

Mind



Matter.

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

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THE COVERED BRIDGE.

Tell the fainting Soul in the weary march,
There's a world of purest bliss,
That is linked, as the soul and form are linked,
By a covered bridge with this.

But to reach that home on the other shore,
We must pass through a transient gloom,
And must walk unseen, unhelped and alone,
Through the covered bridge—the tomb.

And we all pass over on equal terms,
For the universal toll,
Is the outer gulf that the hand of God
Has flung around the soul.

Though the eye be dim and the bridge is dark,
And the river it spans is wide,
Yet faith points through to a shining mount,
That gleams on the other side.

To enable our feet in the next day's march
To climb up the golden ridge,
We must all lie down for a night's rest
Inside the covered bridge.

Jugglery and Nonsense.

SAN FRANCISCO, Cal., June 19, 1882.

Lord Bacon said its (Jugglery's) mysteries entitled it to the attention of philosophy; and yet those mysteries are tame and common place when compared with the phenomena which are now arresting the attention of investigators, and which indicate a possible solution of the great problem of human life. This problem is embraced in the questions which Prof. Draper says, "Man in all ages has asked, 'What am I—what can I know?' but which never yet have been answered."

And now comes the astonishing fact that while, by the providence of God or the development of natural law, light seems to be gleaming from the primal fount through humble instrumentalities for their settlement, human beings are found actively striving to prevent the diffusion of that light among mankind.

My attention was directed to this subject by an extract published in MIND AND MATTER, of the 10th instant, from a paper printed in Chicago, and purporting to have been written by what I understand to be a copyist for a federal officer at the Presidio in this city.

It was a savage attack on a lady whom I had seen, of modest, retiring appearance, and made—as I was assured by highly respectable people who habitually attend her seances for investigation (to use a hackneyed slang) "out of whole cloth."

I resolved to see for myself. Mrs. Souther invited scrutiny. Men who had characters to lose, sealed the back door of the little seance room, the only opening through which a confederate could enter. The strips of paper and postage stamps were found firmly adherent, after the seance was over, and exactly where placed.

The medium sat a few minutes near the curtain door in the audience room, then turned the curtain aside, when a small form, clad in white, was seen as she entered, herself clad in a dark dress. Directly, long white arms were protruded through the curtain, and soon it was turned aside, and two lovely forms in white stood at the door. They soon retreated and others took their places, of different sizes and dress. The old lady, "Granny Miller," (one of the controls), generally announcing their names, but sometimes saying she did not know them. A very tall man leading a splendidly dressed lady stood in plain view, in light enough to exhibit his features, beard and eyes distinctly, for about one minute.

After this, numerous forms appeared, recognized by, and conversed with husbands, brothers and friends present.

Dr. Morris, another control, appeared and called me. I told him I should be glad to cultivate his acquaintance. He said he would meet me whenever I would favor them with a visit. Unlike Capt. Bird, at Mrs. Crindle Reynolds' seances, his voice was clear and loud as in ordinary conversation.

At the next meeting he presented himself again, and as if remembering his promise, called me, extended his hand familiarly, told me he passed over to spirit life twenty years ago, from New York city, practiced long in the slums of that city, without fee or other reward than what he was now realizing in the higher life. "I accepted no money payment for my services," said he, "for fortunately I had plenty of my own." He enjoyed talking about the old professors of the medical department of the State University, the hospital, and eye and ear infirmary, after he found that I was familiar with their names and with those institutions, I in the meantime carefully searching for his pulse.

He said that materialization was sometimes so perfect that pulsation would be normal; the same as in a man whose mortal form had never died. He seemed as familiar with medical terminology as any well educated physician of to-day; pointed out to me the location of the radial artery, in which the pulse is usually examined at the wrist, etc. "This," said he, "is one grand wonder," (I suppose he meant materialization); "but excuse me, I can't remain longer," and retreated backward toward the medium.

His arm was small, cadaverous to the touch, and I could find in no part of it the least semblance of pulsation, and yet he moved it and his fingers, seemingly, as well as I could my own, the temperature and sensation imparted to my hand in handling his, and his arm, reminded me of the advanced stage of collapse in Asiatic cholera. I very much regret that I did not think to put my ear against his chest and listen to or for the beating of his heart.

All this I regard as strikingly phenomenal, and

I appeal to any medical practitioner to decide whether he ever had a patient whose organism was in the condition above indicated, and who could nevertheless maintain an erect position and converse rationally for five minutes. I once saw a materialized form in which I could find no pulse, and three days later, in the same subject, found a distinct one.

I should have stated that "Granny Miller," the female control, mingled freely with the audience, allowing each of twenty or more visitors at one time to take her by the hand, with its rough, corrugated skin; and on another occasion got part way round the room, when she invited me in to see her medium, whom we found apparently in a sound sleep on the lounge, a tall form in white standing near by.

And this is the medium whose "impostures" the Presidio man publishes to the world as being "the thinnest of the thin," although we cannot learn that he ever witnessed one of her "performances." It is more convenient for some men to invent a falsehood and write it, than to pay a dollar for witnessing and learning a most instructive truth, and it better suits their taste and proclivities.

I hesitate to name the fact that a shower of roses was thrown to the audience literally charged with rich fragrance and glistening with dew, by a beautiful spirit lady who stood in the door and caught them, apparently from above her head; for they might have been so concealed in the cabinet as to elude our search; but I do not believe there was any concealment, and I would wager a fortune against a dollar that no confederate found his or her way into that cabinet at any of the seances I attended; and will in conclusion say, that if Mrs. Souther is enough of a juggler to introduce into a cabinet from ten to forty ordinary men, women and children, in two hours' time, in a manner that no person can discover, then Barnum would make a better speculation by hiring her than he did in the purchase of Jumbo.

But it is all the "thinnest of the thin," and yet there are honest Spiritualists here who can be gulled into signing that man's papers, inviting him to lecture, endorsing his absurdities, and winking at his dishonesty.

MIND AND MATTER, however, of the 10th inst., proves by a correspondence therein published, that there is one lady among us capable of wielding a trenchant pen, and whose mind towers above the petty, shameful jealousies that have so long disgraced the Spiritualists of San Francisco.

VERITAS.

Dr. Sour Fully Vindicated—Bundylism Again Misses Its Figures.

Editor of Mind and Matter:

DEAR SIR:—In the report of the seance of Dr. R. W. Sour, held in Cincinnati, May 13th, published in the R. P. Journal of June 3d, and copied in MIND AND MATTER June 10th, and frequently commented on since then, occur several inaccuracies, which I feel called upon to correct, since they have given rise to severe and unjust censures of Dr. Sour, which would not have occurred had the original report been a little more exact, or had the Journal correspondent been more accurately informed. Without intending to mistake, he was inaccurately informed on several points.

The seance of May 13, occurred at my office, and not at the rooms of the "Literary Club." The "Literary Club" was in no way concerned in said seance, either as a body or by any committee. A part only of those present were members of the club; an incident having no relation to the seance. Besides myself, three of those present were friendly to Dr. Sour. The balance strangers, both male and female forms materializing in the light. The sitters were all males. There was no previous dark circle, and the materializations occurred as stated.

Dr. Sour had nothing to do with the arranging of the circle, nor with the terms or conditions, except that he consented to sit, and was willing to change clothing, if that would satisfy any doubter. Previous to the seance I consulted Dr. Sour's control, who approved the arrangement, promised that it should not be a failure, and kept his word. So much, Mr. Editor, as to the plain facts, and now please allow me a few comments. The seance originated in a challenge made to me by a skeptical friend, that the clothing should be changed and a new suit furnished. I agreed to pay the bill, in case of failure, if Dr. S. would sit, and his control consented. It was understood that the circle should be composed in the usual way, of ladies and gentlemen, and a part were to be friends of the medium; but when the company gathered, all were males; and when the control stated the usual conditions (previous darkness), he said manifestations would be stronger so, but would occur without previous darkness, and so the control took the responsibility on that point, and scored a triumph. How? By converting these skeptics? No; but in showing those who are familiar with the philosophy and science of mediumship, what might occasionally be done. The skeptics were baffled, beaten, but not convinced, (beyond two or three of those present).

To make such conditions a "test" for skeptics as to the genuineness of a medium is an outrage, and shows ignorance of the conditions and character of mediumship. In this case the spirit control took the whole responsibility, and the result was phenomenal; but to demand such conditions as a test to be applied to all mediums, or to this one again, would in the first case be preposterous,

and in the second case a cruelty to which he would not consent for a good sized clothing house. Dr. Sour made no conditions, except to consent to whatever his control should accept. The result was a week's illness for Dr. S.—the result of the conditions imposed by skeptical science. Such tests, even when successful, savor too much of Chinese roast pig. Dr. S. is the best medium ever known in this city, and we cannot afford to kill him to satisfy a dozen skeptics that he does not carry a dozen masks and as many suits of clothes (for males and females) in his pockets.

I trust, Mr. Editor, that I have satisfied you that your strictures on Dr. Sour are unjust, while on the real point at issue, viz., making such conditions the rule, and a test for the benefit of those who assume every medium to be a knave till proved honest, we should agree perfectly. You might as well put a Choctaw Indian to translate Greek as the ordinary skeptic, scientific though he be, to the task of comprehending occult phenomena. What do the words "trance," "clairvoyance," "magnetism," etc., mean to him? He has yet to learn that this objective every-day world of ours, human or otherwise, is at best and at most only half a world. To such, the subjective side of human nature is altogether an undiscovered country, and they have not enough spiritual-ity about them to conceive of its existence.

Now, give such an one a "knock down" argument. In the way of a materialization of his grandmother, and lo! he is at once a Spiritualist. Even such are found in the "rank and file." They may yet learn that the name and the thing do not always agree, and that Spirituality cannot be born in a single seance. It is a thing of slow growth, often a thing of inheritance, always a matter of education. The best work that can be done by those who assume to act as leaders, is not so much to bring spirit down to material forms for the conviction of materialistic skeptics, but rather to bring the materialist, by education, up to the understanding of the reality and grandeur of spiritual conception.

The materializing seance may have its "object lesson," but no one but a block-head would consider this as the highest and best education in Spirituality, though some seem never to get beyond it. All honor to MIND AND MATTER for the noble fight made for the truth. There has no doubt been fraud in mediums; but a hundred fold more dishonesty in the average skeptic, who generally proposes to dictate the terms on which he will be convinced of the fact, that if he die like a dog after living like a fool, he shall yet live again beyond the grave, even in spite of himself. Hunting for fraud and hunting for truth are often matters of taste, and neither hunter will always carry home an empty pouch.

