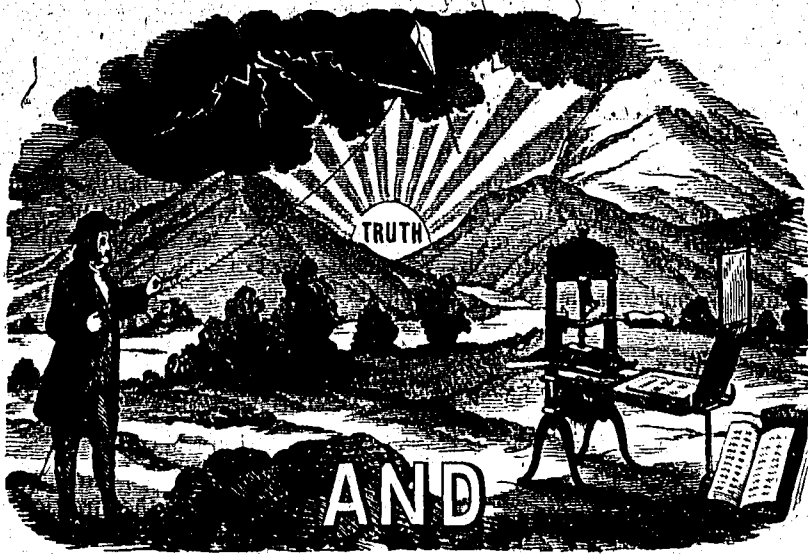


Mind



Matter.

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

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{FOR MIND AND MATTER.}
KINDNESS.

BY HORACE M. RICHARDS.

Better than wealth of silver and gold,
Or of richest fabrics bought or sold,
The record that tells of a kindly deed,
Or of help you gave another's need.
Oh! you who are fighting for worldly dress,
How little you count the gain or loss,
That comes to your soul as the years go by,
From the kindly act, or the tears you dry.
Better to solace another's grief,
And therein find yourself relief;
Better to help another's pain,
And thus work out life's greatest gain.
The seed that you sow in humanity's field
Will surely bring the richest yield;
The flowers that you plant by labors of love
Will blossom for you in fields above.
Philadelphia, June, 1892.

A Letter From Almon Mahanna to J. B. Fayette.
NORTH HANNUBAL, N. Y., June 19, '92.

FRIEND FAYETTE:—I have been thinking for some time of writing and thanking you for sending MIND AND MATTER to me without compensation, other than a consciousness of doing what you considered to be a duty and kindness to a poor fellow-being, that, in combination with other acts of a like nature, shows that you are deeply in earnest in trying to disseminate a knowledge of a great truth, as proclaimed and manifested by our dearly loved and ever loving spirit friends, who are often with us and anxious for our welfare, and trying to comfort and assist us all they can. Go on, my dear friend and brother, ever intent upon doing your duty, as it shall be made known to you. Stand firm for the truth, as you are now doing, although you receive the reproach and execrations of those who deem themselves wise, yet who, in truth, are wallowing in the mire of ignorance, superstition, bigotry and mulish obstinacy. As I am situated, I have but a small chance to do much in aid of the cause that you and I hold so dear; but the time will soon come, when we shall be released from our present cramped conditions, and enter a broader, grander and more glorious existence, where I trust we shall be permitted to act and labor in unison for the benefit of humanity.

I am and have been enjoying much consolation and comfort of mind for the past year, through the ever welcome visits of hosts of the dear invisible spirit friends. It is a rule with me, every night before going to sleep, to invoke the presence, aid and assistance of all good spirits who may be induced to interest themselves in the welfare of myself and family, as well as of all humanity. The spirit friends manifest their presence at all times in different parts of the house by raps. Still, at times, conditions seem unfavorable for them to signal their presence by raps. You know that all articles in a room occupied by a family, are more or less charged with the aura or emanations continually passing off from the human system. Then, if our psycho-magnetic forces are in harmony with the invisible friends, they are able to enter our presence and come into rapport with us, and are able to accomplish much, with but a light force of elemental assistance from us. Again, on the other hand, if people are unsympathetic, morose and malevolent, the forces, physical and mental, thrown off, are of the same nature as themselves; therefore their spirit associates and aids are "birds of a feather," and it is impossible for good and loving spirit friends (of such people) to enter their presence except when they are asleep.

With regard to our good friend, Roberts, of MIND AND MATTER, I am unable to express my admiration of his course and character: and my gratitude and thankfulness for the fearless, outspoken manner in which he has advocated the cause of the poor maltreated and slandered mediums, especially for the last six or eight months.

As to the facts and philosophy of these so called exposures, it is of no use for me to say anything to you, as we are well aware of the cause of them; and just as soon as spirit grabbers and fraud shriekers are compelled to take back seats, or to step outside, as they surely will be, and that very soon; then fraudulent materializing manifestations will cease. The materializing phase of mediumship is one in which there is the least chance for fraud of all the different phases of manifestations, and it is the one our spirit friends have inaugurated and perfected to such an extent that it is doing more to-day to convince poor humanity of continued life, and of their ability to communicate with their mortal friends, than through all other phases combined; although I do not wish to detract an iota from, or say one word against any other phase; for they are all useful and do grand service in their several spheres.

In taking a retrospective view of the past twenty-seven years, my mind reverts with pleasurable emotions to the time that I, through good fortune, first obtained a gleam of spiritual light; through a thorough perusal and study of the first and only great work of Andrew Jackson Davis, namely, "The Principles of Nature and Her Divine Revelations," and the second volume of "The Great Harmonia." Up to the time of the delivery and writing of the great and profound truths contained in what is generally called Davis's Divine Revelations, I think there are many persons who will agree with me in saying, that you have no record of such profound and beautiful truths and philosophy, ever being proclaimed. But later, others, through inspiration and normally acquired know-

ledge, have been, and are proclaiming and teaching much truth. The most of Mr. Davis's later writings contain many ambiguous idealisms, undoubtedly mixed with many great truths. I have always entertained a feeling of more than ordinary regard for him; because it was through his instrumentality, that I first saw the true light. As Mr. Davis is noted as a seer; and is perhaps considered by many as possessing, or being able to acquire knowledge beyond the reach or bounds of common mortals, it may seem presumptuous or sacrilegious for me to question his course or acts in anything pertaining to matters spiritual; but as I am an individualized entity, or self-hood, I think I should not be censured for not being able to see and understand all things exactly as other individualized entities or mortals do. So I will venture to say, that in some things I am not able to see with my limited, beclouded vision, exactly as he does.

Some three years ago he was reported as saying in a discourse, that materializations, or materializing seances were demoralizing; and not far from that time he issued a sort of pronouncement, under the heading of 'Spiritualism from the Harmonial standpoint.' He in assuming the role of the shepherd mourning over the discordant sheep, in deep lamentation says: "He calls aloud to the fleeing lambs of independent progression. They hear not the voice, for they have no spiritual hearing—they do not see him, for they have no interior sight. The spirit inmost is the true shepherd. He, or it, speaketh only in whispers," etc. Then again: "The sun illuminates the inner valleys, and the branches of fruitful trees wave to and fro in the breeze; but the inharmoneious sheep only run here and there, or frequently stop to contend with each other. The living beauty of nature is nothing to them. They build shrines for their strange gods, concealing them behind curtains and cramped apertures. Then they call upon the doubtful to sit very quiet and hear the voices; or behold the signs. Obey the Immortal Spirit more; follow the signs of your senses less; while the former is your interior light, the last covers you with doubt and with clouds of darkness impenetrable." Such utterances with subsequent acts, go to show that he is egotistical and selfish—that he is not willing to accord to humanity a diversity of gifts—that he wishes to have people look through his telescope; or more properly, that he shall take telescopic views of the Great Spiritual Universe, and reveal the transcendent beauties and glories of spirit life, while our humanity stands yearning with upturned eyes, eagerly trying to catch a glimpse of their dear ones gone before.

The day for submission and entire deference to the views and wishes of certain oracles and would be leaders, priests and priestcraft, is past. The gates of heaven that have been so long barred by Christian popes and priests, are thrown wide open; and dear loving spirits are coming to their friends of earth, anxious and determined to make their presence known. The wise controls of Mrs. Richmond say: "When the spirits need instruments, they summon them," and that is what they are constantly doing. There are thousands of homes, of both rich and poor, where daily converse is held with the much loved and ever-loving ones of the higher life; and instruments are continually being developed, through whose medial organizations anxious and loving souls may visibly and tangibly greet their mortal friends; and there are many noble, honest and pure instruments for the materialization of spirit forms already developed; (the sayings, doings and wishes of the bitter enemies of spirits, mediums and humanity to the contrary notwithstanding). I prophesy that the time will surely come, when our much esteemed friend—the once highly renowned Poughkeepsie seer and pioneer of the Spiritual philosophy—will repent of the stand that he has taken against the summoned instruments of the angels.

I was much pleased and gratified with your article in the *Express*, in answer to the bombastic, untruthful, ignorant assertions of the Rev. Dr. Tully. You did excellent service in the small space that you occupied—fully equal to all of Prof. Kiddle's effort in the *Palladium*. I am glad the editors show a disposition of fairness in being willing to publish a reply. It seems strange that a man of as much talent as the Rev. Mr. Tully is supposed to have possessed, would make such broad, unqualified, reckless, untruthful assertions, without offering a single fact in proof of his declarations. One would naturally suppose that a reverend gentleman of his mental caliber and profession, would have been more reserved and considerate; and would have produced some evidence to sustain and justify such wholesale denunciations.

It is not reason and discretion, by which such unprincipled overhearing oracles are governed in the discussion of questions not strictly in accord with their creeds and educated views. Demonstrated facts are of no account to prove to them their erroneous ideas. In case they are forced to admit of the truthfulness of certain phenomena, demonstrated to their entire satisfaction, they will ascribe it to the Devil, or evil spirits. I might give the names of several quite eminent divines, who admit the reality of much of the spiritual phenomena; but with them it is all evil, or of the Devil. Public opinion is such that the secular press dare not, and will not publish such replies as are demanded to meet and demolish the false, unscrupulous invectives hurled against the phenomenal manifestations of the so-called dead.

The ability of individualized, disembodied spirits to control and utilize material elements, and

clothe them upon the spiritual body as a material form, resembling the original cast-off form, is a well established and incontrovertible fact. Of course the degree of perfection of the materialized form is governed by surrounding conditions. The more favorable and perfect conditions afforded—the more perfect the materialization. Besides, the psycho-magnetic or will power is stronger with some spirits than others, and they are more capable of concentrating their mental or controlling forces; which, in conjunction with practice, enables some or many to appear about as natural as in mortal life. Many who are ignorant of what is known of spiritual law and philosophy think that when the spirit drops the mortal form, the spirit is metamorphosed into something they are unable to describe, which in fact is not the case, as many seers well know. Besides, our materialized friends assure us that they are actual real men, women and children the same as when in the mortal form; only, that after the falling off the mortal they found themselves clothed in a spiritualized form. Of course their surroundings and conditions of existence and mode of life are spiritualized, and as much superior to their mortal existence as in the spiritualized form they are superior to what they were in the mortal form.

Materialization is a fact that has been demonstrated to the satisfaction of hundreds of thousands of people well qualified to discriminate between the false and the true, and whose testimony is unimpeachable and indisputable. The Rev. Dr. Tully refers his hearers (who are presumed to be ignorant of the facts), to Dr. Carpenter's philosophical works.

Well, now, what are Dr. Carpenter's philosophical conclusions? Exactly the same in substance as the conclusion of the physicians who were in council in the recent case of Hopkins, Moore and Meigs, of Syracuse, N. Y., who affirmed and declared that they saw the late Daniel J. Halstead, formerly connected with the *Syracuse Courier*. Mr. Meigs was the first to affirm that he had seen Mr. Halstead, and that he could not possibly have been deceived. Afterwards, Mr. Hopkins and Mr. Meigs were sitting in the editorial room, talking, when Mr. Halstead was plainly seen in the room by them both. Then, afterwards, Mr. Robert Moore, on reaching the counting-room, went behind the counter to turn on the gas. He declared that he had no sooner turned on the light, than he distinctly saw Mr. Halstead standing within three feet of him. The decision of the physicians was, that the persons who thought they saw the ghost, were of a nervous temperament, and the visions existed in excited or diseased imaginations.

