rascals, or there is no evidence of the truth of their manifestations; they must not be believed, however truthful and good.

See how that vigilant-eyed malignant applies his principles of procedure against Mrs. R., as he has against others of our highest and most worthy mediums, to head off her only possible defence against her accusers and maligners. Notice it! "If Mrs. Reynolds should now give indisputable manifestations, that would prove nothing with regard to this exposure at Clyde, and to assert otherwise, is to claim innocence for a murderer because he does not commit murder before the eyes of the court." That was exactly Judge Flowers' ruling in Slade's case. He decided that no evidence, before nor after, of the genuineness of Slade's manifestations could have any bearing in that case, and prohibited their admission, and convicted Slade on the testimony of Lankester and Dankin. And here, according to Bundy, "the exposure, takes away all the safeguards of moral character," on the part of Slade! That may be English law and John Bull Justice. It certainly is Mr. Bundy's method of trying and condemning mediums to his gallows for life. That Satan may rest assured that he cannot wheedle, scare, drive, nor beguile the Spiritualists to adopt his principle with regard to Slade, nor any of our good, honest mediums whom he has denounced as exposed from the first. He ever wallowed in the mud with his onslaught on Mrs. Reynolds. He fools himself hugely in expecting Spiritualists of the true ring, will walk into that box-trap because he has got it baited with his mouldy cheese rind of "preventing frauds." They will do what they know is right and just, and take Slade's good standing as irrefutable proof that Lankester and Dankin (honorable men) were mistaken, malignant, or both, or worse, (which is their lookout). And so with Mrs. Hull, Mrs. Pickering, Mr. Mott, Mrs. Stewart, and all others. And they will neither accept nor be frightened by his logic, that to do this, "is to claim innocence for a murderer because he does not commit murder before the eyes of the court."

And when they adopt the principle, as they yet will, and ought to have done ere this, that they will not entertain, nor be annoyed with, nor be insulted, nor be imposed upon, by any of these exposures, from the tumults sprung in our midst by spirit grabbers, slate snatchers, and anyline squinters; and that they will accept no verdict imposed through those rascally means by such rowdies and their abettors, "Othello's occupation will be gone." Those persons who are ruffians enough to grab spirit forms, and enter into a rough-and-tumble scuffle with an entranced woman, would have some excuse provided to justify their proceedings, and do their utmost to destroy the medium's reputation. The good sense, good hearts, good souls, and good resolutions of good Spiritualists will not suffer them to tolerate the perpetrators and abettors of these disgracing scenes much longer. The mediums who conduct themselves with propriety must have an average chance with (honorable) assailants, which has been denied them. They have been kicked so long that the impression seems to have obtained throughout the Spiritualist community almost, that if they are now only cuffed, they are treated passably well. We must rally from this. We must study and maintain all the conditions and laws of form materializations. We must encourage with right surroundings, our new and partially developed mediums; defend our old and tried ones; and repudiate this ruffianism now and forever. "He that is not for us is against us; and he that gathereth not with us scattereth abroad," whether under Bundy's "Metropolitan Musical Music," or the disgraceful tumults of breaking up seances.

"Martial Music" From San Francisco.

WRITTEN FOR FUN, BY A SON OF A GUN.

SAN FRANCISCO, June 15, 1882.

Editor of Mind and Matter:

After reading the last R. P. Journal issued, June 3d, having been somewhat exercised over a very unique article entitled "A Pacific Specific," and particularly so by its leading portion signed "M," and while wondering who the writer could be, I fell asleep. About the mystic hour of midnight, when goblins are supposed to sally forth, and tell-line serenaders rend the welkin with their infernal music, I was suddenly awakened by a tremendous clanging and clashing of caltumpian instruments, and at first supposed that a Chinese insurrection had begun to sacrifice all the "Mell-can men" who have "soured" on the heathen Chinese. But after listening in fearful suspense for a few moments, the brazen instruments ceased their uproarious din, and were succeeded by the shrill and somewhat broken voice of a female, which reminded me quite forcibly of that of the president and chorister at Ixora Hall.

Still wondering what all this fuss was about, I continued to listen, when my ear caught a few disconnected sentences, uttered with greatest style, which gave me a clue to this most mysterious and unusual nocturnal uproar. The feminine orator seemed to be addressing somebody in the distance that I concluded was the editor of some "quasi" Journal. She said: "Some eighty-two Spiritualists have freely signed it. These eighty-two represent the spiritual workers of San Francisco. Almost every person in our city prominently identified with the cause, has signed it. Thirty-five mediums have appended their names. These comprise nearly every medium in the city of any note!" There was much more in this same highfalutin strain, when the harangue suddenly changed its prosy sound into a tuneful effusion to whose "Martial" notes a motley crowd could be seen in the dim distance to be marching.

Having "a good ear for music," and the acoustic quality of the air being unusually favorable, I caught the familiar air of "John Brown's March," to which the syren-voiced singer adapted, better than I can, the following significant doggerel. The whole enthusiastic crowd joined in the chorus, and with the gong and trumpet accompaniment, "made the night hideous" with a jargon of music(?)

MARTIAL SONG OF SAN FRANCISCO'S ANTI-FRAUD MINSTRELS.

(Tune—John Brown).

We are coming, Father Bundy, to join the 'Fools' Brigade,
On materializing mediums we're bound to make a raid;
We fear their "masses" and "communes" will spoil our stock
In trade.

As we go marching on.

Chorus—Then hurrah for the R. P. Journal,
Hurrah for Coleman and the Colonel
The frauds they must go to the regions below,
As we go marching on.

We have heard the "martial music" which the brave New
Yorkers made,
And the spirit of Don Quixote bids us join their grand pa-
rade;
We'll meet them at Chicago, where our flag is now dis-
played.

As we go marching on.

Chorus—Then hurrah, etc.
Brave Coleman is our leader, who has raised the battle cry;
Fraud-busting is his business, and he's mousing as 'Paul
Rey.
With him we'll fight the frauds, but we'll fight 'em mighty
shy.

As we go marching on.

Chorus—Then hurrah, etc.
Eighty-two have joined the standard that Coleman raised
on high,
The saints are all enrolled, and no others need apply,
No more can be enlisted without taking in "saints" try.
As we go marching on.

Chorus—Then hurrah, etc.
The Ixora Hall Society have rallied great and small,
The Ixora has joined us, to obey their leaders' call,
Pure mediums have enlisted, at thirty-five in all,
As we go marching on.

Chorus—Then hurrah, etc.
Sister Watson also tells us that the Spirit World sustains
The Journal in its course, so we'll take no further pains
To ascertain the truth, for she supplies us all with brains.
As we go marching on.

Chorus—Then hurrah, etc.
What if Winchester and Parker have left our honored ranks?
And signed the roll of vagabonds who sent to Roberts thanks,
We'll serve them as deserters, and kick 'em out as 'cranks.'
As we go marching on.

Chorus—Then hurrah, etc.
We're the cream of San Francisco, don't you make another
claim,
The cup of our self-righteousness is filled up to the brim,
So we'll sing this song of glory, O how we puff balls swim.
As we go marching on.

Chorus—Then hurrah, etc.
Then forward, march! the 'Fools' Brigade, God bless the
whole ker-boodle,
We are the Saints immaculate, who doubts it is a noodle;
The rascals shall fly before our charge, we'll play 'em Yan-
kee Doodle.

As we go marching on.
Grand Chorus—All united!
Then hurrah! for the R. P. Journal,
Hurrah! for Coleman and the Colonel,
The frauds they must go to the regions below
As we go marching on.

The last seen of this noisy crowd, they were headed for Chicago.

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

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band informs 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.

EDITORIAL BRIEFS.

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th St., N. Y. City.

PARTIES wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

Mrs. A. H. COLBY, spoke in Odd Fellows Temple, Rochester, N. Y., last Sunday the 25th inst., morning and evening. Mrs. Colby will speak in Holly, N. Y., July 9th, and then goes to Neshaminy Falls, Camp-meeting.

Dr. HORACE M. RICHARDS, magnetic healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

Mr. J. Wm. FLETCHER will speak in Providence, R. I., June 27th, at Cassadaga Lake, July 2d, and 9th inclusive, Freeville, N. Y., July 16th and 23d, Neshaminy Falls, July 30th. All letters addressed to 2 Hamilton Place, Boston, Mass.

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.

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold their meetings at the same place. We wish them all success, and trust that the Society will be a Spiritual society in every sense of the word; and from the way they have started, we believe they will be. May the work go on.

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

MR. JAY CHAPPEL informs us that Mrs. Elizabeth J. Markee, the medium, who created so much interest in materializations at Havana, N. Y., a few years ago, has nearly recovered her health, and that she is now in Rochester, N. Y., giving seances with quite good success; and she hopes in the near future to be able to give as good materializations as ever. Her husband, E. M. Markee passed away after a brief illness on April 19th, 1882. We cannot express the gratification we feel at hearing so good an account from this noble medium. Saved by spirit power to continue her great work may she long live to pursue it.

WESTERN Michigan Camp-meeting at Ionia, for the week ending August 6th, 1882. A Spiritual-Liberal camp-meeting, to continue such number of days as may be hereafter announced, but to close on Sunday, August 6th, 1882, will be held on the Fair Ground at Ionia, under authority of the committee on district work, of the State Association of Spiritualists and Liberalists. The meeting will be conducted similarly to the one which has just closed so successfully at Orion, and a district association will be organized. Friends at Ionia have given assurance of their cordial support and encouragement. Further announcement will be made in due time.

S. B. McCracken, Manager.
Detroit, June 19th, 1882.

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.

LILY DALE CAMP-MEETING.—The Sixth Annual Camp-meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1882, and close Sunday July 9th. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Frank in, Pa.; J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jennie Rhind of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y., and Lyman C. Howe of Fredonia, N. Y.; Sojourner Truth, whose fame is world-wide, is expected. She is aged 106 years and is Nature's own

orator, formerly a slave, and one who has done much good work for the oppressed. An author and inspirational speaker, wholly uneducated but brimming with wit, humor and good sense, and is not the least among the attractions that are offered. Among the mediums engaged are Mrs. Mary Andrews of Moravia, N. Y., the first full form materializing mediums ever developed, and one of the best, and whose genuineness cannot be questioned. Mrs. Carrie F. S. Twing, who is equally noted in her line of writing and test mediumship, also Mrs. Maria Ramsdell, medical clairvoyant or Laona, N. Y., and Miss Inez Huntington, writing medium of Randolph, N. Y., and others are expected. These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere, and bless all who come within its influence. The new speakers are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium, gives public tests from the platform. Reduced rates on the Dunkirk and Alleghany Valley Railroad, which runs past the ground. Passengers on the Erie and Lake Shore Railroad, change at Dunkirk. Those on the Atlantic and Great Western, change at the junction, 3 miles east of Jamestown, and go north to Lily Dale, via the D. and A. Railroad. Board on the grounds \$1.00 per day. One lecture each day during the week. Admission to ground, 10 cents. Sundays two lectures; admission 15 cents.

