

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 6th, M. S., 35.

DR. BENJAMIN FRANKLIN.

FRIENDS:—I wish to come into close communion with you, to-day, so that we may understand what our real object is in this great work. Some think that if they gain a small portion of evidence of the immortality of the soul, that they have gained all that they need—all that they can receive—and go out into the world, not making one effort to overcome the obstacles in their pathway, or to improve their condition, or to assist others in this important labor. Now the real true mission of every progressive effort is, to make conditions, so that man may have the benefit of something better—something more in accordance with his own nature, than has ever been possible in the past. To me, standing here after years of investigation—having studied all the minute workings of the human mind, I see there is but one object in life—but one object in an eternal existence—and that is to acquire and improve—to enjoy and take up from all the elements, that which is best—that which gives the most pleasure—and leave the rest to keep its position as it may be. Now, when first you were startled with the revelation from an invisible power through the tiny raps, minds that had the capacity or the desire to throw off a great load, accepted with joy. They not only saw a possibility of a future state of existence, but they saw and understood that they were only to be judged according to their own deeds and to their knowledge, or at least to have the capacity to enjoy just as much as their development allowed. Now, it was like a scene of great joy to such minds, but, to minds on a low plane of conservatism, it was the herald of destruction, and of Hell let loose, to revel in every direction upon the human mind. But, if you go back and look at events, you will see that they have shaped themselves in such a way that there is scarcely a mind, it matters not how conservative it may be, that does not hug some of the demonstrations of Spiritualism to its heart and accept some as true; and, so far as these agree with their conservative ideas, they are perfectly willing to accept, but they do not take one step outside of this—not one step towards removing the burden that holds them in subjection. To me it is a sad spectacle to see such individuals depriving themselves of light and knowledge, and also holding perhaps weaker vessels in subjection. Every individuality is a power within itself—each individual must work in one direction or the other—it must either destroy or build up, and the forces that move and act to-day are rather reconstructive than destroying, making conditions that all minds may see and understand. Now, years ago, there was an innocent youth who sat warming himself by a few embers, and there was a small thing—a tea-kettle—filled with water coming to a state of motion, that excited the child's attention, and through pondering over this event and applying it, you see the result of that simple circumstance. All motive power originates, or is conceived of, in just as simple a manner. It looked small in the beginning, but to-day it is a power of great use and benefit to the human family, and not one of you would know how to do without its benefits. And I may further say that, a short period ago, when this city was less than it is now—when there were few inhabitants, and they held by their superstition, in a condition not to receive; there was a youth, plainly clad, with his soiled linen under his arm, and his bread in his hand, who walked along and excited the ridicule of many; and no one then thought that he would discover a force of such gigantic proportions that it would hold all men, as it were, in subjection. Yet that simple circumstance is the cause of the wonders that exist to-day. I do not claim that the origin or discovery of all important truths, must necessarily come through such channels; but, by the past you can see that there is a condition through which such influences act, that do not always strike the eye as most favorable. And, if you look at and learn from the evidences around you, you will see that the most useful of humanity, to-day, are not those who claim the most, or stand in the highest positions, but the earnest workers, who, working with a will, perform their labors truly and faithfully. I come to you, to-day, with a desire to reach every human soul, asking you to be yourselves, and to take what you receive through this source as only a key note to greater knowledge. We do not wish to stint or control one human mind, but if we can assist in developing and improving the condition of humanity, it is our desire to do so. We will work long and faithfully to accomplish this great mission. Necessarily the channel through which the communications come, is, as it were, a vessel, sometimes guided by a skillful mariner, and sometimes by an ignorant, undeveloped individual, who undertakes to guide and control the bark, and steers it perhaps upon shoals, and into a condition of confusion and distraction; but it is my mission to make conditions for every human soul or departed spirit to work in the way it best can. If they do not always bring to you evidence of intelligence—if they do not always bring to you evidence of purity and elevated purposes, their mission is nevertheless a useful one. We do not ask you to take the communications as positive, but ask you to appropriate them to yourselves and make them a part of your in-

dividuality. We, only, give you the opportunity to discriminate, understand and reason for yourselves. And whenever a communication bears evidence of its truth in and of itself, and your own soul comprehends and understands; receive it as a drop of dew from heaven; otherwise you have the liberty to reject and ignore anything that does not come up to your perception of truth and right. You are individuals, working and developing through the conditions that surround you. It is not for any one to accept what they receive from one channel—each one gives their portion—and out of all—all are fed, refreshed and replenished. In that way each one gets enough to work out a perfect system in a very short time. You know, perhaps, who I am. I guide and control here, and make conditions for others to come. It is not always necessary to give my name, for I think I am understood.

[We take the liberty of giving the name of Dr. Franklin, as the author of that communication. It is but just, to him, to his medium and ourself.—Ed.]

AGATHA.

(A Sister of Charity, London, England.)

I come to you, to-day, for the first time. I have controlled other instruments, but they were members of my church. I revelled in a sense of ecstasy whenever I came in communication with them; but it seems that after years, I am compelled, by some invisible power, to come in contact with an individual that possesses none of the elements of superstition—none of the elements of bigotry—which I possessed. It seems as if I was brought here to learn how large the human soul could be, when it condemns none and accepts all. When the organ of reverence is excited, it reverences the whole world and every atom in existence. This is a change that is freighted with more interest to me than you can conceive, for I lived and sacrificed my life, for what I considered a religious duty. I crushed out all the desires of life, of home, and of affection for friends, and isolated myself, and was presented to the world as a pure character. I am willing to admit that I did no harm, so far as my physical organization was concerned; but that I crucified the best part of my nature seems too evident to me now. I did good. I nursed the sick, not only the physically sick but the mentally sick. I prepared them for an exalted condition in the future life. I was earnest, and I thought I did my duty, and I know I did it then; but, oh, is it possible that I have directed so many in a channel of such limited space! Is it possible, when I desired to be so truthful that I deceived and held their souls down to my small compass? It seems, really, that it was so, and I am sorry! sorry! But I must confess it somewhere; and as I have learned that the confessions that I once attended are nothing but shackles to hold me in their bonds, I come to you asking the way out of all this difficulty. You seem to understand and know the better way, and I have just come to see the mistake I made. [We will give you that counsel when you are through]. And do I have the privilege of bringing here some whom I led, to learn what true knowledge is? [Undoubtedly you have.] Have I the privilege to undo what I did? Because that is all I ask. I did not deceive intentionally—I did not wrong any one—for my life was considered good, and many respected me; but I have made a dreadful mistake, and I am here asking the privilege of bringing friends here, to see and know the mistake I made. [You shall have that privilege.] You will have no way to find out my identity—no way to know that what I say is true; but I ask you, nevertheless, to publish my communication, that it may reach others and help them from being stranded on the rock that caused my destruction. It is well to do good—it is well to possess all the benevolent spirit that dwells within the human soul—but it is not well to crush out every other part of the individual, for the sake of doing good. It seems to destroy, or break up, the condition necessary in the human being for being useful. I was a Sister of Charity, and my name was Agatha. I lived in London, but I will not be known by my name by any embodied spirit. There are, however, many surrounding me, who look upon me with astonishment to see the position I have taken. But I feel that my work has just begun, and if you have any advice or instruction to give, I will gladly receive it. [I will give advice, not instruction. The advice I freely give is this, that these mistakes which you made with a sincere purpose are all right. In time, all the wrong that has resulted to anyone from the misdirection of your efforts will be made good to them. You in, spirit-life, can do an amount of good that you cannot now realize, in giving to the spirits who have been reared under influences, similar to those you had to pass through when in earthly form, light and information; that they may know there is a higher truth than was to be found within the pale of the Church to which they were attached. You will find, on leaving this medium that a load will be taken from you, and a new way opened for you to do the good that you so earnestly desired to do to all your fellow beings when here. You have little idea of the amount of usefulness that lies before you, in this awakening to the true condition of things, in regard to the destiny of humanity. There is an endless time in which to cure all these ills; but from the moment you begin this work of giving the light, that you have now received to others, you will find nothing but such a happiness

as you never realized when on the earth.] Thank you—thank you. I feel the load growing lighter, and I will leave and go to work.

[This spirit manifested the greatest emotion from the moment she realized her position, and her manner and voice were pathetically touching to witness. And so, the work goes on. Oh, friends, aid these spirit workers in their beneficent labors, by doing all you can to extend the circulation of MIND AND MATTER, their chosen channel of communication with earth's inhabitants. We ask it of you, not for our sake, but for the sake of humanity on both sides of the River of Life.—Ed.]

LORENZO DORMER.

(Leadville, Colorado.)

If this isn't the jolliest place I have found for a long time! It seems to me you have just begun to see stars. [Well, I believe it.] Now, I have seen them a long time but I did not know where to go to tell my people about them. But, I guess I have found that place now. Well, it seems funny that people who thought they knew so much, have got to come and tell how little they knew. I never was much afraid, and I guess if I had been, I would have had a physical form yet to drag round. [How did you go out?] As near as I can tell—I hardly know how I went out—but I think I went a little too close to the water and that ended my existence in the form. That spirit that was here is a beautiful woman, and I don't like her to come here and talk the way she did. I feel sorry for her and I am going to cheer her up. I think she will have enough to do if she makes me do anything extraordinary. She looked sad when talking, but she did not look sad afterwards and seemed pleased. [You were brought here, to-day, to realize that you are going to be a very different person when you pass back into spirit life.] She told her faults, and I may as well tell mine. I tell you, I was big and strong and had no chance of going to school, but I got an idea that I knew everything, and wanted all people to do as I said. I did not believe in people doing some things, and I would not allow them to do some things; but I liked drink, and took a little more of it than was proper. [It will be all right with you. You can be a useful spirit. You can begin and do your work over again, and be free from all these imperfections.] It is lucky for me that it is so. I thought if I could find gold and plenty of it, and have a good "swig" once in a while, I would have done all that it was necessary for me to do. I travelled a great deal, and at last landed in Leadville. I went out on a scout and that was the last of me physically, and for a long time I staid around there. I don't know how I came to get here to-day; but I thought that I saw stars, and I am right glad I did get here. [You will know much more, and you will feel more like going to work and helping others to get the light. You can tell them of their mistakes and advise them as to how they can get out of their depressed condition, by coming back here and unburdening themselves.] You may put my name down as Lorenzo Dormer. They called me Lory.

REBIE LIAVETTE.

(Sacramento, California.)