We would respectfully refer the reverend gentleman and others entertaining like views, to a work called "The Psycho-physiological and their Assaults." It is an answer to Prof. Carpenter and others; price 50 cents, postage free; Colby & Knigh, Boston. Besides, there are other works that they should read by all means, among which are "The Scientific Basis of Spiritualism," by Epes Sargent, Esq.; also, "Researches in the Phenomena of Spiritualism," by Wm. Crookes, F. R. S., London, England. The last is an embodiment of three and a half years of scientific investigation. Also, a work by Alfred R. Wallace, of London, a gentleman upon whom, about two years ago, the Queen conferred a pension of \$1000 a year, for his literary and scientific attainments. Also, "Transcendental Physics," an account of experimental investigations from the scientific treatises of John Carl Frederich Zollner, Professor of Physical Astronomy at the University of Leipzig, Germany.

If facts visible, tangible, and audible, and testimony of reliable witnesses whose statements would not be questioned upon any other subject, were of any avail to convince people of the truth of materialization, the facts can be easily obtained by a small amount of earnest, honest investigation; and the testimony can also be obtained from thousands of intelligent, truthful people.

When wiseguards come boldly to the front and dispute and denounce an alleged fact or discovery, either scientific or within the realm of occult law, without investigation and entirely without evidence, it is the true manifestation of unprincipled obstinacy as well as ignorance of the principles and possible possessions of nature. The truly wise man, upon hearing a seemingly wonderful statement of an alleged fact, before pronouncing it an impossibility, or a lie, will reason mentally something after the following manner. The unknown is greater than the known, and unless a man knows everything, he surely cannot tell whether the thing he knows is real or imaginary.

No human being has any right to sit in judgment of others in connection with a subject, the laws of which are imperfectly understood. With the churches, blind faith has ever been the guide, and bigotry and intolerance have ever been the ruling principles. They have always met every scientifically demonstrated fact with vehement denunciations. The more profound and sublime the truth proclaimed, the more fierce and relentless the onslaught. Among the many demonstrated truths proclaimed and fiercely denounced (while some of the discoverers were inhumanly destroyed in various ways), were the rotundity of the earth and her diurnal revolution around the sun, instead of the ancient theory of the revolution of the sun and planets around the earth; geological facts and demonstrations, and many others. Even emancipation, or the abolition of American slavery, was advocated, and the question agitated for years by infidels, amid the

denunciations, execrations and brutal mal-treatment of its advocates.

In taking a retrospective view of the records of the Church, and its so-called spiritual leaders, is it anything strange that the demonstrated truths pertaining to the philosophy of spirit intercourse should be violently assailed and disputed and the advocates and adherents denounced as frauds, tricksters, shallow-minded fanatics? etc.

Events and Impressions.

There is in the depths of every nature, hidden from view, chords that, if touched, will vibrate and bring to the surface the inmost feelings of the heart. There are, in the life around us, events occurring which are of moment to those who witness them. Perhaps those who have been deemed by us to be friends true as steel, who have, in an unguarded moment, shown that their interest in our welfare and happiness had no existence except in our own imagination, to which we would still cling were it not for the plain, cold, hard wall of facts against which we are forced to stand and view the situation without bias. How true the saying: "We know not what the morrow will bring forth."

But dangerous indeed has the path become when the heart sends forth a feeling of indifference as to what the future may bring. When such thoughts find an abiding place in the human breast, and dwell there, they drive out every noble and generous impulse—every spark of ambition—and every high and holy aspiration; and lock the gates of pleasure and joy, showing to others that the grand motive power of existence has fled, taking with it every virtue that the heart was invested with, even to the desire to live. Such have been the experiences of many, and strong indeed must be the friendship of friends, if such a person goes through the fiery ordeal unscathed, and their better nature springs forth from the crucible's heat, through which it has passed, purified and exalted by the test.

How many with hearts beating high with hope, and souls filled with aspirations who, for days, weeks and months, and perhaps for years, have carried them far above all doubt, who all at once became convinced that they are but second best, and the conviction comes home to them, bringing with it incontrovertible proof that to dispute it would be sheer lunacy. Who has not had some bright and fondly cherished scheme dashed suddenly to the ground and broken, upon which the happiness and joy of a lifetime seemed to center, and whose arches and supports as staunch and strong as the iron bands of death, upon whose strength they would have staked their very existence? and yet the structure has fallen. The truth comes home to them with a force sufficient to crush the rock of ages to atoms, and the heart that beat so high with hope, sinks beneath the mighty pressure brought to bear upon it by the thought that they are only second best. The knowledge comes suddenly that the happiness that filled the heart, and which they deemed could not be wrested from them by all the powers of heaven and hell combined, has been snatched away seemingly without an effort; proving that past and present events leave impressions on our lives, the effects of which it is almost impossible to determine.

To a sensitive nature, such knowledge burns like coals of fire. The hopes and happiness so fondly cherished and enshrined in a heart whose pulse beats are only quickened by the thought that in the near future the words "first best" should be written in letters of fire, never to be effaced or forgotten, and whose every thought was for the perfection of its purpose upon which all its energies were concentrated.

But, if the friendship of those who were deemed true friends shall wane, in the hour when it would be a beacon light to bring back bright moments that seem to have fled forever, and left a life once full of sunshine, a bleak dreary waste, with no incentive to bring into action high and noble thoughts, and leave that life covered with a darkness that enshrouds it with an icy pall, shutting out every gleam of happiness and every ray of hope.

At such an hour, cannot some bright influence reach forth the magic wand of hope, and cause the dark clouds to roll back and dispel the gloom upon which the hateful words "second best" are written, and let in a flood of sunlight and joy with the welcome words "first best" written upon it, that shall never grow dim but still grow brighter and shine with a more perfect lustre while the years of life shall roll.

J. K. PARKINS,

Box 1465, Kalamazoo, Mich.

Mrs. C. L. Orr, Orrville, Ala., writes: "Your card informing me of the expiration of my subscription is received, and hope not to keep you waiting long, for I cannot bear the thought of doing without your noble paper. I hope the dear mediums, for whom you have fought so nobly, will triumph over those who have tried so hard to drive them from their work for humanity. In a late number of the *R. P. Journal* I see another band has joined the 'Martial Music' from California. Never has anything appeared so ridiculous to me as the manifestoes sent out by those people against fraud, when those against whom they hurl their slanders have been proven genuine time after time. I cannot believe that spirits had anything to do with carrying the masks, or anything else, found in the cabinet with Mrs. Reynolds. It was the work of mortal conspirators of flesh and blood. You have well nigh gained the victory. May good angels guide, guard and bless you. Your true friend."

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

June 26th, M. S., 35.

GEORGE THOMPSON.
(The English Reformer.)

As a reformer I do not come to condemn, but to look in what direction I can do the most good. My first effort will be made among the class called Spiritualists. They have gained a knowledge of the power that has always controlled the world's destiny, but by a misapplication of its forces it may be possible for them to destroy, instead of building up. Let me look abroad and see what I see among them. I do not condemn individuals. As Spiritualists are the outgrowth of every phase of society in the world, they naturally take up the elements of all. Now, it looks to me as if time must abolish the crude form under which Spiritualism now exists; and what I see that now holds back all progress and interests of the cause, is this: every man and woman that has attained to years of maturity, seems to know exactly how every one else must do. Each individual strives to become the authority for the world. This is certainly a sad mistake; and is the outgrowth of superstition and ignorance. In reforming or perfecting things we do not wish to annihilate any of the qualities of the human race, but to perfect and improve upon this great plan. Spiritualism is the element of knowledge that men must learn to make an effort to grow to. You cannot bring the principles down to your feeble conceptions of right or justice, but you can expand and grow up into the abodes of justice and truth. Let me, as an individual, say, that of all movements, Spiritualism has grown the most rapidly, and seems to have developed out of almost nothing. To-day, it is understood by millions of earth's children. The only thing that holds back and retards its progress is, that there are hundreds of earnest souls that have not the moral courage to stand up and say, I know that it is an immortal truth. I wish to give strength and courage to the weak, and to modify the impulses of the strong—to give every hungering soul food to nourish it. How to do this, I must learn of the necessities of the people—must learn how to apply the principles—and when once they are applied, the result will immediately extend to all people. Let me look at and survey the obstacles I have to surmount. Then I will come to you and explain what I have learned to-day. I make my first experiment through this instrument, and expect in the future to take hold and lift you out of the difficulties that surround you. You may give my name as George Thompson, an English reformer.

THOMAS JEFFERSON.

FRIENDS:—I wish you to take advantage of opportunities—notice a few of the influences—and see what is to be seen. What do I see that so holds me spell-bound. A system of corruption from beginning to end. Look at the men who hold high positions in the government. Not one of them elected to office under a correct principle. There is no one that is honest and true, that can refute what I say, nor one that holds any office of any material worth, that is elected in the manner designed by the men who struggled through poverty and misery to proclaim this a republican government. There is not one who has not paid for his position with money or whiskey. What can you expect when men feed and fatten upon their constituents—what can you expect but discontent and infamy? Let me ask you why things have remained as they are so long? Is it not because men have not discovered the corruption and dishonesty of the power that rules. For this reason simply, men have never been free—have never been what nature designed them to be. From time immemorial, even after the writing of the declaration of Independence, what did men do? They tried to build up a government something like that of the mother country. Great God! save me from imitation. Let men learn that they possess within themselves, a power of their own, beyond anything in the past. A pretence of freedom is not freedom itself—it is hypocrisy, and lures the starving multitudes who heed only what is said to them. Give heed to what I say to-day. You seem to be resting in comparative quiet. You think it possible to stave off the difficulties ahead without much confusion. Let me say to you that unless Wisdom takes hold of the helm and helps you through, you are bound to sink down into obscurity. Let me say what I know to be true. People desire society to be perfect. Every man and woman wishes to represent to the world a perfect character. Now let me also say, if men and women understood themselves better, they would have the power to be what they so earnestly desire. When we look at one particular evil that seems to be destroying the vitality of the country—abundantly as it is provided and inexhaustible as are its resources—I say, when we see that one evil prevailing and holding men down from places of honor and trust, and leaving the multitude in doubt—the one evil of distilling intoxicating liquors—the question may well be asked, where does the government get its power from? Whence does it derive its revenue? and how does it obtain the wealth and strength it possesses? It is only through the destruction of itself. To-day you are entering upon a new era—entering upon the application of new ideas, hopes and aspirations. The last martyr to superstition and ignorance, is to-day crushed out of existence. On the downfall or destruction of fanaticism, let us build a temple of truth and justice. Let us not profess, but act. To do this you must learn how to make a government that will bear alike on all its citizens. Make men and women understand that they are destined for higher purposes than the accumulating of wealth, and the attainment of position in society. Teach them that if they desire to sacrifice their lives to gain position in the world, there is a possibility that they will enter into another life ignorant and undeveloped, and unfit to enjoy that life as it was intended to be enjoyed. Truth is mighty—truth must prevail. Not one of you here present, but bows down in the presence of honor, and scorns dishonesty and hypocrisy in any form. I am interrupted. There is some one of strong character anxious to manifest. We are able to keep unfriendly spirits away. We learn to do that. My name is Thomas Jefferson.

ADAM CORE.

Here the guide of the medium said: "There is an old man here and he is not honest looking. He is coarse, rough and a little lame—

not that that is anything against him. The only unfavorable appearance was the way he came up. He says he never was considered anything in the world, but he will give his name, and he will be recognized by some one if you will put it in the paper. He calls himself Adam Core. He lived in the Western part of Pennsylvania. He was a distiller. He was a German, or looks like one. His own friends will not see this, for they do not read the paper, but there is some one that will."

HARRY GLOVER.

There is now a man here that calls himself Harry Glover. He lived in Portland, Maine, and died in the army.

JAMES KIRK.

There is a gentleman here who was a great Spiritualist. He was a Friend, and he was also acquainted with the medium I see, but that need not interfere with his identity. He is a Friend and quite an aged man. He came to-day to give you courage to go on in this undertaking or work, rather than for anything else. He is not able to frame a communication or give one at the present time. His name is James Kirk, of Bucks County. He will be recognized.

HARRIET MARVIN.

It seems to me that I do not particularly like Chicago. It is too busy—too dirty; but yet it seems to be a great centre of action. But the only thing it is doing just now is buying entirely too much wheat and pork to settle well on its stomach. It seems to me I have got to go to some place, and I cannot find it. I don't think I would make a very good guide, for I don't know where I want to go to. I went there, passed through there, and I am not very well acquainted with the place. And I also went to St. Louis and died there of fever. My name is Harriet Marvin.

[This spirit seemed bewildered and manifested the symptoms of fevered delirium.—Ed.]

JOHN WHARTON.

