

Mind



Matter.

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

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 29th, M. S., 35.

FERNANDO BAPTISTO,
(An Italian Catholic Friar.)

Is it possible that after so many years, I take my place among men again, feeling and experiencing that I hold a human organization! Wonderful, indeed is this new discovery! It brings men of the past into communion with men of the present. I stand before you, making an effort to give you some understanding of what the past held for me. Men of to-day have learned to be wise, and to investigate every matter that is placed before them, and to decide the true and the untrue. Centuries ago men were not allowed that privilege. They bowed down in ignorant superstition to the teachings of their forefathers, and secluded themselves in cloisters, and did penance all the days of their lives for the sake of entering into the kingdom of heaven. For days, weeks, months and years, I lived on the simplest food and scarcely enough to sustain my body. I persecuted myself willingly for the sake of entering into the kingdom of heaven; and to-day I look back with regret to a life that could have been so full of usefulness—so full of joy and purity. To-day I fully understand the position I hold; and I want to say to you that men have formed some erroneous ideas in regard to Catholicism. Some have thought it is impossible for one, who was once fully imbued with such erroneous ideas, ever to outgrow or to desire to promulgate truth and benefit humanity. In that one particular you have made a grand mistake; as I stand here to-day, just as desirous of doing good as you are, and willing to sacrifice all the prejudices of the past, if I can only be permitted to come now in your household and give principles as I see them. I was true to my honest conviction, and every pain that I caused myself to endure, was done with the spirit of a desire for justice and truth. I lived and died unconscious of doing any wrong except being an organized human being naturally depraved, and was fully imbued with the idea that only through sacrificing myself I could be saved; and you are surrounded by millions, and millions, and millions of just such disembodied spirits. They have lived to learn their errors, and are willing, if permitted, to forget the difficulties that surround them, and come in union with you for erring humanity, to save, to heal and to build up, where there seems to be nothing but sorrow and distress. I am not designing to make any great display of my power of speech. I do not come here for the sake of display, or to speak of my sufferings, to excite sympathy or compassion; but I come hoping that every drooping human soul, dwelling in a physical form, and bowing down to such terrible superstition, may read and understand that there is nothing to be gained by sacrificing the body to save the soul. Each has their demand upon the other, and each has a right to be what nature designed them to be. I am struggling up to the light, and wish, as the rays descend upon me, to give others the same opportunity; and I ask the ecclesiastical powers to convene together, and see if they had not better lay down some of their errors and take up the divine principle of truth. It seems to me that the hour is near when there will be a general outpouring of the spirit, when the most bigoted, conservative being will be compelled to admit that there is a power in his own thoughts and intelligence, and which works in a manner that it is impossible for him to overcome or resist. I wish, for the benefit of mankind, to give my name as one that lived and endured and believed in all the artificial forms, rules and regulations of the Catholic society. I bowed in abject slavery to every superstitious opinion; but to-day I am free. I lived in the tenth century, and you may give my name as Fernando Baptisto. Ques.—What was your position in the Church? Ans.—I was a friar. Ques.—Did you leave any works behind you that would be regarded as pertaining to literature? Ans.—Yes; but I do not know that you can obtain them. Ques.—Where were you located? Ans.—In Italy. Ques.—Where were you located there? Ans.—Near Rome.

PETER THE GREAT,
(Emperor of Russia.)

I come before you to-day, aware that true greatness is embodied alone in correct principles. Men have greatness forced upon them, sometimes, by an over-zealous public; and in the past it seems that the only thing necessary to do was to excite the spirit of chivalry in the human soul, and it would bow down and make men great in spite of themselves. Now, when we take into consideration the vastness of this planet, that men live upon, it seems as though intelligent minds would not see anything great or grand beyond the wonderful productions of nature. But from the earliest recollections of man; it seems as though they have educated within themselves, the idea that they must have something to look up to—something to lean upon, and to take credit for their honors and to bear their mistakes. How long this thing is to continue it is impossible for me to say; but I once wielded a power over a country that bowed in implicit confidence to any one whom they thought capable of becoming a leader; but,

to-day, there is dissension among them, and the nobility seem, by the conduct of the class that is creating the greatest disturbance throughout the empire, to have led the unsophisticated and untutored into that disorder. Let me say to you that I claim no honor for the position I held in life, neither do I claim to be anything more than a disembodied spirit; and to me it looks as though the idol of the world was likely to be its destruction. That is the money power. Men forget their sympathy, and love and social natures, through a desire to command that one lever of existence. Now, it is not wise, nor well, to trust the power in a few individuals hands, to shape the destinies of men, particularly when it tends to the destruction of the many and the protection of the few. Here is an enterprise of vast importance to the human family, yet from my observation I see that you are held back simply because monopolies grow around you and do not give you an equivalent to work with. Now, we desire, as a vast concourse of people to take hold of some of the matters of earth and lead men into a condition to be just to themselves, and not to rule, control and oppose. Out of all this seeming commotion, there is an intelligence at work, and every event that occurs is a necessity in this great work of redemption of men—in this great work of perfecting their lives through law. You are looking forward to a time when your hopes will be realized in regard to your labor of putting facts before the people. Heretofore, it seemed as though the pathway had been rugged and strewn with thorns; and from the present appearance of the future, it looks to you from material eyes as though you had many obstacles to encounter. To me the obstacles seem to be growing few and systematically far apart, and that you are gaining strength to battle down, or break up, all that tends to destroy or oppose down-trodden humanity. Out of your necessities comes a power fully capable of taking hold of and utilizing the forces, for the purpose of elevating the human race. Abject misery and slavery abatement are not necessities in the case; and as a natural consequence will gradually disappear, and the world, that seems to be overshadowed with difficulties, will become a place of beauty and joy. The contending forces are closing their labors, and all may take up their swords and march on to a victory that will occasion joy instead of sorrow—there will be no weeping widows—no weeping fathers and mothers—no weeping sisters—no one to mourn—but each one can rejoice with exceeding great joy. My time is limited and I must stop, as it were, in a hurry; but you may give my name to the world at large as Peter the Great.

NORAH McDONALD.

I guess I have got here now behind one of the greatest of men, [Yes, he was a very great man.] I think I begin to see that you do not care as much about common people as you used to. Ques. Why not? Ans. When you have such big people to come and see you, you say, "Oh! my." [You are just as welcome as anybody else.] Sometimes my old man did not provide quite as much as I liked. [Well you did your part.] Of course I did, and I mean to do it here too. There is one thing—I never had quite as much as I wanted to come to me, and never had my house furnished as I wished. The old man was too stingy to provide anything. It was nothing but stinginess. This thing of a woman having to bring up a family of children, and not having clothes on her back, it often makes women mad to think that they have to put up with such things; and if you think your paper is going to help it any, I am coming every once in-a-while. They talk about women's rights—if they would talk a little more about their wrongs it would be better. They call them idiots, and say they are easily led. They have no chance to know anything but work. It seems to me as I am sitting here I have to be darning—darning—or doing something to put in the time. [The control had been from the first using the medium's hands as if darning.] Ques. You do not have to do any darning now, do you? Ans. I have not had to do so till I came here; but you see I was so used to using my fingers—Then the most provoking of all, afterwards, was, he would ask, "Is supper ready?" I would like him to get supper once, and find out. Ques. Is he living still? Ans. Yes, soaked with rum. My name is Norah McDonald. I lived in Brooklyn. Ques. What part of Brooklyn? I lived about the centre of Brooklyn. I did not live like Henry Ward Beecher. Ques. What was your husband's name? Ans. George. Ques. How did you get here this morning? Ans. Oh! I just tumbled in.

ABNER WILSON.
(A Soldier of Bunker Hill.)

Is this Bunker Hill? [No, this is Philadelphia.] Why, how did I get here? [That is for you to explain.] This is a smooth kind of coat (feeling the medium's dress). I hadn't anything like this. I must have changed since I undertook to come back and talk. I had a great big rough coat—nothing like this; and I had knee-breeches; and here I am. Do you call this a good change? [You will find it a very good change for you. It is only a temporary one.] Oh! I understand now. You can't see my regimentals, can you? Ques.—Were you one of the old Continentals? Ans.—I fought and died at Bunker Hill; and you need not expect me to say that I ever was unhappy. [People who do their duty here are not unhappy as spirits.] But I may seem a kind of ignorant to

you, and being only a private, maybe I will not be thought as much of; but my blood flowed and my life went out in gaining the privileges you enjoy to-day. [Well, you are blessed for it.] It seems as though when we first undertake to hold converse with embodied spirits, we have to go through a singular transformation before our testimony can do anything to strengthen the cause. It does not seem to make any difference in what kind of a garb we come, for it is all the same in the eyes of that great power that controls. I had some very feeble conceptions of duty, but I was dependent on the society I mingled in, for my views. But to-day, when there seems to be such a developing, I feel as if I could take the world in my arms, and give it great words of cheer; for that beneficent power that brought all things into existence, has made such a wonderful provision for all. Men stood in front of the battle, swayed by the impulse or desire to bear out nothing but that one undertaking; and when we see the wonderful results of our feeble efforts, we feel that we are blessed beyond the power of words to describe. Now, when every avenue is opening, we feel that we have more than a double existence. We will soon be able to walk and talk with you, and be ourselves. How much we enjoy it, I will not pretend to say; but if you can judge how you would feel, placed in the same position, you will gain a feeble idea of our inevitable feelings, hopes and joys. It is with a sense of such perfect joy that I come to-day to give you a few words of cheer—to say that the future holds gems of such brilliancy that the human eye would become blinded were it ushered into their presence all at once. A unity of souls and a general feeling of joy is what every one is working for, who is freed from the bonds of superstition and ignorance. My name is Abner Wilson.

JOHN RAYNOR,
(Edinburgh, Scotland.)

I read from the book of nature that unfoldment is a natural law, governed and controlled by immutable principles; and to stand in the presence of embodied spirits and address them without myself being visible to their eyes, is a law governed by such a fine principle that it seems wonderful that you have made such an advance in this direction as you have. Now all human beings seem confirmed in their own minds as to the manner in which this thing should be governed. But it is impossible to control the uncontrollable—a principle fixed and eternal, without any possibility to make any change in the law. But you, as individuals, may learn how that law is adapted to yourselves, and come in such complete rapport with it, that you will be, as it were, the centre and circumference of all thought, all ideas, and all principles that exist; but as one who has struggled for years to subjugate the immutable to the mutable, I would say to you, lay no bounds—make no effort to control—but learn how to be controlled, to advance knowledge and to promulgate it throughout the world. The positive must become negative before its best uses can be discovered. You may take any class of individuals, and one assuming to be all, and making an effort to control all, seems to create nothing but confusion and discord. But take a class of intelligent men and women, understanding that they are governed by law, and making an effort to discover what that law is, and how they are controlled; and they are open to conviction, and truths flow into them, and bring a condition of harmony and peace where all was discord and distrust among men. None of you need expect to become rulers—no one individuality has within itself that which is equivalent to a perfect control, simply because its capacity to discover is limited to its organization. You cannot take hold of, or grapple with powers outside of your own fields of action; while I claim that we have, through a long period of years, learned what that law is, and how to obey it. Now, you are looking forward to great results, expecting to have a heaven upon earth, or the period called the millennium; but let me advise with you as to the best method to facilitate this great event. Cast out of yourself all distrust—bring yourself as nearly as possible in harmony with yourself, and that will make it possible for others to do the same. The power of mind is so little understood, that it is often the means of destruction where there is only the desire of producing love and perfection. Out of the shadows of the past you are rearing forces that will, in a very short period, accomplish what men have looked for, for centuries. It will not be necessary for you to make any plans, or prepare in any way for the great event. Your souls are what are to receive the benefit of this great change. To-day it seems as though life is one of the most uncertain of things. Men retire to their couches expecting to live a life of usefulness; but when the sun rises, their spirits are severed from their physical forms, and they look with horror upon themselves, seeing and knowing nothing but intense misery at the change. Not understanding the beauty of the spiritual existence, still clinging to the material, and expecting joy in another direction than what they see, in regard to the future. It has been the means of making one of the most wonderful constructions of the vast universe, a slave to toil and misery; and when that wonderful piece of machinery gives up the spirit, and is not enabled any longer to hold it; it does not know in what direction to go, simply because the machinery held and controlled it with such a

power that it was unconscious of what it could do when freed from its form. We have here with you to-day many spirits who are unreconciled to the change, simply because they do not see or understand that they can labor in spirit, and they are so wedded to toil and sorrow that they are in a truly pitiable condition. But, through the avenue of your paper, we expect to enlighten such persons, on earth, and they can then prepare for the change called death, the same as they would make preparation for a journey. False teachings must go by the board—hungry, starving spirits must be fed—and they will take up in every direction some physical organization, to see if, for a time, it will have learned the wisdom of the change that has been made. I am not one who wishes to guide and control, but I am one that is willing to obey, and I give you in substance what I see and understand, knowing that you, with the knowledge that you possess, will use all the information to further a cause of such great import. To-day you are beginning. To-morrow you will begin perhaps to see your strength; and as time rolls on the spirits who have been disappointed in making themselves reconciled to the change, will come to you and give you joy, through knowing that they have at last become free through understanding the law that controls, and obeying it as they understand it. Ques.—I would ask, if your control is not exhausted, how it is that you, as spirits, are not able to give such spirits as you speak of, the information that you think we can give them? Ans.—Spirits who are not satisfied with themselves hover around their old homes and control, perhaps every member of their families; causing nothing but grief and discord. These spirits can come here and communicate and do a wonderful amount of good, while, if they remained at their homes, and controlled their families they would be the cause of great misery. My name was John Raynor, of Edinburgh, Scotland. By the way, I was a Presbyterian; and as I could not make Presbyterians after my departure, I thought I would try to make something of myself.