THEO. C. ALDEN, Sec.

A Most Successful Healing and Developing Medium.

To the Readers of Mind and Matter:

There is a gentleman in this city (Mechanicsville, Iowa,) known as Judge Huber, who, through my own experience with him during the last two months, has shown to me the fact that he is one of the best developed mediums in this country. As a healer, he simply places his hand on the head of the patient, and in every instance relief is immediate, and but seldom ever gives more than one or two treatments. I am informed by the spirit world that they have used his brain as a battery, to teach spirits how to impress and control mediums in the form, for the last eight years, and I know by my own experience that his hand of chemists, through his brain, have developed my powers so that I can write on any subject in prose or poetry; and I can now by raps, with no one at the table but myself, obtain, as by telegraph, answers to my questions, or I can have them by repeating the alphabet. I can now talk to my friends on the other side, and to me it is a great pleasure, as I am always myself, and it is all due to the kindness of this gentleman. He developed two other young men, by simply sitting with them twice. I am anxious to fill the world with mediums, and as the Judge would say nothing about it, I thought some of your many readers would want to avail themselves of the benefit of his powers.

If you see, or think it advisable, you may state for me that I saw, I think, in total darkness at one time in the Judge's studio, not less than one hundred spirit forms, and some of them I knew. The Judge says it is very difficult for spirits to materialize, and that only a few can do so. Many cannot do it at all. Therefore, scientists in spirit life are trying to develop, chemically, such conditions of atmosphere around the mediums as will make any spirit clearly visible, that will step into it. The atmosphere, by its refracting power, elongating the visual angle of the whole audience, no matter how many.

WILLIAM BURGER.

Mechanicsville, Iowa.

Chicago's Glory.

CHICAGO, June 19, 1882.

Editor of Mind and Matter:

A few years ago it was said, through a certain medium, to Judge Holbrook of this city, that Chicago and Boston were to be made the two great Spiritual centres of this country, and that the particular portion of Chicago where they would locate the mediums would be the west side. All the particulars of this statement so far have been verified: It was further stated that from these centres workers would emanate. This part of it also is proving true.

Many excellent workers have gone to various parts of the country, but recently they have commenced to extend their movement in the south side of Chicago. A new society has been established there that is flourishing. The selected president is Mr. A. B. Coman, a resident of the south side. Requisite mediums and speakers have not been lacking. Dr. J. Matthew Shea, a number-one medium in numerous phases, was the first leading speaker. Mrs. Kingsbury is the leading speaker now. As a speaker, if she has not received lessons in elocution, she certainly is greatly favored by nature. During the week she gives private sittings at her residence, No. 29, 25th street.

Mrs. Harrison is another of the speakers, whose eloquence and expressions are soul-stirring; Mrs. Elder speaks in trance, and her words are exalted; Mrs. Mary E. Weeks has been there once, when she spoke and described spirits to the delight of the audience; Mrs. Minnie Marshall Meyers gives slate writing and other tests that are marvellous to the novice. The wife of the President is developing a phase of mediumship that is most needed. The President himself is a medium, but it is of an executive nature.

There are numerous societies here, and there is great harmony. Each society delighting in the prosperity of each other society. In Spiritualism, Chicago is in fact a regular camp-meeting all the year round.

University of Chicago,

E. W. BALDWIN.

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.

WHAT DOES HE MEAN?—"WE WANT TO KNOW."

In the *Spiritual Offering*, of June 17th, instant, there is the following note from Thomas R. Hazard:

Editors Spiritual Offering:

"In looking over some forgotten manuscript I find the following, which for some cause was not forwarded to you, as I suppose was designed. Its contents are so significant in relation to what has occurred, since I wrote it, (Oct. 21, 1881,) that I thought you might think it worth printing now, June 3, 1882."

"THOMAS R. HAZARD."

Mr. Hazard writes as follows:

"In conclusion allow me to say that while I most highly appreciate the general course the *Offering* has pursued since its resurrection, allow me to utter a warning voice against the subtle snares and danger that may probably beset its path in the future. To me the signs of the times portend a like struggle between would-be leaders and dictators in our ranks on the one hand and the Spiritual powers that manifest through our mediums on the other side, that has attended every successful outpouring of the spirit that has been accorded by God and the angel world to humanity, in which up to the present century, including the early Christians, the Swedenborgians, the Quakers and others, has resulted in the triumph of the former. It is my firm conviction that were it not for the temperate, but determined stand that was early taken by the conductors and contributors of the staunch old *Banner of Light*, in behalf of our mediums, our materializing mediums, through the machinations and persecutions of foes in our ranks, ere this would have been utterly annihilated or driven from the field of labor, whilst most others of our public mediums of all classes would have become mere puppets under the dictation of selfish and designing men. Nor do I think it by any means improbable that in case the present editor of the *Banner* should be removed by death or otherwise, from the part he, under the control and dictation of his spirit band, so ably fills, that even that journal should be circumvented and pass into the hands of the self-seeking Antichrists of Modern Spiritualism, in which case a heavy responsibility may be thrown upon the conductors of the *Spiritual Offering*. * * *

"South Portsmouth, R. I., Oct. 31, 1881."

We are at a loss to understand many things in this admonition of Mr. Hazard to the editor of the *Spiritual Offering*. First, we would inquire of Mr. Hazard, "against what subtle snares and danger," he cautions those journalists? Second, to what "signs of the times" he refers as indicating that religious persecution, is to be the result of the struggle "between would-be leaders and dictators in our (spiritual) ranks, and the spirit powers that manifest through mediums?" Third, what "determined stand was taken early," or late, by the *Banner of Light* in behalf of mediums assailed by "would-be leaders and dictators in our ranks?" Fourth, when and where has the *Banner of Light* ever defended "our mediums" assailed by those "would-be leaders and dictators in our ranks?" Fifth, why does Mr. Hazard think "it by no means improbable" in case the present editor of the *Banner* should be removed by death or otherwise, "that that journal" "would be circumvented and pass into the hands of the self-seeking anti-Christians of Modern Spiritualism?" Sixth, who are the "self-seeking anti-Christians" to whom he refers? And seventh, why would that "circumvention" place any responsibility upon the editors of the *Spiritual Offering* that does not equally rest upon them now that the editor of the *Banner* still lives or is not removed from his position for other reasons than death? What is going on any way? Why all this oracular mystery? If you know anything, Mr. Hazard, that concerns or that is important to Spiritualism, why don't you out with it and be done with it? Mr. Hazard says his riddles are "so significant." Well if that be so, why not tell us what they signify? It begins to us to look more and more as if there was very little significance in anything appertaining to the movements of the would-be leaders and dictators in our ranks, or the journals who have cringed and shrunk from grappling with these impotent upstarts. But one paper has had the independence, honesty, and courage, to throttle these would-be usurpers of spirit prerogatives, and hurl them out of the way of the spiritual movement. That paper has been fully equal to the emergency thus far, and will stand good for any number of future emergencies. All we ask is that those who are the sincere and unselfish friends of Spiritualism will come up to its support, as it merits on every principle of justice and interest.

Mr. Hazard has neither the fairness nor honesty to give any recognition to the work done by MIND AND MATTER in defence of mediums. This shows that his spirit is but of a piece with those whom he designates as the would-be leaders and dictators in "our" ranks. Some allowance should be made for Mr. Hazard's years, but we assure him he will never learn what justice and square dealing is, at a younger age than he has reached. We tell Mr. Hazard that we have a better right to sneer at his dictatorial pretensions in Spiritualism, than he has to dishonestly seek to ignore our public labors in the cause of Spiritualism. There are others as arbitrary and dishonest as Mr. Hazard is, who think they can ignore our influence in the Spiritual movement. If they live a little longer, they will become vastly wiser, if no better than they are. We are a Spiritualist who, in the sacrifices we have made to defend and uphold it, hold second rank to no one in the cause; and we are unwilling to be treated with injustice and insult by any one who is in no respect our superior as to purpose or ability to serve that cause. Those who seek to antagonize or ignore us and our

paper in the Spiritual work of the day, seek to antagonize or ignore the cause we maintain. That is the long and short of it.

Our New York Correspondent.

New York, June 6, 1882.

It is essential that "Western people" should be informed about mediums of the Metropolis. The time is approaching for the Eastern camp-meetings, and many will attend them by way of New York city, desiring to see those mediums not in attendance at those popular resorts of Spiritualists.

Mrs. Hollis-Billings, so well known throughout the Southern and Western States, is located at 219 West 48th street. Herself and daughter, the latter a capital vocalist of seventeen, have fitted up their home with the most artistic taste, both for quantity and quality, of rare works displayed. Many unique souvenirs have been brought from foreign countries. Woman's hand is traced upon embroidered velvet lambrequins, plush sofas, satin ottomans, and casimere tablecloths, etc. The painter's brush and pencil adorn the walls and easels in rich profusion. The antique furniture and bric-a-brac bewilders the visitor to know in what country this spiritual medium was divining. The three floors of her house betray the industry of cultivation. The modern craze for the aesthetic has evidently taken full control of this medium's home, showing a difference which thirty years have wrought from that obscure cottage of "The Dawning Light."

Now, advanced spirit manifestations are occurring in equal comparison with the changed material surroundings of the mediums of Hyde Park and New York. The rappings and independent voices are in great contrast. The spiritual and material will ever keep pace in the march of time. The barren walls of Puritanical days, with desolate looking apartments, could but produce Edwards and Mather, reflecting adamantine logic of materialistic minds. Modern witch-hanging aspirants will only be able to procure the rope, for, by the age of advancement and culture, they will find the trees of liberty too high to suspend their victims on. Witch-hunters were just as conscientious in arresting and suspecting the physical mediums two centuries ago, as their followers in their efforts to purify the world by "coercive resolutions."