I feel weak. I don't know what is the matter. I was not sick, but all at once everything vanished, and I don't know whether my remains will ever be gathered together. It is strange that people cannot be buried if they are dead! This is awful. There are other people here. There is a gentleman here who says it was a cyclone. It will take me some time to understand it. Ques.—Where did you live? Ans.—Meridian. Ques.—What State? Ans.—Iowa. Not Meridian—that is not right. Malcom, Iowa. My name is John Wharton. I don't know whether I have any friends or not. When I find out, I will come and tell you. Ques.—Were you taken off in a late cyclone? Ans.—I think so. Ques.—Do you realize that you are controlling a medium? Ans.—That is what they said I was to do. I don't know how to do it right. [He was told he was doing very well, and explained what he realized in his then condition.—Ed.] Ques.—Can you tell us how you were brought here? Ans.—Oh! there are plenty to bring you. There is a company here that helps every body that wants help. I never read much; but did you know a man by the name of Benjamin Franklin? He is the man that is helping everybody, but not alone. He is at the head of a strong band of spirits. He is doing something else. He talks of things and calls it experiments. Ques.—Do you think that your body did not get buried? Ans. I don't know where it is. I guess there is nothing of it left. I don't know where it went to. Ques.—What were you first conscious of on waking up after the cyclone? Ans.—My first consciousness was very much like a man coming out of a "beat"—that is, you know you are somebody, but don't know who. Ques. What was your occupation in life? Ans. I had cattle to attend. I feel as if I would like to have a cigar to smoke. Ques. Would you like to have a smoke now? Ans. Yes, but I can't. Don't you think it is queer that I don't see any God or anybody? Ques. You have seen Dr. Franklin haven't you? Ans. Yes. He seems to know everything. I am not so bad off. I am getting strong, I know it. But the idea of my looking and looking. When I first found out I was out of my body, I thought God would come along pretty soon to settle my affairs, but he has not come yet. [He was told that before he had gone far as a spirit, he would find that he would have to settle those affairs with himself, and that when he had done that, he would find the God part all right. He continued.—Ed.] I am not sorry that is so. Can't you tell other people that? [He was told that many spirits were listening to what was said, and that we were telling this to all the people we could reach in this world as well as that. Saying: "I will come again," he left the control.

AN UNNAMED SPIRIT.

I see a red cloud. Oh! it is beautiful—beautiful, and it seems to bear good tidings on its wings—good tidings—good tidings. And what like? you would ask. What like? Like a beautiful gem to fill men's souls with joy. It floats over your heads and gives you strength to battle down the wrong and give truth the sway. There are blue flowers strewn all around—they fill the air with sweet perfume and reach the portals of the human soul, when all else seems to fail. Red clouds floating around you are a power within themselves to make the hearts of men rejoice and banish care from all the earth.

PHOEBE JONES.

How does thee do. I come to say to my friends that I find the world of spirits or spirit, something beyond the early teaching of my life. When I lived and operated a physical organism, I felt that I was moved by the power of God to speak to the human family, and save them from destruction. I did not understand any other power; or at least any force, but from one central power, called God. Ah! poor feeble creature that I was, not to understand that God cannot work without means—that the power that is understood to be God, controls every atom in the universe, and to loosen it from one atom, would be the destruction of the whole. Therefore departed spirits use and control human organisms to present the highest perfection that they can receive. I am a learner and not a dictator as I used to be. I feel myself too feeble to cope with a subject of such vast importance; but I feel anxious to contribute a little to the world's good. And if there were important demonstrations when as an individual I was made to misunderstand and pray, I am here to rectify that mistake. When I used to preach, Jesus Christ fell

frequently from my lips. To-day I acknowledge no redemption through any power but the earnest workings of every human soul. It is a sublime gift to be used by immortal minds to convey thoughts and knowledge—correct mistakes, and to build up the human family in one united brotherhood. I ask simply the privilege to come occasionally. [She was told she would be always welcomed.—Ed.] Could I give utterance to the thoughts that come to me from the realms of mind, it would be to give my simple tribute to men and women that we may all grow in strength, purity and truth.

PHOEBE JONES.

JOHN MARTIN.

I will make a few remarks. Now, we are making a very great effort in the direction of changing spirit manifestations so that every individual in the world will acknowledge our power to control the human organism. Not that we would cast a shadow on the past, or condemn the instruments we use; but we want to give demonstrations such that no living being endowed with common sense can refute; and it is of my positive knowledge that I represent to you that the time is not very far in the future when "the way-faring man, though a fool," will at least see and understand. I do not speak that way because it is in the Bible—I do not consider that a book of any use except to hold men and women in ignorance and destroy not only their spiritual and physical life, but it is time it was laid on the shelf and something better produced. And I wish it also understood that occasionally, perhaps, there may be incantations—occasionally there may be something that appears of a religious character; but if there is, there will be an object in it to overthrow some gigantic scheme of tyranny. Now as I look at you, it seems to me wonderful indeed, why so few look upon the subject as you do and take the same interest in the welfare of the human race. Slavehood, in its first baleful effect, can only perpetuate its own slavehood with the destruction of some identity; and as law governs the universe, and every atom is held by an invisible force, so it is with the human organization when left to work out its own development. But when warped from early infancy to old age, by cradled superstitions, then you see the desolation that surrounds the nation. Question: "Who is the speaker?" Answer: "I don't know—I am not going to hunt for a big name. My name was Joseph Martin; I was called a 'crank.'" Question: "Are you busy in spirit life working for these new manifestations of spirit law?" Answer: "Yes, I am strong." Question: "With whom are you working?" Answer: "Well, Benjamin Franklin is the real operator in this movement. There are higher and better developed spirits, but he seems to understand exactly in what direction to move." Question: "How long have you been in the spirit-land?" Answer: "I don't know—about sixty years." Question: "Could you tell us what part of the country you lived in—where your home was?" Answer: "I had none." Question: "Don't you think it is best for a man to be original?" Answer: "Yes, decidedly so. It is not in my line to hang on to somebody else's ideas and impressions."

LOLA MONTEZ.

I suppose I will be allowed to come after those who have spoken. [You are very welcome; we are glad to have any spirit friends to come.] Well, I knew that was the fact or I would not venture into such a sanctuary as this. I used to lecture in the United States, or travel, but I was a very different kind of woman from the one I am using, and I cannot represent my own character, as I would wish. I came as much to say that it makes a great deal of difference which shoe the foot is in. I was not what the world estimated as very good—not pure and perfect—but in the end they sent me to heaven all the same. I lived in Europe, and was a favorite of some of the royal families, and my life was one of pleasure. I possessed a good amount of intellect and knew how to use it to my own purposes. After my health began to fail, I thought it would be better to put on a garb of usefulness, and I came to the United States and lectured—was appreciated simply because I had associated with crowned heads and families. In my last illness, the good people visited me, on account of my ability to be a little charitable—prayed with me and sent me to heaven. The American people would do well if they had a little consistency. I want to say to you, though, that I am not as bad as a great many people thought—neither was I as good as the saints who sent me to heaven made me out, but I was good as they were. When I landed in the spirit-land, I was nobody but Lola Montez. I am rather proud of my ability to speak my identity. Question: "I would like to ask how you came here this afternoon?" Answer: "There is no mystery about your coming here. It is understood in the spirit-world. Indeed, do you suppose that you could really hide anything, if we wish to find it out?" Question: "How do things become known in spirit-life?" Answer: "The manner of speech we have, is one universal thought and it makes no difference on what grade or plane you are upon, the moment something occurs that will be a benefit to you, you will know it. There is no mystery about it—it is a continual unity of thought, and I have long felt the necessity of expressing myself through an organism, not only for the benefit of humanity, but for my own benefit. [You are talking to a good many people now," was remarked.] Yes, we have been preparing a long time for this event." Question: "Do you mean to have us understand that these circles have been planned in the spirit-world?" Answer: "I most assuredly say, it was planned in the spirit-world, and has been planned for years; and we will be sadly disappointed if we are unable to have the instrument to do the work that is necessary to be done; for there is a specially stupendous labor to be performed. [It would seem like an accident that these circles were arranged for.] By accident! It looks so to you, but there is nothing that occurs that is accidental. There are a great many people who think that, in one way or other, they will be considered inferior, and not strong-minded if they are controlled by departed spirits. But where does all the knowledge come from unless you get it from spirits? You are even trained to the thought of your father and mother; and it is no indication of inferiority to be controlled by, and express their thoughts. And I think the time is soon coming when this beautiful world will be the home of peace and joy to every human soul. [I hardly expect to live to see it," was remarked.] You will live to see and understand that, at least, the greatest amount of misery is alleviated or removed. I would like, if I could, and it would be right, to give the medium a little of my assurance, but she shrinks—stands

back and feels inferior. [Give any message to the medium you wish.] I guess I had better not say anything for her.

SARAH ATKINS.

Oh, dear me, this is a queer way of dying, isn't it? It is too funny for anything, isn't it? Well, I never believed such stuff as this. Well, am I to stay here? Question: "You have something to say, haven't you?" Answer: "What am I to do now I am here?" ("You have got to tell us how you find things on the other side of Jordan.") Answer: "Yes, I guess I find them all right. If other people only find them as good as I do. But I would like other people to know that that place I expected to go to I have not found yet. ("Now, you know there is no such place.") "I find lots of folks I used to know, and they live and do pretty much as they used to do here." Question: "Were you of any religious denomination while here?" Answer: "No, sir; I could not get converted." Question: "Where did you live while in the body?" Answer: "Over the river." Question: "What river?" Answer: "Why, I am trying to remember. My name was Sarah Atkins. Next time I come I will tell you." Question: "Were you not a very cheerful person while living in the form?" Answer: "Yes, sir, and was as good as anybody." Question: "Did you leave friends behind when you went to the spirit-world?" Answer: "Next time I will get it fixed before I come." Question: "Were you Miss or Mrs.?" Answer: "I was not a meddling person. I did not interfere with things that did not belong to me." (You tell these other spirits to be patient and their turn will come.)

BARON VON HUMBOLDT.

I have looked to see why there seems to be such a universal commotion, and when I take up the science of Astronomy, and thoroughly investigate the matter, I see a great disturbance among the planets. There seems to be a shifting about, and the elements seem to hold such magnetic power, that they act upon every atom in the universe—man not excepted. When you view the human organization and see what a magnificent yet complicated machine it is, and then fully realize that every atom in the universe acts upon each one of these organized beings, you may realize the importance of the instrument in use to develop conditions to make men and women able to grapple with the great problems of life. To-day men struggle along and do not know even how to control their own organizations to the best uses. But you are called far away to know what nature designed you to accomplish. It is this, the elevation of human souls, that they may drink in the beauties of spirit existence, unknown in human form; may learn that life is truthful and that no good done is ever lost. What man has been dead; that he has been degraded and low, only in soul untied, which marred the purity and goodness of God's plan as presented. Condemn not the human race any more, but look at the beauty and grandeur of the human soul, live and work as earnestly as you desire, and the future will bear its fruits to you.

PERCY BYSSHE SHELLEY.

I came in here to say that I, in my physical life, was one of the world's poets, and was credited with almost unlimited power. People looked upon me with reverence on account of the power demonstrated through me. They supposed it was through my own brain that I feasted their souls, when in reality it was nothing more than this instrument, used by spirits to create that feast for the world. I will not stay because we are exhausting our power.

LUCRETIA MOTT.

Friends before you leave I wish to say a few words. I worked long and faithfully in the field of reform. I was looked upon by the world as a model woman, and sacrificed many of the pleasures of life to work for the down-trodden of earth. Everywhere I went, I felt willing to relieve distress, if it was in my power, and to-day I come here simply because it seems to be a central point, and I may yet be able to reach humanity and give them the benefit of some of my experiences. It is not all of life to live, nor is it all of death to die. The link that binds us together is never severed. Our work never ends—never will be ended—until every suffering soul is relieved. I am not able to show my own characteristics, through this instrument at this time, particularly on account of exhaustion. Please state to the public, that Lucretia Mott has the interests of humanity at heart, and will work for the good of all men.

The Michigan State Association.

It is known to many that Mr. Burdick, the President of the State Association of Spiritualists and Liberalists, sometime ago resigned his position. The revised articles of association contain no provision for filling vacancies. They provide that in case of the absence of the president from any meetings, one of the directors shall act in his stead, but do not say which one. This vacancy leaves the Secretary the only responsible executive officer of the Association, as he is the rightful and legitimate medium of communication and correspondence. As such officer I shall be glad to receive communications bearing on the organic work in the State, and on all matters of interest connected with the cause, from officers of societies and all other persons.

S. B. McCracken, Secretary.

Detroit, July 3, 1882.

A WIDOW LADY of experience desires a position as housekeeper or assistant or companion to an aged person. A congenial home more to be considered than large compensation. Best references. Please address "Reliable," MIND AND MATTER office.