J. D. BUCK, M. D.

We are glad to know that Dr. Edwin D. Babbitt was so little informed of the facts connected with the seance given by Dr. Sour in Cincinnati and the results thereof, as the above letter of Dr. Buck makes very plain. It certainly does fully exonerate Dr. Sour from all the censure that we were led to suppose, from Dr. Babbitt's statement, he merited. We agree with Dr. Buck most fully in the views he has expressed, and sincerely thank him for setting Dr. Sour right before the public. Dr. Buck displays a knowledge upon spiritual subjects that it would be well for Dr. Babbitt, Dr. Crowell, and others who claim to be equally well informed, to seek to acquire. We hope Dr. Buck will not allow his pen to remain idle at a time when able and well-informed spiritual writers are so greatly needed. He will ever find the columns of MIND AND MATTER at his service. Doctor, come to the front; there is where you are needed. To Dr. Sour we say, forgive us for the unintentional injustice that misinformation prompted us to do to you.—ED.]

[From the New England Observer, Keene, June 29, 1882.] Convention of the New Hampshire State Spiritualist Association.

The New Hampshire State Spiritualist Association was organized at a convention held in the city of Manchester in January, 1881, and the first annual meeting occurred the same year in June, also in Manchester. The convention held in Keene on the 15th, 17th and 18th inst. was therefore the second annual convention of this young society, and its audiences were made up of people from various cities and towns in New Hampshire, Vermont and Massachusetts. There were three regular sessions each day, fully three hours in length, the time being filled by set speeches, conferences, description and names of spirits, improvisations and music, and officers were elected for the ensuing year. The speakers were Dr. H. B. Storer of Boston, Austen E. Simmons of Woodstock, Vt., Mrs. Sarah A. Wiley of Rockingham, Vt., Mrs. Emma L. Paul of Stowe, Vt., Mrs. M. C. Gale of Boston, and Anna M. Twiss, M. D., of Manchester. The improvisations of poetry were really marvellous; subjects given by the audience were wrought into poetry without the slightest hesitation or apparent thought. The medium for this form of manifestation was Miss Jennie B. Hagan of South Royalton, Vt. Mr. Edgar W. Emerson of Manchester, and Mrs. Gertrude Howard of Vermont, gave descriptions and names of spirits from the platform. Mrs. Minnie D. Emerson of Boston, sang some sweet songs, and Mr. F. E.

Hansell rendered to guitar accompaniment some of the finest whistling imaginable. The Keene choir also furnished music for the occasion. In the intervals the time was occupied in conference, and the thoughts expressed showed the deep-seated interest that had taken hold of the human mind in regard to this subject.

The officers elected for the ensuing year were as follows: President, Hon. E. J. Durant of Lebanon; vice presidents, Mrs. Geo. B. Ammidon of Manchester, B. F. Hutchinson of Milford; and H. S. Chase of Plymouth; treasurer, B. P. Burpee of Manchester; secretary, Anna M. Twiss, M. D., of Manchester; board of managers, E. J. Durant, Lebanon, E. C. Bailey, Hopkinton, M. A. Davis, Keene, Mrs. A. E. Lamson, Manchester, J. W. Chamberlain, Chesterfield; auditor, H. V. Twiss, Manchester.

There was a large attendance throughout. The convention opened at Liberty Hall, and on Sunday adjourned to City Hall, where the last two meetings were held. Several resolutions were discussed and adopted, two of which are especially worthy of notice, as showing the reformatory tendency of this comparatively new doctrine. One was an endorsement and adoption of the declaration of principles of the New Hampshire State Temperance convention recently held at Nashua. The other was a protest against the tyranny and injustice of the present medical law of the State, it being considered as a direct attempt to abridge the constitutional rights of the people, and to establish a monopoly on the part of the regulars and their allies. As a whole, the meetings were a success, and the convention adjourned with mutual good feelings toward each other and the world at large.

ANNA M. TWISS, M. D.,
Sec'y N. H. S. S. Assn.

Silk Culture in the South and a Southern Enterprise.

Col. Samuel R. Lowery, a representative colored man of Huntsville, Alabama, is in this city, in the interest of the S. R. & R. M. Lowery Industrial Academy of that city. In 1876, his daughters, Ruth, Anna, and Adora, began the cultivation of silk and the rearing of the silk worm. It proved a success far beyond their anticipation, so that it is destined, (they believe) to become one of the leading industries of that locality. In order to elevate the many colored children around the locality, to give them employment in this industry specially, S. R. & R. M. Lowery's Industrial Academy, was instituted the same year under the charge of his wife and daughters, in which industry and education could and would be combined. As the Academy started with but little means, among a poor people, in 1878, Col. Lowery visited the North, and delivered a number of lectures in aid of the Institution, collecting enough in this manner to make valuable additions. His present tour is for the purpose of raising money enough to complete the erection of a building, and to secure some additional land, to the purchase of four acres they have made, thus increasing the facilities for silk culture on an extended and profitable scale. Col. Lowery is a practicing lawyer, and a member of the Huntsville, Alabama Bar, and a member of the United States Supreme Court Bar, having been admitted thereto in 1880, on the motion of Mrs. Belva A. Lockwood, its only lady member, and one of the eminent and successful lawyers of Washington, D. C.

Col. Lowery is commander of the 3d Regiment of Alabama "Boys in Blue," (colored) being appointed by General James A. Garfield in 1876, while he was commander-in-chief.

This silk industry with the education of the colored citizens of that locality, he desires to press to a successful result. It has been the chief instrument of the great success of the French nation, and properly developed, it may be of equal value to his countryman and our entire country both North and South. We bespeak for him the material aid he desires from every lover of humanity. He has with him specimens of silk cocoons raised this year, which rank with the finest raised anywhere. It is the purpose of himself and family to distribute largely the silk worm eggs, and propagate the White French Mulberry trees, in aid of the Institution. His commendations and his efforts have the endorsement of all parties and classes in his section, and his character as a man and citizen acknowledged without question. Any person desiring to aid this effort, can do so by forwarding to this office, contributions, donations, or orders to whatever amount they may feel disposed.—ED.

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

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 7th, M. S., 35.

"BABBLING BROOK."

Language is only a symbol of human thought, and every nation has its own particular symbols. There has been a question in the minds of many for some time, whether Indians could become able to express their thoughts through intelligent symbols. I would say to you that progress is the law that governs the universe, and the untutored mind may become so accustomed to the symbols of intelligent men, as to be able to use them to convey their thoughts to humanity, without giving any evidence of their identity, or particular forms of speech. I have struggled up to a plane of intelligence that has been well earned, and I appreciate the opportunities that come before me, mingling with minds that are able to trace results to causes, and give some clear ideas of the future. I present myself here to-day, hoping that many will become satisfied, through these communications, of the power of Indians to lose, or at least to hide their own identity through a human organization. I have a particular friend who watches and reads communications with a deep interest, and I wish to convey my thoughts to her, of the kindnesses which she has not only done for one of God's human creatures, but the untold good that is likely to emanate from one simple act. I have not the time nor liberty to stay long, but I feel as though we were starting out on an important mission—that the future would yield an abundant harvest filled full to overflowing. Give my name as Babbling Brook. There is one reader who will understand this communication, and perhaps you will hear soon of a result from this. Ques.—Could you tell where that person is? Ans.—You will hear through other sources, and that will be more satisfactory.

JOHN WESLEY.

I do not know that I will be able to handle the subject that I intend to lay before you with ability; but I will do my best under the present circumstances. It seems to me as though Spiritualists had a great deal to learn yet. If you look and see what a motley group it includes! Every religious sect is represented in its fold, and it is not natural to call that a religion that has taken upon itself the guiding and fulfillment of things—has left all the errors of the past and advanced to a perfect condition. Education is strong with the masses of the people. It is impossible for them to throw off the prejudices and principles that have been cultivated in them from infancy; and to-day I see a visible shadow that may hand the whole association over to the enemy, unless every fortress is guarded by intelligence. Now it is impossible almost to rid the human mind of the idea of a punishment, or at least of being reformed; and I find that in the circles I attend, that spirits who have committed gross outrages return and claim to be penitent, and are sent away with the understanding that henceforth their path will be light and pure, and that they are on the road to eternal bliss. I wish to say to you that no law is ever transgressed, it matters not how simple or ignorant the individual is, without the full payment for the transgression—that is, they must work out the law and perfect themselves, and in many instances this is not done in a moment. Individuals grow gradually, and it is impossible to heal deep wounds in an instant. They take years of thought and careful conduct to overcome the evil of the past. Let this be fully understood, that no person can enter into spirit life, being unjust, cruel or debased, and returning and controlling a medium, throw all the burden off and stand among the highest, purest and best developed spirits. That every refined, pure and good spirit is willing to assist in the labor of reformation, and to redeem the human family from imperfection, is a patent fact. But it matters not how good the intention—how perfect the individual—it cannot overcome that which is imperfect or undeveloped, until it has had time for growth and readjustment. I am willing to admit that debased, low spirits can return and manifest a mark of humility and religion. That they are a benefit to society, from that time on, and enter the better condition. But it is not that high, holy and pure abode which the Christian world call heaven. It is not rest, peace and plenty—it is only a desire and interest to obtain a condition that will give rest and happiness, and every effort is put forth in that direction. And let me say to you, the impressions that you bring into your society have the assistance of millions of spirits that are determined to shape the destiny of this new dispensation or new science, in the direction that best suits their own vile purposes. To-day the watchword had better be, "Be up and doing." Let us learn our own individual organization and control, and root out all this imperfection, then so hold general society there, and let no one condemn what they do not fully understand. Time is making changes—time is developing thought and bringing each individual into sympathy with powers that hold within themselves the ability to shape the destiny of humanity into a channel of perfection and peace. We ask our instrument to throw off all this coarse material and come into unity with spirits that are willing to work for every religious society and redeem it from itself. Men and women must have some way of giving expression to their own honest and earnest convictions. To-day there is a mighty force surrounding you, trying to crush out the principles of truth, and create in its stead a condition of society that is terrible to contemplate, where men and women will be compelled to profess a belief, with which their souls can never harmonize; where every principle of freedom will be trampled under foot, and men and women become slaves to superstition and ignorance. That thing cannot be. Spirits have determined to take up every instrument that is capable of being used for the purposes of eradicating, or at least overcoming superstition and ignorance; and to place before the people a principle, which, when once acted upon, will bring what noble minded men and women have worked for through all ages of the world, and always came out as it appeared worsted for their labor. Yet we can see that all society has made a stride. Men are led to think and act and carry out their own individuality. Men begin to feel that they are men and are equal so long as they obey the law of their being and do not trespass on the rights of individuals. I could talk hour after hour, and as one that felt what good I have not the priv-

ilege to speak of at the present, and to say no more except to give my name, and you will perhaps be astonished; but I do not claim to be a leader. I only present to the world my impressions of right and wrong, and give them the evidence I have had to judge society through the impulses or principles I taught. JOHN WESLEY.