"EMPERESS JOSEPHINE."
(An Insane Spirit.)

BON JOUR MONSIEUR:—It seems as if this was the place where all people come, if they have grievances to explain; and as I felt at one time, I was very badly used; and as history has given me quite a bad name—that is some historians have, as being exacting and jealous—I wish people who write the history of others would explain a little more than they do. It seems that when they make up their minds to do so, they court the public favor of crowned heads. I think, in fact, they would not have dared to have written anything very unfavorable of me, on account of my husband; but I think, as far as I understand it, that he has been fully recompensed for his treatment of me, and the way he expected to do and the heir he expected to have; for the others did not amount to as much as the people anticipated. Men who can conquer a whole world, or at least weep because there are no more kingdoms to control, sometimes find themselves foiled, when they expect to be the most successful. I think that during the time that I lived, the circumstances that controlled me made me do pretty much as I did; and I am not unhappy, nor have not been, except, in the direction of my husband's love. I have met him with all the parties, and as I have gained the first opportunity of controlling and coming here, of course I have the first chance to have my say. As I could not always have things as I wished; for once I have gotten ahead; and if they come in now to you with their story, of course they are welcome to do so. People can judge then which is in the right. Ques. Who is the spirit in control. Ans. Josephine. Ques. I would ask, madam, whether your spirit attachment is to the first or the second of your husbands in the spirit life? Ans. To my second. And you will ask perhaps the reason why. He is such a positive mind that he holds my mind, and although I see the merits of the other—the admirable traits of character that I never fully appreciated—yet I am unable to affiliate with him on account of the control of the other. I do not say that it is a legitimate or natural attraction, but it is the one that controls. Ques. Then your inclination would be towards the first husband, if he was at liberty. Is that not so? Ans. His ambition is to hold power. Ques. I am afraid, you are not a happy spirit? Ans. I am as happy as I can be, knowing that I am held by a power that will not give me justice. They said that if I came here and explained it, it would relieve me. [You will find it will go very far towards doing it.] "A jealous woman," they say, "is hell-ward bound," and I guess it is pretty near the truth. [We hope to hear from you when you are free.] I will stay a little while, that I may gain elements from the medium that will benefit me. [We are very glad to have had you come and will be rejoiced to know that you have been benefited by it.]

[Those who read that communication will readily realize that the spirit who gave it was deprived of mental balance. At a private sitting with the medium, Mrs. F., subsequently, her guide informed us that the young lady who in spirit imagined herself to be Josephine, had received an injury upon her head when in earth life that unsettled her mind, and the delusion took possession of her that she was Josephine, once empress of France. She was allowed to take

control of the medium in hopes that she would realize her individual identity and get free from a delusion that caused her spirit so much distress. Her relief was only partially affected.—Ed.]

ALEXANDER GRANGER.
(St. Louis, Missouri.)

I have no thought beyond giving you some idea of what experience a spirit has that goes out without any time for preparation, particularly if they have thought much of their labor and work about which they were engaged. It seems as though spirits that go out in a hurry, gather up the particles of spirit very rapidly and have a consciousness, but it is so real that they do not have time to realize that they have laid aside their physical. But when they discover where they are, they are dumbfounded, and they do not know what to do with themselves, nor how to employ their time; and when they see their friends gather around them, they are so mortified and troubled that they don't know how or what to do; but their spirit eyes are quickened, and many times, at their own funerals, they see people making great ado and acting before the public as if they felt very bad, indeed, when in their hearts there seems to be a song of joy. This is certainly something that mortifies the spirit that has not had time to grow. Now, in spirit life, people are just what they are, and you can see what they are, and how near and dear you are to them. But the physical form seems to hide so much of the man that it is impossible to tell what he is; and it is really amusing to some spirits who are inclined to fun, to see how philosophically their friends take their departure. They appropriate their wearing apparel, and say, well, they have gone to heaven—they all go to heaven no matter what they did on earth. It would be better for people to cry, if they feel like it, but it is lost on their spirit friends. There is a general disappointment in that direction. Sometimes they have enemies, and when they think people are not interested in them at all, they are real friends; but, I tell you, the clay that hides the soul is what deceives people. It is not the soul itself. That is what keeps a great many spirits hovering around. Some are disappointed, and not alone through a desire for revenge, they hover around, making it as lively as possible. But there must be something to break that down. I am not inclined to talk much, but I would say, if you lose any friends you will know what to do—not have society forms to go over. But that don't amount to anything. Also, I would say, I am not right clear in the head, but I want to tell things just as they are; as I have learned that it is very good to tell the truth, even if it is not agreeable to hear it. Ques. Do not leave. Please tell us who you are? Ans. Alex. Granger, from St. Louis. Ques. What was your business? Ans. I was a teamster. Ques. Did you go out suddenly by accident? Ans. Yes, sir, and that is the reason I came to tell you what I have. Ques. Could you give us an idea of what the accident was? Ans. I guess I must have fallen, and a big heavy team ran over me. I was sober at the time, but I do take a little swig once in a while. I find that some of the people who pretended to like me so much do not like me so well.

A Few Facts Pertaining to Magnetism.

Dear Brother Roberts:—I have been highly interested in the discussion that has been going on between our able brothers, Fahnestock and Mendenhall. I have no controversy with them, but desire to elucidate a few points that they have left in obscurity, inasmuch as to confuse the mind of the general reader, if not to create misunderstanding between themselves. It is the custom of scientists, when they discover a new application of a natural force, to give it a new name; hence we hear of electricity, inductive, atmospheric and animal, etc., and of magnetism, animal, electro, and so on under the euhonious titles of odic force, Mesmerism, Biology, Psychology, mind reading, etc. None of these being wholly expressive of Dr. Fahnestock's new discoveries, he saw fit to draw both from the Greek and Latin languages to compound a name for his new art. But now he comes forward claiming all for mind, while Bro. M. claims much more for magnetism. Now, between the two extremes I plant myself, with intelligence as the dominant power, and electricity and magnetism as subtle agents by which intelligence performs its wonders. The only question to be explained is, the power of mind over matter, and the many uses to which natural forces may be applied by intelligence. The office of science is to so explain its facts; as they are brought out, one after another, as not to mislead the public mind as to their import; while, on the other hand, it is the design of theology to disguise the facts, in order to still lead the people by superstition.

Just now the clergy of all Christian countries are falling into line under the leadership of Mr. Winfred Hall, of New York, who has undertaken the impossible task of superseding Spiritualism by proving immortality by science. But as astonishing as it may seem, he is first driven to the extremity of upsetting the basic principles of science, by a course of the most unreasonable reasoning that ever blinded an intelligent mind. He even goes so far as to claim to disprove the wave theory of light, heat and sound. Well, if he could prove this, we would conclude that Bro. F. is also correct when he says, "magnetism has no current," but unfortunately for such a theory, every wave of intelligence, every ray of light, and every radiation of heat gives the lie to it from first to last.

So far as magnetism has been tested in its various applications, interesting and useful, we find it to be a latent force in nature that is ready to be developed at all times, and in such quantities that it stands ready and waiting adequate appliances to enable it to supersede steam as a motor. But to the proof of my position.

If we suspend a bar of steel in a verticle position, and give it a series of blows with a wooden mallet, we shall find that we have converted that bar of steel into a magnet; and if we roll it in iron filings, both ends will be thickly coated with them; but none will be attracted to the centre of the bar, thus seeming to prove the absence of any current, simply because none is detected by that experiment. But that does not prove there is none, as we shall see farther on. Now place a number of soft iron bars in a row, so that their square ends come in contact, and place one end of the steel bar against one end of the series of bars, and all become magnets and so remain just so long as, and no longer than, the developing power of the steel bar remains in contact. But so long as contact is maintained through-

out, the farthest end of the soft iron series will attract other pieces of iron, thus showing that the developing power has been to every particle of iron in contact, but it will return to the steel bar again so soon as it is separated from the others. Again, if we attach a powerful magnet to one end of a long coil of wire, so as to ring a bell at the other end, how does the force get there without creating a current? In the case of electro-plating, the current is continuous and can be made to take silver from a solid piece of bullion and pack it on to an iron plate; and if we reverse the poles of the battery, it will take the silver from the iron and return it again to the bullion. But our main inquiry is relative to animal magnetism, and not to that of minerals.

Animal electricity and magnetism were discovered by Galvani, as early as 1780. This created some excitement, and caused many scientists to examine the claims of Mesmer, whose experiments date back to 1775. Many of the Royal Academies of Europe appointed special commissions for the further investigation of the matter. Mr. Braid, of England, proclaimed his decision against clairvoyance, and yet brought out the principles of "Biology," calling it "the exaltation of the senses"; and Dr. William B. Carpenter, and others who have set their faces against Spiritualism, have been driven to the extremity of building upon Mr. Braid's unfounded theory, and yet mesmerism, Biology, Psychology, Statuolence, are all well authenticated, and owe their usefulness to the play of the one natural force, magnetism. And yet, I do not claim for it any utility whatever, independent of intelligence. To-day, many a healing medium is relieving the sick and suffering people by the application of this same force, but under the influence of an intelligence superior to their own, but the gift of healing, under spirit control, is possessed by many who are entirely ignorant of the fact. A little over a year ago, I was told by Dr. Warren, through Mrs. Dr. Cutter, that I am a healer, and ought to be in the work. At first I scouted the idea as being wholly unwarranted, but afterwards concluded to "try the spirits," and selected two or three sick friends, to whom I sent magnetized papers, and in nearly every case, with good results. Now, I do not claim to be able to impart any healing properties to paper, adequate to remove disease, but that magnetism is an agent in the hands of spirit doctors, by which they perform wonderful cures.

Magnetism is also the agent by which our spirit friends and guardians impress upon our mentality many truths that they have learned in spirit life; and, in this way, are storing our minds with the wisdom of the ages, in so much that our spiritualistic literature is already taking the lead in many circles.

It is through the action of electricity and magnetism that all the wonderful phenomena of nature are conducted, from the assimilation of minute particles of isomeric substances to the gigantic movements in sidereal space. It is by these forces that the ever present life principle in nature is able to manifest itself through matter, carrying it forward, by the process of evolution, from the most incipient stages up to men and angels. And so delicate are the conditions adequate to an uninterrupted flow of particles from nature's crude storehouse to the perfection of ultimate ends, that I have been several times interrupted in the writing of this article by the mere presence of some member of my orthodox family, and even my chirography usually fails to sustain a free hand on account (as I am told) of the presence of a spirit assistant who, in earth life, used a quill pen and is unaccustomed to the metallic things employed by me. And yet science in its analysis of matter finds no such constituent as magnetism; nevertheless, I hold it to be a substance, and as such is as important in the economy of nature as are any of the fifty-five substances as laid down in our text books. Therefore, in the domain of metaphysics, all mental action is performed by appropriate means, without which no utility could accrue from the effort of the mind. Intelligence is king while all else is subservient. And yet, mind does not do it all independent of natural forces.

CHARLES THOMPSON,
St. Albans, Vt.

LOUISVILLE, Ky., Sept. 27, 1882.

DEAR BRO. ROBERTS:—I am sorry to have to tell you in this note, of the continued and serious illness of our dear good sister, Mrs. L. T. Evans; she has been laying at the point of death now for several weeks; it has been twelve weeks since she was taken ill, and she has continued to grow worse all the while. On Sunday we thought she was dying several times, but at twelve o'clock Sunday night she rallied, and the Doctor thinks now with great care and good nursing, he will be able to bring her out. I feel that it is my duty to ask of my friends in the East, and elsewhere, to contribute what little mite they can to her. I know it will be most gratefully received, as all the support she has is what her little boy, only twelve years old, makes for her; and the dear little fellow works night and day, that his mother may want for nothing. Now that we have hopes of her recovery, there are many things needed, and if our friends would help her a little, it would be a great service. I am sorry to say that the Spiritualists here do not treat their mediums as they should.