Mrs. Billings has nevertheless set apart a darkened chamber for private sittings, handsomely carpeted and furnished. She has what is termed independent voices. Your own friends talk audibly, giving tests and counsel in a most familiar manner. Every Tuesday evening she gives a reception in her parlors to invited guests. Then she is entranced, and a spirit giving the name of "Gatina" gives the philosophy of Spiritualism. The spirit was requested, on last Sunday, to define its position or give its opinion upon the ancient spirits presenting themselves now for acceptance. The party being composed of intellectual people anxious to hear of this interesting subject, was first surprised at the reticence of the control, when saying, "Do you want to bring vengeance upon our medium?" "No," I remarked; "but it is a duty you spirits owe to the world; to each give instructions upon the matter that they are enabled to." This seemed to encourage the one talking. When replying she said: "They are only materialized figures represented and not veritable personages of Biblical record. They are statues, and to worship them would be like kneeling to carved images. It is only to show the great power of spirit over matter. A perfect spirit form could not produce a shadow. It is only on rare occasions that spirits fully materialize. There are transformation and transfiguration that I have not at present the time to explain; but these materializations are only static images though apparently endowed with life, yet they are made up by spirit artists by a law of conditions, similar to the laws by which chemists work upon the physical plane. They are able to make and unmake, that which seems entirely material; but the more confidence there is between mediums and investigators, the better manifestations there can be, so the visitor is just as responsible as the medium for these things being good or otherwise. If you place yourself in antagonism, by being suspicious or arrogant in defining conditions, the band around a medium partakes of the same sentiment, and frequently become malignant in their actions, not caring for the opinion of mortals (only to mystify). If the mediums are not honest there is a law of compensation from which there is no escape, and you can afford to wait, for they will surely receive their reward or just dues. Then your hands will not be stained by any injustice in letting them alone. Though in ignorance of doing anything to harm, if you do, by the same laws, you, too, will suffer. You cannot gain anything by coercive measures in the outpouring of the spirit. It will finally come to the surface, and be righted in its own time. Mediums must of a necessity suffer, they being either right or wrong. It is a mistake to allow every one, not understanding materialization to attend such seances, for babes cannot feed upon solid food, made only for the strong. It is a natural law and must be held by nature's methods of adaptation. The imperfections of investigators are just as great a hindrance to perfect manifestations, as the conditions of the mind and physical character of the medium. They cry out crucify him! Crucify him! and to be a medium is to be a martyr. Our instrument before you has had to be hammered into perfect subjection to be passive for our work. She rebelled at first, but for the past three years, we have kept up her courage against all malignant aspersions, and she shall be sustained, since she is more resigned to our work."

A gentleman present asked about the laws of compensation to the victim of a murderer. The control said they would have to trace back generations and find the cause to prove the laws holding true; for being ignorant could not keep the victim from escaping the penalty, be it on the physical or the moral plane. Antagonisms causing injustice towards fellow beings, arises both with the murdered one and the murderer, with its influential surroundings. As in the case of the late President, political animosities bred contentions and strife, though they could not realize it to be enough to produce the murder, but right here, our medium predicted the assassination while in Chicago, and now we predict that three more crowned heads will follow before the year is gone; and if Arthur does not faithfully watch himself, he too will be assassinated very soon, or the attempt will be made, though he may not be aware of wrong doing, but by cause and effect this seems foreshadowed. A wilful murderer

is selfish, and one committing the deed will be haunted, and suffer more than all the physical penalty a state may impose. Guiteau has suffered more from fear than mortals dream of, though he puts a good exterior on the matter."

These private receptions of Mrs. Billings are very instructive, and those only attend usually who do not care to take active part in the cause of Spiritualism. Mrs. Billings' only son is Professor of Mathematics at Schenectady, under the government. He enlisted in the navy four years ago, and having returned from a three years' cruise in the southern seas, stands now in the most prominent position of the naval school. He graduated four years ago at Louisville, carrying off the golden medal with his graduation papers. He is a wonderful clairvoyant, and never denies his guidance by spirit power. He told his teachers how he procured his medal by following their direction. They promised a mere lad then, that if he did so, he would win the honors. He is a deep student, and neither prosperity nor adversity will ever swerve him from his own intuition of right or wrong. This is a great proof of spirit power, to rise in the scale of knowledge and worldly emoluments, when so many are ever beating the old tune that "it demoralizes and degrades one's being," if they are guided by these invisible intelligences. Prof. Hollis visits his mother every few weeks. Space will not allow a narrative of experiences with other mediums in this issue of the mediums' paper.

ANNIE T. ANDERSON.

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 PEPI GAZETTE.

Like the United States of America,

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

Issued Weekly, 12 Pages.

PEPIN, WISCONSIN.

PRICE—\$1.00 a Year.

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

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

Address, LAKE PEPI GAZETTE,
PEPIN, WISCONSIN.

THE ICONOCLAST.

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

Weekly Free-Thought Journal. It will oppose superstition in every form. Its purpose will be to aid us best 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

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

TERMS OF SUBSCRIPTION:

One Year.....\$1.50
Six Months......75
Each subscriber will be entitled to a life size lithograph picture of Col. INGLETON. Sample copies sent free.

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

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

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

Issued Weekly at Ottumwa, Iowa.

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

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and ill-intentioned language will be wholly excluded. In its editorial course 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
Three Months......25

By arrangement with Fowler & Wells, publishers of the *Phrenological Journal*, the *Offering* will be sent one year for \$2.25. Should the premium offered to new subscribers by Fowler & Wells be wanted, extra must be enclosed to cover expense of boxing and packing the *Bust*.

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 Bust*, 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. & N. P. 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. JUDY PARDEE, Editor-in-Chief.

"D. K. MINER, Business Manager.

"D. C. DENSMORE, Publisher.

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

Six months......75 "

Three months......40 "

Single copies......7 "

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

THE WATCHMAN.

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

BOSTON FRANK & CRESCENT CO., 93 W. POLK ST., CHICAGO, ILL.

HATTIE A. CATZ, ARTHUR B. SHEDD, Editors.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$1.50, we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Case, the Developing Medium, Psychometrist and Editor. 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,
Psychometrist and Seer.

Philada., Pa., May 2, 1882.

Special Notices.

WANTED.—A correspondent. Address, Miss Belle Cavender, Dillsborough, Ind.

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

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

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

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

Dr. 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.)

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 1/2 and 4 1/2 P. M. President, Asa Emery; Vice-President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

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

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

PHILADELPHIA SPIRITUAL MEETINGS.

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

RHODES' HALL.—Spiritual Headquarters, 805 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

THE PHANTOM FORM.

EXPERIENCES IN EARTH AND SPIRIT LIFE.

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

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

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

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

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

The impudence of this proposition could emanate from no man who is capable of knowing what is due a lady, to say nothing of the gross insult offered to Prof. Kiddie. Mrs. Hull is in no sense Prof. Kiddie's or any other person's medium, not even the medium of her husband, Mr. I. Hull. As a woman she belongs to herself, and to him solely in the spirit's friends, who have so grandly sustained her through the villain

which has recently been perpetrated against her. Crowell well knows that Mrs. Hull would never consent that he should be present at any seance she would give, and he thinks by that manifest subterfuge to make a point out of her peremptory refusal to allow him to come into her presence. After prejudging, slandering, and insulting her, as he has repeatedly done publicly and privately, he is a brutal dissembler when he pretends that he expects her to regard him as worthy of the least notice from her. This hypocrisy he admits, when he says previously, in the same reply to Mr. Kiddie, "More than one of her (Mrs. Hull's) friends, who were also friends of mine, in vain entreated her to permit me to be present at some of her exhibitions, but she always peremptorily refused consent." Under those circumstances, is it not very evident that Dr. Crowell is entirely insincere and hypocritical in asking Prof. Kiddie "to produce his medium," etc., he well knowing Prof. K. had no medium he could produce, and that Mrs. Hull would not tolerate his presence where she was. Here are Crowell's sham propositions;

"1. Twelve persons and no more exclusive of the medium, to be present, five of them to be selected by Mr. Kiddie, and five by myself. He and I, also, to be present, thus completing the number."

"2. The medium to sit in a movable cabinet, constructed in the simplest manner, and at our joint expense, and under our joint supervision; with her hands projecting through apertures of suitable size, in the front of the cabinet, so that they shall be constantly in view of all present. The size and position of these apertures to be determined, and the securing of the hands to be done by my committee. [What consummate impudence and insulting assurance. As if Prof. K's committee were to be on trial as well as the medium, as to their honesty! Confound such shameless knavery.—Ed.]

"3. All present to have permission to inspect the cabinet during one hour, at least. [The dishonest knave did not feel competent to prevent Prof. Kiddie from cheating in the construction of the cabinet. Poor fool!—Ed.] My committee also to have the privilege of having the cabinet and room inspected on the evening of the seance by a skillful mechanic. [Did the man who made that proposition possess one spark of honor, honesty, or good faith? We think not.—Ed.]

"4. The position of the cabinet to be determined by my committee. [Why that condition, if Crowell intended to give the spirit guides any say at all? He well knew Prof. Kiddie would never be guilty of such an outrage upon common sense, and therefore this dishonest ruse.—Ed.]

"5. No person to approach the cabinet, or leave his or her seat during the seance."

"6. All doors and windows to be secured by my committee. [Ah! and why not have stipulated that Prof. Kiddie's committee should have full opportunity to see that his, Crowell's committee, in good faith performed that stipulation? One Dunn, formerly the travelling companion of Dr. Peebles, on one occasion, asked to test Mr. Holmes as a medium in a similar manner, and after he pretended to have secured the fastenings, we with our breath blew all his pretended fastenings loose, convicting Dunn of his dishonesty and sending him off a crest-fallen humbug. We advise all friends of truth in Spiritualism to treat medium testers as they would any other cheats or moral abortions.—Ed.]

"7. The light to be sufficient to enable each person present to see and recognize all others."

"8. Should any person present, without sufficient cause, disturb the peace and harmony of the circle, he or she shall retire from the room."

"9. One, two or three trial seances, as the friends of the medium shall determine."

"10. No personal examination of the medium, nor any other conditions than those above specified, required."

"11. For other services the medium shall receive from each person present the usual fee."