JOHN KOONS.

Will you put my name in the paper—tell that I died. (Oh! yes certainly) I don't know how to talk like that man. Now, he was a very able man. I had a fever. I died in a hospital in Washington, a great many years ago. I went to the war. I have got friends living here in the city, and I don't think they will get the paper, but somebody will get it and read it to them. Ques. Can't you tell where they are? Ans. I don't know where to tell you. I don't know whether mother will come and tell you or not. She is poor. Ques. What is her name? Ans. Mary Koons. We ought to have lived to help her along, at least we thought we ought. I have brothers here too. One of them would like to talk, I don't know whether he will or not. (Give their names will you?) I am not strong enough now—I cannot talk any more now; I would like to, though.

HATTIE MOORE.

My name is Hattie Moore. I came from San Francisco. I controlled the medium before, but she never put my name in the paper. (Your name will be put in it this time.) I am not old. I am young. I died when I was eighteen, and I have not been more than two or three years here. I have got a whole band of young folks. We have to learn like other people. They don't want us always to remain ignorant, and have got lots of nice folks to give us lessons. I wish you would go to San Francisco. It is pleasant there. There are no strangers there. You do not meet folks there as in this stiff place. There is a man who wants me to tell his name also—it is Harry Jones. (Where does he belong?) There. (In San Francisco.) Not right in the town. I have friends there. I don't know that they will get this. They would not believe it anyhow. But I wanted to come and give my name in your paper. Perhaps some one may know me.

CHARLES WILBERFORCE.

Speaking of lawyers, (present company we will except in speaking of them). They say law is founded on justice. Look into the courts where it is administered: what do you see? Justice! no. You see each one trying to gain the victory for his client, and if it cannot be done by fair means, it is to be done by dishonest ones. It is time that people began to understand that when they go to law they need not expect to get justice, but if their purses were deep enough to last through a lifetime, or through many defeats, there is a possibility that they might gain their cause whether it is just or not. And it is so throughout all the departments of nature. You will have to use your judgment in almost every thing, or you will be disappointed—terribly disappointed. It is a result though, of an ecclesiastical education—that is the foundation of all that is dishonest and corrupt. At the present time it is not so much to blame, in one sense of the word, as it is in another. It induces men and women to profess what it is impossible for a man to possess who has any element of perfection—and nothing is perfect, or at least there is nothing that is created but can be improved. Time, and the changes that it produces through the evolutions, perfects everything in nature, or at least improves them; and it is simply men who have learned deceit through trying to make the world believe they are at least what they represent themselves to be, and it is impossible for a man or woman to be a perfect Christian, or what is understood to be a perfect Christian. No person can be perfect without conditions to produce perfection; and all the elements that are found in this cannot at the present time make society one grade higher than it is; and it looks terribly corrupt to the developed eye. Many persons flatter themselves that they are hiding their imperfections, and are really as good as they represent themselves to be to the world. But when you enter into the sanctuary of their homes, you find they are laying the foundation of their own destruction. There is no harmony—no desire to obtain those noble qualities—it is only their desire to present them to some one. Now every human being must learn that there is a principle in nature, laboring about results that the world has always expected. When every individual learns this and tries to work out their own individual progress, and confesses law, as it is taught in professions, then you will have heaven upon earth, and discord and inharmonious will disappear; then doctors, lawyers and priests will naturally gravitate into some other channel of knowledge, and live as useful citizens, and men and women will be their own ministers, doctors and lawyers. You have perhaps seen my name in print.

JOHN PIERPONT.

In addressing you, I wish to state that all reformers have the same object in view—they wish to relieve humanity from misery and distress—they wish to build up a system or a government, that will help and protect its citizens from destruction. Now the great evil of this nation is one that affects almost every household. Some have escaped its scourge, but the majority feel its contaminating influence—and that is the distilling of intoxicating liquors to destroy the intellect of man, and to surround him with poverty and distress. The government lives and fattens off its traffic, and the toiling millions feel the force of its chain. I am almost willing to say that this world would present a very different phase if that one evil could be banished from the world. I see friend, where there are a few of the obstacles that are in the way. Hundreds of men and women depend upon the labor it makes for a subsistence. I say there is, or will be, the destruction of some men's hopes. Let you move in what direction you may, some must fall by the way, if you expect to improve or perfect the conditions of humanity. But let this be understood by every worker, that a hand must be extended to every individual—no one must be left out, but be protected, and if you take the grain that is consumed in one year, it would feed the starving poor for ten. Let this be understood, and the work go on, and we know that in time we can demolish all the temples that destroy the human family, and the homes and habitations of the poor, who never knew they had a right to possess one.

These things look to you gigantic—impossible to accomplish—and it looks to you also as though there must be bloodshed and a great amount of misery before this can all be accomplished. But I say to you, if workers do their duty faithfully, not one of God's children need fall by the way-side. Every one will come out of their unnatural conditions into the light without misery or suffering. I am a worker—not dead, but determined to accomplish the labor I commenced. If it takes instruments by the thousands, I shall use them for the purpose of putting down evil, and putting truth in its stead.

AN ANCIENT PHYSICIAN AT PHARAOH'S COURT.

Ordinarily I do not mingle in society, but I feel very anxious to get the instrument in working order. You would be astonished—more than astonished, when I tell you who I am. I did not come out of any very good crowd, in the estimation of the Christian world; but I leave you to decide who and what I am. I was at the time of Pharaoh a physician at his court. I controlled the minds of a great many men. To say that I knew nothing about controlling or had not wisdom enough to know how to control, would be to state nothing but the truth. Men at that time and age, in history, were very ignorant, and the only thing they thought of was ruling or subjecting other people to their will. To say that I possessed no knowledge in the department in which I undertook to act, would be also a falsehood. To say that I was a bigot and thought I knew everything, and was able to control everybody beneath me, is the truth. And I find that the spirit of man has not very much changed. I am very glad though, to get into company where they are willing to try to improve themselves and others, and who do not wish to control, but to be guided by intelligent forces to do a special work. Now I stated to you what I was; I would like to state to you that I am entirely different now, or I would never use the instrument I am using to-day. I feel very anxious to relieve suffering, and am willing to give advice and instruction, and very many times have helped people who appeared almost to be dying. My work is just commencing—I feel now able to do some good. The past is all gone and we are over it, and take up new conditions to perfect the principles of life to its highest extent. All that you need to do is to subscribe me a physician at Pharaoh's court.

LUCRETIA MOTT.

What funny ideas people do get. Now for eighteen hundred years they have been believing that God would destroy the world—that is destroy himself. I wonder how he would go about it. I tell you what I think about it. I do not think people exercise a great deal of reason about this matter, and that is one reason, you will see, that perplexes and troubles at the present time; and I do not know that I can blame any body for not using their powers when every force of nature held them back; but I would like to see God condemn himself in the way that is represented. It would be a very grand destruction. In all ages of the world there were people who were impressive and gave communications. But every age has its own development, and ignorant superstitious people were not channels through whom great principles could be presented. Occasionally you get a glimmering of light, but it often becomes a stumbling block in the pathway of science. I do not come here particularly to make a great speech, or to say anything that is very wonderful, but I see that there are conditions arising that will make your life much pleasanter than it has been. You have had to struggle through a great many difficulties, and often have had to submit to things that you felt was not right, but could not conscientiously oppose or appear to oppose, by stating the facts in every particular. The necessity for humiliating yourself in a position that was unpleasant not only to yourself and others, is disappearing, and the broad path where all men and women can march on in intelligence and happiness is opening in a way that will cast every shadow of the past out of sight. You have been often told by us that the obstacles you encountered were abuses, and that there was a new field opening to you, when, after a certain amount of labor was done, you would take on new conditions, new surroundings, and the truth which you so much loved and advocated with such fervor, would spread over the world and give joy to the multitude. The time has now come for action—for preparing to shape some of the professions of the past. We feel encouraged, strengthened, and almost as if the work was completed, but knowing humanity by having been spurned, we see the grand field of action open to us. All we need now is, an opportunity to do our work with humanity at large. As you meet here to-day, you bring in forces, each one of you, to control and guide the destinies of men. If you are true and faithful to yourselves, your labors will amount to more than you can anticipate. And there is in the hearts of each one a desire to do that which is right, to sacrifice everything for the sake of truth, in order to alleviate the sufferings of humanity. How grand it is to find disinterested people, and what power we gain as we come in contact with such minds. Heretofore you have been surrounded by a band of men, who have revelled in, or who at least have held power over very many. They congregated in masses to destroy and tear down what you so earnestly desired to build up; and it seemed for a time that they were in a fair way to do their work effectually, but you see that out of this condition there is one growing, that is not only strong and vigorous, but who possesses the power to put the truth in shape before the people, that there is not an individual who has any honesty of purpose or any desire to arrive at the truth, but whom will be willing to accept the teaching. Men and women are not anxious to be weak—not anxious to do wrong—not anxious to bring misery upon themselves; but it is their ignorance and superstition that holds them away from the truth, and keeps them confined in a limited space. Let us, even, while we talk here to-day, give out our sympathy and protection to the benighted minds that have destroyed, or at least brought so much misery upon many of you. Let us say to them, if there is any time that we can be living anew, or doing a considerable labor to lead you out of darkness into light, our strength and common energies will be given in that direction. Every individual is dependent on their own organization and circumstances, and influences brought to bear upon them that makes them what they are. And it is in that spirit of condemnation, that all men must eventually learn the truth and obey the law that is fixed. Now you can preach the sanctity of the divine life that burns in their hearts,

but all men work for one thing; that is to make their condition in life better, and to attain happiness. It is only through trials and afflictions—through disappointments and sorrows—that men learn to sympathize with one another. Now it is only through what appears to be unnatural and cruel, that we learn to appreciate and know one another. In all the demonstrations of life, men are dependent upon their organizations. Some have fine, noble, sympathetic, strong individualities; others have only contracted selfish, unfeeling organizations to act through; yet they represent a part of the divine power, although it seems imperfect, debased and cruel. Love one another—be just to one another—and the field of labor will not be a toilsome weary journey, but one that will lift you up, and wipe sorrow from your brow, and give you joy when least you expect it. LUCRETIA MOTT.