This seems a new element to me. I often think that the very things that are the most benefit to us, we look at the most suspiciously. Now, when I controlled my own physical organization, I would never, never, have permitted myself to come into any such a place as this, simply because I would have thought it would have a debasing effect, or that I would in some way contaminate myself. It is very easy for people to be mistaken; but it is not so easy sometimes for them to undo their mistakes. But where there is a will there is always a way to do something towards overcoming the difficulty. Now I am here just on purpose to see whether my coming makes this woman (the medium) lose her identity, or makes her become idiotic, or changes her in any particular way. But I was awfully afraid that if I went to such a place, that I would be controlled by spirits, and not be of any consideration afterwards. I had a feeling that way, although I was not to blame for it. I guess that feeling was just right, but it was produced by some one who did not want me to come under the control of spirits, for fear that somebody would get the benefit of it. Now isn't that awful! Now, such people as that are doing a great deal of harm, and I wish they would not try and make them (mediumistic people) believe that they will lose themselves and become led to the devil. And now I will tell you what I have discovered since I have been here. I was a medium, and would have been a good one if they had only let me alone; and I see that this woman has nothing to do with it, except that she is adaptable to be used at times, and again is just as before. [The medium's spirit is not there when you take possession.] No, she gives us permission to occupy her house for a little while. I want everybody to know that they need not be ashamed of being a medium or of being controlled. I have been looking around, and have had a very good teacher. That old gentleman who controlled first, (Dr. Franklin) said he would take a great deal of pains with me if I was willing to accept what he placed before me and investigate it; and I told him I would if he would explain it. He took me around among a great many people and told me to look at them, and

study them, and see if I could understand them, and see how much was their identity and how much was not. [This had reference to mediums.—Ed.] Now he did a good thing for me, for when I come to look at people, I find that if departed spirits don't control them, some other spirits embodied do; and they take ideas from books, and thoughts originated hundreds of years before they were born; and that is the reason I had a strong desire to come here, and, if I could do good, to do it. Do you know, sir, that I had a repugnance to Spiritualism? I was not a professing Christian, but I went to church and had those views that everybody gets from going among people; and I thought that so many people who professed to know so much were right. I may say that, if the majority of people only sifted themselves I thought it was all right, because people said so. Ques.—Were you not a very active, inquiring person, while in the physical form? Ans.—I liked to inquire into things, and would have gotten into this [meaning Spiritualism], only it was put before me as being doubtful, and that only idiots and such like persons believed in it; and I did not want to be classed with such people. But, as I always feel, when I find out anything that seems to be worth knowing, that I would like other people to know it, I want you to give this a wide circulation. [Ten thousand people will read what you have said here this morning.] I want to say another thing, because I am learning big lessons, learning a lesson that I would never have thought of. But I want everybody to know that they are all the time making their future conditions, and inquiring people particularly have had their minds turned in such a direction that they never could have been able to gain anything by their inquiries, because preconceived ideas return to them and they could go no further. Now, if people would only allow themselves to think, and study out the great problem of life, knowledge would come to them without books or anything else. But it seems, if they go just so far, they are held in that circle, they do not try to inquire, but begin to talk about other things, and great confusion is the result. If allowed to be themselves, they would adapt themselves to things as they are, and would become harmonious. That is what our instructor says; that we must not take him for our authority, but solve all those questions for ourselves. He disseminates the truth so far as he understands, but there are those so far ahead of him that he feels like an atom. My name was Rebie Liavette, from Sacramento, California. I was twenty years old when I went to spirit life.

GEN. WILLIAM HENRY HARRISON.

(Ninth President of the United States.)

It seems as though I had just arisen from the dead—just begun to realize the real importance of my existence. I was called away from the highest position in the United States, after a very short experience in it, and scarcely had time to realize or know that I held the interests of so powerful a nation under my control; and this was something I regretted with a deep feeling, since my spirit became conscious, for I felt that I possessed ability to do the work effectually. But it seems that that power that rules and controls all, saw or understood that events must shape themselves to effect the most good to the greatest number. Now I do not say that I have had no realization of myself until the present time; I do not say I did not possess an individuality, and work with a will; but it seems as if my whole force was centred around men who held position and undertook to control and work out the destiny of this nation. I came as nearly as possible in rapport with them, but I found very little there to feed my soul upon, for they seemed lost in their own self-assured condition. They are looking well to the interests of their pockets, and to make a position for themselves; and the great masses who have struggled through the difficulties of life to make conditions for them to ascend into a place from which to work out a condition of usefulness and purity, are sorely disappointed at what they have done. To me, as I come here to-day, I say it seems as if I was just resurrected from the dead, for now I understand that it is possible for me, in some way, to enlighten men and women; and it is my desire to say to them, that it is not so much liberty, as principles that I wish them to look after—it is not so much individuals who have been favored by society, and held places of trust and honor that they are to look to; but to the worthy men of earth—men who have been tried in the fiery furnace, and came out refined and pure. I contend there are such men and such women—such individuals—who are working in a way that in time will lift the great load from the hearts of the community. I am not speaking entirely, myself. I am dependent upon another power that is assisting me, for I am so entirely ignorant of how to use this organization or how to do, that sometimes there may be a mistake in the word I wish to use, or it may appear that I loose myself, and do not give thoughts as fluently as I desire. Now, I ask you, as American citizens, to take up some other method of perfecting yourselves, than you have resorted to in the past. Worthy men and women have stood contempt, and worked to support men who did not care whether they existed or not, so they could only have the benefit of their labor, and revel, and enjoy themselves, while the people toiled, and sweat, and wept, without sufficient to keep them in good health and comfort. Now, I am not, nor ever was I, an orator, or one who portrayed my thoughts as beauti-

fully as I wished; but my soul is strong in the cause of reformation, and my heart goes out to every human being. I do not wish to be understood as condemning men for holding the positions they do, but I do condemn them for doing as they do while issues are as they are. But I want you to understand that there must be a mighty effort made to change the conditions that now exist in society, so that the worthy men and women will not stand back and see their interests taken from their hands, without one effort to save themselves. I believe you understand by this time who I am. I have not been in spirit life as many years as this lady's age is. She lived and I lived at the same time, and I filled or occupied the position mentioned, after her existence here. I am not able to do as I would wish, but I have done the best I could. General William Henry Harrison.

JOHN KERR.
(Elizabeth, N. J.)

I find it difficult to take hold of another's organization and mould it to my will; but I will make an effort in that direction, and my communication will be the evidence of whether I succeed or not. Now, as everything bears on the interests of the human family, I would say it were well to ponder on all subjects and allow individuals to reason for themselves. Men with large reasoning faculties sometimes fall into a condition of allowing some other person to reason or trace the connection of cause and effect for them, simply because they feel that their work is of more importance than the real knowledge of any subject. Now, I contend that men and women can labor, and reason well, while they are laboring. Everything that reaches the eye of man holds in itself a condition to bring the mind out and develop its faculty of thought. So many persons have been taught to look upon physical labor as degrading—as being something to be looked upon with scorn—that any person who soiled his or her hands, and took hold of physical labor, were considered not capable of developing thought, or reasoning equally with those who confined themselves to studying life and make books a specialty, and sought to elevate themselves—but I contend that all true knowledge originates through men and women who give physical labor to the world, simply because it is a condition by which they throw off a great portion of the conservative element, provided they are not psychologized or held back by positive minds. And the work or labor that tends in any way to make a human being happy and contented, and supplies his or her necessities, ought to be looked upon with respect and consideration. What would you do without hewers of wood and drawers of water? What would you do if there were not men and women to fill the departments that necessarily tend to your happiness in life. Men would cease existing—they would not have either physical or spiritual being, but become nonentities very soon. I now also speak of the difficulties you will understand in the future. I am inclined to think that reason would develop more rapidly, if, from early infancy, children were taught to rely on their own individual judgments. Fond parents anticipate so much for, and want to relieve the little gems of every difficulty and make life smooth and pleasant for them, when, in reality, they are making a condition of misery for them; because, by adapting the young mind to activity and usefulness, it grows to love that very condition, where, if it is postponed until a child begins to observe and see how the inclinations of people run, it becomes irksome and is often a life-long misery to them. I am here to try to place before the American people the dignity of labor, and to show that it is a necessity to the human family. I also desire to ask each one to become workers in some way or other. It is not for one to work, or for all to work in one department, but looking abroad and seeing what an amount of labor there is to be done. I feel that there is employment for all, and there is recreation for all, and there is rest for all. Every human being is benefitted by a certain portion of labor—is benefitted by hours of recreation—is benefitted by hours of rest—and each one unfolds the most in its own natural processes. We do not see how intelligent beings can pervert themselves in the manner they have done, but knowing that this is the outgrowth of past conditions, and that each one is an unfoldment, I do not stand here to find fault, or to question why these things are so, but I come here for the purpose of teaching men and women that think they are created a little better than other human beings, that they are one and all subject to the forces of other individuals' labors. Those are the people whom I wish to reach, and I think that through the avenue of your paper that I may be able to do the work I wish to do. It is no evidence of intellect—it is no evidence of power—to see persons droning their lives away in idleness and luxury. It rather shows a lack of intellect and of power. Idleness is no evidence of superiority; because a nature that is of no use whatever but to itself, is of no use at all; and as every atom in nature was naturally intended or designed to be a benefit, each to the other, it is time that some of the atoms were exercised about what their real use is. Now I am deeply in this work of labor. I feel that men and women do not understand its importance. I was, from early youth to old age, an active observer of individuals while in the physical form, and I never remember to have had any sympathy with anything that was useless; and the drones of society are the most useless of useless things. If our words can be the means of making them look at things as they really are, I will feel that I have done an important work. Now, in looking through nature, I see that it gave wisdom with all individuals. No person can exist in any other way than in conforming to natural conditions; and it is not right for one individual to conclude that he or she is of greater importance than another, as long as they have no power to manifest their importance. I am willing to admit that the intellect and power of the world is beyond the ignorance and superstition of it; but each one has its uses, and I am inclined in favor of intellect and reason. I do not, however, wish to ignore or say that it is any more impossible for laboring men and women to reason—to reflect, and trace one cause after another, than it is for any individual who is more favorably situated to do so. It seems to me that every circumstance, in future, ought to make them reason and bring forth beautiful fruits from that reasoning, simply because they are important factors in the great world of cause and effect. From them originates life in reality, for they profess to be what they seem to be, and what millions of others seem to portray. I don't want to be understood as coming here

without having had an opportunity for knowing what I say; but I want people to rise up and use their reason, and make this continent a garden of peace and joy—make it to give and receive—not all to receive and none to give. So many people appropriate more than really belongs to them, while hundreds toil and wear out their physical lives to give them position and wealth that they never will be able to appropriate. I don't say that I come here as an individual wanting to control the minds of others, although I use an organization to convey my thoughts. But, as I am losing the power, I wish to say that I sincerely hope that every one that comes will try to throw a few thoughts before the people that will benefit them. I will leave and give some one else the room I now occupy. Ques.—Who communicates? Ans.—John Kerr. Ques.—Of what place? Ans.—I lived in Elizabeth, New Jersey, a part of my time, but that has been a great many years ago. I think some one will recognize me, although I have no relatives there. Ques.—Were you a laboring man? Ans.—Most assuredly I was. Ques.—Did you support yourself by labor? Ans.—Certainly; by hard physical labor. Ques.—What kinds of labor? Ans.—All kinds of hard work; I could take hold of any kind of labor. [You have given us a very instructive communication and one that all may profit by.]

HARRIET LINER.