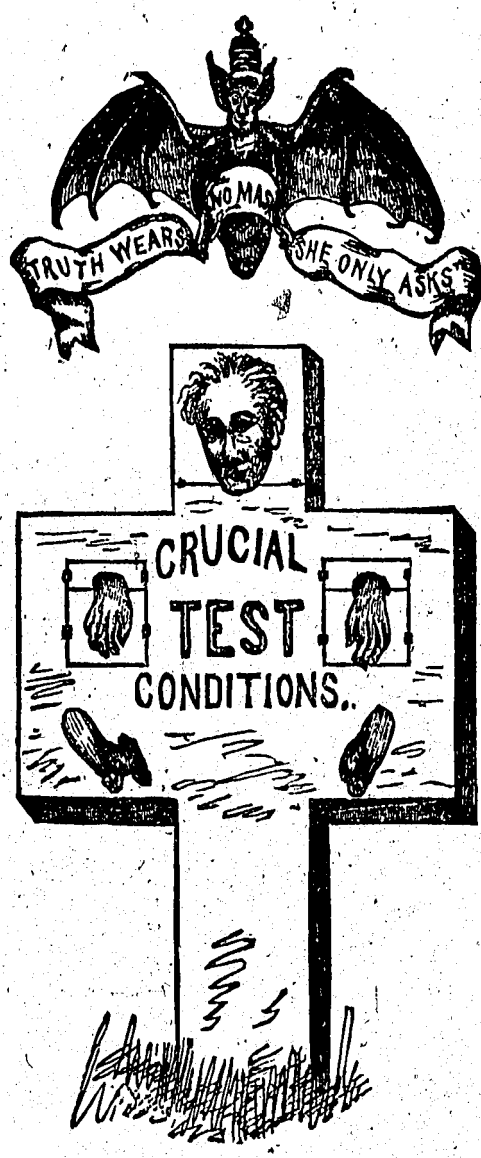
"If under the conditions even one form emerges from the doorway of the cabinet, to the distance of even one foot, so that all present shall perceive it, then we will publicly acknowledge the medium is genuine."

We have published this proposition of Dr. Crowell to show to what a depth of folly a man will descend when he is beset with the influences, spirit and mortal, that seek to obstruct and arrest the cause of Modern Spiritualism. Dr. Crowell seems to be fool enough to think that a public acknowledgment from him that Mrs. Hull is a genuine medium, is of some consequence to that thoroughly proven medium. Having done all he possibly could to make the public believe Mrs. Hull is a deceitful and dishonest woman, and having utterly failed to injure her in the least by his slanderous falsehoods concerning her, the time has gone by when anything he may say or do can in the least affect or interest Mrs. H. or her friends. Dr. Crowell's influence with the honest and sincere friends of Spiritualism is about as dead as "Spiritualism in its higher aspects," and the journalistic swindle, the *Two Worlds*. We throw our Spiritual disinfestation upon these festering nuisances, and think the stench of the rotting slain ones will be abated for all time.

"THE STRENGTH OF SILENCE."

Last week we noticed the attempt of the editor of the *Banner of Light* to evade the discharge of his duties under the pretence that "silence" was the evidence of his great "strength" in the field of journalism. The subterfuge was so thin that it must have provoked laughter, pity or contempt, with all who read his paltry excuse. What he meant is becoming a little more evident, as the following specimen of *Banner of Light* art shows. Not daring to criticize and denounce the outrageous treatment of mediums by their Bundyite enemies, "Good" Luther Colby has resorted to the undignified and cowardly method of caricaturing the conduct and sayings of those whom he has not the fairness and good faith to meet face to face. In copying the following caricature we

want it distinctly understood that we despise this method of insulting an antagonist. The original was published on the first page of the *Banner* of last week, and folded so that it was the first thing to be seen on opening the paper. Without any explanation, it was inserted in the midst of Mr. Newton's article, from which we have so largely copied. Nor is there any editorial intimation why it is inserted at all, or to whom it is intended to apply. Here it is:



HARMONIAL (?) PHILOSOPHY

VS. SPIRIT MEDIUMSHIP

We will see whether we can give it its intended interpretation. The bat, the symbol of blindness to the light, holds in its claws a scroll, on which is inscribed "Truth wears no masks—she only asks," a printed portion of the motto at the head of the Bundyite organ, the *Religio Philosophical Journal*; and on the cross constituting a pillory for mediums, are the words "Crucial test conditions," which are intended to be read with the quoted words on the scroll. This shows very clearly that the caricature is aimed especially at the attitude of the *Journal*. The bat is of a very peculiar variety, and partakes of the ears of a donkey, a monstrosity intended to imply that it is the emblem of stupidity as well as blindness. Such is the emblem conveying the insinuation that the head of Bundyism is as stupid as he is blind. On the blind and stupid bat's head is a papal crown with its tripple turrets, and on the summit of the crown a Roman Catholic cross. This is an insinuation that Bundy is a Roman Catholic aspirant to Roman Catholic papal honors. To ridicule the fundamental canon of Bundyism, which is, "Compel all mediums to submit on all occasions to crucial test conditions, or ostracize them by anathemas and slanders, or destroy them by persecution and violence," "Good" Luther Colby represents it by a Roman Catholic Cross, converted into a hideous pillory, thus blaspheming that Christian idol; and being tortured in it is a male medium (even "Good" Luther could not find it in his gallant heart to show a refined and gentle woman in that horrid implement of torture) with anguish wrung face and bristling hair.

Beneath the crucial hell is the legend, "Harmonial (?) Philosophy vs. Spirit Mediumship," plainly intimating that the Harmonial Philosophy pretence of A. J. Davis is part and parcel of the Bundyite war on spiritual media. What have we said or done in relation to Col. Bundy and his organ, or in relation to A. J. Davis and his Harmonial Philosophy, that manifests any of the malignity that is expressed in that caricature? Merely as we think of Col. Bundy, in many respects, we do not believe him capable of descending so low as to insinuate insults in that unfair and cowardly manner. Hard as we have had to fight Col. Bundy, we begin to think he is by far more of a man than the editor who is weak enough to claim that his strength lies in silent insinuations.

We trust Col. Bundy will not think so meanly of us as to suppose we have been favored by the *Banner* with an electrotype of their cut. The *Banner* loves us just about as much as it loves Col. B., and no more. Our copy is a Lévytype, procured to illustrate the Spiritual methods of warfare adopted by the *Banner*.

The Spiritualism that we uphold "wears no masks—it only asks" that mortals shall not dishonor it with their hypocritical professions and their dishonest actions in its name.

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.

SOME THINGS NOT TO BE LOST SIGHT OF.

In starting the publication of *MIND AND MATTER* we promised its patrons that we would, without regard to fear, favor or affection, be governed in our editorial course by the requirements of truth, right and justice. We very well knew when we gave that promise, that we would be compelled to encounter and antagonize those, who, in disregard of right, truth and justice were governed by fear, favor or affection in their advocacy of Modern Spiritualism. We resolved, however, that come what would, we would under no circumstances take undue advantage of any one, and would give all, whose public acts we criticised, a fair hearing. The result of this course has been that we have rarely had to justify those criticisms after they have been once made. Not able to make any response to our criticisms, those who have felt the lash thereof have contented themselves with saying privately, and insinuating publicly, the most slanderous things against us, hoping to thus neutralize the effects of their short-comings upon themselves and their interests. We have been charged with conniving at, encouraging and sharing in the frauds of cheating mediums, and with doing what we could to degrade Spiritualism. These groundless aspersions we have met with undeniable facts in such a way as to carry dismay to the hearts of our traducers, and they have been driven to repeating the one fully exploded falsehood, that we were lacking in courtesy and proper deportment as a public teacher of Spiritual facts. Indeed, invidious comparisons have been made and invited between our course and the course of such men as Luther Colby, Dr. Eugene Crowell, A. E. Newton, and others, who have distinguished themselves by their very conservative and evasive course, as recognized leaders in the Spiritual movement. Col. Bundy and his meagre following, having determined to force an issue as between the faction he represents (of which the *R.-P. Journal* is the organ), and the chosen mediums of the spirit workers who are before the public, saw fit to institute a set of measures that forced some of these would-be spiritual conservatives to take their stand with the assailed media. A very few, among them like Dr. Eugene Crowell, joined the "Fool's Brigade" of the Bundyite faction, and in the dying number of the *Two Worlds* (of which he was proprietor and A. E. Newton editor) took full and open ground with Bundy, in the "Fool's Brigade." On this issue, Dr. Crowell and Mr. Newton divided, and the consequence has been a public washing of the dirty linen of the defunct *Two Worlds*, that is, if not intolerably disgusting, at least amusingly absurd. That these very conservative exponents of "Spiritualism in its higher aspects," should fly into such a terrible passion at each other, and seek to injure each other as they have done, was certainly not to be expected by any one who believed them sincere in their declared purpose to show how superior "Spiritualism in its higher aspects" is to Spiritualism in its real and every day aspects. The late proprietor and editor of the *Two Worlds* are only human after all, and their angel wings are not large enough to enable them to soar above the common plane of humanity.

Our readers will remember that we called their attention to the long article of Dr. Crowell, which was published in the Bundyite organ, the *R.-P. Journal*, of May 20th, ultimo. It was a general reply to Mr. Newton and others who had defended Mrs. Reynolds and Mrs. Hull against the assaults made upon them by their Bundyite enemies. In it Dr. Crowell bore down upon his former associate of the *Two Worlds* with bitter condemnation and reproach. In the *Banner of Light*, of June 24th, is a five-column reply, by Mr. Newton, to Dr. Crowell's attack upon him. It is addressed to the editor of the *R.-P. Journal*, and is accompanied by the following introductory letter:

"To the Editor of the *Banner of Light*:"

"I send you herewith a copy of my reply to criticisms of Dr. Crowell in the *R.-P. Journal*, called forth by my articles in your paper in favor of fair treatment toward the accused mediums, Mrs. Reynolds and Mrs. Hull. I have forwarded this reply to the *Journal*, and have reason to expect its publication therein. But as I have been informed that Dr. Crowell has had the magnanimity (?) to send copies of his unfair assault upon me to all former subscribers of my paper (the *Two Worlds*), and I am not able to do the same with this reply, I venture to request its insertion in the *Banner of Light*, in the hope that it may reach many who would not otherwise see it, and thus counteract the poison with its antidote."

"Were this a mere personal controversy I would not ask you to inflict it on your readers; but as it relates wholly to the genuineness of certain prominent phenomena of Spiritualism, and my credibility as a witness thereto, I think it may not be without interest to your readers."

"Yours truly,

"A. E. NEWTON."

It strikes us that this is but a sorry outcome from the "Spiritualism in its higher aspects" clamor of one year ago. The length of Mr. Newton's reply to Dr. Crowell will preclude our publishing more than some extracts from it. Mr. Newton sets out by saying:

"The vigorous article on Fraudulent Mediumship, with criticisms upon myself and others, from the pen of my quondam friend, Dr. Eugene Crowell, published in your paper (*R.-P. Journal*) of May 20th, has been read with much interest and not a little surprise. This surprise has been caused by observing that Dr. C., whom I had supposed to be always very careful in his statements of fact, and scrupulously fair in his treatment of those who differ from him [Not a very accurate supposition we would say.—Ed.] has somehow

quite failed in these particulars with reference to myself."