ELENOR PLUMMER.

May I speak a few words? I wish to undertake to guide the minds of the people in the way they should go; and I find, after several years' experience in the spirit life, that I made a fearful mistake, and I would like, if possible, to undo some of the errors I committed. I want no living being to expect to go to heaven through some one else. They must learn to rely upon themselves and to work out their own redemption without interference from others. It is impossible for any person to throw their sins upon another, and the sooner they learn that the better. You may subscribe my name as Ellenor Plummer. The congregation that I belonged to will recognize me. They will read the paper.

I wish to say that Benjamin Franklin makes arrangements for every spirit that speaks here, and no one undertakes to control the medium unless it is thought they can in some way advance the truth. It is one of the guides of the medium who says this.

STEPHEN GIRARD.

I want to shake hands with you. I am glad to come in here for a little while, for it seems like getting in a place where I may be able sometime to arrange some of my affairs. I thought I had made a will that was very benevolent and would be of great use in time to the human family; but I see even the best intentions do not reach one's anticipations. I see a great many elegant edifices erected, and people claim that these are monuments to my memory; but I think it is more pride of possession and appearance of the city than they are to commemorate myself. There is one thing I regret. The substance that I left has given homes, money and clothing and education to many, but I left out one important element. My experience with the female sex was not agreeable, and I did not make any provision for female orphan children; and it has been, and always will be, a regret to me, that I had not more forethought, or at least that I had not understood human nature better. I see no way at the present time to remedy the evil, and there is another thing that I am fearfully exercised about. A chapel indicates a place to worship; and it is natural for people who worship to have some religion, and they necessarily enforce it on the young mind; and I think, from my standpoint of justice, that the law has been broken, defied and trampled under foot. Now my estimation of the human character was, that each individual could form their own belief, and worship whatever power they choose; and I always did hate, and do hate to-day, sniffling and professing authority. Give me practical men and women, or give me none. In my physical life I was not afraid of any kind of labor. It dignifies a man. But when I did a deed of kindness, I did it because I felt a wish to do it. I never wished esteem or gratitude, nor even a monument erected to my memory other than what I did in good deeds. You can put my name down, I suppose, as Stephen Girard—growing older and wiser.

LUCY MEYER.

I am not used to coming to such a place as this, but I would like to get home if I knew how. But they say I must tell you what I want to, and then my people will find out. I won't tell all I want to, for fear they won't get it; but I will tell you my name is Lucy Meyer, and I lived at Milledgeville, away down South. Maybe you had better tell them that I got over on one side—got crooked. Ques.—How do you find it in spirit life? Ans.—Oh! that is all right. I did not expect much, and I got more than I expected. It is not the people who know the most who are the happiest. Ques.—Is there anybody in Milledgeville you would like to communicate with? Ans.—Oh! they will know me—they will get the paper. I have not been in spirit life long. I had a sore finger too. They say I was brought here to-day to help me out of my spirit condition. Ques.—Who brought you here? Ans.—Oh! there are a great many people here. One good man told me he thought I would not do any hurt. I feel better now. Ques.—Who is that man? Ans.—He calls himself Benjamin. There is another man I like better. Ques.—Who is that? Ans.—I don't know.

NICHOLAS, (Emperor of Russia.)

You will excuse me if I should make any mistakes. I am to give the thoughts of some one else who does not use the language. It is the Czar of Russia; and he wants me to say that it is not worth while to punish subjects—to banish subjects to the wilds of Siberia; neither is it worth while to exclude and crush out of existence that spirit of independence that seems to hold such power over the subjects. He has learned that there are invisible forces controlling all the elements that surround the country, and eventually it will become free, out of all its accumulation of misery and distress. There will be formed a government beyond any that has ever existed in that country. It is not worth while to try to crush out that spirit that occupies every man's soul, and lifts it up and out of poverty and distress to a plane of justice and truth. To say that he degraded such a condition, would be to state the fact; and yet he was dependent upon his organization and the education he received for his condition of mind and thought. He thought and believed he knew just how to govern, and expected all men to obey his will; and he is placed in a position that is no at all enviable, simply because he sees he has lost the grip of the past, and has nothing to take hold of now. And he is here for the purpose of getting something to rest on—something to build himself up by; and he has come to a wonderful place to

receive it. He sees individuals here who are not anxious to rule, though anxious to be ruled by high spirit intelligences, and who possess an independence of character he never witnessed before, and it is useful to him.

A GUIDE OF THE MEDIUM.

I want to say something in regard to the instrument I am using. I don't want any one to expect too much, or to look forward to too great results, simply for this reason: Spirit control is something that must be allowed independence. There must be no restraint or compulsion. We ask to take the lead, and people expecting a great deal seldom ever receive much. That is, a person that wants to get a true *bona fide* communication must not come into the circle with the expectation of receiving that alone, or concentrating their minds upon any one person they wish to communicate with. It is a condition that destroys any satisfactory results. And besides, we are preparing the instrument to do a work of such vast importance that we do not wish to have it understood by any body, that she can do this, that or the other. Under favorable conditions, we can manifest through her, and give some wonderful revelations; but under unfavorable conditions, we are unable to give satisfaction to any one. You understand what I mean. You see the instrument is available, and can be used if we have one condition in her favor; but sometimes people get anxious and make certain demands. Now, we never can give a good communication, or a correct one, if a person in the circle assumes to dictate or control the mind of the medium. It causes two conflicting elements and spoils her power. There are people who are running this thing into fortune-telling or individual benefits. You understand me. We wish it fully understood that there is not a human being in existence, but whom we would benefit if we could, without being asked—in an instant if possible. But if it was to connive and build up some persons at the expense of others, we are not in the business. We wish to be just to all, and to make no distinctions whatever; and where we see we can do the most good, we intend to work. We have been a long time engaged in fitting our instrument to assist in this important labor, and we do not want any trifling to interfere with our purpose. I think you understand me. We do not want our medium put before the public as an advertised medium or business medium. But if people conform to the conditions and are equal to them, we will give them something reliable and useful to them. If not, we can give them nothing, and the medium is not to blame. I would say to this gentleman here (the stenographer) he is very anxious to receive a communication from a certain lady. The way to get that communication is, not to be anxious, and when a favorable opportunity arises, you will get all that you desire, and much more. You have passed through deep seas of dark waters, and the light is beginning to dawn, when care and sorrow will be wiped from your brow and a bright star will guide you on your way. It is wonderful to see how long men's minds have been chained to dark superstition and tyranny, when the world contains so many beautiful gems of purity, light and joy, as the watchword to every home in the world.

VOITRAIRE.

I was a worker while in the physical form. I transmitted my thoughts to paper, and cast them over the world. I could not see, nor understand, how people could be held down to fear a power that created them, or to feel that there was a necessity for a Saviour; or how men could subject themselves to so many indignities for the sake of entering the kingdom of heaven. I see that my writings have caused considerable trouble in the human family. Men and women have separated on that account—children have been persecuted, and mothers have been scorned, simply through my presenting the truth as I saw it. It is wonderful to see the rapid strides men have made in the last few years. Man might write and speak, and try to imbue the human mind with an idea of a universal power that controlled them for their good; but they never could reach the human mind and impress upon it the importance of looking well into the mysteries of life, until men and women learned the possibility of intelligent human beings controlling a human organization, and giving to them facts, one upon another, to identify themselves and prove their existence. To-day, Spiritualism is in its infancy—only a few years old—and yet it lives in the hearts of millions of people, and gives them cause to hope for a future. You see the countenances of men and women begin to look cheerful as they see that in the future there is to be recompense for all the misery they have endured in the past. What would life be worth if you cramped your minds with what you had been taught, and you could look out on the beautiful world and see sunshine, and flowers bloom, and everything presenting evidences of immortality; and know that your body would be put in the tomb and there was no life afterwards? Such, indeed, would be the condition of the community, and worse the fear of a vengeful God. Every human being has been acted upon by forces that he or she was unable to resist. Where could you conceive of a more terrible power than that? My experience has been varied and wonderful, and sometimes when opportunity opens, and every condition is favorable, I will control the instrument to give you some of my experience in spirit-life. I was not placed in a desirable class of humanity, and my name was scorned, but to-day it is becoming resurrected, and men respect it. You may subscribe me as Voltaire. I will, I suppose, close this sitting, as it is desirable to reserve as much vitality of control for this evening as possible. [The spirit referred to the dedication of our new office.—Ed.]

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.

Obituary.

Craig Holt County, Mo., July 24, 1882. Passed to spirit life, June 23d, of paralysis, Christine Lawrence, wife of Captain J. Y. Lawrence, aged fifty-seven years. Mrs. Lawrence was a pioneer settler, well known and highly esteemed for her personal worth, her kindness to the sick, her fine social qualities and intellectual and spiritual culture. She was known as a Spiritualist without guile and without fear. Her last days were full of unflinching trust in the inner light.

WALLACE DOWNS.

Mrs. Susie Willis Fletcher in New York.

Editor Mind and Matter:

In a certain sense the names and reputations of mediums are public property. To the spirit and the mundane spheres, mediumship is what the various methods of communication are to the different continents. The latter do much to humanize the terrestrial family. But humanity is greater than this family. It reaches and embraces all who ever were, or ever will be. Those who belong to the celestial are our brothers and sisters as much as those people are who dwell in the terrestrial. Mediumship teaches—demonstrates this, and is, therefore, a more powerful engine of universal brotherhood, than the combined material intercommunications. The whole of humanity, above and below, has, therefore, an inferential right to discuss its properties and qualities, and the character of its subjects, who should accept criticism as proof of consecration.