Yours for Truth and Progress,
MRS. M. J. KENDALL
122 W. Walnut St.

[We sympathize with Mrs. Evans in her affliction, and heartily endorse the above appeal of Mrs. Kendall. Any and all contributions sent in our care will be promptly forwarded, or to avoid delay, send direct to Mrs. Evans, care of Mrs. Kendall, 122 W. Walnut St., Louisville, Ky.—Ed.]

Chicago Correspondence.

CHICAGO, Ill., Sept. 24th, 1882.

Editor of Mind and Matter:

W. J. Colville occupies the Church, corner of 25th and Indiana ave., one of our fashionable churches, next Sunday and through October. So you see the result of our little Mediums' meeting. There never was a Spiritual meeting in this part of the city before; but what has Bundy said in his paper about it, or the work going on in Chicago? We held our Mediums' meeting at 3 o'clock in the same church. Mr. Colville's receptions here on the South side are so large that his parlors will not hold the people who come. He holds another this week, Friday, at Mrs. Elder's, 3029 Dearborne st. Mrs. Elder is one of our best and truest mediums.

A. B. COMAN.

Letter From Mrs. H. Barnard Denmore.

NEW YORK CITY, Oct. 2, 1882.

Editor of Mind and Matter:

Mrs. Susie Willis Fletcher is speaking for the Independent Association of Spiritualists and Liberalists, organized under the auspices of that faithful and indefatigable worker, Mr. Alfred Weldon. These services are held in Frohisher Hall, a very comfortable and neatly appointed hall on 14th street, near Broadway. It is the intention of the committee to continue these meetings for a certain period, after which efforts will be made to secure the use of a building entirely devoted to this work, "that the conditions for the exercise of mediumship may be more favorable than the magnetic influences found in a hall where billiard matches, fairs and like amusements take place during the week."

The first Sunday's services offer encouragement and prophecy of a great success for this new departure. Mrs. Fletcher's lecture in the evening, to which the writer alludes, was well portrayed. The Hall was well filled with an intelligent audience. Among them were to be seen the faces of some of the old-time Spiritualists, who have marched to the tread of the advanced army of the new dispensation of Spiritualism for these thirty years. From a small "band of crazy fanatics" this army has swelled its numbers until its rank and file are invading the high places of Church and State; and it is now rare to find a man or woman of intelligence who has not investigated, or is not investigating its claims or proving its manifestations.

Mrs. Fletcher spoke on Sunday night on "My Creed." This lady has a remarkably fine presence, an exquisitely modulated voice, and unusually fine rhetorical powers. Her life in an English prison has not robbed her of those personal charms that won her jailors' hearts, during that long year of unjust imprisonment as a witch, by the "most enlightened government" in the world; and she has come forth from her martyrdom, bearing many sheaves of the harvest. Her clear ringing voice sounds like a challenge to the powers of bigotry and intolerance; proving their impotence to hold the spirit in check by the misrepresentations and calumny with which she was pursued, even beyond her prison walls, and standing ready to take up the mad refrain when the sentence had been bravely endured and she came forth without having failed to nobly meet the fate imposed by her creed; for no one who will read the history of her case, can fail to see that, no matter whatever her foibles or weaknesses may have been (providing there were any), the sole possibility for the sentence that was passed upon her rested in the fact of her mediumship. The fact that such a brutal sentence has been inflicted, and endured by a delicate woman for such a cause, ought to inspire from every Spiritualist a protest loud enough to be heard across the Atlantic, and long enough to encircle the globe.

It is the intention of the committee to organize, in connection with these Sunday lectures, a Children's Lyceum, and a weekly seance, at which Mr. J. W. Fletcher will exercise his marvelous clairvoyant and clairaudient powers, which have made his name a household word in the homes of Spiritualists in two hemispheres.

The good wishes of all Spiritualists, I feel sure, will go out for the success of this new enterprise, and money be forthcoming as well, to place it on an enduring foundation.

HELEN BARNARD DENMORE.

Another Generous Offer.

Editor of Mind and Matter:

All persons who will send me the price of your paper for one year and fifty cents extra, I will answer by independent slate writing, two sealed letters to their spirit friends:—(the names of said spirit friends must be written in full.) The answers will be written on Slates independently. The slate with the writing on will be sent by express for fifty cents additional. My regular price is, gentlemen, three dollars and ladies, two dollars. Address

C. E. WATKINS.

Crooked Lake, Clare Co., Mich.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address,

Prof. J. J. HUBER, Box 202,

Atlanta, Georgia.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,

Prof. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

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 hand 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.

CRANKS.

BY T. P. NORTON.

This busy world is a machine
Traversed by endless grooves,
An endless chain of circumstance
The secret engine moves.

Unceasing as creative force
The busy shuttles fly,
With just precision to fulfill
The law of destiny.

By slow degrees the various parts
To bright perfection tend;
While each eccentric movement must
Its needed service lend.

The fairest texture oft appears
Where many a rent hath been,
And many a bright revolving wheel
Conceals a crank within.

Nature is weaving warp and woof,
From every knotted hank,
And finds a useful thread of life
In every human crank.

If ere there was a useless crank
In this world to be seen,
'Twas that conceited fool who fain
Would run the whole machine.

Words of Cheer from California.

Editor of Mind and Matter:

Dear Sir, and Brother.—I seat me to thank you on behalf of many Spiritualists in this vicinity for your noble and manly course at Lake Pleasant Camp Meeting, in defense of yourself and that gifted medium, Dr. Sour. I had already read in "Light for All" the preamble and resolutions against you, and I was waiting in anxious suspense to hear your side of the story, when MIND AND MATTER came. You have more than sustained yourself; for you have covered yourself with glory, and your enemies with infamy, and all the mediums in America to-day should return you their sincere thanks, for had it not been for you, there would not be a medium in all our broad country who would dare to acknowledge the fact of his or her gift.

Go on Bro. Roberts and fight the Jesuits and Bundyites, as you have done in the past, and great will be your reward. In a few weeks from now I hope to have a little spare time, and if I do, I will spend a part of it in increasing your subscription. I think I can get up a good club here and thus assist you in the good work. I am, with many wishes for the success of MIND AND MATTER, and the cause it so nobly champions.

Yours fraternally,
E. G. ANDERSON,
Ferndale, Humboldt Co.

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.

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.)

(Continued from Eighth Page.)

conceivable rapidity and inflexible order? What but spirit power, and by this I mean the unseen, unrecognized spirit of the universe, what but spirit power, I ask, could bring into our solar system the cometary wanderers of the skies, and send them off again to visit other suns and systems without endangering the very existence of the universe itself? To this query I hear some skeptic answer: "Law." And with this I fully agree. But to my mind law is only another name for the spirit power which has organized and now controls the universe. The force of law is certainly an unseen and imponderable one, but, since the immense heavenly bodies are kept in motion, suspended in the ether of immeasurable space, through the operations of this unseen but indisputably existing force; why may not the disembodied spirit, which has once inhabited a human form, and controlled the motion of its ponderable substance, learn something more of the forces of the universe than it discovered while in the earthly form; and, through the operation of the newly discovered laws, manipulate once more the movable bodies of the earth? Has not man found out many of the secret operations of force even in this life? Has he not fastened to his chariot wheels, as willing slaves, the elements of fire and water, of steam and of electricity? In these, has he not found forces which have warmed his body, turned the wheels of his mill, carried him at lightning speed across the continent, and transmitted his thoughts, aye and his spoken words also, for hundreds and thousands of miles, with the rapidity of thought itself? And yet, in the face and eyes of these facts, we are oftentimes so presumptuous as to deny the power of disembodied spirits to accomplish things far less improbable, when once we understand the illimitable possibilities of the power of mind, or spirit rather, over material substances.

The latest developments of Spiritualism in the phenomena of form materialization seems, at first blush, to call largely upon the credulity of the human mind. When first suggested, we exclaim, "impossible, preposterous," and proclaim it to be beyond our credence, for the age of credulity has passed by and the era of skepticism is upon us. Even the most ardent Spiritualist, unless he be an unreasoning fanatic, insists upon positive unmistakable proof ere he accepts any apparent phenomenon as purely genuine or as being of spiritual origin. He hates humbug as he hates cant and hypocrisy. He wants facts and not deceptions, but when he gets facts he is ready to modify his opinions according to their revelations. So materializations have come, scorned and rejected by many as a fraud and delusion, but still they come more and more frequently, and will not be frowned down. The result is that they are demanding and receiving investigation everywhere. Like the raps and table tipplings, they can be counterfeited in a measure, but the genuine are still issued from the spiritual mint to confound the skeptic and unbeliever, and to bless the anxious seeker after tidings from the unseen shore.

"What good is materialization?" asks the Spiritualist, who already believes in the phenomena which have been previously presented, and who requires no further proof of immortality. To me, it seems as though materialization was almost the saviour of Spiritualism. In the religious conflict which the church inaugurated when Spiritualism was born anew upon the earth, the former at last partially succumbed, and, by making certain overt concessions to the new philosophy, she sought to lead her straying children back into the old religious pastures for food and sustenance. Her priests became less argus-eyed in watching the modifications of the faith of her children; her deacons were less inflexible in admitting to membership those whose views were not absolutely orthodox, and so not a few returned to the spiritual mother of their youth, at least so far as attending her services was concerned, while she with beaming countenance extended the hand of reconciliation unto them. The consultation of mediums by the members of churches, and even by their prominent heads, became very common, and was looked upon as a very trivial offence, and a complete bottling up of the new wine of truth in the old bottles of creeds and superstitions was imminent. Clairvoyance, at first scorned and anathematized as a fraud, was at last eagerly accepted by the more rigid church members, as the true explanation of all spiritual phenomena which they could not account for upon the ground of deception and trickery. Various hypotheses were assumed, till at last the really unbelieving portion of the church settled it in their own minds, that all the occult phenomena could be accounted for on purely psychologic grounds. This view was making some inroads among Spiritualists themselves, and Materialism also was again coming to the front, trying to crush out man's hopes of an immortal future existence. Many of our early Spiritualists began to think that Spiritualism had brought us all the truth it had to offer; and so, while still believing in its grand principles, they turned to the Free Religious movement as the one which was to carry them still farther on in the scale of progression.

Just as the world had fairly settled itself to regard Spiritualism either as a perfected phenomena, or as a harmless fanaticism, or to explain it away upon a natural hypothesis, then came the perplexing manifestation of form materialization, upsetting the satisfied Spiritualist, the complacent skeptic, and the confounded churchman, who had looked upon the phenomena previously as clairvoyance and psychology. It showed the first that the acme of human knowledge in the science of Spiritualism had not been reached; it gave the second cause to investigate anew the claims of his bold opponent; and it disconcerted the churchman's previously accepted theories. Neither fraud, delusion, clairvoyance, or psychology, will explain the phenomena of spirit materialization at all; so there it stands, by the boldness of its attitude demanding investigation and conducting itself with an independence and calm collectedness of manner, which fraud is never able to assume for any great length of time.

This class of spiritual phenomena is growing more and more common every day, and, by its marvelous manifestations, is convincing many who have turned a deaf ear to the claims of Spiritualism heretofore; for, when it does not prove to be a clever trick of some "unscrupulous trader upon the most sacred feelings of the human soul," (and I am sorry to say that I believe there are those among our professed media who are guilty of this), it can be accounted for upon no other hypothesis than that of a spirit manifestation. That there have been frauds discovered and tricksters unmasked, who have tried to humbug the people,

does not prove that none are genuine, though such are a damage to the cause. Not every one who claims to do the Lord's work is an honest worker in the Lord's vineyard. There are those everywhere who seek to "steal the livery of heaven to serve the devil in," but sooner or later their disguises are inevitably torn off, and they stand unmasked before the world. Not a single fraud that was ever perpetrated, nor all of them combined, ever disproved the truth of any religious or philosophical claim, else all religions and all philosophies had long since been dead. The fact is, there has been quite as much fraud on the part of investigators as upon the part of media. Many times have deeply prejudiced and dishonest persons attended seances when they went fully determined to pronounce the whole thing a fraud. Many times such persons have been the possessors of strong psychologic powers and they have, unconsciously, perhaps, controlled, in a measure, the movements of the medium, and thus have made him appear to be a fraud when he was not. All of us, who know anything whatever concerning the laws governing mediumship, know that a person having the mediumistic temperament is influenced by the strongest mind with which he comes in contact, whether this be the mind of a spirit in the body or out. Our media are all liable to be subjected to severe trials, and they need to be thrice armed in honesty of purpose, and to be surrounded by a band of spirits whose control is too strong to be broken, or ten chances to one they will many times be made to appear to be fraudulent tricksters when they are not.