"These personalities are of small consequence, except as they have a bearing upon the reality of certain interesting phenomena, and the honesty of the mediums through whom such phenomena are produced."

"Dr. Crowell argues at length to show that his opinion of Mrs. Hull, and of the 'exhibitions,' as he is pleased to call them, without ever having seen the lady or attended a single seance with her, was entitled to at least equal weight with mine, though I had taken pains to make her acquaintance, learn of her character from those who knew her best, and had on one occasion witnessed the striking phenomena occurring in her presence. He thinks I should have attended more seances in order to make my testimony of much value. And yet he admits that 'certain genuine and certain false manifestations are so palpably one or the other, that ten minutes are ample time to determine their character,' though he thinks 'this is not the case with a majority of them.' The absurdity of the Doctor's position here is self evident."

"In my article on Mrs. Hull, I spoke of the readiness with which some intelligent and otherwise fair-minded Spiritualists give credence to accusations of fraud against mediums, and, as an instance, mentioned the case of one who had for a long time been accustomed to denounce Mrs. H. as an impostor, without ever having seen her, but on the assurance of his spirit friends; and had continued to do this even after these spirit friends had confessed themselves mistaken in another case. I mentioned no name, [What of that? Everybody knew whom you meant.—Ed.] but Dr. Crowell at once appropriates this to himself, and undertakes a labored defence. He thinks I forgot a part of his statement bearing on this matter, which was to the effect that he had come to the conclusion that Mrs. H.'s seances were impostures, from evidences he obtained before he enlisted his spirit friends in the investigation, and they only confirmed his opinion. It is possible he may have stated this to me, [Only possible, Mr. Newton?—Ed.], though I have no recollection of it. But if he did, I should not have been likely to attach much importance to that sort of 'evidence'—consisting of the gossip, suspicions and conjectures of persons who perhaps had attended unsuccessful seances, and had failed to be convinced. I have found it easy to obtain abundance of that kind of evidence regarding every medium I have ever known, including some of those whom Dr. Crowell pronounces genuine. And I should consider myself very deficient in good sense if I placed much reliance upon it. Again, I have found it to be no uncommon thing for spirits to confirm the mistaken opinions of very positive minds like Dr. C.'s. And I have known spirits to explain that they could not help doing this in some cases, being overborne by the psychological power of such minds. Hence the danger of applying to spirits for confirmation of positively formed opinions. For these reasons, that part of Dr. Crowell's statement, if made to me as he says, would not have been likely to make much impression upon my mind. But I do recollect distinctly that repeatedly, in referring to the case of Mrs. Hull, he spoke of the testimony of his spirit friends to her fraudulent character, as conclusive with him, rendering any personal investigation on his, or even on my part, unnecessary."

It is very difficult to realize that two persons holding the relations that Dr. Crowell and Mr. Newton did to the *Two Worlds*, should have given themselves over to the guidance of spirits in any respect in the discharge of their duties to individuals and the public.

It is not an uncommon thing for Col. Bundy and Mr. Colby, and their friends, to claim that the *Journal* and *Banner* are run under the control of the respective spirit guides of those editors. It is certainly about time that these people should assert their manhood and individuality and assume responsibility that no spirits can meet or relieve them of. Nonsense of this kind has certainly been tolerated long enough. If continued much longer, sensible people will see the propriety of bringing these journalistic tools of spirits to their senses, by remitting them to their spirit bulldozers for support. But let us return to Mr. Newton and Dr. Crowell. The former says:

"As to his spirit friends having confessed their mistake in another case, Dr. C. says that I only partially stated the facts, and accuses me of a 'tendency' to do so. It is true that I might have written columns in relation to these matters, but I submit that I stated all which was essential to the point I was presenting, and in no way misstated the facts. This is his own statement, shows, he goes into a long history of the case, which, no doubt, 'partially expresses the truth,' but which, I am obliged to say, is largely made up of positive untruths. I emphatically state, knowing the full meaning of my words, that in so far as I am represented as urging the precipitate and general endorsement and recommendation of the medium he refers to, I am grossly misrepresented. The facts are that I had had several interviews with this medium before Dr. C. ever saw him. [The medium here referred to is Dr. Monck.—Ed.] I had taken care to personally investigate his abilities as a healer, and had witnessed several instances of the exercise of remarkable power in this line on his part. (He did not offer himself, in public at least, as a medium for physical manifestations.) I had learned that he was favorably regarded and encouraged as a healer by many of the leading Spiritualists of New York and Brooklyn, who had witnessed demonstrations of his power. I had received a copy of a respectable country newspaper, containing strong testimony to this medium's remarkable healing powers, and his abilities as a public speaker in behalf of Spiritualism, as evinced before his arrival in New York. Besides all this, there came to my hands a number of testimonials from persons claiming to have been healed of various distressing maladies through this medium's instrumentality, and who desired to make the facts public, from gratitude and for the benefit of others. Under these circumstances I thought it proper to give the readers of our paper—not a general endorsement and recommendation of this medium, as represented—but some of the testimonies which were in my hands relative to his capabilities for the relief of suffering, with perhaps a statement of what I had myself witnessed. But to any such

publication Dr. C. strenuously objected—at first, as he says, because he recollected that this medium had been "under a cloud," some years ago, in his own country, and afterwards because some unnamed person, or persons had written private disparaging letters about him.

This medium, though announcing himself only a healer and speaker, was sometimes used as the instrument of remarkable physical phenomena. It so happened that on one occasion, my wife and myself were present at a seance in Brooklyn, in company with twelve or more ladies and gentlemen of high standing, (Ex-Judge A. H. Dailey, Prof. Chase, of the New York Tribune, Mr. Tabor, a counselor at law, Mr. Harris, a well-known banker, and N. S. Otis, manager of the Acme Stationery Company, being of the number), when this medium came into the room at a late hour, and was invited to take a seat with us. He protested that he was greatly fatigued by the prolonged labors of the day with his patients, and consented only after much urging. Soon after he joined the circle there commenced, near his person, a series of most extraordinary demonstrations, of such a character, and performed under such conditions, as admitted no question of supermundane agency. I desired to write and publish in the *Two Worlds*, an account of these phenomena, but Dr. Crowell, the publisher, would not consent, saying his 'spirit friends' had informed him that they were present on the occasion, (I think he stated by his request), and that the performances were fraudulent. On being asked for some rational explanation of the process by which the medium or any confederate could have accomplished what was done, he suggested a trick, applicable to only a small part of the phenomena, but which was ridiculously inadequate and impossible as an explanation of even that part. (Whether he stated this explanation was given by his 'spirit friends,' I do not now remember). From that time I was unable to feel any great respect for the testimony of these 'spirit friends' in such matters.

Dr. Crowell adds: "I would ask Mr. Newton whether any of his spirit advisers—and he is constantly in the habit of consulting spirits, as he has frequently told me—have ever voluntarily confessed a mistake." To this I reply, they have; but their mistakes, so far as I can recollect, have been in reference to quite another class of subjects. I never thought of asking my spirit friends to serve as detectives of fraudulent mediums, nor do I look to them to do anything for me that properly belongs to myself; and hence they have had no mistakes in that line to confess. In fact it is not my habit to consult them in the sense of calling upon them to advise or act in any matter. When they see fit of their own accord to approach and offer me advice, as they frequently do, I listen respectfully, and usually find it worth heeding. Were spirits, however, to come to me with reports that certain professed mediums are impostors, and advise me to denounce them as such on their authority, and without personal investigation, I should be very likely to say, "Get thee behind me, Satan!"

"It is only the courageous and enlightened man who dares to confess his errors; the coward and the ignorant man instinctively recoils from such a step," wisely adds Dr. Crowell. We shall see whether he has the courage to confess the errors which I am here called upon reluctantly to point out.

"Again my critic seeks to impair my influence, by mistakenly charging me with inconsistency, as follows:

"It is somewhat inconsistent, not to say absurd, for Mr. Newton to censure me for, in some instances only, consulting my spirit friends, when he has a medium in his own family whose impressions, the least reliable of all forms of spirit communication, determine the character of most of his opinions, and direct at least many of his movements. I here speak from personal and positive knowledge. In the *Banner of Light* of May 6th, he seriously, and at length, gives the opinions thus formed, a authoritative. Advocates of a bad cause are rarely consistent, even with themselves."

"The inconsistencies here alleged arise wholly from his own palpable misstatements, with a mistaken assumption. Ist. I have never censured Dr. Crowell for consulting his spirit friends. He cannot point to a line or a word of mine which even implies such a censure. My reference to a prominent and influential Spiritualist, which he has seen fit to appropriate to himself, implied, indeed, censure on his course in denouncing mediums as impostors on such flimsy evidence as he did, but there was no censure even implied for consulting spirit friends. 2d. My opinions and movements are in no case 'determined' or 'directed,' in the proper meaning of those terms, by 'impressions' from spirits through a medium in my family. That they are often influenced more or less by suggestions made to me from the spirit realm is true; but it is only because such suggestions commend themselves to my best judgment as true and wise. 3d. The 'opinions' referred to as given in the *Banner of Light* were not presented as 'authoritative,' nor even as my opinions at all, but only as suggestions from a spiritual source, to be taken at their intrinsic value only. Every reader of the article can see this for himself, and can see also how far from accuracy Dr. Crowell may be when he claims to 'speak from personal and positive knowledge.' In view of such inexcusable misstatements, calculated to mislead readers who have not seen the article referred to, I am tempted to modify my critic's closing sentence, thus: 'Advocates of a bad cause are rarely honorable and truthful in representing those whom they seek to disparage. What confidence can be placed in a writer who thus fabricates statements to suit his purposes?—Is he any less guilty of fraud than a pseudo medium who palms off tricks as genuine spirit phenomena?'"

Dr. Crowell's final thrust at me, and at all others who venture to defend mediums whom he has seen fit to pronounce fraudulent, I hardly dare trust my pen to characterize as it deserves. He says:

"Zeal against fraud," says Mr. Newton, 'is a good thing, but it should be according to knowledge.' This is strictly true, but how about zeal in defence of glaring, bold imposture? Is this according to knowledge, or reason and common sense?"

"These questions cunningly devised to insinuate, without asserting, that I am knowingly engaged in the defence of imposture, form the climax of the Doctor's extraordinary production. I need not say to any who know me, that I have written only what I sincerely believe to be truth, and am incapable of defending known imposture of any kind. I am confident that even Dr. Crowell, in his better self, believes this. And those who do not know me, I leave to form their own opinions as to which is the better entitled to credence after the above showing."

"The assumption running all through his article, that persons whom he has never seen, and

has 'investigated' only by his astonishing methods, are engaged in 'glaring, bold imposture,' and that all who venture to speak in their behalf are defenders of fraud, is truly stupendous!