In this view, Mrs. Susie Willis Fletcher should feel particularly honored, since for more than a year the public has been playing battle-door with her reputation, as medium and woman. On the one hand she has been conceived to be a "confidence woman," using a pretended mediumship to mask her operations; while on the other hand she has been regarded as chosen of the angels, who, through the calumny were drawing the attention of the world to her, so that when their time should come, the reaction from bitterness to appreciation should be all the more potential.

On Wednesday, June 31st, Mrs. Fletcher spoke in Everett Hall, Brooklyn, on "British Justice." A delegation, among whom was the writer, went from New York to hear what they expected to be her defence. As she came forward to the desk and stood there silent a few seconds, as if to "feel" how she should begin, one could not help wondering that such a woman had ever been a convict. Instead of appearing to have just arrived from a year's unjust imprisonment, she seemed rather to have unwillingly left some concentrated spot to come and tell us of its loveliness. An interior joy shone out in every lineament of her face, and the whole contour of her form breathed peace and rest. Everything about her said she had not come to make a complaint for the treatment she had received—not to pour out her wrath and bitterness on those who had been the means of it—not even to justify herself; but that she came to thank the angels for their goodness—to say how highly they honored her by having been their chosen minister, and how happy she felt because she had been so nearly equal to the occasion.

This was the impression her silent overlooking of the audience left; and when she began to speak it was confirmed. The touching eloquence of the story of her acquaintance with her accuser, and of her trial and imprisonment—told in the most quiet and unostentatious manner and without any attempt at oratorical effort, save such as her earnestness and truthfulness naturally developed, won every heart. Those who came to hear "what she had to say for herself," went away feeling they had caught a glimpse of the motives that actuate the angels, and the method by which they bring glad tidings of heavenly things to earth. Before she spoke, she had been a convict to many who listened. After she was done those same persons went away and inscribed her name high among the list of martyrs.

The New York delegation appealed to Mrs. Fletcher to speak in their city the following Sunday evening. She finally consented, and said her subject would be "Spiritual Experiences in Prison." Sunday came, the hottest day of the season. In spite of this, a very select audience gathered in Frobisher's Hall. After hearing her that evening, the few of us who went to Brooklyn, no longer wondered that what others regarded as misfortunes were to her great blessings. From the day her imprisonment began to that on which it ended, her life was a succession of marvelous spirit manifestations. Many of these had, of course, no confirmatory evidence. She confined her recital to those that had. Any one can test her truthfulness by an appeal to the addresses she gave. No detailed account can be given here, but it is enough to say that many of those manifestations are among the most wonderful, if not the most wonderful that has ever been given to the world; and confirm and establish beyond question, everything that has been claimed for mediumship. Coming in the exceptional manner, to the exceptional person, and under the exceptional conditions that they did, it is not too much to say that their value to humanity is inestimable; nor that they will find their place among the beacon lights of that perfect interblending of the two worlds, of which all spirit manifestations are prophetic.

The honest doubts of those who heard Mrs. Fletcher that Sunday evening, were dispelled, and in their place came a feeling of reverence for one who, when the world thought her suffering the terrible discipline of an English prison, was on the contrary enjoying the divinest associations of angels; and in all her deprivations and constraints, seeing the finger of God pointing to a more glorious life than has been more than dreamed of by the most enraptured enthusiast. And when her closing declarations came, that when the time for her to go out had come, she almost regretted that she must go—no one doubted every word she said was true. That seeming dark and dreary cell, her home so long, had been lighted by heavenly light, and made glad by heavenly visitants. Would that light and those visitants follow her out into the world, or would they be withdrawn? The question that most troubled her was: Without these, freedom would be valueless; with these, a dungeon would always be a palace. Dear as were her earthly friends, she could gladly give them all, rather than lose her heavenly ones—not because the latter were so much more to her, perhaps, but because unless she were willing to give up the one, she would not be worthy to have the other.

The Brooklyn audience placed her name among the martyrs; the New York audience saw her drink the bitter cup, and smiling, say—"Thy will is my will; thy pleasure, my pleasure; thy work,

my work, my mission." The criticisms to which the reputation of Mrs. Fletcher has been subjected in the past will only add to the brightness of her character in the future, when that character shall be understood, and those who, through misconception of her motives, have been traducers, will become her most ardent and generous supporters and friends. Mrs. Fletcher's audience on Sunday evening, by a unanimous vote, offered her an engagement to speak in New York city during the month of October. We have leased Frobisher's Hall 23 East 14th street, and the Second Society of Spiritualists will hold regular meetings there every Sunday morning and evening during the coming autumn, winter, and spring, commencing with October 1.

ALFRED WELDON.

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.

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 \$1.50 per year.

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

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

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

MR. J. WM. FLETCHER will speak in Freeville, N. Y., July 16th and 23d, Neslaminy Falls, July 30. 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 there 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. Dushnell, 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.

THE PHANTOM FORM.

EXPERIENCES IN EARTH AND SPIRIT LIFE.

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

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

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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.

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

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or persons whomsoever. If he does not do this, he confesses himself the wilful, lying slanderer of Mrs. Reynolds, and a disgrace to the position he holds as a journalist, through the help of the bullet of a cowardly assassin. The history of those items of property, procured and used by Col. Bundy and his Clyde associates in the conspiracy to destroy Mrs. Reynolds, and scandalize Spiritualism, is to be found set forth by A. B. French, of Clyde, in the columns of the *Clyde Enterprise*, which nails Bundy's lie to the counter as a warning to all enemies and slanderers of honest mediums. By that statement, it was shown that those articles, after the villainous and cowardly assault upon a materialized form, at Mrs. Reynolds' seance at the residence of Mr. Drown, made by William A. Hunter, (but which form the burly ruffian could not for a moment hold,) were found at the residence of George E. Sweetland, the fellow conspirator of Chester and William A. Hunter. These men, with A. B. French, all falsely pretending to be friends of Spiritualism, were guilty of the ineffable meanness of seeking to make the public believe that Sweetland had been engaged with Mrs. Reynolds and her son in trying to deceive their friends as mediums. These people well knew the worthlessness of George E. Sweetland, and supposed that his good-for-nothing reputation among the people of Clyde, would serve to make that lying pretence pass muster. Whether these articles were furnished to G. E. Sweetland, by John C. Bundy, (who claims to have them now in his possession,) or by the Hunter brothers, or by A. B. French, is for these users of those articles to explain. The one essential fact is patent, however, that no one ever saw any of those things in the possession of, or in use by Mrs. Reynolds, at Clyde, or elsewhere. Sweetland alleges that he found those things outside of Mr. Drown's house, after Mrs. Reynolds and her son had left it, and carried them to his own house, as he alleges, to conceal them and keep them from falling into the hands of the Clyde authorities. The police were sent at once to Sweetland's house to obtain those things, where they were given up without any objection from Sweetland or his family; all of which goes to show that Sweetland acted a prearranged part in the conspiracy to perpetrate that damnable outrage against truth, justice, decency and common sense. When Col. Bundy repeats Geo. E. Sweetland's self-convicted lie, he confesses himself to be as base and unscrupulous a liar as Sweetland himself. The repetition of that lie will not serve the purpose that Col. B. would have it serve, for it places him beside, as mean a "snicker" as ever shamed true manhood. Any person who continues to patronize a sheet that is devoted to the circulation of such lying slanders against true and innocent mediums, whether they be men or women, share in the guilt and shame of such diabolism. But let us follow this exponent of Bundyism a little further. He continues:

"Later on she (Mrs. Reynolds) was again detected in Brooklyn. The customary defence in such cases has been, either that the sitters brought in the stuff, and were in a conspiracy to disgrace the medium, or that the whole exposure was without foundation. Both the Clyde and Brooklyn exposures having been made by Spiritualists of the highest standing as citizens, and coming so near together, one supplementing and corroborating the other, deprived the swindler, and the chronic apologists of tricky mediums, of their usual defence, and a new one had to be ordered. In this emergency, Mr. Nelson Cross, a lawyer, came to the front with a theory materialized from the teachings of Orthodoxy, which most admirably suited 'Crimdle' and her defenders. His plea as put forth before the readers of our Boston contemporary, was to the effect that the paraphernalia might have been brought into the seance room by spirits, and though lie, with professional shrewdness, avoids positive and direct assertion that such was the case, yet no other inference can be drawn from his argument if accepted. Of course, it naturally followed that 'Crimdle' would desire to strengthen Judge Cross's theory, hence the seance of February 20th, above mentioned. The attorney for the defence, in his printed brief, argued that the character of the manifestations at a seance is largely governed by the attendants. 'The banquet is spread by the guests and the medium,' says the lawyer, 'and may be such as to induce the presence of evil-disposed spirits in overpowering numbers'; a plausible statement unfailingly used, and having no application whatever in so far as the case in hand is concerned, except as to the 'medium.'"

"We ask our readers to note the brutal discourtesy manifested by Col. Bundy toward Mrs. Reynolds, and those who have every reason to know her to be a deeply wronged and misrepresented woman. When we treat any woman or man with such brutal discourtesy, those who, like Thomas R. Hazard and others, have denounced us as a black-guard without reason, will have some reason for their condemnation of us. No rule of courtesy can hold good where human monsters are to be dealt with and defeated, and hence we have been compelled to carry on a battle in which we could not afford to ask or give any quarter. But, oh, how we long for the time when duty will call us no longer to cope with human devils in the defence of truth and its exponents. But not alone is Mrs. Reynolds insulted by this brutal coward. Judge Cross is made to appear, or at least is alleged to have been the idiotic dupe of Mrs. Reynolds. We scorn to notice any of the Col. Bundy's insinuations as to our own honesty. When we have to defend ourselves against any insinuations to our prejudice, we will feel that we deserve them. But let us follow this woman-slanderer a little further:

"If the circle be made up of skeptics or unhe-

lievers, the manifestations are likely to be weak and unsatisfactory. * * *. It is a question of affinity, or complete harmony of conditions."