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.
Total Cash..... \$183 40
PLEDGED.
Total Pledged..... \$268 50

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

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BOSNER, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

A Word from Cincinnati.

Editor of Mind and Matter:

DEAR SIR:—Our society of Union Spiritualists is moving forward prosperously. Dr. J. M. Peebles having just closed a successful engagement with us, while Mrs. Morse Baker has just commenced a short term for us. We are so broad and tolerant that we can bear the conservative and the radical speaker, and recognize the right of other people to differ from us.

I notice you speak somewhat reproachfully of the course which Dr. R. W. Sour took as a medium in submitting to severe test conditions when he went before the Literary Club, of this city, and seem to think he was influenced by Bundyism. But I am personally cognizant of the fact that he will not generally submit to any such extreme test conditions, being known as a gentleman and a man of honor, but in rare cases he is willing, under the direction of his guides, to stoop a little in order that he may better conquer. This Literary Club has sneered at the idea of there being any truth in spiritual manifestations, and wasn't it a capital idea that Dr. Sour could meet them on their own terms and vanquish them?

Have patience, dear editor, with the great skeptical world, although they are forever doubting everything, and condemning everything that their materialistic minds cannot grasp. Many of these minds are sincere. Some of them are useful in detecting real frauds which are liable to occur in all things human, and many of them cannot understand the subtleties of spirit influence if they try. "How can a petrified man believe?" says William Howitt. "And the scientific, as a class, are petrified by the 'unspiritual' principles of the last generation." They are as utterly disqualified for psychological research as a blind man for physical research. In other words, many of the so-called scientific men utterly lack in the highest department of science.

A late writer in your journal condemns all religion, mainly on two accounts. 1st, the word "religion" means to bind back, and so it is a despotic affair which puts people in chains; and 2d, religion, as it has been practised in the world, has wrought much bloodshed and injury to man. To put the matter in another form, religion has a restraining power, therefore is not good, and 3d, religion may be perverted, as it has been done under the ignorance of the past, therefore there can be no such thing as a correct and beautiful religion under the light and inspiration of the present. But I demur at such reasoning. If we must rest so much upon the mere etymology of the word, let us say that religion binds us back under the inspiration of the higher nature and the higher life from selfishness, animalism, violence and injustice. In my work called "Religion," I have said: "Religion is the aspiration for the spiritual and divine" (p. 7), and on p. 348, I have said: "The best creed in one sense, is the disclaiming of all creeds, and the highest law to govern people by, is generally that which does not govern them at all, so far as external compulsion is concerned, for the infinitely expansive soul of man should not be held in fetters. But while we would thus recognize this diversity in unity, and not repeat the folly of the ages by enslaving men, we may arrive at a few great fundamental and immutable principles which underlie all philosophy and religion. These are offered, not as chains to put about human minds, but rather as lights and landmarks by means of which they may more easily strike out a pathway of their own, as true freemen should do, and yet work in harmony with all others, so far as great leading principles are concerned. While we should duly honor Moses and Jesus, Krishna and Buddha, Zoroaster, Confucius, Socrates, Mahomet, Swedenborg, and all other great leaders, ancient and modern, who have added their quota of truth to the world, let us not worship them nor consider them as infallible, but turn to a bed-rock of principles which God himself has written upon the walls of the universe." Nature has placed the religious faculties in the very dome of man's structure, in the highest part of the brain, and when these faculties shall work in harmony with reason and true science, human society will become a beautiful and joyous thing, for it will have all necessary freedom of the animal nature combined with the diviner illuminations of the spiritual. Whether the term "Religion" is the best that could be adopted, may be a question, but the world has adopted it for ages, and it will not be necessary to change it. When Spiritualists admit, and get others to say that they have a religion as well as a science, the only religion in fact, that is based on scientific principles, and as Prof. Wallace says: "The only sure foundation for a true philosophy and a pure religion," then our mediums will not be fined as jugglers, as has been attempted in several cases; our halls will not be taxed any more than the buildings of any other religious society; and the validity of wills made by Spiritualists will not have to be tested in a court of law.

The American Electric Medical College, of Cincinnati, has now made a great advance step in the new and higher philosophy of cure, which has already been initiated by the spirit world. Poisonous drugs are abjured, and the refined, magnetic, electric, chromopathic, hydropathic, hygienic and psychological forces are to be fully developed. The dean, Dr. Nicely, is a Spiritualist, the famous medium, Dr. Sour has been elected as one of the Professors, Dr. J. M. Peebles is to be Professor of Ontology, Biodynamics and nervous diseases, Dr. J. W. Dennis, an eminent dentist, who has made an important discovery through spirit impression, is to be Professor of Oral Surgery, Dr. Maltby is Professor of Psychology, and six other professors occupy chairs in the usual departments of a medi-

cal education, besides myself, who am already occupying the chair of Chromopathy and Magnetology. We are doing wonders by means of Chromopathy (or healing by light color). By the term Magnetology is included ferro-magnetism, animal magnetism, psycho or spiritual magnetism, and the fine forces generally. I shall be happy to give any further information concerning the college, and shall give the right hand of fellowship to all other thorough-going colleges that shall adopt these advanced departments.

I am, yours respectfully,
E. D. BABBITT, M. D., D. M.,
200 Main Street, Cincinnati.

A Grand Benefit Reception for Dr. Dean Clarke.

Editor of Mind and Matter:

Having, in association with Mrs. Reynolds, undertaken a self-sacrificing work in San Francisco, it gives me great pleasure to record a praiseworthy effort recently made by our sympathizing friends to render aid in our arduous undertaking. Two weeks ago last Sunday, our able and energetic President, Mr. H. C. Wilson, appointed a finance committee to receive funds to sustain me in my public ministrations, among whom is the efficient editress of *Light for All*, Mrs. Winchester. As her time is too much occupied to allow of canvassing for funds, she proposed to hold a reception at her ample parlors for the benefit of your humble servant. The proposition met the favor of her compliant husband and of the other members of the committee, and a cordial invitation was at once inserted prominently in *Light for All*, appointing last Monday evening, the 19th inst., for the occasion. Unknown to all, that happened to be the sixteenth anniversary of my entrance into the lecture field, and this fact, when made known, added new zest to the efforts of my earnest friends, and contributed to render the testimonial of appreciation received, doubly valuable to its recipient. Our president and his noble wife worked heroically to make and carry out the arrangements. Generous floral contributions were made by sisters Mayo, Sholtes, and Hutchinson, and our noble co-laborers, Mrs. Whitehead and good sister Winchester and assistants, decorated the parlors in an aesthetic manner, (without any sunflowers), and all the environments were made beautiful and appropriate for a happy time, which to all appearances, was enjoyed by every one of the seventy-four attendants.

The magnanimous vice president of "The First Spiritual Union," Mr. R. A. Robinson, was fully chosen as chairman, and our president, Mr. Wilson, was made master of ceremonies, which he successfully superintended. Instrumental music was furnished by our genial sister Hutchinson, and both instrumental and vocal by the accomplished vocalists, Mrs. Earle and Miss Wilson, daughter of our president. During the evening, which was mainly devoted to kindly social intercourse, Miss Hosmer, a fine elocutionist, gave an excellent rendering (from the *Burlington Hawkeye*, I think) of that *serenata* story of George Washington and his Little Hatchet, which provoked great merriment, especially among the juvenile members, who gave *cavat* to the occasion. Mr. Hill, of the Progressive Lyceum, gave an excellent recitation from Shakespeare which was heartily applauded. Several of the attendants at Ixora Hall metaphorically "smoked the pipe of peace" with us, (we don't literally smoke anything for anybody, kind reader!) and fraternal harmony prevailed among those who conflict in theory and belief, just as always should be the case. Brother Robinson made a genial and graceful speech, alluding in flattering terms to the past labors of the writer, expressing sympathy with his present undertaking, and earnest hopes for long continued future usefulness. The writer, for whose honor and encouragement this convocation of friends was called, made a few remarks, indulging in brief reminiscences evoked by this anniversary of the beginning of his missionary career, and expressing in a slight degree, the gratitude awakened by this unusual and unexpected tribute to his humble efforts, which gave so much encouragement for continued zeal in the cause so dear to his heart.

Our mediumistic co-workers, Mrs. Reynolds, Souther, Hutchinson, Wilson, Foyle, Heidee, Stevens and Miss Child rendered their personal tributes of encouragement, and brought the sustaining power of their spirit bands to renew our spiritual strength for future labors. Brother and sister Winchester made overjoyingly hearty welcome, and evinced a fraternal regard we shall be slow to forget.

Not the least valuable offering for our benefit was the tribute of a wax-flower bouquet nicely enshrined, from Mrs. Cotter, who, though too deaf to get the benefit of our public services, yet appreciates their usefulness in behalf of others, as may be seen by the kind note appended to her gift, which reads as follows:

"Presented to Dr. Dean Clarke, by Mrs. Jane E. Cotter, in token of thanks for his just and honorable acknowledgement of the genuineness of Mrs. Elsie Reynolds' materializations, as published in J. M. Roberts' valuable paper, MIND AND MATTER."

As I have no house or home in which to keep such tokens, Mrs. Reynolds kindly exchanged its specie value for it, and so it fittingly graces her scene rooms.

Mrs. Sleeper, one of the bravest and truest friends of our cause, and Mrs. Reynolds' friends *par excellence*, and father Whitney, an octogenarian, yet full of vigor for the truth, were most generous in contributing to my aid. Heaven bless them for the good they have done and are doing to speed the car of progress!

The main object of this fraternal gathering was accomplished in the contribution of \$58.35, which will naturally help us prolong our spiritual work, by furnishing the "raw material" to work up into vocal power, that the inspiring powers may utilize for their utterance.

Most gratifying of all to us, however, was the more generous bestowal of fraternal greeting and warm sentiments of regard and approval that a wayworn spirit so often needs and too seldom receives in a service mostly among comparative strangers, indifferent to the heart-aches and longings which may give no outward sign. Long will the recipient of these tokens of interest and regard, cherish fond recollections of this happy occasion.

DEANE CLARKE,
No. 4, Park Place, San Francisco, June 21, 1882.

Lecturers and Mediums Attention.

Omro, Wis., July 3d, 1882.
Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.

Omro, Wis. Dr. J. C. PHILLIPS.

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 two 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,
Horicon, Wis.

A Card.

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

WILLIAM H. DRAKE,
Psychometer and Seer.
Philada., Pa., May 2, 1882.

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.

Special Notices.

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

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 300 Longworth Street, Cincinnati, Ohio.

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

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 Pearce, 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, Cerrville, 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. FRIED, 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.

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.

MR. J. W. 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.

WANTED.—A correspondence by a single lady with a single gentleman between 30 and 50 years of age. Must be liberal and progressive; a Spiritualist preferred. Object—the interchange of ideas for mutual instruction and entertainment. Address, N. E., care of R. C. Nash, Dillsborough, Dearborn County, Indiana.

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.)

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.

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.

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.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 2 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

RHODES' HALL.—Spiritual Headquarters, 506 1/2 N. Eighth Street. 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 Unattainable 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 Employment 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.

LAKE PEPIN GAZETTE.

Like the United States of America, "FREE AND INDEPENDENT." W. F. JAMIESON, Editor and Publisher. Issued Weekly, 12 Pages.

PEPIN, WISCONSIN. \$1.00 a Year.

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

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

Address, LAKE PEPIN GAZETTE, Pepin, Wisconsin.

THE ICONOCLAST.

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

Weekly Free-Thought Journal.

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

COL. H. G. ICONOCLAST,

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Mrs. James A. Bliss, in Philadelphia; as that set on foot to destroy Mrs. Anna Stewart and Miss Laura Morgan at Terre Haute, Ind.; as that set on foot to destroy H. C. Gordon in New York city; as that set on foot to destroy Mrs. Markee at Rochester; as that set on foot to destroy Mrs. Reynolds at San Francisco, Cal., Clyde, Ohio, and Brooklyn, N. Y.; as that set on foot to destroy Mrs. Sawyer in San Francisco, Cal.; as that set on foot to destroy Mrs. Christig at Cleveland, Ohio; and as that set on foot to destroy Mrs. Hull in New York; in all these cases Bundyite professors of Spiritualism were "cheek by jowl" with the most bitter, bigoted and unscrupulous enemies of Modern Spiritualism. To regard such hypocritical professors of Spiritualism as any other than even more dangerous and despicable enemies of truth than its open and avowed Christian and materialistic enemies, is the extreme of folly. And yet these same persons, in their indifference or ignorance, are willing to accept those hypocritical professions as sufficient guarantee of sincerity and good faith! How long they will continue to hug this delusion to their bosoms remains to be seen; but all signs fail, if they do not soon realize, to the fullest extent, the mortification and regret they are heaping up for themselves. We ask them to remember that it is not people who are ever professing or prating about the impurity of other people who are themselves pure; or that those who are ever professing and prating about honesty and sincerity, are the honest and sincere; or that those who are ever boasting of their honor, truthfulness or goodness, are honorable, truthful, or good. People who are really virtuous and useful, are under no necessity to be talking about those personal qualities as appertaining to themselves. Their true character shines out in their actions, and is known of all mankind. Applying these principles as between Mrs. Hull and those who are seeking, by the most hollow and untruthful professions of honesty and fairness, to do her all the injury they can, she stands so high above them that she need not so much as stoop to look down upon them.