It is recorded of Jesus, that when he went into his own country, "he did not many mighty works among them because of their unbelief." It seems then that unbelief on the part of his beholders was a hindrance even to the working of miracles by Jesus, whom the church claims as a part of the God-head. Can we not imagine how the old acquaintances and playmates of his childhood-days would be skeptical regarding his extraordinary powers? Can we not, indeed, almost see them now, as they surrounded him with their questioning thoughts and glances, and hear their whisperings one with another, saying: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joseph and Simon and Judas? And his sisters, are they not all with us?" Whence then hath this man all these things? Do not we, who understand the law governing these things, know the effect that this would have in destroying the conditions necessary to a display of his medial powers? Doubtless he failed in nearly, if not quite, all his attempts to work the wonders he had been wont to perform, and was ever afterwards known as a fraud and a deceiver among his prejudiced and unbelieving countrymen.

Spiritualists who understand the delicate nature of mediumship, should be the last to fall into the errors of the ignorant and uninformed. We should not let our faith in what we have witnessed, or in what truthful and intelligent persons testify to having seen, be shaken because some inflexible, uncompromising opponent of Spiritualism, or of some of its phases, have proved a stumbling block in the pathway of many of our modern media. Not that an unquestioning credulity is necessary or desirable on the part of those who are investigating the phenomena. All we ask is that the student of Spiritualism shall be open to conviction and anxious to arrive at the truth, whether it be in accordance with or contrary to his own preconceived opinions; and any genuine medium will be as anxious as himself that the truth be fully known.

In spite of the inevitable cry of fraud which has been raised in regard to form materialization, it is doing the work it was intended to accomplish. It is showing the incalculable power of the spirit world over material substances, and is forever destroying the claims of materialism which have threatened to extinguish the light of Spiritualism during all the ages, since the long conflict between them begun, for these have been the two real combatants in every religious warfare. Still, though this conflict has been going on for centuries, the actual life and death struggle between the two has only just begun. There are forces, or rather forms of force or spirit, which are yet to be called into the conflict, which have not yet been dreamed of as connected in any way with this battle.

We have advanced the hypothesis that the controlling element of the universe is spirit, an unseen imponderable, but omnipresent and omnipotent force, which holds all things in their proper relative places and controls all their movements. If this be correct, then all unseen forces must belong to, must be an emanation from or an attribute of spirit. We can neither see, hear, feel, touch, taste or smell any of the invisible laws of mind or matter; yet we can fully demonstrate their existence. Thus, love, mercy, justice, equity, are unseen forces. Yet who can calculate their power? Are they not spiritual principles, having far more influence upon the mind than do any visible ponderable elements of the material world? These then must belong to the spiritual forces of the universe, and wherever we find them operating the more perfectly, there the spiritual nature of man is the more largely developed.

Materialism (and by this I do not mean the enlightened skepticism concerning church doctrines which prevails at the present day, but the real enemy of Spiritualism, to be found in the bitter prejudice of the creed bound and superstitious), Materialism is everywhere associated with the gross and sensual. It laughs to scorn the finer sensibilities of man's nature. It deals with wrong and oppression every time. It crucified Jesus because of his pure teachings. It put to death the early Christian martyrs. It caused the murderous Constantine to espouse and degrade Christianity to his own level. It murdered the lovely Hypatia, the learned and eloquent teacher of the Pagan philosophy in Alexandria, and caused the rude and debased monks to violate her dead body. It lighted the fires of the inquisition and invented all the horrible instruments of torture which gave an unenviable distinction to the dark ages of European history. It burned witches and hung Quakers. It enslaved the African race in America, and proved the Church to be its servile tool by making it uphold this terrible wrong. All this and more has Materialism done in the past, for it has upheld the power of kings, and made all-pervading the authority of the priesthood. To-day it nurtures in its lap thousands of ministers who, for love of ease, preside at its altars. It upholds the grasping capitalist in his grinding down the faces of the poor. It sanctions, indeed, every wrong which is perpetrated upon suffering humanity.

It follows, then, that in every place where there

is an uprising of the people, or a protest of the weak against the oppressions of the strong; that wherever right seeks to overthrow the power of might, there the spiritual forces are at work, seeking to establish, not the kingdom of heaven, (for a kingdom is an autocracy always, and Spiritualism recognizes no autocrats, either in the physical or mental universe), but a true spiritual democracy upon the earth.

The recent pastoral letter sent out by the Catholic conference of Cincinnati shows unquestionably upon what side the mother church is in this conflict. It makes no endeavor to conceal the fact that it is opposed to all reforms. It boldly proclaims that all men are not equal, and that kings, priests, and government rulers, are ordained of God, and derive their powers and privileges from him. It says that all marriage outside the Romish church is adultery. It proclaims all endeavors to better human conditions to be heretical and blasphemous. This is the sum and substance of this bold proclamation, issued by the unchanged defender of the old against the new. It is, in fact, a challenge sent forth by the corrupt champion of Materialism against the Spiritual philosophy, which glorifies every human being into an heir of immortality—which can be made grand and glorious, only through a healthy growth and development, begun and matured here on earth, and continued throughout the endless ages before us in the realm of the spirit world.

The spiritual philosophy teaches that, in unhappy earth conditions, the soul is dwarfed and warped in such a manner that it cannot realize the glorious possibilities of its spirit existence, until, by a long course of education through suffering and experience, after the death of the body, it becomes fitted for the enjoyment of its spirit home. Hence it inculcates the necessity of bettering human conditions here on earth. It shows us that the hells of this life are the schools wherein the candidates for future hells receive their education. It knows that oppression in every form hinders the better development of both oppressor and oppressed. Spiritualism, then, begins its labors here and now. It is necessarily on the side of all good work, or it is recreant to its duty. All the forces of justice, equity, love, charity, etc., are enlisted in its work, whether recognized under its banner or not. All reforms have a special claim upon its attention, for they are working out its real principles. Let us then recognize, that while it is necessary to teach the distinctive features of the spiritual philosophy, to thus break the chains of the theological bondage of the world, it is a part of our duty to give an encouraging word to every cause where the new is fighting against the old; perceiving that in every case, (even though mistaken, perhaps in some respects) the advocates of change and reform are helping forward this grand work in which the old and debased Materialism of former ages is destined to succumb to the light of the purer, better, and more glorious Spiritualism of the present day.

Spirit Remedies.

Editor 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 one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,
N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

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.

P. L. O. A. KEELER, is at present in the city of Boston. Address him at Boston Post-office.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

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

Mrs. PATTERSON the well known and reliable slate writing medium from Pittsburg, Pa., is stopping for a short time at 421 Hartman street, Camden, N. J.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 3309 Longworth Street, Cincinnati, Ohio.

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

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

Mrs. S. WILLIS FLETCHER is now making active preparations for the Winter's work, besides lecturing for the Second Society of New York City; she will also accept a limited number of week evening engagements. Mrs. Fletcher has just completed a most interesting literary work entitled "Twelve Months in an English Prison," which will be shortly published. Her address is 50 West 12th Street, New York City.

J. WILLIAM FLETCHER will be found every Monday and Tuesday at his residence 50 West 12th St., N. Y. City, where he will give private sittings. The remaining days of the week he will be at his Boston office, 2 Hamilton Place. Mr. Fletcher lectures and gives tests, Oct. and Nov. Springfield, Mass.; December, New York City; January, Philadelphia; February, Brooklyn, (Everett Hall); June, Stafford, Ct. Can be engaged for week evenings.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

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. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time 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 Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prent.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

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THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STAR & OBSERVER CO., 908 W. Polk St., Chicago, Ill.
HATTIE A. CATE, Editor.
ARTHUR B. SHEDD, Manager.

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PHILADELPHIA SPIRITUAL MEETINGS.

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

RHODES' HALL.—Spiritual Headquarters, 555 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

on, that performance. It speaks for itself. We only publish it to allow J. Burns to introduce himself to our readers.

Impressions of Lake Pleasant.

Editor of Mind and Matter:

There is a trite old saying that, "whom the gods wish to destroy they first make mad."

It has been the privilege of the writer to visit Lake Pleasant every season since the opening of the encampment in 1879. It has not only been a privilege, but a source of a great amount of pleasure, as well as instruction. Delightful acquaintances have been formed and enduring friendships established. We have seen the gradual growth of the New England Camp Meeting Association from a very promising infantile state to a great institution, an institution of such magnitude that to account for its wonderful growth, we must look for the cause in the general decadence of creedal Christianity, and the gradual tendency of mankind towards greater light and liberty. Rather than to the directing influence of the official management of the association.

It is no exaggeration when we say, that the mental and business capacity of the old board of directors (and most of them were re-elected this season more out of respect for what little they have done in the past than from any belief in their official competency) is in no way equal to the magnitude of the work demanded by the exigencies of the case. But that is not the worst of it. They have undertaken to override the just rights of the honest members of the association, and establish themselves in power from year to year by buying into the association, table waiters and servant girls, at a dollar a head. In one case, the servant girl of a prominent director was made a voter, and she not fifteen years of age. Thus persons who have not one dollar of interest in the association, except to get all the money possible out of it, have been made voters by the direct connivance of our honorable board of directors. "Angels and ministers of grace defend us!" But still this is not the worst of it. They have undertaken in their pusillanimous selfishness, to give Bundyism an apotheosis on grounds dedicated to the sacred rights of the spirit world. The ignoring MIND AND MATTER, the only faithful and true spiritual paper in the land, and the advertising of three other papers from the grand stand, was not only a public insult to a large majority of the permanent campers at the lake, but was entirely characteristic of the "boneless codfish" management of the Gristly Gadgrinds, into whose dirty hands, the New England Camp Meeting Association has fallen. The appearance of that Brooklyn mob of spiritualistic wind-bags, was the signal for more yearly confusion. Probably seven-tenths of the regular campers on the ground, would feel it a God-send if they could know that they have heard the last yawn of that disgustingly conceited fool, Nichols, the mouth piece of the self-glorified saints from the heavenly bursts of the seventh sphere of Cyloisimer. Not a person, even among those who would be considered friendly, did the writer hear speak well of the Brooklyn crowd. In fact it was the generally conceded opinion among all classes (with a few exceptions perhaps) that they were a disturbing element, and, that they could do the association no greater favor than to make their absence the most conspicuous part of their next years visit at Lake Pleasant. It was a general topic of conversation among careful observers, that these Brooklyn, N. Y. marplots were working to get full control of the New England Spiritualist Camp Meeting Association, and that the individuality of President Beals had already been swallowed up in the disgusting maw of that triple-headed Hydra composed of Christianity, Spiritualism and self righteousness. The poor man seems to have become a perfect jelly-pot under the manipulations of the disgusting crew. He has neither bone nor muscle left, or he would never have been caught among the sworn enemies of physical manifestations, who seized and robbed Dr. Sour, of Cincinnati. Poor Tray!—Dr. Sour's word that he was robbed of \$190, is far more likely to be true than the denial of it by a set of scamps who make a practice of grabbing entranced mediums in the dark, and searching their pockets, under the pretense that they are looking for masks and other paraphernalia. Think of it reader! Imagine yourself a medium grabber, and having run your hands into a mediums pockets, and made a seizure, you discover when too late to hide your crime that you have stolen a roll of bank bills, instead of a mask, or a roll of illusion. What are you going to do about it? You have committed a states prison offence, a direct robbery from the person, and your only alternative is to keep the money, and a close mouth and depend upon the amount of popular clamour you can raise against mediums to keep you out of the clutches of the law. This is the other side of the case and quite likely the true one.

Now one word regarding the arrest for slander, and the binding over of the Association Directors on the complaint of the editor of MIND AND MATTER. The day the writer left the Lake, it came out through one of the directors who informed Miss Jenny Rhind of the facts that, that whole slanderous business was concocted and written out in the "Heavenly Court," (so named by themselves,) and handed to the board of directors for their endorsement, which they, the directors were fools enough to endorse, thus putting their foot into a trap set by a conclave of Spiritualistic jack-asses. A pretty kettle of fish indeed!

If any set of men were ever inspired to make fools of themselves, it was the Brooklyn crowd at Lake Pleasant. Reader, please listen to the inspired utterance of their mouthpiece. The man who likes to hear his mouth make a noise, time, morning, place, meeting in which the grabbing business was being discussed. Bundy and his principal being *non est inventus* (not to be found.) "I know all these people. I can vouch for every one of them, and I know they are as innocent as Potiphar's wife." Poor fellow, he evidently had Caesar's wife in mind, but some inspiring spirit made him tell the truth for once.