"Upon this theory, Judge Cross evidently acted in selecting his jury, before whom Mrs. 'Crimdle' Reynolds was expected to demonstrate what the foreman, Mr. A. E. Newton, believed to be the 'intervention of evil or mischievous spirits.' It is fair to presume that only those supposed to be largely in sympathy with 'Crimdle' and the 'mischievous spirit intervention' theory were accepted as jurors. Everything being ready, 'Crimdle' demanded a committee to examine her: Mrs. A. E. Newton and, we believe, two other ladies were selected, who reported (as a matter of course) that they had 'made most thorough work of their investigation,' and we have no manner of doubt the good souls thought they had. 'But what are the facts? Let us see. Here is a disreputable, vile, shrewd woman [Hear this dirty, stinking and morally and physically rotten liar, and suppress your indignation if you can!—Ed.] who for years has been perfecting herself in deception, and three honest, amiable ladies with no experience in such work and consequently wholly incompetent for it, are put forward to cope with her arts; and this, too, in the face of facts so well known (1) that ladies employed by Custom House authorities do not become experts except after months of careful training and frequent failures; (2) that any ordinary conjurer will appear to allow strict examination of his person and cabinet before giving to a theatre full of people a better show of what he calls 'form materializations' than Crimdle ever did with all the conditions attending her performances. * * *

"The pivotal point on which rests the verdict of Judge Cross's jury, as written out by foreman Newton, is the competency of the committee which examined Crimdle's person and clothing. That said committee was thoroughly incompetent, we believe must be apparent to the Review. We unhesitatingly assert and stand prepared to prove, out of the mouths of members of the several examining committees appointed in New York, that Crimdle was never thoroughly examined, and this we assert, remembering the oath taken by the committee in one case; taken by truthful ladies [Bundy regards perjured women as truthful ladies! Why shouldn't he? He is capable of anything in the way of falsehood.—Ed.] too, who hold their opinions truthfully and whose veracity we disclaim all intention of even throwing a shadow of doubt upon."

Col. Bundy here insinuates that those "ladies" were induced to swear falsely by those who requested them to testify under oath. What will the brazen faced impudent scoundrel not say, in the way of falsehood, to make good his hypocrisy and dishonesty? When John C. Bundy undertakes to hunt down such Spiritualists as Judge Cross, Mr. Newton, and Prof. Kiddle, he will find that he has undertaken a bigger contract in the interest of the enemies of truth, than he will ever live to complete. He does well, however, to confine his personal insults to men, whose feelings of sovereign contempt for him, shields him from their annihilating resentment and retaliation. We tell them, however, that they cannot overlook, with impunity, the infernalism of this insidious and hypocritical foe of truth. It concerns them less than it does the cause at which these impudent allegations are aimed. We call upon them in the name of Spiritualism to lend a hand in driving this miscreant into spiritual oblivion. Too long has he been permitted to pollute the name of Spiritualism with his untruthful lips. See with what assurance he claims to sweep away the deliberate testimony of Judge Cross and Mr. Newton, and their friends, in behalf of Mrs. Reynolds, and her mediumship! He says:

"There can be no reasonable doubt with any judiciously minded person familiar with the evidence [How is that for Judge Cross?—Ed.] in this case, and the methods of tricky mediums, that Crimdle had the tarlatan concealed on her person; and with this admitted, the remainder of Mr. Newton's report as to the evidence of the intervention of malicious or mischievous spirits, melts away into the same vapory nothing as does Judge Cross's theory of defense."

The *Psychological Review* may be so infatuated with the ways of the head of Bundyism and his organ, as to accept that kind of squirming tergiversation, as an intelligent refutation of Mr. Newton's unanswerable testimony as to what occurred at the seance of Mrs. Reynolds a few nights after the futile attempt to discredit her in Brooklyn; but we cannot think so poorly of its powers of discrimination as to think it possible. How many persons who have had the least experience in observing physical manifestations of spirit power, can countenance, in any manner, such insolent assumptions of fact without a particle of positive evidence to excuse, much less to justify them, as Col. Bundy is in the habit of regaling his readers with, we cannot see or understand. Those who have not had such experience may be excused for following Bundy's lead, in his slandering and persecuting of mediums, they supposing that Bundy himself has had such experience; but when the undeniable fact is stated, that Col. B. has carefully avoided attending public spiritual seances, and never was present when any so-called exposure of a medium took place, and that all he says against mediums, is based upon the oft repeated and lying statements of people as dishonest and untruthful as himself; even those who once considered him, in their ignorance, worthy of credit, will no longer have that excuse for tolerating the habitual mendacity and hypocrisy of this shameless journalistic fraud. A pretty specimen of humanity is Col. Bundy, that he should seek to divert public attention from his own deceitful and dishonest conduct, by keeping up a persistent lying about and slandering of spiritual mediums and their friends. The time has gone by when any one, deserving of recognition as a Spiritualist, can be longer deceived by the supercilious assumptions of Col. Bundy and his handful of satel-

lites, of superiority, in any respect, over any sincere and faithful Spiritualist. The fact of the matter is, that Spiritualists do not admit of being contrasted with the Bundyites, in any respect whatever. They are another, and infinitely more deserving class of the human family, and this, every issue of the Bundyite organ is making more manifest.

With that natural penchant for indirection and evasion which is a chief characteristic of Col. Bundy, he leaves the door open, as a means of escape, from the kicking which he knew was in store for him. He says:

"We do not deny the possibility of the claims set up by Messrs. Newton, Roberts, Cross and others, to account for the frauds committed by placing the offence upon 'dark or evil' or 'malicious or mischievous' spirits. What we do assert is that their claim is not substantiated by evidence entitled to any weight."

And who and what has qualified Col. Bundy to pronounce what is and what is not "evidence entitled to any weight?" We venture to say that there is no experienced observer of spirit materializations who does not absolutely know the fact, that the clothing in which materialized spirits appear is to a very large extent transferred to the cabinet from the surrounding neighborhood. It is wholly irrational to suppose that spirits have power, in an instant or in a few minutes, to produce original textile fabrics, ornaments and variously constructed garments, which had no previous material or spiritual existence. With the garments that appear with materialized spirit forms, it is very different from the forms that those garments cover, and this any person ought to know. We, by eating, drinking and breathing, materialize bodies which outwardly express the indwelling spirits that inhabit them. Not so the clothing with which those bodies are covered. No amount of eating, drinking, or breathing would ever produce a stitch of any garment. The production of the latter is governed by a series of natural operations, having not the least analogy to the producing of the physical organized form. Hence it is a natural inference that spirits cannot produce on this mundane plane woven or knit fabrics, by any other processes than those that mortals use to produce similar fabrics or garments. Not so the transfer of such fabrics from place to place. By some law of spirit power, spirits can transport mundane fabrics, garments and other articles, as well as organic and living bodies, from place to place, apparently without obstruction from intervening material substances of greater or less density. Some of these articles remain so transported, permanently, showing that they are solely of mundane origin and existence. Other similar articles of spirit dress or vesture, after remaining for a longer or shorter time, gradually seem to evaporate and disappear, showing that they have not the attributes of mundane materials. The question is therefore suggested, whether some of the spirit vestments are anything more or less than the materialization of pre-existing spirit-produced garments.

But for our present purpose, it is unnecessary to speculate upon these unsettled, if not incomprehensible points. It is enough to know that spirits have power, through their mediums, to produce in the cabinet, or in the open room, articles of clothing, fabrics of various kinds, cotton, woolen and linen, and even gems and metallic ornaments. This fact alone shows that spirits, whether good or bad, honest or dishonest, truthful or untruthful, who possess a knowledge of the means by which spirits appear materialized, can and do take into the seances of entranced and 'helpless' mediums whatever suits their purpose for the time, provided the conditions exist for their doing so. We ask Col. Bundy, Eugene Crowell, P. E. Farnsworth, Wm. Emmette Coleman, or any other of the Bundyite fraud shriekers, why masks and fabrics may not be as readily conveyed by unfriendly spirits into the cabinets of mediums, to create suspicion against them, as other articles can be taken there by honest and truthful spirits who seek to manifest themselves to, and commune with their friends of earth? It is true that Mr. Coleman has seen the necessity of showing why this cannot be, in order to help these spirit enemies of mediums to make good their purpose and to this end, he has dogmatically asserted that evilly disposed or mischievous spirits are not permitted by the higher and more advanced spirits to manifest themselves to mortals, in any manner to injure them. We say he has dogmatically asserted this, because he has not adduced the first fact to support his assertion; while he must know, if he knows anything of common spiritual experiences, that no fact is more fully established than that such spirits do exhaust their ingenuity and power in persecuting mortals, and especially those who are spiritual mediums. It is therefore sheer folly in Col. Bundy or any other person, who makes any pretension, however hollow, to spiritual experience and knowledge, to deny or express a doubt upon a point so generally known at this time among well informed Spiritualists.

Col. Bundy and his disciples are too completely under the influence of spirits who are hostile to Modern Spiritualism, and to those who are engaged in its propagation, to do ought else than conform to their spirit surroundings, and endeavor to save their spirit inspirers, by denying the full influence that is dragging them to a common ruin. Five years ago we were forced by circumstances to recognize the important fact, that not only were there spirits who were hostile to

Spiritualism, in spirit life, but that they were banded together, and organized to oppose its spread upon the earth; just as other spirits were banded together and organized to promulgate and advance it on the earth plane. It would have been well for Col. Bundy and the *R.-P. Journal*, had he made the same discovery at that time, and chosen to take sides with the latter and not with the former, in the great battle of Armageddon, that has since been going on with such disastrous results to these common facts of truth.

The reader will pardon the loss of the space which we have applied to this particular subject, in view of its pregnant importance to the cause, and to the mediums who are necessarily placed in the fore-front of the battle for the advancement of Spiritualism. But long as this article is, we would do wrong not to notice the deduction and conclusion to which the *Psychological Review* comes, it taking the facts as fairly established by Mr. Newton's testimony. We refer to the following language of the *Review*:

"If the facts (included in Mr. Newton's statement) are correctly recorded, they point to the intervention of a malicious or antagonistic influence. This is a matter of importance that we could wish the issue narrowed down directly to the one point:—Is there irrefragable evidence that material which could be used for purposes of fraud can be, and has been introduced into a cabinet by agencies demonstrably not referable to any person present? * * *

"If the introduction of material objects is proved, and if those objects be fraudulently employed by the invisible agencies at work, we confidently expect the aid of the *Journal* in abolishing all conditions of sittings that can expose a medium to such fearful risk. Such indeed is the platform of the *Journal*."

Col. Bundy was not prepared to avail himself of this invitation of the *Review* to array his organ against seances for spirit materialization in general, for that is just what the *Review* suggests he should do to be at all consistent in his pretense that he is the friend of honest mediums. Hence he weakly and impotently seeks to ignore the facts which have been so extensively published in *MIND AND MATTER* for the past four years, and to belittle the important and indeed conclusive public testimony of Messrs. Cross, Kiddle and Newton, to this undoubted fact, as made manifest at the seances given by Mrs. Reynolds in the city of New York. We have made it our business to see that Col. Bundy should take nothing by his attempted evasion of the issue which the *Psychological Review* forces upon him.