There is one feature about Col. Bundy's \$100 offer that shows there is some little shame to be found even among his coadjutors, for this braggart was ashamed to be known by name. If he does not owe that \$100 to his creditors, we advise him to donate it to Col. Bundy to float his slandering sheet, the *Journal*, a little while longer. It is in a bad way, as we certainly know, and needs all the help that can be given it to float it from week to week.

Col. Bundy guarantees the payment of the \$100 to Mrs. Hull when Dr. Crowell shall publicly acknowledge the medium is genuine. How much that reminds us of the gambling swindlers who frequent public gatherings, and who resort to just such shallow ruses to rope in country bumpkins or weak old men who are in their second childhood. These "thimble-rigging" devices seem well suited to the Bundyite fraternity, but they will find they have no place in Spiritualism. They are intended only to deceive and cheat the green and credulous. With honest, well meaning people they amount to nothing. We pity these poor, weak, foolish people that they cannot see their doom written in letters of living spiritual light, "Mene, mene, tekel upharsin." Belshazzar like, they seek and hasten their own fall.

DR. EUGENE CROWELL.

In his reply to A. E. Newton, published in the *R.-P. Journal* of last week, Dr. Eugene Crowell takes his fling at us, at Mr. Newton's expense. He says:

"And here is the proper place to refer to an act of Mr. Newton's, which, as it was, publicly performed, is a fair subject for criticism. I was unprepared to believe him capable of stooping so low, as he did after J. M. Roberts's castigation of him in *MIND AND MATTER* of March 25th, as to hastily recant, and abjectly apologize to Roberts for having offended, by expressing, in an unguarded moment, a truthful and sensible doubt of the honesty of Mrs. Reynolds. He here proves himself sadly deficient in manliness of character, and as it appears to me, infidelity to his convictions in relation to a question vitally affecting the best interest of Spiritualism.

"I know that he entertains opinions of Roberts and his scurrilous sheet, similar to my own, and knowing this, it seems to me to be censurable for him to recognize and afford encouragement to Roberts and his organ, by writing for the latter, over his own signature. But considering the character of the communication, that *Journal*, doubtless, was the appropriate vehicle for its presentation. In view of the possibility of Roberts reviewing Mr. Newton's past record of spiritual vagaries, it is reasonable to suppose that he felt he could not afford to offend him by dissenting from his opinions of Mrs. Reynolds. *Verbum Sup.*"

The thing that wrote that wears the form of a man, but that is the only real manhood there is about him. As for honesty, fair dealing, and decency, he seems destitute of them. Crowell well knows that what Mr. Newton wrote for publication in *MIND AND MATTER* was prompted by his honest conviction that he had done Mrs. Reynolds great injustice in what he said at the Everett Hall Conference, in Brooklyn, and which was published in the dying number of the defunct *Two Worlds*. Mr. Newton had then, not had the opportunity which he afterwards had of determining beyond all reasonable question, that Mrs. Reynolds was a genuine medium, and an unjustly censured and condemned woman. When he became convinced of that fact, like the honest, conscientious man he is, he sought to make her proper amends and do her simple justice, by publishing the facts he had witnessed. That he sought

to do himself justice against our criticism of his course as editor of the *Two Worlds*, through our columns, was natural, and we were glad to concede him that very proper privilege. So far from that course, on the part of Mr. Newton proving him "sadly deficient in manliness of character and in fidelity to his convictions," it proved him possessed of the highest nobility of soul, and perfect fidelity to his convictions. That a man of Dr. Crowell's defective moral and mental constitution should not be able to appreciate these traits in Mr. Newton, may not be his fault, but it is nevertheless a sad misfortune to him. Dr. Crowell would no doubt have had Mr. Newton to do as he himself has done, and persist in it, and that was to condemn Mrs. Reynolds without reason, and against the most positive evidence of her innocence, and refuse to acknowledge the injustice. Mr. Newton is not that kind of man, thank goodness.

We know not and care not what Mr. Newton, Dr. Crowell or any other person may think of himself or paper, and we assure the small souled egotist, Dr. E. C. that we want no encouragement from A. E. Newton or any other person to do our full duty in the defence and advocacy of Spiritualism, and all that is in any way connected with its advancement. None but an ill-mannered disgusting fool would have imputed such a thing. Who but a poor moral abortion would have been guilty of the ineffable meanness to insinuate that Mr. Newton was driven by fear of our criticisms, of "his (Mr. N.'s) past record of spiritual vagaries," into acting unjustly and dishonestly toward himself? That is "Spiritualism in its higher aspects," we suppose. No wonder the *Two Worlds* only lived five months. We wonder it lived even that brief space.

That this hypocrite and cheat should style *MIND AND MATTER* our "scurrilous sheet" is natural, and therefore only hurtful to Dr. C.; who is availing himself of the Bundyite Harmonial, Jesuit organ of all slanderers, and lying accusers of spiritual mediums and their friends, to try to beslime and blacken them with their own reeking rottenness.

Eugene Crowell, you are a very bad egg, but not withstanding the stench that must ensue, we are compelled to break your shell. We have a shovel in readiness to bury you out of sight, and put you where you will give no further offence. *Verbum sup.*

E. W. WALLIS IN "LIGHT."

In order that our readers may know the true position of Bundyism to its prototype in England, we take the following from the last week's *R.-P. Journal*:

"Under the head 'Spiritualism in America,' E. W. Wallis has the following significant letter in *Light*, of England, written just before his departure from this country:—

"After having received me very kindly and treated me with the greatest good will, the *Banner* suddenly alters its policy and insinuates that I am not satisfied with my good treatment here, etc., all because of the account of fraud I witnessed at the seance I described in your columns. Not only this, but having garbled the account, it refused to publish my letter in reply, and withheld the announcements of my appointments. Such is the justice and fairness a person gets who differs from the *Banner*, or does not endorse its policy. While in Chicago I called to see the editor of the *Religio-Philosophical Journal*, and found him to be an affable gentleman and an earnest worker in the cause of Bundyism, of course.—[Ed.] His position in regard to Spiritualism is well known. [We should say so.—Ed.] He believes in scientific verification of the claims of mediums and takes nothing for granted in the investigation of these curious phenomena. [No, not even their possible truth, and yet he has the assurance to call himself a Spiritualist.—Ed.] He has seen too much fraud, and has in his possession too many of the evidences of the duplicity of would-be mediums to be satisfied with the superficial observations that apparently satisfy so many. [That Col. Bundy has seen too much fraud, and been himself too much engaged in it, to believe any medium honest, is quite natural, but nevertheless none to his credit.—Ed.] "It was owing to his kindness that I was enabled to see the stock-in-trade, that was captured from Mrs. Crindle-Reynolds at Clyde."

We stop right here to denounce Col. John C. Bundy as being a self-convicted liar or thief. He can take which horn of the dilemma he pleases. We do him, however, the justice, to believe he is only a liar and not the thief, his lie would make him appear to be. If Col. Bundy showed Mr. Wallis any stock-in-trade that was captured from Mrs. Reynolds at Clyde, or that he believed was captured from her, he had every reason to know that it had been stolen from her. In that case he was the receiver of the property of another, knowing it had been stolen; on the other hand, if he said that stock-in-trade belonged to Mrs. Reynolds without knowing that to be a fact, he was a malicious liar. In either case he has shown himself to be a dishonest man, who was willing to stultify himself in order to injure another. Base indeed must such a creature be. But we will give Col. Bundy the full benefit of Mr. Wallis's endorsement of him, and his Bundyite opposition to Spiritualism. He continued:

"I am convinced that he [Bundy] is doing a great and necessary work, for the barefaced manner in which scape graces [Bundy and Wallis know what scape graces are, for they are of that ilk.—Ed.] have been deceiving and defrauding the public was, and is yet, a disgrace to the community. [We presume this is what has been going on throughout Bundydom, for it has been going on no where else.—Ed.] He [Bundy] has of course many enemies, and has had to fight hard through a great many difficulties, but the tide of opinion and feeling is turning. [Yes, very fast indeed, and it will sweep Col. B. and the *Journal*

out into the sea of spiritual oblivion.—Ed.] Spiritualists are beginning to realize that he is the friend—not the foe—of true Spiritualism and honest mediums. [What a confession! After more than five years of profession and nonsense, "Spiritualists are beginning to perceive that Col. Bundy is a friend not an enemy of "true" Spiritualism! Is it not very evident that Bundyism and "true" Spiritualism are one and the same thing? To characterize Bundyism as "true" Spiritualism, implies that Modern Spiritualism is false Spiritualism in the estimation of Bundyism. That settles it. Bundyism is not Spiritualism at all.—Ed.] He [Bundy] at any rate will not try to establish Spiritualism by the aid of deceit or from fear that Spiritualism will suffer, strive to prudently hide the weak spots, palliate wrong doing, or for the sake of harmony refrain from telling the truth about the fraud that seeks to cover itself with the broad mantle of Spiritualism and charity."

And this is E. W. Wallis's endorsement of Col. Bundy and Bundyism. How much better is the endorser than the endorsed? They are a sorry lot at best, and all that is necessary to neutralize their hypocrisy, untruthfulness, dishonesty and false pretences, is to allow them to display themselves as we have done. Unless recent advances from Chicago are greatly at fault, there will be such an early collapse of Bundyism as to astonish the few simple "Sawneys" who kneel at the feet of the of the *R.-P. Journal*. We assure them there is a crying necessity behind this wail of Col. Bundy: "Every reader who has the interest of the *Journal* at heart, will signify it by an early and earnest effort to increase its circulation." If that appeal is not heeded and early and earnestly responded to, the *Journal* will be without a circulation and must die. Put up or shut up all of you.

Obituary.

At Fort Seneca, Ohio, on the evening of the 18th instant, Miss Lilly, only daughter of Levi and Mrs. Susan Goodhue Wagner, suddenly passed from earth to immortality, in her 17th year.

She was returning from Church with a party of young friends, and in their haste to get home before overtaken by a threatened storm, they ran and became heated. Without a moment's premonition, Miss Lilly sank down at the feet of her companions, uttering only one appeal for help.

She was large and womanly for one of her age, a general favorite among her circle of friends and gave every promise of being a grand woman. Her dissolution is universally mourned by all who knew her here.

Her parents are of the staunch and genuine Spiritualists—pioneers in the cause, and friends to every phase of spiritual manifestations. Their fearless opposition to the Clyde slanderers of Mrs. Reynolds, at the time of their infamous attack upon her there; shows but their natural impulse and their love for the true and good.

Mrs. Wagner is a good trance medium, and felt for some days previous to the transition of her daughter that something awful was to befall them, but did not suspect that their only and darling daughter was to be so ruthlessly torn from their bright family circle. Since her passage to the life beyond, she has returned through her mother's organism several times, and has given words of cheer and greeting to those left behind. She has told them the separation was harder, for her to bear than for them. Her youth and young heart were closely attached to her happy home, and to this life, and it was hard to leave all that was most dear to her.

In one communication she stated that her transition was accompanied with fright; all owing to the fact that at the time her transition took place the sky was angry with the red glare of lightning in rapid flashes, and these, with the cries and screams of her frightened companions, which she could plainly hear, and her temporary bewilderment at the change, caused her spirit quite a shock in bidding her final adieu to earth. This should be an admonition to all on such occasions. Miss Lilly is one more added to the bright band of spirits whose influence for good must be felt upon this earth. She was reared and passed away in the grand belief of Spiritualism.

WM. MONTGOMERY.

Fort Seneca, Ohio, June 27, 1882.

Justly Critical Condemnation.