Why didn't Bundy and his "Man Friday" show themselves when repeatedly called for, instead of sneaking like the cowardly curs that they are? Here is something for honest investigators to think of, as well as for those to think of who have been plunged headlong into the submerging quicksands of Bundyism.

The shameful treatment of Dr. Fish, by the president refusing him the use of the grand stand for public healing, after the close of the meetings, was another specimen of the mean and contemptible

spirit which reigned supreme; and the more shameful it was, for the reason that his course was dictated by a set of spiritualistic pigs that wanted all the swill. But even driving him from the grand stand was not enough. He must send police officers to disperse a few people who had gathered in front of Dr. Fish's cottage, where Dr. F. was giving one hour of his time for the benefit of the sick—healing the sick for nothing, and doing it, too, in a large majority of cases. Of course our worthy president did not stop to think of the almost nightly crowds gathered in front of his own tent for mutual admiration and song, often obstructing the entire street. Dr. Fish was the only man who manifested the true Christ spirit (as they call it), and for doing so he was kicked off the ground by that nondescript, soulless thing called "Christian Spiritualism."

I have one more point to make, and then I will close for the present, and it is this. The most disgusting fools in the spiritual ranks have once been members of some Christian church; they seem to be troubled with a moral looseness that is offensive to everybody but their own peculiar set. Let it be distinctly understood here, that I do not include all who have come out of the churches into Spiritualism, by no means; but show me a meddlesome marplot—a conceited fool, or a moral wreck,—and I will point to where he got his early education. Some one has wisely said, that "Spiritualism is the slop-bucket of the Christian church." Of course it catches everything that breaks away from the world's great spiritual pebbles, "the Church of Christ," so-called. Spiritualism is humanity's declaration of independence, and a person once enlisted under its banner, no matter how bad he may be, is destined, under the benign influence of spiritual freedom, to become a better man eventually,—that is, he gradually recovers from that disgusting disease called "religion" and finally stands forth panoplied in the true dignity of perfect manhood; but it becomes necessary at times to hold up the fools to public scorn; and that is just what the writer has been doing. It seems to be taken for granted by many that certain characters should pass through this world on free tickets, and that they should also have perfect liberty to run the train to the devil, providing their "dead-head majesties" are so disposed. There are many people who don't intend such lubbers shall go "scot free" and one of them is the writer.

Hartford, Ct.

S. W. LINCOLN.

Reception Tendered Messrs. Keene and Davignon at Chicago, Ill.

A very pleasant reception was tendered Messrs Keene and Davignon last Friday evening, the 21st inst., at their private residence, 364 West Madison street, Chicago, Ill. The handsome parlors were most artistically arranged, and some of Chicago's most cultivated, intelligent people were present; the perfume of the handsome floral offerings, and the lively strains of music, vocal and instrumental, all lent enchantment to the scene. The hours glided by in cheerful harmony. Messrs Keene and Davignon were indefatigable in their efforts to make the evening enjoyable. After converse with each of the guests, Mr. Keene favored the company with a beautiful ballad, entitled, "Angels are near us." It was the key note for the coming of the loved spirits, as all hearts present were in unison with the song and immediately felt the happy influence of "Angel visitors." Congratulatory remarks were made by many present; several mediums under control expressed warm welcome and appreciation for these worthy gentlemen.

Whilst refreshments were being served some of the Ladies rendered some brilliant selections of music. After which Mr. Keene was under control. All eagerly listened to every invaluable word that fell from his lips, and the most remarkable tests given. Mr. Keene is naturally an intelligent, cultivated man, possessed of a dignity that commands the respect of every one. Under control he is even superior to his own general bearing. His guides are honest, truthful, and know no such word as fail. The same can be said of Mr. Davignon, who has become a favorite in Chicago, for his geniality and gentlemanly manners. He is an independent slate writer, and through his guide cheerfully contributes many consoling words to the sorrowful. Too much cannot be said in praise of these young men; their coming in our midst was hailed with delight, and our untiring efforts will be to keep them with us. The Union Park Hall is thrown open to skeptics every Sunday evening and filled with eager hearts seeking the light. Materialists, philosophers, doctors and literary people are counted among them each Sunday evening. The tests are wonderful, truthful, and conviction itself, that "the loved ones are not dead but sleepeth."

These gentlemen have brought the light into many dark mansions, and distributed as food for our searching hearts an excellent paper called, "MIND AND MATTER." We wish them every success and blessing and hope they will bring cheer and comfort to other hearts, as to ours. Their cosy happy home is daily filled with skeptics and each is received with cordiality and welcome and leave impressed with the "truth," and that these mediums are the chosen instruments of the Almighty spirit, to bring sunshine and light into our clouded lives.

Unitedly in soul and voice we cry from our innermost heart, God bless them, and may God prosper them in their mission here.

LA VERITE.

Animal Magnetism.

J. M. ROBERTS, Esq.:—As it does not seem possible for Mr. Mendenhall to see things as we see them—we have said all that we deem necessary to convince most persons that Mind is at the bottom of all that has been ascribed to Animal Magnetism. We never wrote that "we acknowledge no magnetism but the universal." We wrote "mineral"—and do not acknowledge any other than the mineral,—and are perfectly willing that what we have written upon the subject of "Animal Magnetism," shall be judged by the public,—all the arguments urged against what we have said in regard to it, to the contrary notwithstanding, and deem it unnecessary to trouble the public with three columns of matter, to prove a thing dangerous—when its advocates say so themselves in words which cannot be mistaken.

WM. BAKER FAIRBANKS, M. D.

Jesse Shepard's Reception in San Francisco.

Editor of Mind and Matter:

On Wednesday evening, September 13th, Mr. Jesse Shepard gave a reception to his friends at his elegant mansion on Walnut street. Some notable mediums were present, besides other distinguished guests, amongst whom were Judge Amos Adams, with several friends. The large parlors were crowded, and it would have required a good sized hall to accommodate all who desired to have a few moments conversation with the most wonderful of all phenomenal singers. Mr. Shepard although feeling a little fatigued from the effect of concerts given since his arrival, never looked better. His beautiful complexion and erect form being the best proofs of the superb condition in which his guide keeps this favored son of Apollo. As this was a reception, Mr. Shepard did not intend to play or sing, but the pressure was so great, that he consented to submit himself to whatever inspiration might possess him, and rendered, at the request of a critic present, a magnificent Fantasia, or airs from the great Opera of Ernani. This, proving but a taste of the boundless wealth of musical innovation of which he is capable, made the company eager for more, and after a witty and vivid description of his visit to Russia, Mr. Shepard gave another matchless solo on the piano, but all efforts to induce him to sing failed, for the medium is an individual with a positive will of his own, and when he says no, he means what he says. One of the leading officers of the First Society now announced that Mrs. Lavina Matthews, the president, would read a poem which she had written that day, to be read and presented to Mr. Shepard at his reception. Mrs. Matthews then read the following just tribute to one who has been the hero of many hard fought and well won battles in different parts of the world.

TO MY FRIEND JESSE SHEPARD.

Ment talk of special providence,
And think the power of man,
By long and earnest praying,
Can change God's mighty plan.

But where in all experience,
Was ever wonder wrought,
As when good Jesse Shepard,
The loving angels brought?

When in our dire necessity,
The mediums here were driven,
To pay the tax collector,
Or bar the gates of Heaven!

He came like a loving angel,
With music so divine,
With rare and wondrous music,
From heaven's loftiest shrine;

And people flocked to hear him,
And freely paid the fee,
To help defend the mediums,
And hear his melody.

And now, my friend, long may you live,
By angel hands caressed!
For he who doth so freely give,
Most surely will be blessed.

Your sincere friend,
LAVINA MATTHEWS.

Mr. Shepard is doing a grand work in San Francisco. A work that could be done by no other form of mediumship. His concerts and private seances are attended by a class of people who would not go to see a medium of any other phase. Verily music has charms; and to witness the effect that his music has on the most bigoted, skeptical, and callous ears, is proof positive, that in this case at least, it has charms to soothe, fascinate, and convince the most hardened bigot, and scoffing unbeliever.

Yours for truth,
HIRAN WALLACE.

Mrs. Belle Fletcher and Mr. Barnes's Materializing Seances in Cincinnati.

Editor of Mind and Matter:

Our good cause is flourishing in Cincinnati, and during the last six months especially, has been making rapid progress. The Union Spiritualists have lectures regularly each Sabbath, and the interest in every way seems to be deepening.

Our popular medium, Mrs. Belle Fletcher, is still holding her excellent materializing seances. No doubt your readers would find a short account of her last one very interesting. Many persons from a distance being in the city to attend the Exposition, a number of strangers were present. Several beautiful bouquets of flowers were arranged upon a table in front of the cabinet, and many spirits came out of the cabinet, and selected flowers which they gave to their friends. A lady with a babe in her arms materialized before all present, and was immediately recognized by her husband, whom she touched in the face. Several little children materialized—two being visible at the same time. Many other spirits manifested themselves and were recognized by their friends, but we will not enter into detail, as we wish to speak of Mr. Charles Barnes, an excellent medium, of Peoria, Ill., and a brother of Mrs. Fletcher. He was visiting her for several weeks during the summer, and gave a number of very fine seances. He is a materializing, musical and personating medium. He was visited by a great many friends as well as skeptics, during his stay here, and convinced all of the beautiful truths of Spiritualism by the wonderful tests he gave them. They were all sorry to see him depart for his home.

Both he and his sister are fine little mediums, and are worthy of the love and confidence of all, for they are kind and accommodating to all, and seem to think nothing a trouble that may be a help to others.

Mrs. Fletcher has removed from 51 Laurel street to 300 Vine street, where she will be glad to see both friends and seekers.

K. G. WALKER.

Social Errors and Evils.

If sister Waisbrooker believes what she says she does, I have no controversy with her. I believe true marriage to be the union of two spirits, whether in or out of the body. If she can show that this is the faith of society and is sustained by its teachings, laws and customs, why is she preaching reform? I am consistent with my views and hers, because I know that the laws and customs of society take hold of the physical only. So far as they claim to pertain to the Spiritual, they are a hollow pretense. Therefore am I with her heart and hand, both in social and national reform, her misplaced criticism to the contrary, notwithstanding.

St. Albans, Vt.

CHARLES THOMPSON.

A Communication From the Spirit of Patrick Henry.

J. M. ROBERTS:—These are troublesome times; when the whole press of the country, both secular and religious, with very few exceptions, is arrayed against the cause you espouse and defend—when other foes are seeking your destruction in every way possible, by law suits, by slander, by bribery, etc.; you stand alone, as it were, defying the whole world in defence of the truth and our greatly wronged mediums. Brave and noble man, you are not alone, though you may be foremost in the battle for true liberty. Take courage; for this battle will be the Waterloo for some of the foe. This is no time for sympathy—all tender feelings should be laid aside—for this is a battle for the existence of truth, and it must be fought here. Go on, Brother, in fulfilling your glorious mission with nerve that never trembles, with an eye single to your purpose, with a resolution that does not waver, and with a heart that knows no fear. Let your strong arm continue to deal terrific blows at error, and hurl all obstacle from your pathway. Do not quail when your strong-hold is assailed, for you are surrounded by legions of invisibles who will take good care of you, and bring you out of battle unscathed. Never fear!

PATRICK HENRY.

[In connection with that communication we received the following explanation.—Ed.]

PHILADELPHIA, Oct. 4, 1832.

BRO. ROBERTS:—While reading the paper this morning, my hand was controlled to write. So, hastily grabbing the printed sheets, I herewith send you the enclosed message as it was written.

[Such approbation and assurance as to the result of the pending battle is grateful to us, but not necessary to strengthen our purpose to fight on until Spiritualism is victorious over all its foes.—Ed.]

Spiritual Truth.

TO THE FRODO:—Medium We (Mrs. Anna Whitehead Bodeker) control A. A. A. sphere one hundred (100.) would have the whole world know the truth of the rightful government of this world and all Spiritualists move on from seventh (7) sphere. The whole world thinks that it is only here and there that a medium can be met with—in other words, that there is only one medium in a great multitude—and We Medium say truth from our hundred sphere where no medium other than We Medium ever has been in continued control to communicate truth that every individual can sit in control of sphere and know of direct communication by regarding mediumistic rule, which has been penned by We Medium in direct control of God of high sphere.

When each individual in this world will sit in control, as directed by control of sphere one hundred (100.) the world will be in direct control of God of high sphere, and move on and on with spirit power direct, and the government of the present day will then quickly yield to the rightful government, which We Medium now proclaim to all the world, and request every publisher in the world to publish, gratuitously, to the people. Amen and amen. We Medium have moved on in control of sphere through trials severe and intensely galling, to give to the world this revelation. Amen and amen. Giant bodies will now dwindle into insignificance, since Medium We is a blonde with a little body of the most delicate organization and can sustain the whole sphere of work with very moderate animal power. There is too much animal in the world; it must be dispensed with, and spiritual loving-kindness rule.