We tell the *Review* that it is beyond all possible question the fact, that evilly disposed spirits who are hostile to Spiritualism, and the mediums through whom its truth and importance is manifested, do take advantage of every opportunity that is offered to them to use the mediums in such a manner as will be best calculated to discredit them, and destroy their influence as mediums for spirit control. And yet, as a true and tried friend of mediums and Spiritualism, to us the last thing, to think of or suggest, would be to surrender the very citadel of Spiritualism to its enemies. That is just what those enemies would have, and just what they have so long and bitterly contended for. No. Mediums will not be driven from sitting for spirit materialization in cabinets or out of cabinets, although all the elements of spirit hostility to truth shall combine to seek their ruin. The time for that has gone by. The blazing sun of Spiritual truth that has shown forth from the illuminated pages of *MIND AND MATTER* has thrown such a flood of light upon the dark and wicked ways of these enemies of mediums that their power to harm them is completely broken. Mediums have come to know that there is one paper that will see that justice is done, to them against all attempts of mortals or spirits to misrepresent them, and they will continue to give their seances as heretofore without let or hindrance from any quarter, and those who attempt to molest or injure them must abide the consequences they invite. The sin of all sins, on the part of Spiritualists, is the sin of injustice to mediums.

The Work Goes On.

CANTON, Stark Co., Ohio, June 17th, 1882.
Bro. J. M. ROBERTS:—(For such I can in truth call you). Sir:—When I wrote you in the month of May, I gave you a history of our circle. I would state here that by the assistance of our spirit guides we have been developing. Our medium, Mr. Isaiah Inglis, is truly a wonder. He is a powerful clairaudient, clairvoyant and materializing medium. He sees and talks with the spirits at all hours. We have had, for the last three weeks, at our regular meetings, full form materialization. The medium's son and a little Indian girl Zano, have stood in the door of the cabinet, from one to five minutes at a time. On the evening of the 10th inst., Romero, the medium's guide, informed us that they would answer questions through the medium. On the night of the 15th inst., Romero informed us that there were four trance mediums (undeveloped) in our circle; Mr. E. T. Bowman, Mrs. Frederick Kline, Mrs. Isaiah Inglis (our medium's wife), and your humble servant; also two independent slate writers developing. Romero stated that they would show us wonders in the future—things that never before have been shown. There are quite a number of persons that are anxiously waiting to see the phenomena, but, as yet, we are not permitted by our guides to admit any person. They state, however, that the time is not far distant when we can admit a few at a time. As I do not wish to tire your patience any longer for this time, I will conclude by subscribing myself, Yours for the truth,
DAVID C. NUNAMAKER.

James O. Ransom, Hammon, N. J., says: "I am glad to see *MIND AND MATTER* improving so much, and hope it will continue to advance till all opposition to honest mediumship in all its remarkable phases is overcome."

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.

(FOR MIND AND MATTER.)
THE PHILOSOPHY AND USE OF EVIL.

BY CHARLES THOMPSON.

1.—THE PHILOSOPHY OF EVIL.

Evil in all its varied forms is derived from the perversion of goodness or truth. There is in this world of imperfection many a manly form and gifted mind whose energies are expended upon nothing better than the plotting of evil. The folly of pocket-picking, house-breaking, and all the black catalogue of crimes, do not imply the lack of native ability to perform better things. So every force in nature, which contributes to the sustenance and happiness of man, becomes destructive, so soon as it over-leaps the bounds of utility. Many a man has seen the labors of a lifetime destroyed in an hour by the action of fire or flood. Like the elements, the vicious youth or man can only be made useful by being put under wholesome restraint; but the worst pests of society might be made useful by the adoption of appropriate methods. I hold that society not only has the right to protect itself against idleness, drunkenness, pauperism and crime, but it is its duty to prevent these evils by providing all with honorable employment; and, so far as this relates to Spiritualism, if you can point me to a single person who professes to be a Spiritualist, and still is guilty of evil practices, I will show you a designing hypocrite; for it is just as impossible for such unworthy elements to mingle or mix with the divine attributes of Spiritualism, as it is for darkness to exist under the vertical rays of the noonday sun.

But, how shall we utilize the evil that has been developed among us, which is seeking to hide its revolting character under the cloak of Spiritualism, and is letting "slip its dogs of war" to destroy heaven-appointed, innocent and defenseless mediums? Simply by becoming acquainted with its nature. We long ago learned how to harness some of the elements, compelling them to serve us as motors, keeping our wheels and spindles a-hum in all the marts of industry. But the elements of ignorance, selfishness and superstition, we have not been wise enough to control; and have bowed down in sorrow wiften states and fictions, were driven to such desperate straits that nothing short of destructive war was adequate to extirpate the monster evil. The sheriff, the police, the army and navy, are each the outcome of public peril which ought not, and need not exist; and which will have no place on earth when the divine truths of Spiritualism shall have gained the ascendancy over ignorance and superstition. But the most surprising phase of this matter is, the proneness of so many intelligent minds, as we daily see, to frame some paltry excuse for turning their backs to the light, and going over to the support of evil; and joining the insane rabble in an attempt to throw down the reigns of justice, and trample truth in the dust as an unholy thing. In the meantime, the supporters of old superstitions have become alarmed at the growing power of Spiritualism, and in the vain hope of checking its growth, are ready to inaugurate the religious persecutions of the dark ages. In this war of unrighteousness, Col. John C. Bundy has become the leader, by common consent, just as highwaymen always rally around the worst desperado of them all. Of his forty-four endorsers, the majority of them are evidently dupes who, by their unanimous vote, have given the captaincy to A. J. Davis, a man who has never been called upon to exercise his judgment in all his life; but who has expatiated in fields of fancy, building his "doubting castles" in dream-land, where everything disappears on the awakening to the realities of active consciousness. But the forty-four promise to follow where this Colonel leads, if it be to become so many thieves to "steal the liver of heaven to serve the devil in," adding to the robes of angels the rubber masks and other vile torgery of mundane existence, with which to play the ghost, and then rush into print, falsely declaring that the mediums are the guilty parties. And yet, these "forty-four" endorsers of the prince of frauds may be honest. Be it remembered that honesty does not insure right action. The majority of our Southern brethren who followed Jefferson Davis into rebellion, were doubtless honest, but honesty had no power to ameliorate their act of treason. Again—many have honestly assumed the name of Spiritualist, who are no more such than a belief in the Christian dogmas of salvation by faith makes a villain a devoted Christian. But thousands have drifted into the ranks of Spiritualism through the force of circumstances—by simply floating with the tide as drift and flood-wood, sometimes rushing head long among the breakers, and sometimes hugging the shore. But all such debris is nothing but waste material, among which nothing can be found worthy of a place in the great Spiritual Temple. Even Bundy places no confidence in such worthless materials. His dependence is upon boon companions who are as dishonest as himself; and who are working night and day with the insane purpose of crushing Spiritualism out of existence. These have been in secret conclave from the first, and have left their aid to forward his scheme of deceiving the people into the belief that the mediums are frauds, and that their supporters are the real enemies of the cause. But this is not all, for our spirit enemies are also his supporters; and the sooner we realize the importance of this fact, the better will it be for us. Evil doers cannot fail to furnish conditions that invite the presence of evil spirits and exclude the good.

2.—THE USE OF EVIL.

Evil, like nitro-glycerine, is self-destructive, and, in its death-throes, demolishes everything within its reach.

It is but a few years since negro slavery was so thoroughly interwoven with the institutions of this nation, as to threaten its destruction, and for slavery there was but one door of escape. To effect the exodus of the monster, the evil genius of Jefferson Davis was as requisite as the noble powers of Abraham Lincoln. Not only so, but many a Bull Run defeat was required to give the Union armies the schooling necessary to make them masters of the situation.

So, in the present case, it is only since the shameful and wicked bogus expose at Clyde, Ohio, that the oldest and most experienced investigators, (except a few whom the great body of Spiritualists repudiate as supporters of fraudulent manifestations,) opened their eyes to the real facts in the premises; and even now there are only a few who fully comprehend the situation of affairs. Speaking of the work of evil spirits, A. E. Newton says, "If asked why I did not think of this before, I can only say that I did not." As hard and unjust as it is for the medium to suffer

for the ignorance of their friends, it could not be avoided, and the battle will not and cannot end until the masses learn how grossly they have been deceived by the false teachings of the R. P. Journal backed by the secular press generally.

Again—there is a vast multitude of people scattered all over the world who know nothing about the truths of Spiritualism, and who simply believe the whole thing to be an unfounded pretence; the result of chicanery, and that all the mediums are frauds, without exception. Hence it has been an easy matter to cater to the popular delusion regarding spiritual truths. Bundy, therefore, is simply obeying the will of heaven, as the representative and advocate of the guilty criminals in the court of justice; and if his lying and ignorant witnesses are less bold, their true character would not be so easily detected as it now is. If the slave-holder's rebellion had been less formidable or determined than it was, the Emancipation Proclamation would never have been issued at all. So in the present case, the deadly enmity, and the guerilla war waged so fiercely, has become an actual necessity, without which, we never should have demanded the full requirements of justice, but would have made terms so easy, that full half of the Christian mythology would have been foisted upon us, until our platform would have gone down in oblivion, like an over-loaded water-logged old scow. The heartless, wicked spirits, who, while in their mortal bodies invented the guillotine, and all the infernal machinery of the Spanish Inquisition, still exist in spirit life, to exert their hellish influence upon all who refuse to bow submissively to the mandates of the Church, and when they fail to intimidate and coerce the people into the support of Christianity, they throng our seance rooms and public halls to throw their pernicious influence upon all that transpires. To my mind, the fact that the arch deceiver, by such assistance, is able to hoodwink so many honest intelligent people, and bring them over to his support, is sufficient evidence that the fight must be prolonged indefinitely, or until the people become wiser than they now are. The severe lesson is needed. We may yet have to face death in all its hideous forms, and pass through many a destructive contest, before we can commence the march to the sea, or win the crowning glory at Appomattox. And so long as we continue to lay in camp, daily issuing the one bulletin, "All quiet on the Potomac," so long will the enemy continue to slaughter the innocent, right under our guns.