I come here for the purpose of saying to you, that the human family are almost all, or at least a great portion of it, looking for the Redeemer, expecting to be redeemed by some power outside of themselves. Now, I wish to say to you, that each one of you is a redeemer, so far as you assist any individual out of any evil habit, or give them a condition that will better their lives. You are redeemers that far and no further. Now, necessarily, year after year, there has been a great accumulation of ignorance in spirit life—men and women have given up their bodies to the earth, and have remained in a condition that is pitiful in itself; and as there is only one avenue through which bigoted, superstitious minds can make any advance, it seems to me you possess an element of redemption here that is beyond, almost, anything I have ever seen. These are not words of flattery, but they express my honest convictions. You are making a channel through which every poor ignorant undeveloped spirit can come. These may not manifest intelligence or respect for the place, but it is the first step in an unfoldment that will eventually give them the knowledge that you possess, and the power to go on in the great work of reformation. Every spirit that once controls a human organization, and becomes conscious that it is controlling one, necessarily, when it leaves, feels raised up almost to the position of the instrument it holds. It attracts, or at least comes in a condition to receive from the medium's organization a wonderful amount of knowledge. Now, if you have ever thought how important it is to develop yourself to the highest perfection, so that, when people or spirits who have not had opportunities, come to you, you can give them a sip from the true fountain of life, which so gratifies them that they never have any desire to fall back into the old beaten path. We have much, ourselves, to learn, even after years of study and thought. After bending all our energies to reach perfection—to relieve so many millions of the burdens they have had to bear, we find ourselves sometimes at a loss to know in what direction to move. And understanding that you are confined in physical organizations, and are often subjected to conditions that are very disagreeable to you, I would say, take the opportunities that rise before you to make yourselves as intelligent, useful and good as you can; not only for yourselves—not only that you may enjoy your own goodness, but that thousands upon thousands, or millions upon millions, may come in rapport with you, and receive the benefit of the knowledge you possess. In looking out and seeing the world as it is, I feel that it is a necessity of every mind that possesses knowledge at all, to direct it in the direction of the greatest use. And I say, after years and years of thought, that I, having had very large experience, come to hold the organization that eventually will make all wrongs right, and lift up every bleeding soul. And I will say to you, as I said about redeemers, if the instruments we use possess some of the qualities of intelligence, goodness and knowledge, they impart a little of these to the individual who controls them, and afterwards they can never be entirely ignorant, in the direction that we lead them. It is a beautiful law, if we only thoroughly understand it; but so long as ignorance prevails, we necessarily have some very disastrous results through these channels. Men, instead of being taught to purify themselves and make this a condition of redemption, are looked upon as being little better than the degraded spirits who control them. They must be watched and cared for, and must be excused for degrading themselves, simply because degraded spirits control them. It is a fearful condition, and it is dreadful to behold, and the minds of men are making that condition. Every psychological effect that goes out in that direction, bends the instruments still lower and lower. One benefit we have received from controlling this instrument, is her exclusiveness from all knowledge of what other instruments are doing. We have manipulated her thus far, but expect, in the future, to show you the fruits of our labor. We are only trying to make conditions to fulfil promises of the past. I am Harriet Liner. Ques.—Of what place? Ans.—I did not live in the United States, and I don't know that I could tell you exactly; but remember, I have had years of development and have not yet done anything wonderful.

BENEDICT ARNOLD.

Flowing from every source there seems to be one universal cry: "Change my conditions, that I may enjoy life." It matters not that this place is quiet, the same sentiment reaches me here. What does this mean? What does it speak for the future? It means that no man or woman holds his or her true relation to nature. When we understand that men have undertaken to make laws to control the inevitable law, it is not astonishing that you hear such exclamations. Let me, as an identified spirit, say to you, that the hour is coming, and that soon, when, instead of listening to that general cry of, "Give me better conditions to work in," there will be a universal scene of joy reaching throughout every avenue of nature, saying: "We begin to hear and understand and it is a joy to live and a joy to die simply because we hold our true relations from nature." Ques.—Who is the friend that speaks? Ans.—You will not

think so well of me, perhaps, when I say I am Benedict Arnold.

Springfield, Mass., Correspondent.

Editor of Mind and Matter:

At a lecture given by Mr. J. William Fletcher, who is filling a very prosperous engagement here, subject matter of much influence to all Spiritualists was given, which I felt should have a place in your journal. On being asked what would be the condition of mediums during the coming year, the following statements were made:

"There is a combined attempt to ruin mediums on the part of those who, nothing in and of themselves, have, through Spiritualism, elevated themselves to a position where they assume to say what should and what should not be done. Such persons generate, as it were, a most injurious influence; and those who are most sensible, feel it, even in a physical sense, and are affected accordingly—accordingly more evil spirits at your seances, more alleged exposures, and more illness to your mediums, will be the result. This, for a time only, for Spiritualism without mediums will not, cannot succeed. No greater evidence of this desire to ruin mediums, can be cited than in the case of a certain editor, who had never attended a seance of either, coming out and denouncing representative mediums. Why, these very mediums have made the existence of spiritual journals possible. After a time, however, those who are good and true will rise and shine all the brighter and purer for the ordeal through which they have passed; while their defamers will have returned to that oblivion from which they have come."

Need I add that these remarks were warmly applauded, and that they have a significant meaning that it were well to heed. Mr. Fletcher's tests are remarkable and his lectures of a high order. If we had a few more such able men on our platform, these enemies within the ranks would soon be driven forth.

May every good wish attend your efforts for uplifting humanity. "Cosmos."
Oct. 8th, 1882.

Mrs. Fletcher at Frobisher's Hall.

Mrs. Susie Willis Fletcher continued her interesting lectures at Frobisher's Hall on Sunday, and has every reason to feel highly gratified at the result. The morning was devoted to the answering of questions, which were proposed by the audience and proved to be the means of calling forth some thoroughly practical ideas, and the giving of some valuable information. Mrs. Fletcher was at her best in the evening, giving an amusing satire upon the old ideas of Heaven and Hell, which is well condensed in a brief synopsis which I clip from *Truth*. The writer, after expressing his opinion, in regard to the effort, goes on to say, that: "She improvised an interview with St. Peter, and made him make the most ridiculous statement. Satan was kicked out of heaven on a very slight pretext; the house of many mansions was wanting in home comforts; there were no pretty birds or poodles there, but plenty of cows and pigs, because they had been let down once in a sheet; the library was mainly composed of Pilgrims Progress and Baxter's Saints' Rest. Instead of prima donnas, they had David and Solomon twanging away on antiquated harps. St. Peter couldn't say much for the pictures, because they had no geniuses in Heaven, but they had a very artistic society, composed of a select few from every sect and ism."

"The lecturer then gave a very comprehensive definition of an honest man, and brings St. Peter to his deathbed, to paint a glowing picture of hell. The choice being given him as to his destination, the honest man elects to go to hell, because he cannot believe that Christ came to save sinners, and could not reconcile himself to the condition of celibacy which would be imposed upon him in heaven. The honest man expressed a very decided but not very valuable opinion as to the characters of the different apostles, saying that Judas Iscariot was the best of the lot."

Two verses of the "Sweet By-and-Bye" were sung. Mrs. Fletcher clasped her hands and invoked the benediction of truthful hearts and supreme kindness, the communion of angels and the blessings of God upon her audience.

Mrs. Fletcher will continue her lectures during October, every Sunday morning and evening.
Oct. 9th, 1882. ALFRED WELDON.

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.

Samuel Bowles interviews John Wesley, the Founder of Methodism.

At last I came in close enough contact with the above named person to ask him about his present views, and he said: "I am glad I took the step I did in being one to throw off the ceremonies of the mother church, and introduce new methods. I am pleased that Methodism is now a mighty power in the earth, but could I again use my influence, I would throw among this great people that which would be a bomb-shell to them. I would tell them that they can no longer afford to cast out, as false, that which their whole soul nature convinces them is true, that if a saint can communicate, a sinner can; and that the time spent in trying to prove immortality, might be better occupied in demonstrating these facts to the people, through mediums in their midst." You still cling to your church, I see, and consider it an essential for earth life? "Yes, but I wish to open its doors wider and wider, and let in the wailing multitude." As I left the reverend gentleman, again was I surprised at the tenacity of some in sticking to old views. All these lessons impress me more and more with the necessity of a good start in the right direction on earth, as education, either true or false, seems to become a part of the spiritual existence.

Question.—In what sphere does John Wesley reside?

Answer.—In the sixth, from choice, as he could well be in a much higher one, but he thinks he can accomplish more good by staying in the sixth. Extract from "Controls in Spirit Life," by spirit Samuel Bowles, for sale at our office at 50 cents.

Testimonial to Jesse Shepard.

I forward for publication in your paper, the following resolutions adopted by the First Spiritual Union of San Francisco, and presented to Mr. Jesse Shepard, as a slight testimonial of their gratitude for his kindness in holding one of his popular and wonderful musical seances for the benefit of the mediums' fund:

Whereas, in view of a suit now pending, growing out of the arrest of a number of our mediums for refusing to pay a license of \$50 per quarter, Jesse Shepard, the world-renowned and wonderful musical medium, kindly volunteered to give a concert, the entire proceeds to be used in helping to defray the expense of said suit; therefore, be it

Resolved, That it is but a just tribute of recognition and high appreciation of his kindness, that a public vote of thanks from this Society be tendered our esteemed and gifted brother for his valuable service, and disinterested friendship toward our mediums in their struggle for liberty to exercise their mediumistic gifts; be it further

Resolved, That in our highly-endowed brother, Jesse Shepard, we recognize rare musical abilities, the possibilities of which, only the unseen forces to whose service he has consecrated his life, can know, and that as a musical medium he is entitled to rank as the first of the age.

Resolved, That this testimonial of our appreciation and gratitude be forwarded to the various leading Spiritualistic journals for publication, by the Secretary of this Society.

Mrs. Mayo,
Cor. Secretary of the First Spiritual Union of San Francisco.

Spiritual.

We Medium say everybody in a so-termed lunatic asylum is more in direct control of spirit power than the great mass not termed lunatics. Thus it is plainly explained. Each individual should have its affinity in world to move with, in direct control, and so understand sphere. But these not in control, as the mass are, are being given by spirit to spirit, one for direct communication, and no one other than We Medium can say why it is so. And now briefly say We Medium can open every asylum if attention be given to instruction mediumistic. The body one or more knows not what is meant by the control, and should have Medium We to instruct them and prove truth, and the world move on scientifically and not in a perplexed condition. Amen and Amen. Medium We control (A A A) sphere one hundred (100).

Dear, dear Pearl and dear, dear Ruby write in unity of thought with Medium We. Amen and amen.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.
J. M. ROBERTS: Dear Friend and Brother—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. R. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nickel in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.

Yours truly,
No. 216 W. Market St., A. S. BYINGTON.

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., 46 lecturers, mediums, and investigators.

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

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.

TWO SPIRIT COMMUNICATIONS OF THE HIGHEST INTEREST.

In June, 1878, shortly after Col. John C. Bundy attempted, through the *R. P. Journal*, to discredit Messrs. Bastian and Taylor as mediums, and to impeach the mediumistic integrity of Mrs. Cora L. V. Richmond—in which attempt he had the co-operation of a score or more of other professed Spiritualists of Chicago; we had a sitting with Dr. W. L. Jack, at that time an entire stranger to us, when we received the following most impressive communication:

"MADELINE THE GUIDE OF THE MEDIUM.