"I was well aware, Mr. Editor, when putting forth my honest testimony in favor of those accused ones, that I should incur the disapprobation of some esteemed friends, and especially expose myself to the displeasure of the late publisher of the *Two Worlds*. I expected to encounter from him the strongest opposition that a very positive mind, backed by great wealth, and the power which wealth commands, could bring to bear. I knew something of the idiosyncracies of his mind, the intensity of his prejudices, the natural hardness of his disposition, and the fallibility of his memory. But I did not deem him capable of resorting to such unworthy methods of discrediting one who honestly ventured to differ from him, as his article displays. I feel strong, however, in the consciousness of being on the side of truth, believing that 'Truth is mighty and will prevail,' in the end. And the end is not yet."

"Yours for the right,
"Arlington, Mass." "A. E. NEWTON."

We would regret the space we have been compelled to occupy with this unseemly wrangle between Dr. Eugene Crowell and Mr. A. E. Newton, could we in any better way convey to our readers the true situation of affairs in Spiritualism at the present time. It is very evident that history but repeats itself. At a very early period of the spiritual movement, a junta or directory was set up in the City of New York, prominent among whom were Dr. S. B. Brittan, Andrew Jackson Davis, Mr. Fishbough, Mr. Partridge, and others, who undertook to limit and prescribe the boundaries of all matters relating to Spiritualism. Things went along all well enough until A. J. Davis fell in love with a married woman, and made no secret of his attachment to her. The junta got along some how until it tried Davis, and that was the end of that scheme of limitation. Subsequently Mrs. Woodhull and her followers, undertook to give Spiritualism a "Free Love" limitation, and that crazy scheme was knocked to "smithereens." Thereafter, A. J. Davis, undertook to unite what he called "the house divided against itself," under the limitations of his moon-shine Harmonialism, to find himself outside of the house with no following at all. Still later, Dr. Buchanan, Dr. Watson, Dr. Peebles, Dr. Crowell, C. R. Miller, and others, undertook to limit Spiritualism to revamping the Christian romance, and instituting what they called a new Christian departure. This little scheme of finesse met the same premature fate of its predecessors. At a subsequent period, Col. Bundy, Hudson Tuttle, Lyman C. Howe, and a handful of such Bundyites, undertook to limit Spiritualism to giving character to Bundyism. This took several ramifications which are only yet partially run to earth. Bundyism, pure and simple, was not pure, refined and hypocritical enough to suit Dr. Eugene Crowell, so he set on foot an amendment, or improvement on Bundyism, and he called it "Spiritualism in its higher aspects." Dr. Crowell selected A. E. Newton as his chief apostle, and together they set about driving the stakes outside of which Spiritualism should not go. This latest venture of all, has run its course, with what result we have seen in the bitter and denunciatory controversy in which they have embarked. We are more and more convinced with each of these new fangled failures, that Modern Spiritualism is not to be limited by human interference. We have, almost alone, been left to maintain the cause of Modern Spiritualism, while our journalistic brethren have been running about after the "Lo heres!" and the "Lo theres," getting more and more perplexed and confounded the further they went. We have found it necessary to put ourself in the way of all these would-be limiters of Spiritualism, and have had to stand their combined and concentrated fire of abuse, misrepresentation, and falsehood. We have not stood tamely and received this onslaught in silence; but have sent back with interest all that we have received. For this we have been especially condemned by some of those who were standing away off, looking on at the hotly contested battle, for giving it to the enemy a little more effectively than we were getting it ourself. This, after all, was only human nature, for they would have been callous hearts indeed who would not have felt for our adversaries as we mowed them down in heaps. But we ask our censors to take into consideration the necessity of our course, and the fact that our provocation was as much before the provocations which Dr. Crowell and Mr. Newton have given each other, as the most grievous wrong is before a trivial injury. Besides, let them remember that we have never professed to fight with gloves on. We don't like fighting at all, and we will do no more of it than we can possibly help. But when we must fight, we propose to make the battle as short as possible. It is true mercy to do it. Away with Harmonialism! Away with Bundyism! Away with "Spiritualism in its higher aspects!" Let us have Spiritualism alone as it comes to us from the spirit friends of Spiritualism through their mediums, and we venture to say, "this cruel war will soon be over" and all will rejoice in a common victory.

Obituary.

We are pained to hear that our friend Emanuel M. Jones, has lost a sweet bud of promise, his little daughter, Mami Louisa, aged 6 years and 7 months. While we sympathize with our bereaved brother in his temporal loss, we are pleased to know that he, being a true Spiritualist, does not view the departure of our friends in the light that Christians do, neither with the dead certainty of the cold Materialist. She will be more constantly with her father now and be able by her bright angel presence to smooth many a wrinkle from his brow while battling for the right and truth on this plane of existence.

H. H. BROWN WANTS A NOTICE.

Among the humbugs that have, under one pretence or another, found a lodgement in Spiritualism, is one H. H. Brown, who has been invited by the Bundyite managers of the Neshaminy Falls Camp-meeting, to figure as their presiding representative, at the lecture stand. He will no doubt seek, to inculcate what, he assumes, Spiritualism is, or should be, taking advantage of his representative position to do this. We therefore propose to foreshadow what this Brown calls Spiritualism, and this out of his recent public utterances. In a letter to the Bundyite organ of last week, among other things he says:

"You, (J. C. Bundy) should feel complimented and warmly encouraged by the kindly words that have been this spring-time coming to you, sustaining you in your efforts to root out fraud and imposition."

"Is that not decidedly cool, this hot June weather? Here is one Bundyite Spiritualistic sham, congratulating another Bundyite spiritualistic sham on the endorsement of his journalistic humbug, by a few scores of equally insincere professors of Spiritualism. It is equally cool for these Bundyites, to imagine they can make Bundyism pass for Spiritualism. In fact they will find it so cool that the frosts of October will certainly freeze them to the heart and Bundyism will never rise from beneath the snows of the coming winter. That is prophecy. Brown further says:

"There is no need of me defining my position again. Several years ago in an article entitled, 'Give us test conditions,' I took substantially the position out, New York, Brooklyn and San Francisco friends have recently taken. *Fraud is no part of Spiritualism.* [You hit it that time, Brown. Stick to that. Had you added "*Praud is the whole of Bundyism*," you would have spoken just what you 'know to be true.—Ed.] "This understood, whoever unearths it, when it hides under its name, is a friend of Spiritualism and of humanity." [Again you hit it, Brown, squarely and fairly; but you ought to have finished the matter, by adding, and the editor of MIND AND MATTER is just that Spiritualist and benefactor, because he so thoroughly unearths the frauds in which our Bundyite faction are dishonestly engaged "under the name of Spiritualism." He says:]

"As far as the phenomena go, let us have undoubted facts, and let them be reported by cool headed, careful, reliable investigators. I know this will rule out the evidence of many prominent reporters, but let them go, till they learn scientific methods of investigation."

That is what Brown says. What does he mean? If he means anything, he means to ignore the knowledge and testimony of all people who are possessed of common sense enough to know what they see, hear, touch and talk with, at spiritual seances—it means that Brown, Bundy and their coadjutors in their efforts to defeat Spiritualism, would not allow mediums to hold seances for the general public, or those who desire to attend them—it means that Brown and Bundy would have the world believe that people generally are so lacking in common sense, and honesty, that like themselves they cannot fairly investigate or honestly testify to what occurs at such seances. It is their misfortune that they can find so few persons foolish and weak enough to take any stock in that kind of nonsense and deceit. Brown says:

"I notice that the tendency is, that those who have rushed into print to defend the late exposures, are losing grounds as public teachers."

There Brown hit it again. Those "who rushed into print to defend the late exposures," were A. B. French, John C. Bundy, John Wetherbee, W. E. Wallis, A. J. Davis, P. E. Farnsworth, Bronson Murray, S. B. Nichols, W. E. Bowen, Mrs. Gridley, H. H. Brown, W. E. Coleman, and a few other such vain glorious people. That they should be "losing ground as public teachers" is quite natural, for those who would defend such "recent exposures" as those perpetrated by the Hummers and Sweetland, at Clyde; Thomas Lees at Cleveland; Beard, Sinn, and their confederates at Brooklyn; and Sammis, Collins and McVickers at New York; should be despised as public teachers of anything—even of Bundyism. But as if the Bundyite corporal's guard had not enough to do, to repair damages from their ineffectual collision against genuine mediums, H. H. Brown, has declared war upon camp-meetings generally, and on Lake Pleasant Camp-meeting in particular. He says:

"Lake Pleasant has determined the price to be paid speakers, not only for camp-meetings elsewhere but for Sunday work also. Its low price has been imitated and friends say, 'If Lake Pleasant pays only so much we will not pay more,' and it has cheapened the labor of all public workers when, because it is powerful and able, it should set a price that should not only show its own appreciation, but should educate the rank and file into the higher appreciation of the work of our public teachers."

"Then again camp-meetings have had a tendency to inactivity on the part of societies and friends, who are able to sustain meetings, and once did sustain them, but, who now save all their energy for the month at the camp. Many prominent Spiritualists say to me, 'I get all the lecturing I want at camp, and upon this annual revival, they rest the other eleven months, and the public meetings are sustained by those who are new to the work. Thus while the camps have popularized Spiritualism, taken away the odium attached to it, made the path easier in this respect to the public worker, it has reduced his compensation, and closed many of the old avenues of labor. Then as to the camps introducing him or her to labor. I have not personally found it to be of any appreciable benefit to me, and this is the testimony of four of our speakers with whom I have conversed since the appearance of Dr. Beals' letter. We open up work by personal effort now, as we had to do before the camps. We get a little advertising by appearing on the platform, but for this we make mutual recompense by our free advertising of the camp.' [Is that not rather a scaly way to treat the Neshaminy Camp-meeting folks?

What condescension, on the part of the puffed up Brown, that he should honor its management with his angust countenance! Ha! ha! ha!—Ed.] "It is merit that tells."

Now what all this amounts to is just this. We were informed when at Lake Pleasant last summer, that by some hocus focus or misunderstanding, this Brown got a place as a lecturer, the previous year, on the list of announced speakers, but he so disgusted the people with his assinine egotism and empty headed swagger, that he would never be permitted to speak there again. If the Neshaminy people do not have a similar experience with him, it will be because they prefer rattle-patedness to common sense.

MR. J. H. MOTT IN DANGER.