Simple is this writing so that all can understand. It is truth that one hundred sphere wants the world to know, and not pomposity of thought. Amen and amen.

The sacred writing, ready for publication, will require great pecuniary means to publish it, and Medium We say the people can contribute ten (10) cents each, if they wish to have it immediately for promulgation. Each individual will then be entitled to a book of the writing, penned by We Medium from one hundred (100) sphere. Amen and amen.—Published in the Evening Telegraph 1878.

A copy of this in the form of a circular was posted on the Richmond Theatre to give publicity to truth of sphere, having many obstacles to encounter.

2801, corner 28 and Grace, Richmond, Va.

CIRCULAR.

To the Freethinkers of the United States and of Canada:

I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform" viz: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so,) at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written very plain so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREEN,

Cor. Sec'y of the New York State Freethinkers Association, Salamanca, New York.

Lecturers and Mediums Attention.

OMRO, Wis., July 3d, 1832.

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.

EDITORIAL BRIEFS.

LECTURES commence in Springfield, Mass., Oct. 1, and continue through the season.

A. H. PHILLIPS, the slate writer is meeting with splendid success in Boston, where he will probably pass the winter.

J. WM. FLETCHER is engaged to lecture every Sunday until March. He will be in Philadelphia in January.

DR. H. M. RICHARDS, magnetic physician and healer, is again in the city, and can be addressed at 254 North Ninth Street.

We publish in another column, the address to the people, entitled "Spiritual Truth," at the request of Medium We.

MR. HENRY SLADE is at the Metropolitan Hotel, in Boston, for a short time. His success was never more marked than at the present time.

THE Boston Spiritual Temple have leased Horticultural Hall, and lectures will begin in November probably. This is the Society that assembled in Berkeley Hall, under Mr. Colville's ministrations.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

FRANK T. RIPLEY, has settled in Terre Haute, Indiana, and he is engaged as medium for the message department of the *Mediums' Friend*; all letters can be addressed to him care of that office, N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

MR. J. WM. FLETCHER, opened the Springfield, Mass., lectures, with flattering success. The audiences were excellent, and the lectures of a high order. He will continue there for two months.

MRS. S. E. BROWNE, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

OAHSE.—We find we have a larger task before us than we contemplated, in the promised review of "Oahse; or, the New Bible," and will have to defer it until a subsequent number. We think the delay will not detract from the value of our criticism when completed.

TO FREETHOUGHT LECTURERS.—I will publish free in the "Freethinkers Directory," the name and post office address of every Freethought Lecturer who will furnish the same to me before November 1st.

H. L. GREEN,
Salamanca, N. Y.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

UNION PARK HALL, 517 W. Madison St., Chicago, Illinois, Sunday evening, 7.30, Edwin Keene and Nelson Davignon, will hold spiritual and test circle. Mr. Keene has wonderful powers as a trance test medium, giving names in full, and minute incidents with regard to departed friends. Mr. Davignon is an independent slate writing medium, getting convincing manifestations of spirit presence, in public audiences. Private sittings at 364 W. Madison St., from 9 A. M. till 5 P. M.

We are sorry to learn of the illness of Harry C. Gordon, which will prevent him from holding his seances or giving sittings for the present. He has a severe malarial attack, brought on by getting wet during the last Sunday of the camp-meeting, but we hope to be able to announce in a week or two, that he is able to resume business. We give

this notice to prevent the public from being disappointed in calling upon him during the next few days. As soon as he is recovered, we will announce the same in MIND AND MATTER.

We have received a letter from our friend, F. F. Taber, M. D., of Atlanta, Georgia, in which he informs us that Prof. J. J. Huber, of Mechanicsville, Iowa, has located in Atlanta, Georgia, and is prepared to treat the public at any distance, if age, sex, name and lock of hair are sent, diagnose their diseases and send remedies for five dollars and four 3ct stamps for the first month, and two dollars per month afterwards, provided they need further treatment. He will also undertake to develop mediums at a distance. Dr. Taber speaks in the most decided manner of the great powers exercised through the organism of Prof. Huber. In all cases the stamps must accompany the communication to prepay postage on remedies sent.

EDWIN KEENE, the well known Philadelphia clairvoyant and test medium, and Nelson Davignon, independent slate-writing medium, have left Philadelphia for an extended tour in the West and South, and will probably reach the Pacific coast before their return. They are now in Chicago, giving public circles with great success, with audiences numbering from three to four hundred people. They are also giving private sittings. Any persons or societies desiring to make arrangements with them for their services en route can address them at present at 364 W. Madison street, Chicago, Ill. Mr. Keene is authorized to take subscriptions, during his tour, for MIND AND MATTER, and receipt for the same.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

We invite the special attention of our readers to the able, eloquent, and instructive lecture of Mrs. Ellen M. Bolles, of Providence, R. I., which we publish this week, entitled the "Religious Conflict of To-Day." It is rarely indeed that anything equal to it has been heard from any rostrum, and nothing at any time superior to it. Mrs. Bolles has, owing to commendable diffidence on her part, remained in retirement until the present time; when the spirit forces that are with and behind her, insist that she shall come to the front, as an exponent of the highest aspects of spirit inculcations. Apart from her naturally strong mental, and high moral attributes, she is a splendid medium for spirit control, and eminently fitted for great usefulness in the lecture field. While at Lake Pleasant we were impressed to attend a public seance given by Mrs. Bolles, and we were astonished, delighted, and highly edified by the spirit address which we received on that occasion. It was the knowledge of Mrs. Bolles high qualifications as a speaker upon spiritual topics, that we thus acquired, that led us to solicit this able lecture for publication in MIND AND MATTER. Those who read that lecture need not be urged to give Mrs. Bolles every possible opportunity to utilize her remarkable gifts in the Spiritualistic Lecture Field. Mrs. Bolles address is Eagle Park, Providence, R. I.

Colored Prayer Meeting in Heaven.

"Would you like to see how the children of that wronged race live and enjoy themselves?" said a brother who had spent the best of his days in the anti-slavery cause. (Isaac Post of Rochester, N. Y.) On my assenting, we were quickly shown the place where thousands of colored people were assembled together, many making gestures and talking in a language I could not understand, and showing signs of anger because certain little Gods which they had brought with them, facsimiles of their earth Gods, were not considered as all essential to the teachers there. Heaven would not be heaven to a devout American negro, unless he could have real prayer meetings. A more interesting scene I have never witnessed. Prayers, exhortations, singing, all carried on in that wild manner usual to the race and "Bress de Lord," "His Kingdoms Coming" was sung with power by that vast assemblage.

After a while quiet was restored, and men of culture, though belonging to that race, talked long and earnestly, showing them how to educate themselves, and how they could help their earth friends. Their dark eyes were filled with tears at the thought of reaching down to loved ones yet in the bondage of ignorance, and helping them by arousing in them a strong desire for that truth which would bring them something better than life has yet given.

In all I could see of that vast number, there seemed to be a desire to learn, a desire to bring their spirit lives up to the same standard with that of others whom they had almost envied. Afterwards, in visiting their homes, I found each home corresponded with the taste and refinement of its occupant. Those children of sunny climes who come to spirit life from their own nation, hardly see how others can enjoy being shut up in four walls. Their rambling life had not instilled into their hearts this home feeling, and therefore education must do it.

From "Controls in Spirit Life," by spirit Samuel Bowles, a most thrilling and useful book, for sale at our office. Price, 50 cents.

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I will give two hundred dollars for information that will lead to the detection and conviction of the thief, or thieves who stole one hundred and ninety dollars from the person of Dr. R. W. Sour, in the assault that was perpetrated upon him at a select seance given by him at Lake Pleasant, on the evening of August 24th.

LEONARD I. ABBOTT,
Philadelphia, Pa.

Andrew Brier, Carbondale, Ind., writes:—From card sent I see my subscription has expired so please find enclosed two dollars to renew another year. Send the paper along as usual as we are lost without it.

Henry Jenkins, Carson City, Nevada, writes: Dear Sir:—Enclosed please find two dollars for "MIND AND MATTER" another year as I wish to renew my subscription for I do not wish to lose a single number of your valuable and interesting paper.

Lyman Dawey Creston, Ill., writes: Dear Sir:—"I cannot tell when my subscription expires, but I want the paper sent just the same and I will send the money for it. As long as I live and you live on earth you can count me a life subscriber. I cannot get along without "MIND AND MATTER." Enclosed find two dollars. I wish you a long life here for humanity's sake. Yours Truly."

Mrs. E. C. Pratt, Georgetown, Colorado, writes: "Dear Sir:—I know that my subscription has run out, so enclosed find 50 cents, that I may not fall behind, for I am a life subscriber as long as you hold the fort against our enemies. Each number is worth more to me than I can express, as I understand the communications from the spirit workers."

Mrs. Lou W. Standish, New York writes: "I enclose \$2.00 to pay for MIND AND MATTER another year. I have always liked your course and feel thankful that there is one editor of a spiritual paper who is not afraid of its enemies. I think the message department grand. I was sorry and angry both at the treatment you received at Lake Pleasant; it was envy that did it. I wish I could help you more. Your friend."

S. C. Crane, Potsdam, N. Y., in sending subscriptions, says: "MIND AND MATTER is the keystone to the main arch of Spiritual Journalism. Without it some journals would have been content with the utterance of 'divine' platitudes and superstitious nonsense. Your paper has compelled a true 'higher aspect.' It has inspired a respect for things worthy of respect, and at the same time given that agitation of thought which brings wisdom."

Charles Yeakel, Halifax, Pa., writes: "Enclosed please find two dollars to renew subscription, as I could not do without your paper. Last week it was par excellence; the communications alone are worth the price of the paper. Move on with your Damascus blade; the day is surely dawning for you; ere long you will stand conqueror. I can see the hosts that are arrayed against you slowly retreating; a little while longer and they will be utterly routed. As ever your friend and brother in the cause of humanity."

Mrs. L. Bush, Jamestown, Tenn., writes: "I notice the subscription of my dear departed husband has expired. I wish to continue the paper, but do not know where I shall locate, but may go to my relatives in California, I feel that I can not live without MIND AND MATTER and will see that it follows me to the far west. You are having a rough time, but I believe you are equal to the task. My dear husband gave his long life to the noble cause of Spiritualism; we were among the pioneers in 1848 at Auburn, N. Y., Miss Catherine Fox, medium. We helped start the tiny ball which has rolled round this globe. Yours in the progressive cause."

Dr. W. L. Jack, writing from Haverhill, Mass., says: "A gentleman who is not a Spiritualist, but a man for a' that, said to me a few days since: 'When you write to J. M. Roberts again, say to him that I commend him for his manliness and honorable qualities, as manifested in his defence of mediums and in asserting his rights and defending his character. Tell him I admire his paper, MIND AND MATTER, and its tone throughout.' This man is an orthodox Christian in belief, and is neither an ape nor a niny; but he is a friend to justice and all that appertains to it."

Mrs. Martha Glancey, Keithsburg, Ill., writes: "Dear Bro.:—The time has come to renew my subscription to your paper, or be deprived of its weekly visits, and I cannot make up my mind to do that. Although we take three other Spiritual papers, MIND AND MATTER seems to fill a niche peculiar to itself, and I enjoy the perusal of its bright pages each week too well to try to do without it. You are doing a work that is necessary to be done, and you are the man that can do it. Please find enclosed two dollars to renew subscription for another year."

Mrs. J. Randall, Newark, N. J., writes: "Please find enclosed two dollars for renewal of MIND AND MATTER. Your noble work grows more and more interesting and encouraging, and I trust the victory will soon be won over your enemies, and give you a long and final rest, in defence of the good and true. I am much interested in the Spiritual communications, through Mrs. J. M. F., medium. I would like to receive a communication from one of her guides, or from a good spirit friend, and would gladly repay her for the same. Yours for the truth."

Ascended.

From Watertown, N. Y., Sept. 20th, of diphtheria, Mary Edith, youngest child of the late E. M. and Mrs. Elizabeth Markee, aged 4 years and 11 months.

Inheriting her mothers susceptibility to Spiritual influences, she has, from baby-hood, exhibited rare powers of mediumship, and could both hear and see the spirits about her, and frequently gave indications of their presence that were truly remarkable in one so young. But this mother mourns not as those without hope, knowing that her child is being cared for where it will be free from the trials and contaminating influences of the earth-life, and that there will be a reuniting where separations do not come.

Mrs. Lois Waisbrooker in Cincinnati—Grandly the Work Goes On.

CINCINNATI, Sept. 25, 1882.