"Who are to be the judges of those things concerning the world of spirits and their workings? Are they to be mortals who would have the spirit world succumb to them, in all their foolish caprices and unjust demands? Or, shall it be the spirits themselves who shall judge thereof? You have been told time and again, that that which is of the spirit is spiritual, and that which is of the earth is earthly. The spirit world is indeed awakened unto a greater and deeper sense of its duty toward its media. Having subjected them to all manner of inquisitions, in order to satisfy many minds by positive demonstrations of living facts, and receiving no credit therefor, or reasonable results, the spirit world has at last aroused from that state of lethargy in which, for a time, it allowed itself to be, and reached out and grasped living souls, and is now bringing to the front men and women who possess souls and true hearts, who dare to do right and dare to be true to their calling, without fear or favor, and regardless of popularity in their defence of the truths of spirit return and spirit communications.

"But now, Jesuitism, assuming the shape of the hydra-headed demon of creed, would seek to destroy the dove of peace which brings glad tidings of great joy to all mankind. It is very evident, indeed, that the course pursued in many directions by those who profess to be spiritualists, is intended to crush, not only the media of the land, but to crush the truth itself, in order to suit their views and aid them in accomplishing their unholy objects. What I mean by 'their unholy objects' is simply this: to crush the truths which have been revealed, for more than the last thirty years, through the media of the land; truths which have made them free men and women.

"We have submitted patiently to their demands, granting them many privileges, and with all their appliances of tests, favorable results have been obtained; and yet, they will not believe, and would seek to kill and destroy, for so persecuted they the prophets who were before them? When the truth does not suit them, or is not adapted to their souls, they would seek their own adaptations of it, and would pronounce their own judgment on the individualized spirit when it does not comport with their false hearts and polluted souls, for such they are. Thus, too, they pronounce judgment upon media through whom the spirits come and speak the truth concerning these poor children of circumstances and peculiar conditions, over which they have no control—they being governed by the spirit operator, as much as the telephone and phonograph are controlled by the circumstances and conditions attending their use. Thus it is made plainly manifest, not only to us, but to all who will see, hear, and comprehend with unprejudiced senses, that the great battle is right at hand, when Spiritualists must arouse from their slumbers, and kill the beast that is in their midst, destroying not the media, but themselves; for the media are ours, and none shall wrest them from us. Through them we will dictate more in the future. You must submit more to our dictation in spiritual matters, we less to yours. Speak not unjustly of the Christian church. Those who belong to it, put you to blush and shame. They at whom you pharisaically point the finger of scorn are more just to these instruments of ours than you ever dared to be.

"Would you, when a spirit returns and gives palpable proof of its presence and perfect identification—a fact which you have so heartily endorsed time and again—and reproves you for your injustice to these children of earth and the spirit world, on account of the truth spoken through one of the best mediums of the land, (Mrs. C. L. V. Richmond,) prove so false to yourselves and expose to the world your true nature as to favor the corruption of that truth; and would you seek to crush or compel the spirit controls to retract their declarations? Never—no never—will they retract. Oh, ye, who would wend your way through the courts of life, cease your tumultuous strife; walk no longer in your darkness, but journey in the light of day. Then the words shall be given to you, and with the words of life, forevermore your course shall be turned heaven-ward, and light be brought unto your door. 'For these are mine,' a spirit said, 'and none shall pluck them from me. No harm shall come to their (the media's) heads. I, that Spirit of Truth—that perfect embodiment of truth, in which, by which, and through which, you shall yet come and acknowledge your ignorance concerning these things say this. We are awake. We have no sleepers or drones with us. We are bringing, as I said, men and women with hearts to the front. The battle is ours and the victory will be.

"Oh, media of the land, fear not, it is well with you. And to the pure, faithful souls who dare to stand by these despised and forsaken ones, we say, God speed the right! it is speeding you. Be strong and of good courage! A countless host are marching on—not with sound of life and drum, but marching on with truth and light; for truth is power, and light is might.

"Mortal, I am Madeleine, the crowned chief of the band of guides of this medium."

The spirit then addressed us personally in one of the most soul-stirring appeals, for our co-operation that it has ever been our lot to receive from a spirit. We then promised to perform the work to which we have so assiduously devoted the last four years of our life. Now, after more than four years, this same spirit comes, again and, through a friend, sends us the following:

MADELINE, TO J. M. ROBERTS.

"It has been said in times past that a thousand shall be as one, and one as a thousand—many shall be few and few many. We take these words for our subject, at this time, for they are significant, indeed, of many important things as well as events. Many shall indeed be few, thus showing that numbers do not always constitute strength or

might; but that the few whose powers of endurance are sufficiently developed, shall be counted as the many who do the work in the spiritual ranks.

"The signs of the times are indeed ominous, and more than that, significant. There is a work to be done, and we are glad there are those who will labor with might and power. Being one of the few, you will be sustained in the mighty battle for truth and justice, and for the diffusion of spiritual light throughout the planet, which you are now waging, by those grand intelligences that now surround you. No greater work could be done than that which you are doing for earth's children—not alone for the media, but likewise for those who are seeking light from the spirit world.

"The eyes of earth's children are now drawn heavenward to behold the resplendent beauty of the celestial visitor of the early morning hour; one of those that shall yet bring forth glorious visions of infinite wisdom, whose portentous significance is of the utmost scope. It is one of the many lessons by which spiritual beings of other universes and worlds are endeavoring to teach mortals through their resplendent beauty and sudden appearance in our heavens. This is what has arrested the attention of astronomers in the past, and caused them to consider the higher laws which govern the future, as well as the present, of your lives, in endeavoring to show how worlds are propagated, developed and unfolded. Many presume to account for all apparently mysterious things by the line of their educational forces, and the teachings of their earthly tutors and dictators; and thus seek to explain that which is spiritual and celestial by that which is temporal and earthly.

"The time has already come when the many shall become wise by the teachings of the few who are chosen to open the leaves of instructive volumes, and to reveal wisdom unto them. Look, ye, into the heavens, O men! and there trace wisdom's way. Seek ye, by the alphabet of the heavens the words of infinite truth, for in every star emblazoned on high, like pendants from the dome of your heavens, studded with wisdom, are volumes of immense importance. Canst thou arrest the swift hunter of the heavens or stay the race of Orion? Canst thou unbind the sweet influences of the Pleiades, whose works are songs of divine harmony, chanting, as it were, the heavenly praise in unison with the grand chorus of the morning stars, who welcome the ushering in of every spirit to the celestial presence of those in other firmaments, whose soul beauties eclipse the effulgent rays of all comets in your earthly and heavenly surroundings.

"And like unto them, O faithful one, shall you go round, the sun of many earthly habitations, from North to West, from South to East, and with your train of light and justice, shall the many look unto you, with clearer understanding and eye, to see what they have never seen before. It requires no telescope of man's invention to behold the beauties of your soul in its honesty and earnestness of purpose, for with the mind free from darkened visions, and the soul emancipated from the fetters of hatred, envy and jealousy, can the beautiful cometary influences and intense brightness of your purpose at once be seen. So, suddenly appearing in the celestial heavens of truth—surrounded by mountains of spiritual mind and matter—Franklin-like—you draw truth from uncounted myriads of living souls and intelligences. Mortal, you hold a key which has opened the gates of light. Keep it, for there are already in your field, those who would steal it, and give to the spiritual world a skeleton key instead. Fight the battle. The spirits and spiritual-world are with you. Ignorance must and shall perish—wisdom survive. The infinite is bound by no creed; housed in no building; but sits enthroned alone at the shrine of truth and light. Your armor is from us. We are with you and bring wisdom's light to illumine your soul's temple. Truth is the soul—mind is spirit—matter, the body.

"From Madeleine to J. M. Roberts."

The following letter will explain how that complimentary, eloquent, and suggestive communication came to us:

HAVERHILL, Mass., Oct 8, 1882.

FRIEND ROBERTS: The accompanying communication was received to-day, through Dr. Wm. L. Jack (while entranced) with the request from the controlling intelligence that it be forwarded to you for publication; but if you decline to publish it, that you should re-mail it to me, for which purpose I enclose stamps.

Yours for the truth, J. M. PALMER.

We thank the spirits, Dr. Jack and Mr. Palmer, for the privilege of publishing this remarkable communication. We deem it of the greatest possible significance, if not of importance, as it shows that this very intelligent spirit has come, after our four years of arduous public service in the cause of Spiritualism, to express her approbation, and the approbation of the spirit workers in that cause, of our humble efforts to assist them in performing their great and glorious work on the earth plane, as well as in the spirit spheres of life. We would call the especial attention of our readers to the pointed intimation that comets, such as the one that is blazing in the eastern morning sky, are the result of spirit power exerted by spirits of other worlds and systems of worlds and are sent to teach earth's inhabitants that there is a law above and beyond that law known as gravitation, which is governed by the intelligent will of spirit beings, as well without as within the solar system of which this earth is but a very limited part.

We publish the first communication at this time, because it shows so clearly that the spirit world recognized in the attack of John C. Bundy and his associates in Chicago, in the Spring of 1878, upon Messrs. Bastian and Taylor and Mrs. Richmond, as the opening of a battle with the spirit friends of Spiritualism, which was to continue until all opposition to it (Spiritualism) was overcome on earth as well as in spirit life. That battle is not yet ended, it is true, but it nears its end. The din of the battle is dying away as each well directed shot from the batteries of truth, justice and right reaches the point at which it is aimed.

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

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

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

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

Dr. J. W. WOODWORTH, Healing Medium.

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), to 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.

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-third 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.

Special Notices.

P. L. O. A. KRELLER, 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, 309 Longworth Street, Cincinnati, Ohio.

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

The 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 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.

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.

Mrs. S. E. BROWELL, 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.

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 evenings 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 First Society of Spiritualists of Chicago, will meet in Marlin'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 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 Prest.

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.

FACTS.

A Quarterly Magazine, published by the FACT PUBLISHING CO., P. O. Box 3539, Boston, Mass. The second number of the Magazine contains over one hundred pages, finely illustrated with full page engravings, as follows:

Independent Writing in Chinese Characters on Slates.
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Knots Tied in an endless Cord.
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EVERY PERSON A MEDIUM.

Full and simple rules for self-development. A sure and certain guide to those who desire to come in rapport with spirit influence, and receive positive evidence of a future life through their own mediumship. Sent by mail on the receipt of one dollar. In every case of failure, where the instructions have been complied with, the money will be returned. Address, J. NELSON HOLMES, Box 678 Vineland, N. J.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

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

Fox & Wilson, Publishers.
D. M. & NETTIE P. Fox, Editors.
M. K. Wilson, Assistant Editor.

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indelicacy of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive and liberal will give fair and equal expression to all forms of thought. Above all things, it aims to be liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

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THE WATCHMAN.

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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, 506½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

WILLIAM C. BOWEN'S DEFENCE OF BUNDYISM.