Editor *Mind and Matter*:

The personal letter of J. C. Bundy to Mrs. Milton Rathbun of New York City, sent to the *Banner of Light*, "with particulars," suggests the question: "Is truth the real or avowed object of the Dissenters' Organ, by the editor's apology for not publishing her article upon the 'Forty-four' in general and Bronson Murray's evidence in particular, is too transparent to pass unnoticed. He has generously asked his readers to send in their opinions of testing mediums, etc., in order to judge of results. But this rejected article by a believer in Mrs. Hull's genuine mediumship is evidently the repetition of his Orthodox inclination. "You can say what you please, if it coincides with my views and judgment." Women like Mrs. Rathbun are to be cast into outer darkness, because there will be enough "representative men" in heaven to establish the truth of final redemption. The plausible excuse of the fair-dealing editor, that Messrs. Kiddle and Newton have met and will meet all the assailants, will do to explain away such testimony as Mrs. Rathbun's to the heathen Chinese or Russian Jew, they not yet understanding American codes of justice. Mrs. Rathbun is too much under the controlling power of her spirit guides to meekly submit to defeat by one *Journal's* suppressing qualification. She knows that were she compelled to depend upon her mediumship, to supply physical wants, herself and powers would be as quickly immolated on the altar of authoritative dictation, as others who have suffered by the exacting ropes, wires and plasters, to hedge around the freedom of the spirit-world. Mrs. Rathbun has, though, removed, "by suppression," the peg that Spiritualists have been hanging their doubts upon relative to the religious sincerity of purpose in assailing mediums. She may have lost influence with that paper's subscribers, by stating the fact of Mrs. Hull's mediumship, but has gained prestige by revealing the "unfair-fairness" of rejecting one column of a defender's evidence and publishing ten of an assailant. The public will draw its own conclusions, especially when that one assailant, Dr. Crowell, states that he never attended Mrs. Hull's seances, though ready to join with her persecutors. He may have taken his cue

from his publisher, Col. Bundy, who would have driven Mrs. Stewart into oblivion, although he had never witnessed a single manifestation at Pence Hall, had it not been for her defenders.

Such justice can be found in any Christian Provincial Council. What is there in a name? Duty urged the fagot and rope to be instituted. Purity urges the slanderous plea of dishonesty to silence the independents. Suppression, though, will not suppress, either the mediums or their defenders. The *Religio's* suppression acts aided to give D. M. Bennett power to travel around the world and bequeath to Liberals three huge volumes of his experiences, making him a believer in occult science—also his "Religions of the World" written within prison walls. The *Religio's* suppression pen has aided Mrs. Fletcher to return from England's prison, to receive an ovation at Philadelphia in honor of her martyrdom. The *Religio's* suppression of testimony in Mrs. Hull's behalf, by a sister medium has sent out the truth from a contemporary house, outnumbering by thousands its own circulation, therefore bearing greater fruit to the world. Mrs. Rathbun may feel flattered at this act of suppression by the *Journal*, who must yet sense the laws of good coming out of evil. The "Forty-four" have kindled the fire from the *Religio's* furnishings and may it not cease to burn, till investigators are required to bring proof of morality and integrity, equally with the mediums at the seance rooms to have "peace and gentle strains" of spiritual music.

ANNIE T. ANDERSON.

The Spirits Are On the Watch.

LAKEWOOD, N. J., June 25th, 1882.

Editor of *Mind and Matter*:

Enclosed I send you a series of visions given me in May last. I was told at the time they were for you, but through neglect I failed to copy them, and send them to you, thinking they were unnecessary and useless; but, I have been urged to do so, so many times, by my spirit friends, that I have complied. I wrote the visions down some time ago. The three persons mentioned commenced sitting the first of last December, at the request of our spirit friends, every night. We kept it up regularly until the first of April. They then requested us to sit three nights in the week until further orders, which continued until the first of June. We think we were very well paid for the time spent in the service of the spirits.

Some of the news in *MIND AND MATTER* lately have made me feel as though you ought to have the visions referred to; but do as you please with them. Do not desert the gun that is already mounted. It is doing splendid execution. Every shot tells. From the indications, I feel that you will have another gun to help you soon, either among the old ones re-bored and remodelled, or an entirely new one.

Hoping you may long live to continue the publication of *MIND AND MATTER* and send hot shot into the ranks of the enemy.

I remain yours for the truth,

BENJ. F. SINCLAIR.

THE VISIONS.

On Friday evening, of the fifth of May, I saw a line of breast-works thrown up pierced for guns. I was standing a little way in the rear of them. As far as the eye could reach, I could follow them over the crest of a low range of hills commanding the level ground which was dotted over with spires of different heights. One large gun stood mounted, ready for work, while at a little distance, I saw a squad of men putting another gun in position.

On Sunday evening, following, I saw a large room, or storehouse, filled with boxes, ready to be drawn upon, and an enormous basket. In the centre the sentence "blessed in basket and in store."

The next Friday evening, I seemed to be standing beside a broad road, and saw an army approaching, headed by cavalry. Following them came column after column of infantry, closely, as far as the eye could reach. The cavalry was on the gallop and the infantry on quick step—while ringing upon the air came the sentence, "When defenders are wanted, patriots will be ready to lay their all, on the altars of their country."

[Experience having taught us not to pass unheeded these unsought fore-shadowings of the future, we gladly note them as they come to our hand. We will hail with joy the mounting of any new gun that will serve to hold in check every hostile movement against spiritual progress, and personal and mental freedom. Whether we are ever "blessed in basket and in store," is of far less importance than that the cause of humanity shall be defended and advanced. That is our first, and it will be our last incentive to action. That moving army was the prognostication of a conflict between the forces of progress, and those of reaction. The gallop and quick step march of the former is the passage of the final triumph of truth, right and justice, over error, wrong and oppression. Remember this augury. The battle is much nearer than the sleepers and stay-at-homes imagine.—Ed.]

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

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

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

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

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

EDITORIAL BRIEFS.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

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.

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.

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

We are informed that Dr. G. B. Emerson of North Vineland, N. J., is meeting with great success in healing. He is continually receiving evidences of cures performed through him on patients at a distance, while he remains at his office. Testimonials and letters from parties so cured can be furnished. Address Dr. G. B. Emerson, North Vineland, N. J.

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 sad death of the beautiful and gifted Lillie Wagner, only daughter of L. Z. and Mrs. Susie G. Wagner, the well known medium and writer of Seneca County, Ohio, has created heartfelt sorrow and sympathy in that community. Her funeral, on Tuesday, June 20, was very largely attended, there being over a hundred carriages. The floral tributes were profuse and beautiful.

Drs. VOGL and ALLEN, magnetic and homoeopathic physicians, late of Kansas City, Mo., have removed their business to Junction City, Davis county, Kansas. They are well and favorably known throughout the West, and we bespeak for them a fraternal reception, from not only the friends in that section of country, but an increasing demand for their remedies from all parts of the country. All persons desiring their remedies or any information will be kindly and promptly attended to by addressing Drs. Vogl and Allen, Junction City, Davis Co., Kansas.

We have heard with the deepest regret of the trying affliction of our friends Levi Z. and Susan Goodhue Wagner, in the loss of Lillie, their highly promising and beloved daughter, so suddenly and unexpectedly taken from their home. But they have the assurance that their darling child is still near, to bless and cheer them with her affectionate sympathy and love, while they pursue the remainder of their earthly journey; and when that is completed, she will meet and greet them with a tenderer love than that which she lavished upon them when the light of their home. Good spirits bless and comfort these mourning friends, in their affliction, as they deserve so highly at your hands.

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 Sanson street, Philadelphia, Pa., will receive prompt attention.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic,

Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

SPIRITUALISTS' camp-meeting at Lake George, N. Y., from July 15th to August 20th, 1882. Railroad all the way. Excursion boats via Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 16th, Prof. J. R. Buchanan, of New York and Mrs. Sarah A. Byrnes, of Mass. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp-meeting ten per cent. less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons—unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena.—Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit materializations. Board and lodging furnished on the grounds at reasonable rates. P. S.—Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

We invite the special attention of our readers to the communications published on another page, given through a lady medium of this city, but little known to the public. This perfectly developed medium has consented to give a weekly sitting, the results of which, from week to week, will appear in MIND AND MATTER. Large as has been our experience in spiritual sittings with mediums, we have never witnessed anything like the adaptability of this lady for general spirit control. At times her features seemed to be transfigured, so perfectly did the different controlling spirits manifest themselves through her. We feel that a great and important work is to be accomplished through this admirable medial instrument for the general good of humanity. Indeed, this is confidently promised, not only by her immediate spirit guides, but, as the reader will see, through several of the spirits whose communications are published in this number. As the publication of these communications will add considerably to our weekly expenses, we hope our friends will show their appreciation of our efforts to aid both spirits and mortals in the attainment of much-needed information of a spiritual nature, by doing all they can to extend the circulation of MIND AND MATTER.

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 Chatanqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. JOE W. ROOD, Sec'y, Fredonia, N. Y.

LILLY DALE CAMP-MEETING.—The Sixth Annual Camp-meeting at Lilly Dale Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1882, and close Sunday July 9th. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Frankin, Pa.; J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jennie Rhind of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y., and Lyman C. Howe of Fredonia, N. Y.; Sojourner Truth, whose fame is world wide, is expected. She is aged 106 years and is Nature's own orator, formerly a slave, and one who has done much good work for the oppressed. An author and inspirational speaker, wholly uneducated but brimming with wit, humor and good sense, and is not the least among the attractions that are offered. Among the mediums engaged are Mrs. Mary Andrews of Moravia, N. Y., the first full form materializing mediums ever developed, and one of the best, and whose genuineness cannot be question-

ed. 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.

Form Materializations in New York City—Mediumship of Mrs. M. E. Williams.

BY J. F. JEANNERET.

Mrs. M. E. Williams (959 Sixth Avenue, N. Y.) is now closing, until further notice, a series of seances for form materializations, which have been eminently successful, and have given such general satisfaction that they have won for her a place among the foremost of our materializing mediums. From the very beginning, allowing her guides to have perfect control over her, and following their dictations in all things pertaining to her mediumship, this lady's development progressed so rapidly that now her seances are rated by experienced investigators as some of the best seances to attend, and the manifestations there occurring as extraordinary, considering the time in which she has been employed in this phase of mediumship.

Let us now relate some of the points of interest peculiar to Mrs. Williams' seances. The light, which is regulated by orders from the cabinet, is generally very good, at times very brilliant. It is never dark, and any ordinary unimpaired eyeight can distinguish forms and faces without any trouble. The forms are commonly very perfect in their materialization, and are beautifully clad; females in abundant folds of white drapery, and males in civil costumes, or in garments adapted to their station while on earth. These forms generally appear at a large curtained aperture in the door of the cabinet, and invariably call their friends to them. These materialized spirits all speak, and although the voices, as a rule, are not loud, one standing near has no difficulty in conversing with them. Here is, indeed, the most interesting peculiarity of Mrs. Williams' materialized forms. Their conversing power is equal to any one in the flesh, and instead of confining themselves to generalities, as is often the case with this kind of phenomena, they converse as intelligently and as freely as they could have done while in the body, taking an interest in their friends' welfare, giving their advice and encouragement, and often remarkable tests of identity, which they frequently duplicate by showing features of such resemblance that they astonish the most expectant investigator. It is true that resemblance does not exist in all cases, yet none, or very few of the forms have any of the medium's features. Of late, some of the spirits, instead of confining themselves to the realms of the cabinet, have boldly opened the door and walked out in all the glory of fully perfected human forms, a feature which will no doubt become more and more frequent as the medium is progressing in her development. Dematerialization in view of the audience is also of frequent occurrence. The written messages which come from the cabinet, breathe the same intelligence, and are far above the conventional "I am glad to see you," and "God bless you," so often adopted by spirits in many of their written communications. These messages are in as many different handwritings as there are different spirits writing them, and some are beautiful specimens of spirit calligraphy. Before going any further, some mention of the spirits who principally control Mrs. Williams, and have the direction of the manifestations taking place through her mediumship, will not be amiss.

Spirit Arthur Mortanise, the principal control, is undoubtedly of a high grade of intellect and of a very refined nature. Those traits of character are shown both in the communications which are sometimes addressed by him to the audience, and in his appearance as a materialized form. Every one who has seen him so materialized, can remember the strikingly intellectual features, and the graceful and refined motions of his tall and manly form. Crowfoot, the Indian control, frequently appears, showing his characteristic Indian face, and his genial smiles. He is always ready for a laugh and always ready for work. He is an indefatigable writer, and although his communications are sometimes hard to read, they abound with those poetical thoughts and expressions peculiar to the Indian language. Tawhattan, another Indian control, is a silent worker, and rarely gives any token of his presence. Bright Eyes must not be forgotten. The little lady would no doubt resent any appearance of neglect, and verily she deserves mention. Bright Eyes is the spirit of a young Mexican girl, and is in constant attendance upon her medium. She often materializes, and shows a bright disposition, full of glee and humor. She is a remarkable test giver, and often amuses the circle by her petulant ways and off-hand answers. Another spirit, faithfully attending every seance, is Prentiss Holland, Henry Allen's principal control. Spirit Holland, by his uniform kindness to all, and by his obliging manners, has made many friends among those who have become acquainted with him through his materialized form. He appears to be a tall and powerful man, and with his massive features and full flowing beard has a very commanding aspect.