The Union Spiritualists were addressed at Odd Fellows' Hall in this city, on the 24th inst., both morning and evening, by Mrs. Lois Waisbrooker, of Columbus, Ohio. She is interesting and eloquent in all her utterances, and the occasion was one of more than usual significance to Spiritualists. At the morning address she took the seventh chapter of Revelations for the basis of comment, and made an explication of its leading passages, which was at once remarkable and instructive. We can make only a hasty summary of prominent points.

A new heaven and a new earth are to be among the rewards of the faithful, said the speaker, and they have come. The nineteenth century is certainly enjoying a foretaste of the bliss embodied in this promise. More than thirty years ago there came to our ears a "rap" which startled the world and set people to thinking, and they have continued to think to some purpose. The movement inaugurated in the echo of that little rap, to-day embraces thousands of people of every civilized nationality, and conveys its promises of peace, rest and happiness to millions of hearts that, without it, would have no hope, no prospect of relief, no light—nothing but self-condemnation and despair. The new-born day which dawned for all these millions, in response to the electrical summons which first came to the ears of two little girls, and through them to the ears of two hemispheres, came in the effulgence of the new heaven and the new earth, and is blessed beyond all other days known to the children of this age. It is the day of gladness and good will, of charity and well-grounded hope, of knowledge in place of doubt and misdirection.

Through this movement we have an enlarged idea of God and his ministrations. What is this idea? Not narrow nor hedged about with mystery, but plain to every understanding. It demonstrates that the only God there is in the whole universe is dwelling within you, and me, and every human being—in and of your soul, living your inner life, and only awaiting the thorough awakening of your consciousness to find outward expression. Heaven is only a picture, as it were, of your own surroundings, as you make their conditions or wish them to be. If you earnestly desire the pure atmosphere of love, the odor of sanctified humanity—sanctified by the immolation of everything base and unworthy—and the peace which passeth understanding, then it is yours, this heaven, and you are blessed in it—not only now, but forever.

We all know how the perfection of machinery is brought about. By experiment. The effects obtained from the motion of millions of wheels and eccentrics are all the result of experiment often continued through long periods of years, and always the subject of improvement. But how is it with the human machine? Who seeks to improve its methods, to make it capable of better work? Not the churchman. O, no! The churchman is not progressive. He believes in nothing but the old, the musty, the superstitious, the cobwebs and dust of long forgotten ages; and in his view the human body and the immortal soul—the indwelling God—cannot be improved. There is no progress for life; only dead iron and steel admit of better methods. Blind reliance upon blind guides suits the churchman better than the progressive spirit of modern inquiry. He is afraid of inquiry. It is sacrilege to question anything in which he believes; infidelity to assert anything not contained in his creed. He admits no belief as reasonable but his own, and seeks to throw over the world the somber pall of his dyspeptic idiosyncrasy. But the world will not have it.

There is a better thing in the new dawn, the new heaven, the new earth, the new humanity with its gladdened heart and holy peacefulness. There is a better promise for those who find in and of themselves that holy temple of the living God whose germ is implanted in every son and daughter of our common brotherhood.

From our new heaven the Christ of the ages is even now propelling into the social atmosphere of the new earth, influences of the most wonderful intensity, lessons of miraculous force and significance—the trump of an archangel which echoes through the universe the refrain of a message which really means peace and good will. The Revelation of the nineteenth century, beginning with the rap, rap, rap of the new Evangel, heralding an era in which there shall be no more hunger, no more poverty, no more drunkenness, no more murder, no more prostitution of either woman or man, kindly invites your acceptance of its promises, its benign forces and manifold blessings. It offers you more than is contained in all the creeds, all the forms and ceremonies and mummeries of all the history and all the theology ever written or known, and brings to your heart and soul none but good gifts. Every individual who is in proper condition to receive this Revelation, must admit its teachings, for they will enter and take possession of him and control both mind and body. Many who now hear me know this beyond doubt and to their everlasting good. They know that every individual in proper condition to receive the truth is played upon by the forces of the spirit world, as angels are said to sweep the strings of their golden harps before the throne; and if there are discords, it is the individual that makes them, not the manipulation of those invincible but unseen fingers.

Thousands who are not in proper condition to embrace the truth, because they are timid, lily-advised or ignorant of what they need, yet perceive that reform is necessary to their fellow-men, and that salvation cannot come through any of the old methods, are groping in darkness to find a pathless course, when Spiritualism offers them a plain way, lighted by the effulgence of a cloudless dawn and cheered by the inestimable promises of happiness here and hereafter.

Mrs. Waisbrooker, always eloquent, became unusually so upon this portion of her theme, and her manner impressed every hearer with awe, at the undoubted evidence of her inspiration. We are coming to our own through conflicts, through revilement, through great tribulation, said she, just as all the blessings worth having, have ever been realized. Nothing of permanent value was ever yet attained without a struggle, and we must toil without ceasing to gain the celestial prize. But fear not, it is your father's good pleasure to give you the kingdom.

(Above is but a very crude summary of some very leading points in this grand lecture.)

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How Little We Know of Each Other.

How little we know of each other,
As we pass through the journey of life,
With its struggles, its fears, and temptations,
Its heart-breaking cares and its strife!

We can only see things on the surface,
For few people glory in sin;
And an unruined face is no index
To the tumult which rages within.

How little we know of each other!
The man who to-day passes by,
Blessed with honor and fortunes and titles,
And holding his proud head on high;

May carry some secret within him,
Which makes of his bosom a hell,
And he, sooner or later, a felon,
May writhe in the prisoner's cell.

How little we know of each other!
That woman of fashion who sneers
At the poor girl betrayed and abandoned,
And left to her sighs and tears;

May, ere the sun rises to-morrow,
Have the mask rudely torn from her face,
And sink from the height of her glory
To the dark shades of shame and disgrace.

How little we know of each other—
Of ourselves too little we know!
We are all weak when under temptation,
All subject to error and woe.

Then let blessed charity rule us,
Let us put away envy and spite—
Or the skeleton grim in our closet
May some day be brought to the light.

Sep. 29, 1882.

MAGGIE C.

[The above beautiful poem was given through the mediumship of Mrs. E. S. Powell of 927 Race Street, this city, by a spirit, to her friend, Mr. J. W. Condon, who recognized the authoress by name, and by the import of the communication. We regard it as a poetic gem of rare excellence. —Ed.]

THE RELIGIOUS CONFLICT OF TO-DAY.

A Lecture Delivered by Mrs. Ellen M. Bolles in Association Hall, Lake Pleasant, Mass.,
Wednesday, Aug. 23, 1882.

These are stirring times. As we look abroad, the whole world through, we see the signs of a mighty conflict which is everywhere going on. Not one nation, but all nations, feel the surging of its power breaking in great waves over them; and as the years go by, eventful with the changes which they bring, this conflict grows stronger and stronger. Not everywhere does it take the same form, and few understand its true cause. In our own country, it is doing its work under many different names. In Ireland, in Russia, and in Germany, it assumes still other characteristics. In Egypt and India, and even in China and Japan, its power is felt, though perhaps less strongly than with us. This conflict is the struggle of the new against the old. Though not always recognizable as a religious warfare, it can everywhere be traced to a religious source; for everything which concerns the welfare of humanity, rests upon a purely religious foundation, or it cannot be conducive to man's highest development.

Not only all religious institutions, but all secular as well, are based upon the religious conceptions of the race. No form of government ever existed which did not derive the force which sustained it from the religious side of human nature. Even our American republic, unsectarian as it was intended to be, was made such through the liberal religious convictions of those who organized it. There never has been an institution, however apparently far removed from the religious interests of society, but that, when it became assailed as wrong, it immediately appealed to the church for protection—never failing to find friends and protectors there. This shows us that the deepest seated interest of humanity is the religious interest, and, if we would change the customs of a people in any respect, we must be able to appeal to the religious instinct of humanity in behalf of the cause we advocate.

The religious conflict of to-day, of which it is my purpose to speak at this time, involves, then, the very foundations of human society, and has been brought about by the changes which are constantly taking place in man's conception as to what constitutes a true religion. These new conceptions have revealed unto those who are searching after truth, and who are open to new convictions, that the truly religious man carries out his professions in the daily practices of his life; that an ardent love of God, to be of value either to himself or to those around him, must find expression in an equally ardent and practical love for his fellow creatures. This love for humanity has often shown itself in a forcible manner during the history of the world, and has always resulted in the bettering of human conditions. It has caused men to endure hardships, privations and martyrdoms. It made Gautama Buddha give up the heirship of his father's throne, and sent him forth to identify himself with the poor and suffering of his time, and to do away with the wrongs which he recognized as afflicting his people. It made Confucius and Zoroaster reformers in their times and countries. It made Jesus the breaker of many of the chains of bigotry and superstition which bound his countrymen, and for which he suffered an agonizing and ignominious death. This same love of humanity caused Luther, Fox, Voltaire and Paine to protest against the errors which they perceived, and to endeavor to teach to others the truths which they saw. No penalty of persecution, imprisonment or death, or, in later times, of baseless fabrications, slanders and lies, could deter either of these from proclaiming the truths which they perceived. One of the most striking examples of this love of humanity, which is such a powerful incentive to truly religious deeds, has occurred in our own country during the present century, when William Lloyd Garrison and his little band of fellow-workers toiled so long and faithfully for the redemption of the black man from his awful bondage. This was a purely religious work, containing no element of selfishness within it. Not one of that tireless band sought for, or expected to gain, either name, fame or fortune; they simply endeavored to get a great wrong righted, hoping only to be rewarded by seeing the success of their labors. To-day there are many who see in some old-time and long established institution, a source of oppression to their fellow-creatures; and, filled with this same love of humanity, they are endeavoring to arouse public attention to such wrongs and to have them righted. In these, as in all preceding cases we find that the religious prejudices of the Church are always touched, whenever a reform of any character whatsoever is proposed.

Established religions claim all that is accepted

as right, as belonging to them; and whoever assails, as wrong, any of the existing institutions which the Church either actively recognizes or passively tolerates, are looked upon and treated as her enemies; for she will never admit that she has erred in any of her relations to humanity. Hence the new, which is in conflict with the old, is everywhere opposed as anti-religious, and in Christian countries, as anti-Christian. This conflict is a purely religious one everywhere. Such being the case, it may be well for us to consider the origin of this universal agitation of opinions and discussion concerning institutions, and we must go to the religious opinions of mankind to discover it.

The growth of the new philosophy of Spiritualism and the opposition it is subjected to from both Materialists and Christians, reveals to us the source of the great conflict which we are discussing. There can be but two plausible theories concerning man's nature and the conditions of his existence. Either he is of a purely material origin, born into this world the result of physical conditions, and when death overtakes him, returning to the same source from whence he springs; or else he, the real man, is of a spiritual origin, and is heir to a continued spiritual existence after he has outgrown the conditions of a visible, material life. The materialistic and the spiritualistic philosophies are the two fundamental ones regarding the origin, development and future destiny of the human mind and soul. There are necessarily numerous shades of each, and even blendings of the two, but all the theories advanced are founded substantially upon either one or the other of these forms of faith. (In this connection let me say that I use the word faith advisedly, for it is an impossibility for any one, in reasoning upon the phenomena which he witnesses, not to be obliged to exercise that, by some, much despised quality, called faith. I do not use it, however, in its objectionable theological sense, but rather in its broader meaning of belief in and reliance upon testimony.) In summing up our conclusions on any subject, we must have faith in the data upon which they rest—we must rely upon the testimony of our senses or upon the results of our investigations. Hence, in this sense, Materialism is a faith as well as Spiritualism, for it does not rely upon absolute knowledge, or upon self-evident facts to prove it true, but is developed from observation of the processes of nature, and is obliged to concede that many of its conclusions are drawn from assumed, but not always absolutely proven hypotheses. Thus far it must be a faith and nothing else. Spiritualism asks no more of its believers than this, while it is, or should be, willing to be called by its right name. It is a faith.