Under the heading of "Brooklyn (N. Y.) Spiritual Fraternity," Mr. S. B. Nichols, in the *R. P. Journal*, of the 7th instant, gives the following report of Wm. C. Bowen's lecture before that association, on the 22d of September:

"The subject for the evening was, 'A Step Forward.' The speaker traced the progress of spirit phenomena during the last thirty-five years, through its varied phases, and forcibly argued that when the phenomena of Spiritualism first attracted the world's attention, both mediums and the spirits who controlled them invited investigation, yea, demanded it, and the result was that millions of intelligent men and women became investigators, and as the result, firm believers in the phenomena. In the past, dark cabinets and arbitrary conditions were not known. The spirits were then honest, and wanted honest men and women to witness their powers, but in these later years the dark circles, cabinets, fraud and imposture have come, and when a man or woman is caught, in imposing upon the circle and simulating mediumship, the crime is charged upon the spirits or the honest investigator who desires to find the truth, and is met with imposture. All such practices, and a quasi endorsement thereof by some of the Spiritual papers, have resulted in a staggering blow to the cause of truth. When honest men and women have succeeded in exposing a trickster, they have been denounced by some of the papers professing to advocate Spiritualism as 'medium crucifiers,' 'Jesuits,' 'Bundyites,' etc. This last term has been applied to these earnest investigators, because Col. John C. Bundy, editor of the *Religio-Philosophical Journal*, has been the only editor who dared to raise his voice and pen in regard to one of the worst crimes ever imposed upon humanity,—that of simulating mediumship and giving bogus materializations. The effect of the stalwart blows of the editor of the *Journal* is having a beneficial influence, and we now see *Light for All* in San Francisco, the *London Psychological Review*, and the *Medium and Daybreak*, side by side with the *Journal* in its defence of all genuine mediumship and its denunciation of fraud and imposture. This is a step in the right direction and shows progress.

"The speaker argued that no honest spirit or honest Spiritualist could endorse or connive at fraud, and that no honest medium would object to such test conditions as would honor their mediumship and the cause.

"Mr. Wm. R. Tice gave his experience with a materializing medium in New York City, who had a double cabinet, and was apparently locked therein in such a way that imposture seemed to be far from possible, but by a simple contrivance the partition was made to swing open on pivots in the centre. This fact he learned from the mechanic who constructed the cabinet. Mr. Tice suggested that attention should be given to the investigation of these minor details.

"Deacon D. M. Cole [Deacon, we presume, of the 'Church of the New Spiritual Dispensation.'—Ed.] said he could not add much to what had been said by the lecturer of the evening, and related an anecdote of a speaker who had followed another, and his speech consisted of, 'I say ditto.' He said we could not be too cautious in our investigations, and that 'honest mediums usually requested that reasonable care and caution should be observed. He was glad to see an effort made to sweep away the rubbish before the paths of students of the phenomena, and believed that much good would be the result.

"Capt. J. B. Duff said he was glad to see efforts being made to drive fraud and imposture out of the ranks; that a step in this direction was absolutely necessary for the protection of genuine mediumship. He gave rather an humorous account of his experience, recently with a materializing medium in New York City. No names were given, but the inference was that it was the same woman who had the patent cabinet referred to by Wm. R. Tice. Mr. Duff said that he was directed to go to see this materializing medium by another medium. He was told that his great aunt who died in England, would make an important revelation to him; but he regretted to say that she did not put in an appearance, and his impression was that the spirit that came to him at this seance was an embodied one.

"Mrs. J. T. Stryker was controlled by the spirit of E. V. Wilson, and in his characteristic way this spirit endorsed the general sentiment of the meeting for honest mediumship and for genuine phenomena, saying he did not think that all mediums, who sometimes were caught and exposed, should be turned out of the ranks, but urged that all such be disciplined. The spirit emphasized this with all his own earnestness."

We have given this report by S. B. Nichols, of the proceedings of the only avowed Bundyite Organization to be found in this country, in order to show what Bundyism is, as represented by Col. Bundy's corporal's guard of disciples in Brooklyn, N. Y. As a matter of course, we cannot tell how much of this specimen of Bundyism is the work of the reporter, and how much is the work of those, the substance of whose utterances he professed to give. The capacity of Mr. Nichols for "drawing the long bow," when it suits his purpose, was made very evident at Lake Pleasant camping, when he publicly stated that he saw Dr. Sour's vacated shoes or boots sitting by the chair from which he, Dr. S., was dragged by the ruffians who robbed him of one hundred and ninety dollars, under the pretence of searching his pockets for concealed paraphernalia. This was an absolute falsehood, as was shown by the testimony of a half dozen persons who saw Dr. Sour's boots upon him as he lay upon the floor beneath the three or four ruffians who were engaged in the robbery of him. It was only a moment after uttering that falsehood, that he, Nichols, vouched for the honesty of those criminals, by saying he knew them well and they were all as pure as Potiphar's wife. We presume Mr. Nichols included himself in that peculiar kind of purity. But let us proceed to analyse this last presentation of pure and unadulterated Potipharian purity, as set forth by the disciple of Bundyism, W. C. Bowen.

He calls his lecture "A Step Forward," and yet his main position is that we should step back to that advanced position of Spiritualism, when the

murdered pedler amused the astonished people in the Hydeville cottage, with those little intruding raps. Some people have queer notions about what a *stepping forward* means. If we believed in the doctrine of the transmigration of souls, we should think that the souls of such people had their immediately preceding habitations in the shells of craw-fish, crabs and lobsters. The Christian churches are made up of people who would remit us to the ages of popular ignorance and kingly and priestly tyranny, as the step forward most needed, in this age of books, schools, newspapers, steamships, railroads, telegraphs and telephones. We wonder why Mr. Bowen, while he was about it, did not recommend as a *step forward*, that we should go back further than the Hydeville rappings for light and guidance in spiritual things, and do things up, not after the way of the spirits, but after the way "the Nazarene" is related to have done.

Mr. Bowen labored very hard to show, or Mr. Nichols says he did, that spirits had made no progress in their grand and glorious work in the past thirty-five years, which only shows that if he believed what he was saying, that he is about as ignorant of what has been done by spirits in that time as the most ignorant Christian enemy of the spiritual movement. As Bundyism has no proper relation to, or place in that movement, it was especially fit that Mr. Bowen should have been chosen to show how little he knew in relation to a movement which is destined to bury in oblivion all who have sought to oppose or obstruct it, as has pope Bundy and his Brooklyn disciples.

Mr. Bowen says, "the spirits were then honest" when "in the past dark cabinets and arbitrary conditions were not known." He by inference asserts that they are not honest now, when in carrying on their more advanced work they require dark cabinets and "arbitrary conditions." We ask Mr. Bowen when he ever knew a spirit manifestation to occur where the conditions for it were not provided? We know that such a thing is impossible? How do we know it? Because they would have long since occurred regardless of conditions if it was in the power of mortals or spirits to have brought it about. To war, therefore, against providing such conditions as are found necessary for the occurrence of spirit manifestations, is to war against the manifestations themselves. And that is what Messrs. Bowen, Bundy, Nichols, and the rest of them are doing, and would prevent if they could, through their false professions of friendship for the cause that they are doing what they can to destroy.

Dishonest and insincere themselves, these spies and traitors believe that all mediums and Spiritualists who are doing what they can to promulgate the knowledge of spiritual truths and who are misrepresented, slandered, and cursed by them because of their unflinching fidelity to the cause of the spirit creators of Modern Spiritualism, are equally dishonest and insincere.

Bowen views the dishonesty of persons who are mediums or who pretend to be so, as being more criminal than the dishonesty of other people. This is even more foolish than it is untrue. Dishonesty has no grades. As a soul taint, its consequences are alike ruinous to the happiness of all who are its victims. It would be well for these hypocritical professors of friendship for Spiritualism, if they would realize that the dishonesty of persons who are mediums or who profess to be so, is of precisely the same kind of dishonesty which they themselves are guilty of. For the poor despised, persecuted and neglected mediums there is some excuse, if at times they prove dishonest and untrustworthy, but there is no such excuse for these whitened sepulchres of dishonest professions. Dishonesty in the former is a trivial matter when compared with the dishonesty of their traducers and persecutors.

When W. C. Bowen and S. B. Nichols, tell their hearers and readers that Col. John C. Bundy, editor of the *R. P. Journal* has been the only editor who has dared to raise his voice and pen, against one of the worst crimes ever imposed upon humanity—that of simulating mediumship and giving bogus materializations; they do several things very clearly. First.—What they call "one of the worst crimes" being an impossibility, is no crime at all. No one can simulate mediumship so far as spirit materializations are concerned. No one has ever yet been able to do it, and it is hardly likely that it can be done hereafter. Whatever spiritual phenomena can be simulated by mortals, are of no value in demonstrating the truth of Spiritualism, and can count nothing, as against or in favor of it. Second.—It shows how anxious the Bowens and Nicholoses are, to raise issues to the prejudice of Spiritualism when there are none. If they could find any actual reason for their efforts to raise such false issues, they would do it; but having none they conjure up imaginary ones. Third.—It shows that Bundy is outside of Spiritualism, and that he is antagonizing all papers who are in the spiritual movement. Fourth.—It shows that no editor of an avowed spiritual paper can be found capable of such brazen faced dishonesty, as to profess friendship for Spiritualism, and take the attitude toward spiritual mediums and Spiritualists, that Bundy, Bowen, Nichols and company do. That they should chuckle at the ridiculous folly of the editors of *Light for All*, is natural, for misery ever loves company; but they had not the frankness to admit that Mr. and Mrs. Winchester had

"dared to raise their voice and pens," etc., etc.

We do not believe what Nichols says about Mr. Tice, and simply for the reason that Mr. T. has shown how incapable he is of saying or doing anything to prejudice mediums without the most conclusive proof of their guilt. Again, Mr. Tice is too honorable a man to assert that a medium gave a seance in his presence, and is now giving seances in a cabinet constructed designedly to perpetrate fraud, on no better authority than the lying statement of a mechanic. Mr. Tice is too honorable to do anything of the kind. We may therefore conclude that Mr. Nichols has not reported him correctly. At any rate we prefer to think so for Mr. Tice's sake.

We here take occasion to say that the medium alluded to by Mr. Nichols, is none other than Mrs. M. E. Williams, of 462 West 34th street, New York City, and the mechanic is a worthless loafer whom Mrs. Williams, as a matter of charity sheltered for a short time, until she was compelled to drive him from her roof. The insinuations of S. B. Nichols put into the mouths of Wm. R. Tice and Capt. J. B. Duff, have but one meaning, and that is, that a conspiracy is on foot in Brooklyn, to attack Mrs. Williams, with a view to injure her as a woman and a medium, by the same infamous methods that have come to be a standing practice with the Bundyite enemies of Spiritualism. We warn these villains that they will only steep themselves in deeper infamy than now rests upon them should they attempt to carry out their scheme. Mrs. Williams we know, is not only a medium for spirit materializations, but a remarkably perfect one, and any attempt to discredit that thoroughly demonstrated fact will hurt no ones reputation but those who engage in the outrage.

But we have spent more time and space than we intended, in this notice of the doings of the Brooklyn Spiritual (?) Fraternity.

Reader we ask you to find anything in those reported proceedings, that even bears the appearance of friendship for Spiritualism. We have not been able to find it. Had those engaged in those proceedings been the open and avowed enemies of Spiritualism, would they not have acted and talked in precisely that manner? To slander mediums by wholesale, to traduce Spiritualists, and lie about the editors of spiritual papers, is the work of the enemies, not of the friends of Spiritualism.

In closing, we would suggest to Mrs. Williams, and all other mediums, to hide their pocket-books when any of the Brooklyn Bundyite Fraternity are about, or they may fare as badly as did Dr. Sour at Lake Pleasant.