At the seance given last Sunday evening, the 25th inst., although the heat was oppressive, the manifestations were remarkably beautiful. For two hours form succeeded form, until twelve females and four males had materialized, every one of them conversing with one or more persons in

the circle. Most of these materializations were beautiful and perfect in the extreme, and the richness and beauty of some of their costumes was loveliness itself. Among the male forms, Phyrus, an ancient king of Epirus, of historical fame, showed himself in raiment of oriental splendor. Forrester Gordon, Miss Williamson's control, also made a very fine display, and spoke cheering words to his medium, who was present. Among the female forms, the daughter of Pyrrhus, gave the circle a glance of her most gorgeous costume, but soon appeared again enveloped in white drapery, to hold communication with some of the sitters. Another lovely spirit was the guide of a physician, one of the audience. She showed herself to him arrayed in brilliant robes of white, gold and scarlet, and wearing a golden helmet. Sahara, the guide of another gentleman present, came to him also wearing the golden helmet, her beautiful brown hair coming down in rich masses over her shoulders. She handed her friend a small lock of hair which she cut off herself, and on examination it was found to entirely differ in texture and in color from the medium's hair. The last form to appear was that of an old lady, bringing a baby in her arms. The face of the child could be plainly distinguished under the light illusion veil which covered it, but as the power was nearly exhausted, it made but a short stay. During this seance, a number of communications were received by persons in the circle, all of them remarkable for their truthfulness and correctness in relation to matters and events of which the medium could not possibly have had any knowledge, the recipients being most of not all acquainted with her.

After witnessing such an exhibition of spirit power, the mind wants rest; and lost in wonder and admiration, the spirit of man can only elevate himself in thought to the eternal source of life, and with grateful heart give thanks, that He in His great love for man, His offspring, has granted us the priceless blessing to commune so tangibly with our dear departed, and by tearing asunder the dark veils of dogmatism, has given us such palpable proofs of our own immortality. Thanks also be given to those kind spirits who make it a duty to devote themselves to enlighten mankind through mediums organisms. Such work cannot be too much praised and appreciated, and to Mrs. Williams' spirit band in particular we tender our heartfelt gratitude. And to the medium herself, let us speak words of comfort and encouragement. With her high magnetic nature, and her great gifts of mediumship, embracing, besides materializing powers, a very lucid clairvoyance and clairaudience, few are better adapted to the work which the angels are ready to accomplish through such when they are willing instruments. We know her sympathetic nature and her kind heart; we know that none are more earnest in the fulfillment of the mission she has accepted from the spirit world; we know that she looks for strength and support not here below, but above to the gushing fountain open to all thirsty souls. Yet the sympathy and support of all liberal-minded and progressists should be extended to her, for no one is more deserving of it. To her, we will say: Forward, sister, in the path of light, and truth, and if reward is inadequate in this cold world of ours, remember that a crown of glory will be yours on the other shore.

J. C. Batdorf, M. D., Mechanicsville, Iowa, writes: "I received notice that my subscription has expired. Enclosed find \$2.00 for renewal. Your paper, good from the start, is steadily growing in interest, and I cannot get along without it. I fully believe that the R-P Journal would have done the cause of Spiritualism irreparable damage, if not completely wrecked it, but for the faithfulness and ability of MIND AND MATTER, in defending the cause and its mediums against the malevolent attacks constantly appearing in the columns of that journal. God bless and preserve you for many years to do valiant service in the cause of truth and justice."

Mrs. B. H. Bristow, Joplin, Mo., in sending list of subscribers says: "We like your paper very much, and can not get along without it." We consider it the best spiritual paper published. May your name live forever as our noble, brave defender. As I write this the thought comes to me, what a grand reception yours will be in spirit life, after so much hard fighting for truth, light and liberty for the good of all mankind. Go on, you have a great many friends, and some in the southwest, and you are making them every day you live. Trusting we shall meet in the bright beyond, yours for Truth."

F. C. Wissman, San Jose, Santa Clara Co., California, writes: "I enclose P. O. money order for two dollars, for continuance of my subscription to MIND AND MATTER. I am glad to say that I never missed getting them regularly, except that of the 13th of last month (May), if you have a number of that date to spare I wish you would send it. I am glad to see that you are winning and gaining strength in your cause, that other pens and other voices are beginning to make known and make plain the truths, for the defence of which you have worked so manfully."

J. F. Mason, Blair, Nebraska, writes: "I thank you for continuing my paper. I have been slow to pay from necessity; I like MIND AND MATTER, it has shed more light on my spiritual pathway than all other papers combined. I consider it the cerberus at the avenue; the pillar in the support of the temple. Never falter, all will come out right. I send \$2.00 for renewal. Yours for the mediums and truth, with blessings and best wishes."

P. F. Cahoon, Pleasant Lake, Mass., in renewing subscription says: "I like your paper so well that I must have it a while longer, and if I ever cease taking MIND AND MATTER, I am sure I don't know what spiritual paper I could get. I hope you will not get discouraged in your battle against the enemies of our mediums, who give us the only evidence of a future state of existence. I remain yours for Spiritualism the remainder of my days."

Mrs. Isabella Gallop, Green Garden, Penn., says: "Please find enclosed \$1.00 for renewal for your valuable paper. I feel lost when it fails to come on Saturday, as it sometimes does. I admire your way of dealing out truth. Go on, may angels bless you. Would that there were more like you."

Mrs. Mary D. Folsom, Normal, Ill., writing for missing number says: "I cannot possibly do without your paper. May all good spirits aid you in your arduous but glorious work. Truly your friend."

"THE ASTRONOMIC-THEOLOGICAL THEORY."

BY S. W. LINCOLN.

Editor of Mind and Matter:

As Paddy would say, I am "just after" reading what I am disposed to call a very remarkable book. I have for many years believed that the final solution of the mysteries of "revealed religion" (?) would eventually be found in the starry heavens—that those mighty frescoes, traced by the hand of ancient science on the stellar dome, contained the true key to the only bottomless pit that ever existed in the imaginations of men.

The writings of Dupuis and others during the last decade of the last century, and of Robert Taylor in the early part of the present, absolutely threw the theological world into convulsions of fear, for what looked, at that time, almost like a lost cause. For certain it was, if the great problems of religious mystery were to be found written upon the sky, the end of all speculation, pious wrangling and theological strife must not be far away, and the days of priestcraft numbered. "But the Lord had prepared a champion whose puissant arm was to strike terror to the enemies of the Church and its revealed religion." The discoveries of Campion in Egypt, for a time, gave the theologians a chance to catch their breath; and so with the help of his discoveries it was settled (?) that the Egyptian zodiac brought from Egypt by Napoleon, related in no respect to astronomy, "but to the idle phantasies of judicial astrology as connected with the destiny of the emperors who made or completed them."

However, the great problem does not stay settled. Even Spiritualistic priests, the "mutton-heads" of the new order, are rushing to the rescue of the church, wielding the ponderous ponderosity of their "book-learning" in the interest of a system already fatally wounded in its vulnerable point, in order that they may share in the final scramble for the wool of the golden fleece, which for ages, the priestly conservators (?) of public morals have, like ticks, nestled so quietly within. Now, "the most unkindest cut of all" is given, down goes the entire fabric of defence erected by learned writers against the zodiacal theory, in order to stay the tidal wave of intellectual development, opposed to which "unkindest cut" their dam of theological bulrushes amounts to no more than this: down upon a Canada snow crust, as a defence against a roaring north-west wind.

The book I refer to is entitled "Gospels of the Stars, or Primeval Astronomy, by Joseph A. Seiss, D. D., author of Miracles in stone, etc., etc." It seems to me to be the most able and exhaustive defence that has ever been made for Christianity—and also the worst. It is very evident the author has seen the necessity of doing something to save the old ship of Salvation, as it is being tossed to and fro on the stormy waves of free thought, and the old adage of "any port in a storm," seems to have been his controlling principle in the production of his book.

It is a very remarkable fact in the history of the church, that Jehovah never inspires his saints to project a new thought into the world, but always seems compelled to make them act on the defensive—set "back fires"—blow up buildings—destroy property—in order to save a remnant and head off the devil. This, Joseph A. Seiss, D. D., has done. He is the champion vaulter of the age. With a run and a jump upon the elastic spring-board of a theological conscience, he has leaped clean over infidelity—the twelve signs of the zodiac—and—Franklin Josephus Briggs!! planking the part of 'em that went over last squarely upon Cynosura vel Alracaba—or in other words the Polar Star. Sitting there in all the sublime majesty and confidence of final triumph, with Calisto's two Bears on one hand and the great Dragon on the other, he flings out his mighty drag-net and scoops in all of the fish, flesh, and fowl of the old pagan skies. This is the first instance in theological expediency wherein the entire managerie of mythological monsters has been raked into the hopper of priestcraft—and such a glist!

However, the Reverend gentleman is evidently blind with one eye, or he purposely kept it shut, and, therefore, sees only one side of them. He wields a trenchant blade, but he cuts off the head of his logic at every stroke, forgetting that his sword cuts both ways, and that the sharpest edge is the one that he is trying not to see. It is evident that this theological Samson is something of a scholar—or at least would have his readers think him such—and there is just where he fails. His scholarship overtops common sense and reason—and in hiding his head in theological sand, like an ostrich, he leaves his entire body exposed. He does not hesitate to falsify the word of his God, in case of necessity or to manufacture analogies to keep up the appearance of logic sequence. For instance he locates Asher as Sagittarius of November, the Joseph of the Old Systems, and the Phillip of the New—the meaning of Phillip being the lover of the horse—that is we say of a good horseman—"he is more than one-half horse," and in this sign we have the head and body of a man to the loins and the balance is horse.

"He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man."—Psalm 147-10.

Solution—Sun in Sagittarius—the true strength of the horse is not there, neither are there the legs of a man. This says the reverend expounder of Biblical lore is the symbol of Asher. Now, let us see what the personification called Jacob has to say about Asher. "Out of Asher his bread shall be fat, and he shall yield royal dainties." Asher is the personified genius of May. The royal dainties are the cuddling Twins. Children were most truly royal dainties. Out of May the bread of the Sun (God) shall be fat—always and ever will be.

Now let us see what Moses has to say of Asher—and certainly Moses ought to be as good authority as a modern priest trying a desperate experiment to save the old ship of Zion from a final wreck. And of Asher, he said, "let Asher be blessed with children." (Ah! I thought so), "let him be acceptable to his brethren, and let him dip his foot in oil" (exactly—in the butter of June when the sign is in the breasts). "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." (As the days of May so is its productive strength). "There is none like unto the God (Sun) of Jeshurun who rideth upon the heavens, in the help and in his excellency on the sky. The eternal God (Sun) is thy refuge; and underneath are the everlasting arms." (Just so—God, as God, was the Ram or Lamb of March—the Christ crucified for the Salvation of the world, or calvary—place of skulls—the

great head of Cetus, the Whale, rounding up so that the vernal cross (the spring equinox) with the Lamb of God on it, stands in the allegorical fiction on the skull), "and underneath are the everlasting arms" (True again—sign in the arms—May of course) "and he shall thrust out the enemy before thee; and shall destroy them." (Better yet, the crucified God thrusts out winter and its evils before the Sun of May can dip its foot in June butter.) "Israel then shall dwell in safety alone; the fountains of Jacob shall be upon a land of corn and wine; all his heavens shall drop down dew." "Jes so"—this looks a little as if Summer was in full blast—but what about "the fountains of Jacob?" It looks now as if we had caught the old chap setting up there on that wonderful ladder of his—twelve signs of the zodiac—see Deuteronomy xxxiii—24, 25, 26, 27 and 28.

I have quoted the foregoing to show the style of argument adopted by the author, in order to make out his case. A monster, one part horse and the other man, it is a nice creature to yield royal dainties, truly! It matters not what certain writers may have to say in opposition to the astronomic-theological theory; it is a problem that will not down at the bidding of the pretended scholar or dogmatizing priest. Joseph A. Seiss, D. D., evidently scents the battle, not very far off either, and in order to make one more grab at the old wreck, he scoops in everything, bull's heads, snakes, devils, owls, crows, fish, dogs, etc., which are all good Christian meat on his part.