Some five years ago, two or three of John C. Bundy's friends went to Memphis, Mo., and having provided themselves with concealed squirts charged with liquid aniline, attended a seance of Mr. Mott. While the medium was insensibly entranced in the cabinet, and a spirit form was at the aperture of the cabinet, the aniline was squirted into the cabinet, to demonstrate that it was Mr. Mott who was fraudulently personating the spirit. The Bundyite assailants of Mr. Mott claimed that they had convicted him of fraud as a medium by that absurd means. They gave glowing accounts of their infernal exploit in the Bundyite organ, the *R-P Journal*, and Colonel Bundy not only approved of the outrage, editorially, but denounced Mr. Mott as an exposed fraud.

In the last *Journal*, Col. Bundy says:

"Mr. J. H. Mott, of Memphis, Missouri; widely known as a medium for form materialization, accompanied by Mrs. Mott, spent several days in the city last week. They are on their way East, for recreation, and expect to visit several camp-meetings before returning. Mr. Mott spent some time in the *Journal* office, and says he begins to see that the *Journal* is pursuing the proper course. He has discovered that some of his would-be friends are in reality a damage to him, and now proposes to become a regular subscriber to the *Journal*."

How much of that is true or false, just or unjust, to Mr. Mott, we cannot know, as it is not Colonel Bundy's way to speak favorably of any medium. But of this we can assure Mr. Mott that no greater misfortune could befall him as a medium, than that he should have the commendation and approval of Col. Bundy and his organ. If what Col. Bundy says of Mr. Mott is true; to be consistent, he will have to surrender his manhood, repudiate the advice and counsel of his guides, and conform to the dictation of Bundyism as to how, when and under what circumstances he shall in future sit as a medium. We cannot do Mr. Mott the injustice to think he has descended so low as that yet.

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 coats, etc., address A. A. Wheelock, Secretary and General Superintendent, Ballston Spa, N. Y.

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

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. Conn, President, Dunkirk, N. Y. Jox W. Rood, Sec'y, Fredonia, N. Y.

[From our Western Correspondent.]

The Situation On the Pacific Coast—Wm. Emmette Coleman Pilloried.

San Francisco, the city by the sea, whose golden gate is ever ajar, is evidently not disposed to fall behind other leading cities in the establishment of meetings for the promulgation of the teachings of Spiritualism and its phenomena; the real friends of true and uncompromising Spiritualism being on the alert.

For some weeks meetings have been held at Laurel Hall, in this city, where Dr. Dean Clark, the well known veteran lecturer, has been speaking, and Mrs. Reynolds after the lecture, giving ballot and various other tests.

On June 11th the society was duly organized with H. C. Wilson as chairman, and a finance committee composed of seven members, Mr. J. B. Bogardus acting as chairman of the same.

The opening of this meeting had become a necessity, for the reason that the First Association of Spiritualists here, or the ruling portion of the same, have taken a firm stand against mediums for form materialization and other physical phenomena. This position is not only taken by the settled speaker, Mrs. Watson, but by the managers of the same.

Bundism seems to have taken the place of uncompromising Spiritualism, and freedom of speech has been denied on the rostrum of the above named society, in the defense of phenomenal mediums; also the sale of MIND AND MATTER, the journal which has become so fully identified with the defence of mediums, has been debarred from the hall.

Theoretical Spiritualism, without the phenomena ("of the higher aspect type"), seems to be what societies of this stamp are drifting into. It would appear to be a good suggestion, that this class of societies that are endeavoring to compromise with Christianity, should at once resolve themselves into regularly organized Christian churches, and wait until they have advanced to a state of growth which will render it unnecessary for them to lean upon Bundism, or what is called Christian Spiritualism, for support. So much for the Spiritual meetings in the metropolis of the Pacific coast.

BOGUS COLEMAN.

Under this head we propose to notice briefly a letter from Wm. Emmette Coleman, published in the R-P Journal of June 3d, in which he vents his spite upon the really celebrated phenomenal mediums, Mrs. Souther, Mrs. Reynolds and Mrs. Sawyer.

Having investigated the matter, the writer is able to state upon the most reliable information, as well as from personal experience, that what Coleman says in the letter referred to, in reference to Mrs. Souther and Mrs. Reynolds, is entirely false, and on the part of the fabricator, a series of wilful, malicious falsehoods—in fact the letter is bristling all over with the contemptible disposition of the individual who wrote it. As for the well known medium, Mrs. Sawyer, even Coleman knows, as well as the public generally, that it is invariably customary with her, in her seances for spiritual phenomena, to give them under test conditions.

It is not a little amusing to see what some persons may be led into by virtue of brass, cheek, and an undue amount of self-esteem; particularly if they are hypocrites in their efforts to worm themselves into public confidence by pretending to defend the people from fraud, while such individuals as the author of the letter referred to, and others that might be mentioned, are the very worst class of frauds, though they have very little success where they are known. Coleman speaks of Mrs. Souther as giving thin and spurious manifestations (whatever that may be); doubtless he judges her by himself, for his manifestations through the R-P Journal are too thin for any earthly use, while, as an individual, he is very thin and transparent in all respects. His presence would never be felt except for the noise he occasionally makes, when he explodes like a fire-cracker; the noise is heard, which of course attracts attention and pleases him; but that is all there is in it, or to it.

As to what Mr. Coleman says about Mrs. Souther having persons acting as confederates, we will not occupy the space to discuss it, as it is too manifestly false and absurd, and known to be a falsehood by all unprejudiced minds who have embraced the opportunity of becoming acquainted with the mediumship of either Mrs. Reynolds or Mrs. Souther, and is simply a story gotten up by the enemies of spirit phenomena; the same having passed the rounds of gossip until it is worn threadbare.

Mrs. Souther informed the writer at an interview on June 13th last, that "she is not aware that Coleman, the fraud-hunter, ever visited her seances, and that if he ever has slipped in, he followed the example, that Nicodemus is said to have set, which proves Coleman to be a coward."

If he did visit her seances, and saw so much "fraud, bogus and spurious manifestations," why did he not then and there make it known to others who were present, and not wait till some time after, when the R-P Journal was in need of more false cartridges to fire at Spiritualism? Mrs. Souther denies that Daniel Webster, Franklin, John Tyreman, and Ralston ever pretended to materialize at her seances.

If Coleman was ever at her seances, and saw these individuals, he must have "seen them in his mind's eye," where he doubtless conjures up all his bogus manifestations, and then charges the mediums with fraud.

THE COLEMAN MANIFESTO.

Whether Coleman framed this instalment of divine gush, or not, as published in the R-P Journal, of the above mentioned date, over the names of some of the misguided media of San Francisco, is immaterial. He was quite prominently connected with the affair, and in all probability was the prime mover of the same; at all events it bears Coleman's bogus mark. It is also known that he made all possible effort to obtain signatures for the same, by personal solicitation as well as by mail; and that he was indignantly repelled in many cases. It is also a fact that there is a large per centage of names of persons on the list, designated as media, who were never known to be, or claimed to be mediums; also that a considerable number of persons are named on the list, who say that they never signed it, or authorized their names to be added thereto, and others were deceived as to the nature and purpose of the paper to be signed; and this is the reason why some of the names in the Coleman manifesto appear on the list of names appended to the article endorsing J. M. Roberts' course in defence of mediums, and published in MIND AND MATTER of June 7th; and yet this

person Coleman has the face to speak of the mediums for physical phenomena as villainous. Poor fellow! his enormous self-esteem prevents him from realizing that he is not worthy to be thought of, in the same century, as the media whom he so much despises and would injure.

If any person desires anything pertaining to the physical manifestations of Spiritualism misrepresented, as fully as it possibly can be, please call upon Coleman to work it up, as we know of no one who can lead him in this his special role. We would not take the trouble to uncover his malicious work, except for the purpose of contrasting his villainous intentions, where he is not known; since where he is known he will hang himself; for from the point of his pen emanates some of the most absurd and malignant statements that ever came from any creature who walks upright, and is considered a man among men by those who are not acquainted with him.

In the above named "manifesto," under the head of "A Pacific specific," it is said that "not a single medium who has been spoken to on the subject has refused to sign it except one. This one, though strongly in sympathy with all legitimate efforts to elucidate the truth, deemed it best not to sign it for certain special personal considerations, with this partial exception the San Francisco media fully endorse the Journal's aims." (What a monstrous misrepresentation!) Mr. Coleman why did you not speak the name of this one particular medium right out loud, like a little man? and call it Mrs. Albert Morton, the wife of the renowned Albert, who is selling the R-P Journal, on the sly, while he is the acknowledged agent of the Banner of Light. By the way "Good" Luther Colby had better look after his agent on the Pacific coast, who is evidently conniving with Bundy at the expense of the Banner. Though we hope the Banner will not object to their agent selling the few numbers of the Journal which are sold there, as the poor Bundists would starve without the pap and fraudulent food furnished them by the said journal.

THE JEWISH RABBI STORY.

Now, as to the Jewish Rabbi, whom Coleman says became insane by attending Mrs. Souther's seances. We would say, we have frequently visited Mrs. Souther's as well as Mrs. Reynolds' seances, and are able to state positively, that the Rabbi in question, (whose name Coleman did not give, but which is known to the writer,) never visited one of the seances of either of the above named mediums. Briefly, the facts as to the insane Rabbi are these. His partial insanity dates back fourteen years ago, the cause of which was a love affair, before marriage with his late wife. He was formerly located in Oregon, as a Jewish Rabbi, where in one of his insane moods he fired two shots at his former rival, though without injury. After retiring from the ministering of his Rabbiship, he migrated to San Francisco. Coleman says he disturbed the spiritual meetings in that city. If the Rabbi did so disturb the meetings, he must have got mixed up with the Christian Spiritualism meetings, as there was no other spiritual meetings held in San Francisco at that time. In the meantime, the Rabbi did apply to Mrs. Souther and Mrs. Reynolds, for admission to their seances, but was positively denied admission, as he was discovered by them to be partially insane, from the fact that he claimed to be the direct and personal representative of "Jesus Christ." That this victim to insanity should become a confirmed lunatic by coming in close contact with the Christian Spiritualistic fraternity, is not strange, as the census shows that more persons are confined in our asylums, coming from under the direct influence of the teachings of Christianity than from any other class, and probably more than from all other classes. Also that the least number comes from among Spiritualists, Bogus Coleman to the contrary notwithstanding.

These are, simply, some of the facts in relation to the Coleman Rabbi romance, which can be demonstrated if need be, as the writer has direct information from persons who knew the history of this insane individual in Oregon. Furthermore there are certain well known and reliable individuals in San Francisco, who invariably attend the seances of the above named mediums, and who have testified, and if need be, will further testify, as to the above statements. Both the mediums in question positively deny, as well as certain persons who invariably attend all their seances, that no such spirit as "Jesus Christ" ever purported to be present, or manifested at their seances, and W. B. Coleman knew, when he made that statement, that the Jewish Rabbi was made insane by the appearance of such a personage, that it was without a shadow of truth.