Whatever of knowledge, wisdom and virtue we possess, has been achieved through trial and suffering. Labor is the price of progress—labor backed by that stern quality of perseverance that cannot be turned aside from its chosen path by opposing elements and enemies. While half-breed Spiritualists are courting popular favor by following after the Juggernaut of old theology, and the clergy are stealing our thunder in a bootless attempt to resuscitate a dying institution, the cause of truth is left in the hands of a few; and yet its final success and triumph over error is sure, because sustained by the never-failing arm of justice and the intelligence of both angels and men. In the meantime, evil never fails to defeat itself in the end, by the wickedness of its course; while at the same time it is an actual necessity as an element of deterioration, and as the signal of alarm to call our attention to those natural causes which lie so deep in the realm of the unfathomable that we never would seek them out, if not driven to the task by the tocsin tones of eminent danger.

Colonel Bundy, therefore, is the evil genius best qualified to feed the fires of hell until it shall have spent its fury—leaving the atmosphere free from the smoke and foul vapors of all unrighteousness, so that all the world will then see clearly, and realize for the first time the full extent of the peril through which we are passing.

Then, and not till then, will MIND AND MATTER and its indomitable editor be understood and honored, as the only powers on the mundane side of life, adequate to keep the car of progress upon the great highway during these eventful years, in which both the mundane and spirit enemies of truth are making such desperate efforts to annihilate everything that is good and true.

If any still contend that no good can be derived from opposing elements, it is only pertinent to add, that the agitation of the filthy waters of human nature is necessary to their purification. Rally, therefore, around MIND AND MATTER and every journal that comes to the support of truth; and of all true mediums whose lamps are throwing a stream of light into a world of darkness. Let the year M. S. 85, be recorded in the annals of history as the period crowned with the greatest achievement ever secured by the united efforts of angels and men.

"Great oaks from little acorns grow." It is but little over a century since our ancestors rebelled against the unjust demands of their king; and from seed thus unwittingly sown has already grown a mighty nation. But, oh! before the young oak became self-sustaining, what a struggle it cost in defence of true principles to shield the young sapling from the ravages of the British lion! Without opposition there is no agitation—without agitation, no progress. Hence, I say to Col. Bundy, rally your myrmidons of darkness to the light! Nothing short of your evil genius is adequate to open the eyes of your ignorant followers to the true state of affairs. Your brutal assaults and fiendish blows are necessary to drive the blind into the light of reason. So lay on and spare not, but earn the reward of your own choosing—even shame, contempt and everlasting disgrace—by expending the vital force of your vile nature in astute methods of diabolism such as will lead scientific minds, investigators, and all lovers of truth, to become acquainted with the occult laws of nature, by which devils gain a temporary advantage over the angels of light, and hoodwink men into your motley brigade of evil spirits and God-forsaken men and women. And since you are so vilely negative that you must and will oppose all that is virtuous, good and true, your destiny and chance of becoming famous lies in that direction. Not only so, but the worst hell of the future existence will be heaven enough for you, because as an evil spirit you will continue to derive most demonic delight from your mission of making others miserable. Why, man, do you not arise from your lethargy? New mediums are entering the field to confront you on every hand; yet ever a week has passed since you started the sleepy world with a bogus exposure.

St. Albans, Vt.

T. T. Davidson, Parkersburg, W. Va., writes: "Dear Sir, enclosed you will find \$2.00 for renewal of MIND AND MATTER. I shall be a subscriber as long as you keep up your noble defence of mediums."

New Publications.

The Process of Mental Action: or, How we Think.—by M. Faraday, late electrician and chemist of the Royal Institution of London. Price 15 cts.

Faraday was an original investigator while on earth; he is still an original investigator in spirit life, if we may judge by the series of papers which have lately been issued by the Star Publishing Co., of Springfield, Mass. This paper is the fourth in the series, and purports to give some of his recent investigations into the process of thinking. Although his process cannot be observed by humans, yet to the eye of the spirit, the mysteries of brain action are disclosed. Readers of this most interesting and instructive paper, will find their minds wandering into new fields. No writer, spirit or mortal has before given so plausible an explanation of the process of mental action. Faraday says that the spirit brain is continual in the physical brain of a human, and is fed by food elements passing from the physical brain to itself, and it acts back by vibrations upon the physical brain, making the latter express these vibrations in language or volition. He still insists that there are no "exhibitions of thought apart from personal organisms." He explains the nature of sleep, paralysis of the brain, idiocy and insanity. He describes the process by which the child develops the power to think. His explanation of the method by which the cerebrum is built up is a revelation. On this subject he is in advance of the last published thoughts of earth's scientists. He instructs us how to improve our own powers for thinking. He declares that no person had an existence prior to human conception. He explains the method of food assimilation in spirit life. He thinks the elements and their inherent vibrating forces are sufficient to account for all that exists, as far as he has yet observed, and declines to give any opinion at present as to the nature of the first cause. He sees no evidence of a creative personal power behind the elements. He closes this paper with a beautiful reason why man must be immortal. We learn that these papers are having a wide circulation, and are attracting the closest attention from the leading thinkers of the age. It can no longer be said that spirit communications are all trivial. No more reasonable theory of the origin of life and of man's immortality have been given to the world by any writer, than is to be found in these little papers. If the theory is true it places the evolution of man among the unalterable facts of nature, and all Providential Gods and their so-called miracles are disposed of as mental rubbish. Faraday claims that man is just as much the product of natural evolution as is the rock, the tree, the bird, the animal, and that all these come into planetary existence by the operations of eternal atoms of matter, which are combined in accordance with a law and force themselves inherent in the atoms. We invite our readers to a fine intellectual feast when we ask them to read the Faraday papers.

CONTRAST: Spirit life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why brutes suffer less pain than men. Why mammals are more sensitive than the lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind. What makes people stupid. Why Reformers are persecuted. Truthful ideas dependent upon an even and harmonious activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Idiocy and Insanity. Paralysis of the brain explained. The cause of idiosyncracies in persons and characteristics in nations. Why Prof. Faraday would correct his earth statements. Idiosyncracies within the line of Insanity and Idiocy. What makes fanatics. The cause of Insanity. The cause of Idiocy. How a child develops the power to think. The effect of Language in developing the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed. Gradation of Mental Power in the Races of Men. Why races sometimes remain stationary from generation to generation. How to break the power of ignorance. The importance of shocking the minds of sluggish people. The penalty of living without thinking. The Science of a true Mental Development. How language broadens under the reaction from the spirit. How the body refines under the influence of high grades of thought. Is there a limit to mental development while in the body. How knowledge transcending human attainments can be transmitted to man. As man advances he can better analyze himself. How spirits can help humans to higher thought. Ideas the great force in the spirit spheres. Why each spirit seeks companions of its own grade of mentality. The elevating effect of spirit intercourse. For sale at this office.

MAQUOKETA, Iowa, July 3, 1882.

Editor of Mind and Matter:

Seeing an article in MIND AND MATTER of July 1st, about Judge J. J. Huber of Mechanicsville, Iowa, I would like to say a few words in his favor. The Judge, up to about nine years ago, was a minister of the Christian Gospel; having preached thirty-two years. About that time he was afflicted with neuralgia, in a terrible degree, and on a certain night the spirits came to his bed, and through their power, restored him to perfect health. From that time he espoused the cause of Spiritualism, and has been outspoken and very radical ever since. He is a man of advanced years, of great ability, sterling qualities, and of a high moral standard. He is so much ahead of us common people that to follow him we would be lost. Surrounding him is a band of high and exalted spirits who are using him to do much good, and I believe to-day, (it has been several months since I saw him,) that there is no better medium on earth, especially in healing the sick by laying on of hands, or for developing mediums. He is a man whom to know is to love him. I hope the good spirits will sustain him many years in earthly body, for I know he will do much good.

Very truly yours,
DR. A. B. DOBSON.

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.

Mrs. Mary Eddy Huntoon and Miss Alice M. Warren
PROCTORVILLE, Vt., July 3, M. S. 85.

Editor of Mind and Matter:

We have been having a series of very interesting seances here in our neighborhood the past week, with Mrs. Mary Eddy Huntoon, medium, giving us innumerable proofs of the honesty of the medium, and the willingness of our spirit friends to do all in their power to convince us of their presence. The usual number of our friends manifested much as reported in the seances last November. But one sainted sister has entered the "gates of day" since then. Our lamented friend and worker in the vineyard, Mrs. Nellie J. Kenyon, passed to higher life, Feb. 10th, and has manifested her presence to us several times a week ever since, through her chosen medium, Miss Alice M. Warren, of Proctorsville. It was indeed an occasion of rejoicing to see her dear form clothed as in earth life, and watch each well remembered graceful motion as she waved her hands to us, threw us kisses, or clasped them above her head, or pointed upward. She whispered that she was so sorry Ned (her husband) could not come, and sent her love to him. At each of the three seances she seemed perfectly joyous and happy; and the last evening she sang in a clear voice, "Pull for the shore." She rapped us answers from the guitar, and did everything she could to convince us it was her own veritable self. Several spirits wrote their names in a book held above the medium's head while her hands were held.

The last evening we had an "extra." George Dix said he would try and give us a dark circle. A table was brought in. Mrs. Huntoon was tied and placed on one side, and Silas Warren (a youth of fourteen who is developing for materialization) was tied and sat at the other side. All then joined hands save Miss Minnie Clark, (the violinist. Then all the different instruments were floated in the air and played all over the room; and the voice of George Dix was often heard. He seemed just full of fun, and whistled and talked a great deal this evening. He wrote his name in a blank book on the table, and "Happy are we to-night," and "We rejoice" was also written by the invisibles. Taken altogether it was a most enjoyable time.

May success always attend you, dear Bro. Roberts, for your noble defence of all good, honest mediums. What a lonely world it would be with every avenue cut off by which to hold intercourse with our dear departed ones, while now it seems that they are only just a little way back from our view.

Over yonder! Bless the angels
That have rolled away the stone
From the sepulchre of sorrow,
And have left us not alone.

Mrs. Huntoon will be at Onset Bay Campmeeting and at Lake Pleasant. She has been holding seances nearly two months at Albany, N. Y., with good success, shaking skepticism to its foundations. May the good work go on.

Truthfully yours,
MRS. L. O. WEEKS.

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.

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.