It matters not what Christian priests, who have lodged their theological carpet-bags over into Spiritualism, may have to offer in opposition to the zodiacal theory, the Rev. Seiss has completely settled the business for them and himself too for that matter; for in order to carry out his analyses to their final conclusion, he is obliged to accept the old Biblical cosmogony with all its inconsistencies. With him it is:

"Adam was the fust man"
Eve was the totter,
Cain was the wicked man,
Kase he killed his brother."

There is no question but that the Reverend gentleman has made a strong argument, but in doing so he has, like Samson of old, removed the pillars that upheld the great temple of theological mystery, and figuratively, buried himself in its ruins. He evidently forgets that others can apply analogies as well as himself; and that about the silliest thing to base a finality on, is the Mosaic account of creation.

However, the finger of investigation is pointed with unerring certainty towards the final solution of the mystic problems of that deadly sphynx called Christianity, which for ages, has set enthroned upon the rugged rock of superstition, forever propounding its soul-destroying riddles, directly in the divine pathway of truth, and the only path which leads in the direction of that sublime epoch which shall see the universal brotherhood of man.

And now, dear readers, if you would know the mysteries of godliness, take the astronomic-theological key, and throw back the bolt which keeps shut the door of the only bottomless pit; and when the bolt flies back, the spirit and genius of the brown old ages shall stand before you, hoary with the rime of pre-historic times. Inspired by his mystic and soul-thrilling presence you can interrogate the hieroglyphics of the primeval skies, and ask them what they know of "revealed religion." Aye, if you are found worthy of so grand a favor you shall wring from their dumb lips the "primal thought of man," for most assuredly you will find his thoughts there written—written long, long before the Muse of History plucked the quill from the wing of Time with which the first letter in the title page of the world's written record was penned.

Spirits can never tell us of these things until we open the gates of the soul to a sympathetic communion with the ages which underlie historic times; for by turning back the Clonian pages until we lose ourselves in the labyrinthian mazes of mythological speculation, we find this sublime record of the handiwork of pre-historic man, there blazing even in characters, which the rust and decay that has marked all the succeeding ages have not been able to deface or destroy.

That a Christian priest, in defence of his craft, should, with the thistle-down of pretended scholarship, undertake to stop a hole in the sky, is not in the least surprising; but that a genuine Doctor of Divinity should out-Herod Herod himself, and with one fell stroke of his pen, dash out the record of almost an entire century's priestly opposition to the zodiacal theory, is truly the miracle of the age, for here is truly a violation of canonical law at least.

However, it is not surprising, in view of the desperate straits into which Christianity has been pushed by the advancing tide of free-thought.

The book no doubt will prove a valuable assistant to the student of ancient mysteries, astronomy and judicial astrology. The writer certainly makes out a strong case. His analogies are often very striking and conclusive, but he does not hesitate to manufacture them in order to keep up the continuity of his argument. Perhaps the same may be said of all writers on difficult subjects. It is very evident that many of the minor conclusions of Dupuis, Taylor and others, of the earlier writing on the astro-zodiacal origin of religious worship, were incorrect; but on general principles it can be shown that their theories were more reasonable and conclusive than any ever yet put forth by Christian writers.

It is a great satisfaction to myself at least, to see the conflict narrowing down to its final issue, and to feel that the final solution of the riddle of the Christian Sphinx is not far in the future.

When the first Christian missionaries went to India, they found all the elements of their boasted religion existing there; and to get out of the difficulty, they came to the conclusion that "the devil had turned missionary and got the start of them."

What a pity that Jehovah's chosen priests should forever have to play second fiddle to the devil! Poor old devil! The ministers call him "the father of liars," and yet they do not hesitate to feed their brain-robbed victims on the crumbs that fall from his Satanic Majesty's table. It was the devil no doubt that inspired the first infidel writers to give to the world the great truth of the astronomical origin of all religious worship; and it looks very much as if he had recently inspired a Christian priest—a learned D. D. to make a fool of himself.

I have purposely avoided making quotations from this remarkable book, as the author virtually admits all the substantial premises of infidel writers—with this difference only; he aims his theological blunderbuss at a different conclusion. This is a sort of gun which:

"When aimed at snipe and plover,
Is sure to klick the owner over."

The author admits the antiquity of this vast stellar system of worship to be even greater than that claimed for it by infidel writers. My object in this communication has been to point your readers to the coming conflict that they may see what kind of a battle it is to be, and on what field it is to be fought.

Let the Sphynx be dethroned.

Can Wm. Emmette Coleman or Mrs. Maria M. King Answer?—Is not Spirit Obsession a Fact?

Editor of Mind and Matter:

I think your readers will remember that about two years ago I wrote an account of a case of obsession that came under my observation at that time. Those who have files of MIND AND MATTER will find the articles in Vol. II, No. 33, under the title of "Obsession." I promised at that time to give an account of other cases as they came under my notice, but have not been able to do so, although I have seen several very marked cases successfully treated by Dr. B. F. Brown. Since then, while I was associated with him in healing the sick, I thought instead of writing about other cases, at this time, I would review this very remarkable case, and show your readers what had been the result of the treatment in that case after two years, and what effect the treatment has had on the patient. The article was written ten years ago to-morrow, and was written to controvert a statement made in an article of William E. Coleman's, wherein he said that the whole theory of Jesuit spirits' obsession, and all the phases of this diabolism sought to be fastened upon Spiritualism, is a huge falacy—a delusion devoid of the least foundation in reality, etc.

Your readers will remember that the case under review was of a young man who came into our place very weak and sick, was getting out from a hard case of fever, and had been under the care of four physicians, etc. He told me he had been subject to epileptic fits for some years, and in that time he had over five hundred of them, together with a terrible condition of the stomach, for which he had been doctored by some of our best physicians, without any permanent relief; and he had not been able to earn his living since first taken sick. I found, on conversing with him, that he was obsessed, and without the least idea of what was the cause of his troubles. Dr. Brown diagnosed his case, and said he was obsessed by two spirits, who had been trying to get control of him for seven years, and through their ignorance of spiritual laws, were bringing upon him their earth conditions, and were crushing the life out of him. Neither could get control of him on account of the interference of the other, and he, as it were, was between the upper and nether mill stones, being ground to powder. When the one who died with the fits would get the best of it, the poor victim would fall down in what seemed, to all intents and purposes, a fit; when the other got the best of it, he would have a terrible distress in the stomach. As either succeeded in their efforts to control him, they would feel just as they did in the last moments of their earth life when in their own body, and the poor victim would feel, to a great extent, just as they did. This was a living death to him of untold agony, and had continued for seven long years.

I believe thousands of people are suffering from the same cause, which I call a reflex of the condition of the spirit in its last moments of earth life, which he or she cannot forget, when they come into the aura or sphere of a medium. Hence we see what seem to be fits, insanity, suicides, consumption, and I might name all the diseases humanity is heir to—sometimes called hereditary, where we see whole families going into the spirit life prematurely, one after another, by and through the ignorance of their own friends, perhaps, who have gone into that life without the proper education to enable them to come near their friends without throwing upon them a reflex of their last moments upon earth, which, if persisted in, whether ignorantly or wilfully, in many cases may become the producing cause of the disease itself, consumption for instance, causing a person to cough until the lungs become inflamed by a constant irritation, and a real consumption of the lungs is the result, and the poor victim goes down to a premature grave, scientifically drugged by our learned ignorances, called physicians, who have no more conception of the cause of the disease than poor Guiteau had of the inspiration that prompted him to kill Garfield, supposing it to be God, when it was only a salwart spirit political enemy who inspired the insensate act.

When will these "blind leaders of the blind" learn that all cause is in the spiritual, and if they cannot detect the cause of the trouble themselves, employ a detective in the shape of a good clairvoyant, to see if the cause of the trouble is not in the spiritual instead of the physical, before they commence the infernal drugging and blistering of their poor victim for a disease he never had—the cause of which, in many cases, is outside of themselves, and might be removed, and the effect would cease without a particle of medicine being used. I have seen this done in Dr. Brown's practice, and I wish every poor suffering obsessed mortal could come under the influence of Dr. Brown and his spirit doctor, and be relieved as the poor fellow was whose case I am reviewing. This seemed to be a case of double obsession, and the Doctor removed one of the influences that died with the fits, and taught the other how to control properly without bringing the terrible condition of his stomach with him, and enabled him to keep the other away until he could teach him to come near a medium without causing him to fall down in what seemed to all intents and purposes a fit, which, as I said before, was only a reflex of the spirit's own condition in the last moments of earth life.

Now, if this statement of Dr. Brown's control was not correct, and the whole cause of his difficulty was in the physical organism, as all the doctors claimed, what would be the result or effect of Dr. Brown's treatment, based upon his diagnosis of the case? Of course every reasonable person would say that the fits must have continued for the last two years as they had been doing for the seven years previous, and the terrible stomach trouble would have continued to torture the young man just the same, and would eventually have brought him to a premature grave; for the doctors had exhausted their skill in trying to relieve him. But what has been the result? Why, the young man has never had a fit from that day to this, over two years, nor the bad feeling in the stomach, and has been able to earn his living. And as I said in my other article, the cause of the fits being removed, the fits went with it, and the young man has been clothed, and in his right

mind again, and has been happy and full of gratitude toward the spiritual and material doctors who delivered him from what seems to him now a terrible nightmare, and this was all accomplished without one drop of medicine.

What a commentary on the course of medical attendants who had been dosing this poor fellow for seven long years, for a disease he never had. In this case, where does Mr. Coleman's assertion come in, "that Jesuit spirits, evil spirits, obsession, and all the other phases of this diabolism sought to be fastened upon Spiritualism is a high falacy, a delusion devoid of the least foundation in reality," etc.; and also, where do some of Mrs. King's statements on this subject come in? Why do our spiritual writers oppose or ignore this obsession theory as they do? It seems to me to be one of the most important factors in our philosophy, and I think should be kept before the people, so that they may observe in every-day life the workings of these influences behind the scenes, and realize what is being done by those unseen forces, causing so much misery among the people. It seems to me that if they could be made to see this as I do, they would lay hold of almost every remedy that would relieve them. It seems to me, if our professed temperance friends could be made to realize this great truth, they would have no difficulty in seeing how drunkards are made, and why sixty thousand of our fellow-beings are going down to drunkards' graves annually.

If this review of my other article brings as much relief to those that are obsessed as that did, through the instrumentality of Dr. Brown and his spirit helpers, I shall feel amply compensated for the trouble of making this statement; for I assure you it is a great task for me to write anything.

Yours for the great cause we love so well.

N. W. BONNEY.

Lewiston, Me., June 27, 1882.

Dr. Horace Richards, Magnetic Healer.

Our old time friend, correspondent, and poetic contributor, Dr. Horace M. Richards, has returned to this city after an absence at the West of nearly three years, where he has been in the successful exercise of his legitimate profession and former calling, "healing by the laying on of hands." His great and wonderful powers in that direction are fully certified to by numerous testimonials in his possession, extracts from a few of which he respectfully submits to the sick and suffering, with an invitation to call and see him at 259 N. 9th Street.

"Yellow Springs, O., May 2, 1882, Dr. H. M. Richards.—Last June I was brought on a bed from Dayton, to this place, suffering from acute inflammatory rheumatism, and unable to move hand or foot. You came and in a few hours entirely cured me of the same disease, which two years ago laid me up for over three months. You also cured my mother of chronic neuralgia in her face."

S. Edgar Herman, Dayton, Ohio.

"Yellow Springs, June 18, 1881, Dr. H. M. Richards.—You gave my wife three magnetic treatments, entirely curing her of severe catarrh, from which she had suffered for years. You also cured other chronic troubles; since which time she has been comfortable."

Signed F. Hafner."

"Yellow Springs, O., May 8th, 1881.—Dr. Richards, you were called to our daughter Mary, while suffering from brain fever, and after she had been prayed for in her church as incurable, and given up by her physicians to die, you came, and after one treatment, our daughter was out of danger, and in a few days, was riding with her mother. We feel that you saved her life."

Signed J. Hansel and Mrs. E. M. Hansel."

Dr. Richards also refers to parties named below who will gladly respond to any inquiries; as he cured them and many others:

A. H. Griffith, Springfield, O., acute neuralgia, for 36 hours.

Mrs. E. J. Folkner, Yellow Springs, acute neuralgia, for over 15 months.

Mrs. A. Carson and daughter, 334 West North street, Springfield, O., a complication of diseases.

W. H. Weeks and wife, 63 Harrison St., Indianapolis, Ind., chronic neuralgia.

Dr. Richards also refers to several parties in this city, who have been relieved by his treatment, as well as to many others in Ohio and Indiana.

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.