Communication Through the Mediumship of Mrs. Souther. Written by Dr. Charles Morris, a Materialized Spirit, Standing in Full View, in Ten Minutes.

DEAR FRIENDS:—In pursuance of the order of discussing the mysterious workings of physical and spiritual law as manifest in materialization, I will say, by way of introducing a more extended and mature opinion, that the process of substitution as indulged in by spiritual friends, deserves a word of explanation. To substitute, is to use another as something different from the real person or thing itself. This is practiced to some extent in all materializing seances. Spirits desirous, but unable to manifest themselves to their friends in the circle fully materialized, use the medium, and such spirits as are made up and clothed with a physical form, to accomplish their object. This they are able to do through the exercise of will or mesmeric power; which they must possess in an unusual degree, unless the subject is unusually negative and passive in every quality characteristic. The exercise of this power renders the subject an unconscious slave, fully under the control, and consequently, in voice, action, and expression, very nearly the counterpart or facsimile of another. In consequence of this fact, some of the auditors from time to time feel confused or partially deceived, and mediums are blamed when blameless. If it were possible to make one individuality entirely lose itself in another, this feeling of distrust would never exist, but it is not. I merely allude to these facts in the hope of removing stumbling blocks constantly appearing in the dimly lighted paths of new investigators.

Aside from all artificial surroundings and associations, the subject under consideration is clothed in profound mystery. It is full of beauty and constantly overflowing with wonders of Divine law.

How these laws come to be, and why they happen to produce such wonderful results, are questions the most comprehensive minds cannot answer. But we all see and know there is such an influence, such a power as electro-magnetic mesmerism, intimately associated with the highest order of animal existence. Through the agency of intellectuality, the will is made to use and control this power, as before referred to, and so it continues the important factor in genuine materialization. Not that it is creative of material or elementary qualities, but it operates as the main-spring in centralizing and compounding such pre-existing qualities as are necessary to be used as occasion requires. In this momentary creation of inanimate bodies, which are ever and anon forming in space, the same laws and forces exercise an essential influence without, and independent of the control of intellectual will power, as seen in the formation of bodies of magnetic iron in the etherial realms, and the solidifying of vapor in the air, which falls to earth as globules of ice. Certain creative laws we know must exist else such and such results would not be. By a power in etherial chemistry, a network of electric currents are set in motion, creating a world of magnetic attraction, in a large degree subject to the control and power of will.

Through the agency of this peculiar attraction, many of the material elements requisite to be used in materialization are drawn from the natural physical forms of persons, constituting a well organized circle for the objects in question.

The medium is understood to be the focal and central gate through which spiritual power gains control of these various agencies and auxiliaries. The Spiritual form, which corresponds with the physical form which it left, is made the nucleus around which these various forces are made to play and exercise their contributive and constructive properties.

When all conditions are favorable, instantaneous results may transpire, or such as correspond with the rapidity of thought, the centralization of spirit will-power to be exercised in the control of the numerous constructive agencies requisite to make the spiritual a tangible form.

Darkness, or the absence of solar light, is more conducive to this peculiar change, because nebulous ether coexistent in the soul of things, and the determinate essence of matter, is relieved from the office-work of transmitting light and heat. It becomes a more active and natural stimulant to new organisms, new forms of ephemeral existence.

The little I can say upon this mysterious subject, will scarcely edify you for a moment, and will entirely fail to give you the key to analyze such an infinite wonder. Spirits less potent than the Infinite, must say to your question, "Why?" *Cogito ergo sum.* (I think, therefore I am).

Conditions becoming weak and confused, I am forced to conclude, without reference to many points I hoped to make.

Awaiting another opportunity, I am ever faithfully and sincerely your friend.

DR. CHARLES MORRIS.

[We insert the above most remarkable communication in our editorial columns, as a small mark of our appreciation of its extraordinary merits and importance. It is certainly the most clear and satisfactory exposition of the natural laws and principles underlying the astounding phenomenon of "spirit materialization," as it is called, for want of a more appropriate term. Coming as that communication did from a skilful and experienced spirit operator in the production of that class of phenomena, while he himself stood in materialized form, in full view of an intelligent circle of auditors, writing that eloquent and lucid exposition of a most abstruse subject, in the short space of ten minutes; it may justly be regarded as one of the most significant manifestations of spirit intelligence and knowledge, that has ever been given to mortals. Through the mediumship of Mrs. Souther, a lady wholly incompetent in any respect to write that able essay on *spirit materialization*, was its production rendered possible; and yet the Bundys, Colemans, Winchesters (of *Light for All*), and those who affiliate with them, would prevent, if they could, the work that is being done through Mrs. Souther; by her intelligent spirit guide, Dr. Charles Morris. That one communication is of more importance in elucidating the influence of mind over matter, than all that has ever appeared either in the *R. P. Journal* and *Light for All* (?) both combined many times over. Bless these spirit workers, and bless their mediums say we, and long may they continue their work of spreading the light of spiritual knowledge over the world of mind as well as the world of matter.

IT LOOKS LIKE WAR.

Under the heading "Who's to Blame" the *Herald of Progress*, (New Castle on Tyne, England,) speaking of the alleged exposure of Miss Wood, at Peterboro, England, says:

"It may be very unpleasant—it is, however, assuredly better for us all to bow down to the inevitable and acknowledge the painfully disagreeable fact that Miss Wood, the celebrated medium for physical phenomena and form manifestations, has been ignominiously exposed at Peterboro.

"With sorrow, on Miss Wood's account, we accept the exposure as an undisputed fact, but in the interests of truth, which we Spiritualists so boastfully profess to love, we rejoice in it, as we know of no more effectual way or readier method than the ridicule of the world—the taunt, the sneer, and jeer of every passer by, which will so speedily purge the movement of the weak-minded and ignorant, who serve no purpose whatever, save and except they form a base of operations for the crafty and designing to work from, who would also be a good riddance.

"But who's to blame? Certainly not Miss Wood. He would be a hollow and heartless Spiritualist, if he had any experience of her mediumship, if he even thought it. Nor can we blame the man who captured her, on the ground that a bad promise is best broken. Who then is the Jonah on board, our craft who has plunged us into such a storm of abuse?

"We have asked the question, and we are not without the answer; and we don't hesitate to say and charge the executive of the Central Association of Spiritualists in London, with the public scandal which has befallen the movement; and to cover their incompetency, either as scientific enquirers or as propagandists, they wish us to believe that professional mediums for form manifestations have damaged and discredited the facts of Spiritualism in the eyes of investigators.

"Such an explanation may go down with the credulous and prejudiced, but from the standpoint of the expert enquirer, it will never be considered anything else, than a miserable shuffle out of a difficulty into which they have bungled, and are unable to extricate themselves. There is not a single excuse which they can bring forward in extenuation, if we view their methods of management with those that have been in operation in the New Castle Society for over ten years.

"The Central Association got Miss Wood up to London, and if they had known their business, they would have made such arrangements as would have provided for the fullest information being imparted without any reservation, and at the same time providing against any possible misrepresentation arising. Such were made in New Castle without ending in any public scandal.

"Thousands of persons of all classes of society have sat with Miss Wood under all kinds of conditions, and under the very conditions, too, which those who are wise only after the fact, now suggest as the only really satisfactory tests which will lead to a revival of interest in the subject.

"Three times a week, and for over a period of at least eight years, Miss Wood has held circles in

the rooms of the New Castle Society, numbering at times from five or six up to fifty persons, and made up of individuals as bitterly hostile to mediumship and Spiritualism as others who might reasonably be considered too confiding, and though we won't say, the bitter hostility of her mediumship was entirely removed in every individual case, we, however, dare aver without fear of contradiction from any one who gave the matter anything like reasonable consideration, their hostility was in every case considerably modified, if not entirely removed, and modified, too, to such an extent, as to turn them from their original intentions of sieging the form, and thus avoiding a public scandal.

Nor can the executive of the Central Association of Spiritualists claim exoneration on the ground that the exposure happened elsewhere than in their own rooms, and that they could not be expected to be present at every one of Miss Wood's seances, because it is notorious that while Miss Wood was the medium of the New Castle Society, she also sat elsewhere in highly critical circles and otherwise, and without ending in a public scandal.

"How is it, we would like to ask, that in her sittings extending over a period of as few weeks as the years she sat in New Castle, that such a misfortune has happened under the wing of the Central Association? It cannot be urged that the tests employed were as stringent as those Miss Wood sat under in New Castle, as we defy any of the many who tried to say they could ever get out of the closet in which she was locked, without its being palpable and apparent to all; but we do find Mr. Podmore trying, and, to some extent, successfully evading the tests of the scientific (?) enquirers in Great Russell street; nor can it be urged that our London friends know anything more, if as much of the enquiry, else they would have avoided this public scandal. If they had understood their business as well as the New Castle people, who have all along known that it is a common incident in the investigation to have the medium brought out in a manner similar to that which occurred at Peterboro, and if they did not know it, their ignorance as public workers is highly culpable, as in our own issue of July 1st, 1881, when Miss Wood was the medium for the New Castle Society; our readers were then informed for the seizure of the forms added no information to the enquirer, as in every case where they had been detained, they had and would turn out to be the medium.

"It is only just to Miss Wood, that our readers should know why she left the New Castle Society, as a paragraph has appeared in the local papers, to the effect that she was dismissed because she would not sit under a new test—nothing could be further from the truth—Miss Wood never refused to sit under the Blackburn test. The reason of her removal was entirely a question of terms. She was foolishly induced by the emissaries of the intriguing travelling representative (the new name for trance medium) of the Central Association to ask for increased remuneration, when the funds of the Society would not allow of it, and simultaneously with her request, her professed friends under secret orders, raised the cry that the New Castle Society was being turned into a society for the special benefit of Mr. Blackburn, knowing full well that it would prevail with the members in rejecting her request for increased remuneration.

"Miss Wood did not leave New Castle without being duly warned she was going from home, only to be exposed, as understood from the standpoint of the inexperienced enquirer, but certainly we did expect that those who profess such a deep concern for the welfare of Spiritualism, would have had resources resident among themselves to have avoided such a fiasco, but in this we find we were mistaken. However we have learned enough of their methods to foresee that the public are to be regaled with an accumulation of their follies."