A brief statement as to the test conditions of the mediums in question and we close.

On the 13th of June last, Mrs. S. Souther held a seance for materialization, and among the company of reliable and trustworthy ladies and gentlemen present were Dr. G. B. Crane and Col. Hollister, both of them highly esteemed gentlemen, and well known in the city of San Francisco. By them, Mrs. Souther was placed under sealed test conditions. The writer has not the details of this seance, but hopes that Dr. Crane will forward the same to be inserted in MIND AND MATTER. However, we were informed by the Dr. that the manifestations at this seance were unusually perfect and satisfactory.

In January last, the writer visited two of Mrs. Souther's private seances for form materialization, at each of which "Star Eye" passed, from the cabinet around the circle, speaking to each of the friends, and by request dematerialized entirely before returning to the cabinet, and clear from the same by a distance of about three feet. This is as good a test condition as any reasonable and unprejudiced mind would require.

So much for Mrs. Souther in reply to Coleman's slanderous and truthless epistles to the R-P Journal. Also, on the eve of the 13th of June, last, Mrs. Reynolds called upon Mr. and Mrs. Marcy, responsible and well known citizens of San Francisco, with no expectation of being called upon to give a seance, but was requested to do so, and submitted to have her own clothes removed, and replaced by others, provided by Mrs. Marcy, who, with Mr. Marcy had been skeptical as to the fact of form materialization, hence it seemed that Mrs. Reynolds submitted to this test condition under the superintendence of Mrs. Marcy, in order to demonstrate that what manifestations might occur would be outside of any co-operation of Mrs. Reynolds. A cabinet was improvised by arranging a piano cover across the corner of the room, after which Mrs. R. took her seat inside as usual, and the manifestations were varied and many, the details of which have not yet been fully disclosed, but we hope Mrs. Marcy will bring them forward for the benefit of the public,

and the medium also. However, we learned that a colored person put in an appearance, who frequently manifests at Mrs. R.'s seances given at various places. If the Marcy's were deceived on this occasion, it was certainly from no fault of the medium. The reader will please mark that this seance was unexpectedly improvised at an evening call. Mrs. R.'s clothing was replaced by others, the cabinet formed by stretching a piano cover across the room, in a strange house, where the manifestations occurred as readily as on other occasions.

We suppose this is what Coleman calls "Certain simulated conditions." Evolution will have to do much for such specimens of humanity as Coleman, before he can be entitled to be called a man. If he does not know any better than to write such libellous and scandalous letters, as the one referred to in the R-P Journal, that contemptible sheet, that craves any and all communications which will misrepresent and scandalize mediums, some of his friends, (if he has any) should advise him better; if he knows better and does it maliciously so much the worse for Coleman.

Mrs. Amelia H. Colby, the Iconoclastic Trance Speaker.

Editor of Mind and Matter:

This lady and Mrs. Olive K. Smith, the fine singer who accompanies her on all her lecturing tours, have been spending a few days visiting friends in this green city of flowers in the Genesee valley. Through the efforts of friends, prominent among whom were Amy Post, whose name, after eighty years of usefulness, shines with a brighter and brighter lustre as she nears the sunset of life, and Mr. C. M. Austin, also a veteran Spiritualist, who speaks with no uncertain note, cringing voice against the popular evils that stand in the way of light and liberty; Mrs. Colby was engaged to deliver two of her eloquent and instructive lectures in Odd Fellows' Temple, on Sunday morning and evening, the 18th inst.

To those who know and have heard her, she needs no eulogy. The brave and eloquent champion of free thought, Ingersoll and Cheney, who I admire for their fearless and logical arraignment of the churches, do not surpass her in oratory, argument, magnetic power, or wit. She calls things by their right names, and levels mental grape shot at old time worn, respectable (or rather disreputable) errors and superstitions, hitting the mark every time, and carrying dismay into the camp of musty creeds and senseless formalities; awakening thought and causing people to look with a broader vision into the vast and beautiful fields of the mental and physical universe. It was one of the fairest of summer mornings, and though the heat was somewhat oppressive, away from the fragrance of green fields and shady nooks, the large and pleasant hall was well filled with intelligent and eager listeners.

After very brief remarks by the chairman, Mrs. Smith sang, with the same sweetness and clearness as in former years, "The People's Advent," by Gerald Massey; when the speaker arose and said: "It is wholly unnecessary for me to say that I am pleased to again meet the friends in Rochester in this public manner. The subject which you desire me to speak upon this morning was announced in the press without my knowledge. You ask me to talk upon 'The Descent of Man.' I can't do it. But I can upon 'The Ascent of Man.'" She then went on in an eloquent manner, tearing off the mask of by-gone ages, which has been so deleterious and obnoxious to all ages and nations, and which has been forced upon us, and cared for so fondly by the priests and churches of all denominations, Catholic and Protestant. She said, (or rather the spirit through her) that she did not know how old the earth was, nor how long man had been upon it. Said that Humboldt, when upon earth, was considered by many as authority, but that he did not know then, and probably did not now. She agreed with Darwin on all important points in the development of the human race, and spoke with a power and absorbing interest, upon psychology, magnetism, electricity, the formation of worlds, the laws of heredity, etc., that I have never heard equalled. In the evening the audience was much larger and after Mrs. Smith sang "The Old Bard's Farewell to his Harp," Mrs. Colby spoke upon "The Necessity of a More Perfect Knowledge of Spiritualism and its Relations to Society."

In opening she said: "I believe the time is not far distant when the souls of men and women must pass through a painful ordeal; and then showed the necessity of great moral strength, in order to combat and meet the encroachments of those opposed to liberty. Then asking, what is just, what is right, what is truth, she answered: "I know of no way of knowing what is right or what is just, except by having liberty to investigate all questions." Here are some of her gems taken at random from her lecture, so full of beautiful and instructive passages that it is difficult to select.

"Spiritualism came expressly to do away with Gods, Devils and creeds." "Nothing has caused so much sorrow, suffering, cruelty and bloodshed, as 'Thus saith the Lord.'" "How glad I am that God does not govern the Universe, and that hell and demons are fading out of sight." "If there is a God and he wants to damn us, we need not worry ourselves about it. If he does such a thing he will damn himself as well." "He can't live any more without me than I can without him." "The church use their time in opposing science, while in every block in your city, whiskey and tobacco are sold, poisoning and ruining thousands, while they go calmly on preaching Jesus Christ and him crucified." The audience were enthusiastic, and a very pleasing incident which came under my notice, was that of a young woman who but lately commenced investigating Spiritualism, and who is still a member of one of the prominent and fashionable churches here. On my asking her how she liked the lecture, she replied with great earnestness and sincerity—"Exceedingly! I can't see how any one can help liking her. I wish I could hear her every Sunday."

In her public utterances she is more fearless than either Chalmers or Ingersoll. They attack Moses, the Bible, etc., while she storms the very citadel of not only Gods, Bibles, Devils, etc., but hurls her thunderbolts into tobacco shops, against tobacco raising, liquor saloons, and the numerous popular iniquities that so debauch and hinder the advancement of the race in nearly every department of life. "Society being based," she says, "upon immorality," it must be shaken up and take a new lead, or we will be hurled into a vortex from which it will be hard to extricate ourselves. While it is sad to think that there are meetings held in New York City which are called Spiritual, where I am credibly informed that

no notice of any mediums' seance, is permitted to be read, it is at the same time encouraging to know that Mrs. Colby is busy all the time and has full houses and that the collections taken up last Sunday morning and evening at her meeting was the largest ever taken for one day at any spiritual meeting here.

What a gigantic struggle we are having, and what brave and tender souls are on duty, watching every movement of those who still think Christianity not a very dangerous foe to liberty. Allow me to thank Annie T. Anderson, Lois Waisbrooker, and Mrs. Hanson for their late contributions to your columns. I am almost constantly on the move, and can assure them that their glowing sentences do not fall unheeded nor unfelt. Let them speak often. I think MIND AND MATTER is steadily growing in favor, and that your opposers will at last see that modest palaver is poor stuff to exterminate Christian Inquisitions.

JAY CHAPPEL.

June 19th, 1882, Rochester, N. Y.

[From the Daily News, Denver.]

Jesse Shepard at Standard Hall.

A select and fashionable audience filled every seat in Standard Hall last evening to hear Jesse Shepard in his phenomenal concert, given in aid of the Firemen's Relief Fund. To say that the audience was delighted would give but a faint idea of the enthusiasm which prevailed. The piano used by Mr. Shepard was upon an elevated platform in the rear portion of the large hall. His inimitable solos of piano and voices were absolutely wonderful, and the general impression was that he is a marvel, a prodigy, a phenomenon. He first played a grand fantasia in Trovatore with the charming ease and grace of a master. The player then gave the audience permission to choose from among 700 operas of Germany, France, Italy and Russia; and did not fail to play the opera named with the most intricate variations. The operatic selection was "Carnival of Venice," from "Tannhauser." Mr. Shepard then played arias from different grand operas, also national gypsy airs. The latter were heartily applauded. At this juncture the hall was darkened and Mr. Shepard sang in a soprano voice which was really remarkable for its intense sweetness, and the absence of that harshness which usually mars the attempts of a man singing soprano. He then played imitations of Chinese music with delicate and soft variations. The entertainment was brought to a close by playing a grand Egyptian march and storm and battle, and singing a double solo—soprano and basso—with variations. His deep, mellow bass, followed by a clear, ringing soprano, created a profound sensation, and won for the young genius the hearty admiration of his audience. Mr. Shepard comes to Colorado to recuperate during the summer months. He created a sensation in Chicago and Cincinnati, having played for five months in either city. He will probably give another concert at the Broadway house on Sunday evening.

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.

Mediums' Home Fund.

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

CASH.

Am't previously acknowledged in MIND AND MATTER \$169 20	
F. A. Staushen, Houston, Texas	1 00
Dr. Jackson, Cincinnati, O.	1 00
Mrs. Koch, Cincinnati, O.	1 00
Mrs. E. Wallis, Pensacola, Fla.	10
J. C. Bennett, Mason, O.	1 00
E. P. Curtis, Farmington, O.	5 00
Through Mrs. H. A. Cate, Brooklyn, N. Y.	
Jno. Turner, Marshalltown, Iowa	5 00
Jennie Cook, Brooklyn, N. Y.	10
Total Cash	\$183 40

PLEDGED.

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

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