There is a radical conflict going on between these two forms of faith, a conflict which began ages ago, when, where, or how, we do not know, but we can trace some evidence of its existence back to the mythical religions of Egypt, India, Judea, Greece and Rome. The earliest forms of religious belief seem to have been almost purely materialistic not the enlightened materialism of the present day, but founded upon such facts of the material universe as came under the observation of the cruder minds of the primitive race. To them the earth was the centre of all things, while the sun, moon and stars were simply intended to give light unto it. They accepted the apparent motions of the heavenly bodies as their real motions. Nothing on earth, nor in the starry vault of heaven; no phenomena of wind or wave, storm or earthquake; no conjunctions of planetary bodies; no eclipses; no cometary visitants in the blue expanse above, but in their minds had some reference to the welfare or misery of mankind. They saw the movements which everywhere went on, and they drew the conclusion that there were beings somewhere who controlled all these, to them, otherwise unexplainable phenomena. Hence arose the worship of the gods and goddesses of ancient times; but these were no spiritual entities. To the ancient mind these were actual beings, possessing material bodies, which, for some cause, were invisible to the mortal eye, but which were none the less physical realities; and they were supposed to possess the power to render themselves visible or invisible at will. These beings were believed to be immortal, and they were looked upon as being able to bestow immortality upon their favorites among men. This was probably one of the earliest theories entertained regarding the possibility of immortality to man; but it was an immortality of the body and not of the soul. Still, there soon grew out of this the idea that there was a something in man superior to his mere physical frame—a divine essence, so to speak—which inhabited and animated the human body, and which continued to exist after this part returned to the earth from whence it came. There are indications that the early Egyptians believed that the soul of a man would exist as long as his body was kept from decay; hence they incurred great trouble and expense to preserve the bodies of their dead, both in embalming them and in concealing their places of burial, lest the hand of some enemy should discover, desecrate and destroy them. This idea, though indicating the dawn of the spiritual hypothesis, was almost a purely materialistic one, since it made the continued existence of the spirit to depend on the existence of the body it once inhabited in the form of a body.

Later on, we find the Pythagorean school advocating a still further advanced theory of the existence of a spiritual entity, independent of the human form, but the doctrine of metempsychosis is, after all, in its most essential features, a materialistic one; for, while it seems to have grasped something concerning the truth of spirit existence, it taught that the soul's individual entity depended upon its occupying some physical form, either brute or human; and that at the death of one form of physical life it was immediately born into another. After having undergone the process of purification which such transmutations were supposed to confer, the soul was believed to return to its maker and was no longer supposed to possess an individual existence. In all this, however, we perceive indications of an advance in the spiritual perceptions of the race.

The history of the Jews presents the same evidence of change in their religious belief, it being at the outset almost purely a materialistic one. The God of the Jews was a real, tangible being, having parts and passions like a man. He was arbitrary, cruel and revengeful. He required sacrifices of buffaloes and rams, and many burnt offerings, to appease his wrath against his human subjects, provided they affronted him in any way; while he became angry at the most trifling and unreasonable causes. In spite of the fact that the Jews appear to have perceived some of the

spiritual truths of the universe, and that they had among them seers and mediums, they seem to have been unable to grasp the true meaning of the phenomena they witnessed. They mistook the materialized form of spirits, who manifested themselves at times among them, for the resurrected bodies of the dead. The Jewish faith of the present day, growing out of this error, is, that upon the Judgment morn the forms of the dead Jews are to be collected at Jerusalem, there to be re-inhabited by the soul or breath (which is the meaning that they attach to the word soul) which left them at the time of death. This ancient Jewish belief in the resurrection of the body has come down to our own time in many forms of Christian faith. The most prominent among these are the Adventists, whose doctrines are those of pure materialism; while in the creeds of other churches the elements of a spiritual religion are intermingled with cruder materialistic ideas.

The doctrines which Jesus taught were essentially spiritual in their nature. If we can place any dependence at all upon the records which we have of him (and I think we can, for they are in many instances directly opposed to the doctrines of his professed followers, and of all except the earliest Christian ages), he taught a far purer Spiritualism than was ever before promulgated. As opposed to the belief in the resurrection of the physical body, he said that "flesh and blood cannot inherit the kingdom of God." But Materialism was so firmly established in the minds of his followers that they could not comprehend the real meaning of his teachings. The wonder is, not that we have a garbled and contradictory account of his life and work, but that so many of the spiritual truths he uttered should have been preserved. The Christian religion, which claims to be founded upon his teachings, failed to catch the central idea thereof, or, if catching it, clothed it in the old Pagan and Jewish garments of former ages, and decked it out in the mysticism of Egypt and the materialism of Judea. Still, in spite of the doctrines of the trinity, borrowed from Egypt, and of the resurrection of the body, taught by Paul, we have been allowed, through it all, to learn from the accounts of Jesus himself that he taught the spiritual fatherhood of God and brotherhood of man; and when, through the corruptions of a selfish, bigoted and carnal-minded priesthood, the world was in danger of seeing the final extinction of the purer spiritual religion of Jesus, then some keener sighted, aspiring and inspirational seeker after truth, was ever impelled to turn to the fountain head, and there find that the numerities of his so-called religion was only a sham and a fearful mockery. Then did the higher truth always receive a new impetus; then were men's minds opened anew to a perception of spiritual things, and the Church took an upward step from its low, materialistic and sensual, to a purer, loftier plane.

The true Christian religion is a spiritual one, and yet, after nearly nineteen centuries of its existence, the majority of its professors have faith in a material personal God and devil; a material heaven, having streets paved with gold (a very solid material substance); and a literal hell of fire and brimstone, where the unbeliever is to "perish eternally." This, at least, is the written creed of all orthodox churches, and we have no right to claim for them to be other than that which they thus claim for themselves. If they have really changed in an essential particular, it will be time enough for us to concede it when they have the courage to avow that change in their written confessions of faith. Till that time comes, it will be our best policy to follow out their legitimate conclusions, the logical results of their avowed professions.

The inevitable result of the mixed teachings of Christianity, which are necessarily crude and inconsistent, has been a protest against the absurdities of its Spiritualism when taken in connection with its palpable materialism; hence followed the revolt of scientific materialism, which has taken place during the present century, from its untenable and inconsistent dogmas. This was only natural and to have been expected. The inquiring mind, after it had reached a certain stage of development, could not possibly be satisfied with the illogical doctrines of the Church. The disciples of Materialism said in effect, to the dictators of men's creeds: "You make assertions! You assume the existence of God, of heaven, of immortality; but where is your proof?" When the Church, in answer, pointed to its Bible, the query again came: "How do we know that the things therein recorded are true? The infallibility of your record is discredited by its own internal evidence that it is of a purely human and finite origin; hence its records may relate to mere myths, and are only unauthenticated assertions. If God ever revealed himself to man, let him come again to us and show his mighty power anew. Let him prove to us beyond a doubt that the human soul is immortal, and then we will believe." To this demand the Church could offer no satisfactory reply, and it evaded the question by pronouncing its anathema maramatha against these bold questioners. But Materialism did not stop at this. It went to work systematically and proved to its own satisfaction that there is no such thing as soul or spirit—and still the church sat dumb. Its *ipse dixit* was disputed. It had, by its own hand, cut off the communication between mortals and the spirit world which was common in the apostolic age; it had burned witches in modern times, who were being made use of as mediums by the angel world once more; and it had imprisoned and hung Quakers who professed to speak by the power of the Infinite Spirit. Thus it had cut off from itself every means by which it might have proved the truth of the spiritual portion of its creed. The assaults of Materialism threatened the church with a complete overthrow, and when it went down, with it would go, to the whole Christian world, every hope of a bright and eternal after life.

Though the record of Christianity has been dark and bloody, and its pathway has been marked with human misery and wretchedness, still it has inculated in the human breast the one bright, indispensable hope which has kept the race from absolute despair. Scientific Materialism may be all that some peculiar organizations require, and its believers may be fully satisfied with its teachings, but the great mass of humanity want something more. They have an unconquerable desire to know, or at least to feel, an undoubted assurance, that there is a hereafter for the soul, where loved ones gone before will be met and known again. The power of the church to answer to these human needs, to assure men that immortality is an absolute certainty, was almost wholly past. Its own confession that, in spite of its efforts, a large proportion of the race were doomed to endless

misery, and that it was powerless to save more than a very few, was fatal to its hopes of repelling the onslaught of Infidelity, and so it saw its power waning and felt the premonition of its certain doom. The happiness of mankind was in imminent danger of being wrecked upon the rock of unbelief.

At this juncture came the tiny rap in the little cottage at Hydesville; and then another and another; growing louder and more prolonged; then imperative, demanding and determined to obtain recognition. Lo! the answer to the skeptic, the infidel, the Materialist, had come from the translated and immortal ones themselves; but did the church receive it? Did it hail the sound with joy, as the glad evangel of the truth which it had so long wished to establish? Nay! for was not this the Christ which had come again "unto his own, but his own received him not?" In vain did these gentle raps from loving hands ask for a kind reception for those passed on before, at the doorway of the sanctuary dedicated unto Christian worship. With frown and sneer and stern rebuke the angel visitants were turned away, elsewhere to find a welcome. They had not far to seek, for bereaved and aching hearts were waiting, longing for their coming. In spite of the church's anathema against it, the newly discovered, or rather the rediscovered truth, gained rapidly in the number of its adherents—exciting all the basest passions of its opponent, which would gladly have resorted again to the use of rack and thumbscrew, had it been able, to crush out the new religion.

Strange as it may seem, the real opposition to this new form of Spiritualism did not come from modern Materialism, but from the Christian advocates of immortality. The so-called Infidels said "We will investigate this phenomena before we condemn it;" for in their conflicts with old theology they had learned to reason and to inquire. As a result, a large number of them became converts to the new philosophy, while the remainder affiliated with it in many of the progressive truths it taught. There is indeed but little variance between Spiritualism and enlightened Materialism concerning the vital principles of life; both of them teaching the necessity of leading pure, honest, virtuous, moral lives. Both advocate the investigation of new theories advanced by the progressive thinkers of the age, and both believe in liberty of thought as necessary to the growth and development of the race.

It is with the materialism of the church of to-day that Spiritualism finds itself in a most earnest controversy; for by its testimony it has destroyed the very foundation of every dogma of the church, except that of the immortality of the soul. It has demolished the entire theological scheme of salvation, from the fall of man to the redemption from sin and punishment, through the atoning blood of Jesus. It has dethroned the personal God of the Bible; it has abolished a located heaven and put out the fires of a literal hell. It has shown that heaven and hell are conditions of the mind, and that they are not confined to any time or place. It has brought into notice the eternal laws of change and progress which govern the universe, and by means of these, it has demonstrated the fact that no condition can possibly be unchangeable, but that development and growth are essential to our very existence both here and hereafter. Indeed, Spiritualism has shown, by its own history, the wonderfully progressive nature of its philosophy. The position it occupies to-day is far in advance of that which it at first attained.

Many of its own adherents, even, reject with scorn the most startling of its newer claims upon them for investigation and belief. What wonder then that in its life long foe,—the church,—we still find those who denominate its mediums as frauds and its believers as fanatics and fools!

Materialism dies hard. The power of the spirit is difficult to be understood. The material universe is palpably before us, and we are so accustomed to the unexplained and wonderful, but every day phenomena connected with it, that it is hard for us to understand that the "unseen and unknown force or spirit power" which causes these phenomena is far more real, more potent, more indestructible, if possible, than matter itself. What wonder then that both ancient and modern teachers should fail to understand the origin of life, and should mix up with their more nearly correct spiritual hypotheses, the cruder elements of Materialism!

Why is it that the church withstands, so positively, the claims of Spiritualism? Has it not been taught in one form as the central idea of its religious creeds? Is it not because men have not really understood what spirit is, and have mistaken a refined Materialism for the true Spiritualism? Thus orthodoxy has taught that the life power in man could not act independently of the will and knowledge of a personal God. While unwilling to accept the logical result of the argument, it has taught that no assassin, not even a Wilkes Booth or the more despicable Guiteau, could have raised a hand to fire a fatal shot, unless permitted to do so by divine will. This doctrine makes the control of the spirit of man over the physical body the direct sequence of arbitrary decree; and not the natural result of the power of the spirit to control its mortal frame. It is not strange, then, that the church denies in toto that a disembodied spirit can find any means of communicating with one still inhabiting its earthly tenement, or that it can, in any manner, operate upon material substances. The idea that a spirit can make a rap, move a table or any other ponderable body, or convey ideas and facts to the mind of a medium seems preposterous to the recipients of an ordinary theological education. And yet, more wonderful, more incomprehensible things are going on around us every day in the world of nature, and, unless we are giving specific thought to the subject, they excite no comment from us whatever. Not a tiny seed sends forth its roots and leaves—not a blade of grass springs up—not a bud bursts through its winter covering—not a flower opens its bright petals to the sun—not an ear of corn or head of wheat matures—not a single form of fruit ripens—but that the wonderful mystery of spirit force acting upon material substance is displayed. Yet who can understand it or gainsay its reality! Cannot imponderable spirit, then, possess and control ponderable matter? Ay! does it not unquestionably move more weighty bodies than chairs and tables in our sight every day of our lives, without exciting a single doubt as to the genuineness of the phenomena? If not by unseen spirit force, even conceding that that force be the spirit of God, by what power are the sun, the earth and other planets, and the starry bodies of the firmament held in their accustomed places, and moved in their orbits with in-

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