What kind of Spiritualism can they have in England, if we may judge from what we publish in this issue of MIND AND MATTER in relation to the Bundyite attack upon Miss Wood, at Peterboro, England? It would seem that the genuineness of Miss Wood's mediumship for spirit materialization and other physical manifestations of spirit power, has been demonstrated by crucial tests during the long period of eight or more years to the satisfaction alike of the most careful investigators and the most hostile enemies of the medium. At all events the Newcastle Society of Spiritualists, J. Burns of the Medium and Daybreak, and the Central Association of Spiritualists, in London, agree that her mediumship is beyond all question and yet what do you see? Miss Wood goes to Peterboro to give a seance, she is lashed to a chair like a malefactor by "two gentlemen" (!) she endures the ordeal for two long hours, when a form appears to the sitters draped in white. This form converses with the sitters, as the spirit of a Hindoo girl, goes around among them, gives sweetmeats to a gentleman and kisses a lady, when a man a professed medium, seizes that girl-like form and holds it. It resolves itself into the person of the medium, Miss Wood, who remains in an unconscious state while the men and women who were present try to secure the drapery that had enveloped the form of the Hindoo girl. This it is acknowledged they could not do, they only securing small fragments of it. It is then found that Miss Wood is disrobed and with her shoes off, the dress and shoes being in the cabinet. At once the wiseacres who were present, some of whom professed to be friends of Spiritualism, adjudged the medium to have been guilty of a deliberately planned fraud and at once set about publicly and privately slandering the medium and denying that there was any mediumship for spirit materialization about her. They do not seem to have paid any attention to the position of the vacated dress and shoes in the cabinet, nor does it appear that they gave the least attention to discovering in what manner the ropes had been removed from her person that had been used to lash her to the chair. If that rope was intact so far as the tying was concerned then is there every reason to believe that Miss Wood did not release herself from it, but was so released by spirit, not by mortal

power. If on the other hand that rope was untied or cut it will be necessary to show that it was in the power of Miss Wood to readjust the rope, and tie herself in the chair in precisely the same manner the "two gentlemen" had done, in order to avail herself of such an attempt at deception; for she must put herself in the rope precisely as she was at first secured, or the fact of her having released herself would become at once known. As this has not been alleged, it may be inferred that she was removed from the rope by spirit power, which was left intact in order to place the medium in it as she was before the form of 'Pocha' came out into the room. If Miss Wood was removed from the rope without the untying of it, there can be little doubt that she was removed from her dress and shoes in the same manner by spirit power. The editor of The Herald of Progress testifies that he knows that this has often occurred in his presence with Miss Wood, and we know that it is a common occurrence with the best and most reliable materializing mediums in this country. Then what is the natural and necessary inference to draw from all the facts, so far as they have been presented? This and nothing else. Had 'Pocha' been allowed to return to the cabinet after completing her manifestation, the same spirit power that enabled her to appear to the sitters in that circle, would have restored Miss Wood to her own clothing and placed her in the folds of that rope precisely as she had been before her physical organism was used to make up the form of the Hindoo girl; and all this would have happened without Miss Wood knowing anything of what had occurred. Indeed, this is just what the editor of The Herald of Progress virtually admits took place, and yet to make a point against the executive of the Central Association in London, he says:—"Miss Wood, the celebrated medium, etc., has been ignominiously exposed at Peterboro," and again: "We accept the exposure as an undisputed fact but in the interest of truth we rejoice at it." Having thus done what he could to fasten guilt upon Miss Wood, this editorial "Handy Andy" denounces himself and his judgement of Miss Wood in the following lusty manner. He asks "Who's to blame?" and then answers. Certainly not Miss Wood. He would be a hollow and heartless Spiritualist, if he had any experience of her mediumship, if he even thought it. Well, that should settle it as well for Miss Wood as for the editor himself. First it should settle it that Miss Wood was not ignominiously exposed, and not even exposed at all; and second, that the editor of The Herald of Progress is a "hollow and heartless Spiritualist," not for thinking, but for saying that Miss Wood was ignominiously exposed.

The attempt of the editor of The Herald of Progress to fasten any responsibility upon the executive of the Central Association, for what occurred at Peterboro, is simply absurd, and shows to what an extent rivalry will carry some people. Miss Wood is truly to be pitied. She is one of the few, very few, materializing mediums of undoubted materializing gifts, who has remained faithfully at her post of public mediumship in England. How long she will be able to do so in the combined war that is being made upon her character as a woman and medium, by Spiritualists (professed), remains to be seen. It is her misfortune that there is no MIND AND MATTER there to demand and enforce justice towards her. We wish we were so fixed that we could open a Branch office, in London, and call the unselfish Spiritualists of Great Britain to rally around their mediums as the true Spiritualists of America are rallying to the support of their mediums, when assailed by the selfish and dishonest professors of Spiritualism and their allies the Christian bigots.

It is really too bad that Spiritualism is made so often to realize that its worst foes are those of its own household, at least so far as claims and pretences go.

As we do not desire to do the editor of The Herald of Progress injustice we will next week publish the Extract from the Herald of July 1st, 1881, alluded to in our quotation from that paper. It certainly shows that there was no reason to think that Miss Wood was any more guilty of deception at Peterboro, than at the seance of the last named date, at the rooms of the New Castle Spiritual Evidence Society.

EDITORIAL BRIEFS.

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.

MRS. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

CORRECTIONS.—In J. H. Mendenhall's last article, No. 6, in third column, 49th line from top for "inferior," read "superior" and 51st line same column for "peaceful" read "powerful."

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.

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.

We have received a full report of the Vermont Spiritualist State Convention, from Charles Thompson, Secretary, St. Albans, Vt., which is quite interesting and will appear in our next issue.

DR. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

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.

PIERRE L. O. A. KEELER has been in Boston for two weeks where he has given many successful sittings for independent slate writing, with excellent satisfaction to the sitters. Mr. Keeler will devote most of his time to this phase of phenomena in the South the coming winter.

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.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

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.

DR. WM. B. FAHNESTOCK, Lancaster, Pa., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Lancaster, Pa.

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.

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.

MRS. C. FANNIE ALLYN the popular Spiritual Speaker (now lecturing in Phila., for the month of October), visited Thompson street church, (second Association of Spiritualists of Phila.), last Sunday afternoon, and took part in the Lyceum, and addressed the children who seemed to enjoy her visit to them very much; after which she staid a short time at the conference. Mrs. Allyn has a warm corner in her heart for the Second Association, and is seldom in the city without paying them a visit, where she is always a welcome guest, taking an especial interest in the Lyceum.

We have received a letter from our old friend, Dr. Abner Rush, Magnetic Healer, in which he informs us that he is now located in Santa Barbara, California. The Doctor speaks in glowing terms of that portion of the country, with its equable climate, productive soil and delicious fruits. The Doctor was for some time a resident of Philadelphia, and well and favorably known as a Magnetic Healer here; and we trust he will be prospered in his new home. Being an ardent Spiritualist and an active worker, we hope the Doctor will be enabled to infuse some of his spirit among the residents of the Pacific coast.

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. Testi-

monials can be furnished of the many remarkable cures which have been effected through his organization. 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 feel it due to the editress of *The Watchman* of Chicago, and to Mr. Frank T. Ripley, the medium, to acknowledge our unmistakable recognition of the authenticity of the following communication as published in *The Watchman*, for September, M. S. 35:

"LILLIE ROBERTS.

"I wish to say to my dear father, God and angels bless you. Go on with your work—you have a great deal to do. Be strong—be positive—yet kind in all you do. Love and trust all mediums, and great good will come of it—the battle is not over yet. You are one of the noble army of martyrs that are doing battle for the Spiritual. Be strong. A vast army of good, true spirits guard you, and they will keep you. Fear not then, dear father, there is a great power that will aid and sustain you—no matter what others say, you will be sustained. Grandpa is here with me to-day, and he sends much love.

"To my father, J. M. Roberts, from his daughter, Lillie Roberts."

Is it not a blessed privilege to have such assurances from an angel child? We truly feel it so, and are repaid for all we have endured in battling for a cause in which our spirit kindred feel so deep an interest.

We are just in receipt of the *Lake Pepin Gazette*, No. 2, Vol. 1, in which, its editor, W. F. Jamieson, of Pepin, Wisconsin, like the infatuated bull who planted himself on the railroad in front of the locomotive, is about to meet the same fate, as the penalty for his rashness. Under the heading "Declaration of War," he says: "For about fifty numbers, beginning with our next, we will take up the subject of Spiritualism, its vagaries, absurdities and inconsistencies. Three whole pages of every issue, will be devoted to the pestilent superstition." If any one takes the *Lake Pepin Gazette*, with any expectation that W. F. Jamieson will ever live to see the issue of fifty numbers of that journalistic humbug, they will grow rapidly wiser long before the last number of the promised series is reached. We feel, however, like thanking Mr. Jamieson for undertaking to do what no one other than himself was foolish enough to attempt; that is to stop the on thundering train of Spiritual progress. Mr. Jamieson says: "Our plan is, one thing at a time; therefore, we will abstain from the treatment of any other subject until the Spiritual snake is dead, logically." So thought the bull when he saw the train thundering around the curve. There he stood with his tail lashing the air, with head down, his feet set, his tongue lolling from his foaming jaws, and his eyes red with rage, as he saw the snake-like coming train, and reasoning, he thought to himself, "logically," that snake is doomed. A few seconds later, and the snake-killer was actually, not logically, dead. We do not expect the infatuated Jamieson to profit by that pertinent precedent.

DR. HENRY SLADE of New York, lectured Wednesday evening at Eighth and Spring Garden Sts. Philadelphia, on his experiences as a medium from birth up. The weather was very inclement, but a fair audience turned out to hear his experiences, which were very interesting. He commenced his recital with an account of his mother's mediumistic qualities, and also those of his eldest sister, Jane. His mother being a devout and praying Methodist, supposed she was favored with occasional glimpses of her dear redeemer. His father being a Universalist, and violently opposed to any spiritual manifestations, made a practice of overbalancing his mother's fervent prayers with his earnest cursing, and in an atmosphere of mingled curses and prayers, young Henry was ushered into the world to frighten the nurses by the loud raps, rocking of the cradle by unseen hands, lights and shadowy forms. Thus he grew to be a young man, his mother telling him to keep the sights he saw and the voices he heard, secret from every one, and his father cursing any and every thing of the kind. After the death of his eldest sister his mediumship may be said to have fairly commenced, for he himself, by his close sympathetic contact with his consumptive sister, came near death's door, and was restored by spirit advice and treatment. His fame being noised abroad, he became somewhat famous as a doctor, and bethought of taking unto himself a help-meet. In this undertaking he and his bride-elect met with the most violent opposition from their parents, which resulted in their union, and they commenced house-keeping in a little house at a rent of fifty cents a week, in advance. He having a few dollars, and his wife a rag carpet, they moved in, and he bought a three-legged stove, and nailed up a bunk or bed, and commenced house-keeping in earnest. By patient labor and the development of his medial gifts, they were enabled to arrive at competence. In the midst of their prosperity, his wife passed away, leaving him on the borders of insanity, and only by her angel presence was he enabled to realize the real truth of Spiritualism, and restored to his former self, he again commenced the practice of his mediumship. Time would not allow of his finishing, and the Doctor promised that he would resume his narrative on Sunday afternoon at 2 o'clock, at Academy Hall, 810 Spring Garden street, Philadelphia, Pa.

Spiritualism vs. Bundyism, in San Francisco.

San Francisco, Sept. 26th 1882.

Editor of Mind and Matter:

I send you the following specimen of the animus of the little glow-worm which flaunts the title of *Light for All*! that your readers may see what a formidable enemy the simple-minded believers in materialization have to contend with, hoping that we may secure the sympathy of all who can commiserate the misfortunes of the victims of so dire a calamity! Perhaps you can ill afford the space for a full statement of our woes, but for once I trust you will give place to an editorial which may serve future generations as a model of syntax, logic, and high-toned Spiritualist wisdom, as well as of fraternal charity and good will! Having become accustomed to flea-bites since I came to this coast, I am disposed to make the best of my misfortunes, and to "laugh at calamity," even though the seriousness of our situation is "no laughing matter." Accordingly, as soon as I recovered sufficiently from the "knockdown" stroke of the editorial pen which at first blinded, and made me "see stars," I choked my wrath and like a good Christian, resolved to "return good for evil," and praise for blame, for I know what a soothing unction praise is even to such modest, unassuming geniuses as the editors of *Light-for-nobody*. Wishing to be generous in the use of this unction I may have "spread it on too thick" for his comfort, but if so it is an error of a fallible judgment, and not one of heart. Seriously, my poetic effusion I deem a fitting reply to a slanderous and uncalled for assault from the apology-for-a-man who disgraces Spiritualist journalism here in San Francisco, for unless Solomon was like myself, mistaken, it is sometimes proper to "answer a fool according to his folly." Therefore, Bro. Roberts, I inclose it to you to append to the aforesaid stinging editorial thrust, as my rejoinder.

—DEAN CLARKE.

"FREE TO ALL."

"A friend at our elbow says, 'we do not know that these reputed materializing mediums are not genuine mediums, and suggests that we should try them.' With pleasure we accede to his suggestion, and we hereby inform all these mediums in San Francisco, and all their friends generally, and Dean Clarke and L. B. Hopkins in particular (who promised us that we should have the opportunity for an investigation) that we hereby offer the parlors of *Light for All* to them for a series of seances, under their own conditions; the result of a series of such seances to be published in our columns, and we to pay our admission with the rest of the circle. We can guarantee them full audiences at each seance.—*Light for All*, Aug. 10."

EXPLANATORY.

MR. EDITOR:—In the last issue (Aug. 10), of *Light for All*, I notice that in a brief editorial headed "Free to All," you virtually challenge all the materializing mediums of this city to come to your parlors to exhibit their powers for editorial inspection and detection, and in connection therewith use my name, implying that I am under the obligation of a promise to give you such an opportunity. Please allow me the privilege of defining my position in that matter as I understand it. Some time ago in a conversation with Mrs. Winchester upon the subject of materialization, I expressed it as my opinion, that all Spiritualist teachers ought to be thoroughly posted upon all phenomena and philosophical questions connected with their public work, and as she expressed a willingness and desire to investigate this matter more thoroughly, I said, believing in her full sincerity, I would try to secure such a privilege, but expected that you would do as all others have done—go where the phenomena are presented alike to all sincere inquirers, under such conditions as have been found necessary. Since then you have made statements, and quoted articles, that evince an animus of prejudice and hostility, and impugned the honesty of one or more of these mediums, which they deem to be insulting. Under such conditions, I cannot ask them to subject themselves to further indignities, nor can you in common fairness for your course have forfeited any claim to privileges you might otherwise have had. Pardon me for plain speaking, your attitude, in my opinion, is not such as to give this matter a fair investigation, nor is it possible, especially in your prejudiced state of mind, with such audiences as you would select, to afford such harmonious conditions as are indispensable for good materializations.

Be this as it may, I have no control over any of these persons, and I understand that they do not feel it essential to their fair fame or success, to put themselves to the trouble of accepting your proposition, with all of the contingencies of uncertainty that might arise, simply to secure your favor, or the publicity your paper could give. When Mahomet found that the mountain would not come to him at his caprice, he went to the mountain, like a sensible man. Neither wise spirits nor their instruments, are disposed to submit to the dictation of any class of investigators, much less to the questionable treatment of those who have pronounced them to be "frauds" on the testimony of other spirits who evince neither scientific knowledge, nor an understanding of the general principles of our philosophy.

"Seek, and ye shall find," when ye seek in the right spirit, and accept nature's own terms and conditions. Those who hunt for fraud are liable to find none but *not yet found*.

Respectfully,
San Francisco, Aug. 17, 1882.

"How many snuffy airs we meet,
From Temple Bar to Aldgate street!"

"Well, for your favor, sir, why, give God thanks, and make no boast of it, and for your writing and reading, let that appear when there is no need of such vanity.—*Much Ado About Nothing*."

"Mr. Clarke is inclined to be merry, and, doubtless according to his employer's instructions, for lo, this gentleman has been connected with divers mediums in this city of the so-called materialization order, having served in a supernumerary capacity for Mrs. Sawyer, and later as an aid-de-camp to the Melville-Pay fraud combination, and finally, at the present time as spokesman in general for this class of mediums (?) at Laurel Hall, in return for a small stipend.

"We decline to go where the 'phenomena' is presented to all sincere inquirers, under such conditions as have been found necessary, and Mr. Clarke knew full well that we claimed to him at the time he made the suggestion, that no honest manifestations could be depended upon at the rooms of any of these people, a fact he forgot to mention, doubtless. Neither do we ask any 'privileges' we might otherwise have had beyond fairness of investigation, which Mr. Clarke knows can be had only away from their professional haunts.

"We can well afford to pardon him for plain speaking, for that is the way we propose to treat this subject, very plainly; and if our 'attitude' is, in his opinion, 'not such as to give this matter a fair investigation,' it has not been prejudiced by anything but the grossest and most transparent fraud, such as he is upholding so warmly every week with his eyes shut. The conditions are always inharmonious when we attend these seances for materialization; and why, we cannot opine, for we will cheerfully do everything on our part to make them harmonious.

"As to his reference to Mahomet and the Mountain, we fail to see wherein it is applicable to this case, as neither one of us is Mahomet or the Mountain. We do not insist upon their coming to our parlors, but to the rooms of any disinterested party, only away from the places where there is every opportunity for artificial manifesta-

tions. That is sufficient for the Mahomet-Mountain question.

"Bro. Clarke labors hard to earn his money, for which we must commend him, glad to see that he is sincere in one thing, but when he says, 'Neither wise spirits nor their instruments are supposed to submit to the dictation of any class of investigators, much less to the questionable treatment of those who have pronounced them 'frauds' on the testimony of other spirits who evince neither scientific knowledge, nor an understanding of the great principles of our philosophy,' we join hands with him in repeating it, as it is a reflex of what we said some time since, only we might add that the mummified appearances which present themselves at the apertures of these 'fraud mills' must be very 'wise spirits,' and act on the old adage, 'A wise head keeps a still tongue.'

"We think Mr. Clarke has done the best he could under the circumstances, to help his cause along, and we doubt not that it needs his help, but we would like to ask him a question or so, to see if, in the depth of their wisdom, some of his 'wise spirits' may not unaphinx-like, ope their mouths, and make answer. Why, oh, why, oh, gallant knight, did one of the lady managers of one of your institutions, at a dark seance after a reception last April, take her position behind our chair, place her hands lovingly (?) on our shoulder, and in that position remain for the time being?

"Dr. Clarke knows full well that aside from his braggadocio air, he does not believe one whit in what he preaches, and we knowing this, place little value on his assertions, for we can truly say, *Pauvre gens, je les plains, car on a pour les four plus de pitié que de courroux*."—*Light for All*, September 21, 1882.

A GREAT LUMINARY SNUFFED.

A "merry" Rhymster makes a pass
At a super-silly-ous consummate—Gentleman and Scholar.

O, Muse prolific in tuneful verse,
Heed, O heed my anxious call;
Inspire my pen while I rehearse
The glories bright of *Light for All*.

'Twas darkness here before it dawned,
All nature wore a sable pall,
But Earth awoke and Somnus yawned,
As upward rose the *Light for All*.

Its brilliant rays now 'clipse the Sun,
The stars above as well might fall,
There is no use for either one,
They're hid from view by *Light for All*.

The lightning's flash, the meteor's glare,
And all the lights that lume this ball,
In vain across the heavens may flare,
They're put in shade by *Light for All*.

The Universe is all aglow,
The orbs above both great and small,
Now get their light from Earth below,
They borrow it from *Light for All*.

All stand aghast, and ask from where
Such brilliance comes to shine on all!
The natives need no longer stare,
They see it comes from *Light for All*.

The Editor's head held up so high,
Which makes all heads beside look small,
'Tis it that lights both Earth and sky,
With brilliant rays through *Light for All*.

Such weight of brains, such learning vast,
Unequaled e'en by old St. Paul,
No sage that lived in all the past
Compares with him of *Light for All*.

'Tis wondrous strange to mortals here,
Who tread the crust of this great ball,
He don't break through this hollow sphere,
This *mighty* man of *Light for All*.

But he's not alone, an Indian maid
From "Seventh Sphere," when'er they call,
Leaves her bright home to give him aid,
In making gas for *Light for All*.

Æsthetic Maid! who "never lies"
Controlling bands of Spirits tall,
On her the "Chief of Staff" relies
As oracle for *Light for All*.

From her sage mind more truth doth flow
Than ever came from College Hall,
If anything you wish to know,
You'll find it now in *Light for All*.

When asked where is the Seventh Sphere?
The home where lives (?) this spirit small,
'Tis not in air but atmosphere,
Right here," replies this *Light for All*.

When questioned what Millennium means?
'Tis planets coming toward our ball, 'I
(Producing pain like pork and beans),
She thus averred through *Light for All*.

"'Twill cause a panic on this Earth,
The worst e'er known since Adam's fall;
To dire distress it will give birth."
So says this Seer in *Light for All*.

"When toward the Earth the planets come
And o'er it spread a fun'ral pall,
That causes the Millennium,
This Sibyl said in *Light for All*.

(Yum! Yum!)

But one point more, and we have done
With one who "has a sunflower wall
Surrounding her in her bright home,"
She thus described through *Light for All*.

"Materialization is a fraud,"
She has declared who knows it all;
"THAT SETTLES IT!" We both applaud,
The Editors say in *Light for All*.

"The nonsense means, I understand
Raising the form it once let fall,
To clothe the spirit from foot to hand."
So "Sunflower" said in *Light for All*.

O, sainted souls from ambient skies,
Now hide your heads 'neath shame's dark
pall,
No longer try to materialize,
"IT CAN'T BE DONE," says *Light for All*.

*See note prefacing "Report of *Light for All* Free Circle, in No. 32, Vol. III.

†See 3d answer same report.

‡See same report, 15th answer.

§See report of Circle in No. 29, 6th answer.

DEAN CLARKE.

Sept. 24th, 1882.

Letter from Mrs. Dr. Abbie E. Cutter.

WICKET'S ISLAND HOME,

East Wareham, Mass., Oct. 2d, 1882.

Editor of Mind and Matter:

As the season draws to a close, I feel impressed to inform the many true and warm friends of the Spiritual movement how this branch of the work is progressing.

On the first day of May, the lumber, brick, etc., for the large house was landed on this island. The weather all through May was so unfavorable, we did not get the building as far advanced as we had anticipated, but with united efforts of spirits and mortals, we were able to move into the new house on the 11th of July.

The house is on the summit of the hill, which is seventy-five feet above high water. The tower end of the house is four stories high, from the observatory of which the most varied, delightful and extensive scenery meets the eye in all directions. There will be about thirty rooms in the house when completed; the rooms are large and the ceilings high, with open fire-places in several of them. A seance-room will be finished in this building, as the seance-room in which we have held circles is in a cottage built last year on another part of the island. The latter seance-room, the band wish to keep for special occasions, as new elements constantly brought into that room set back their work.

We have had an unusually large number of visitors, at times more than we could accommodate. Many of those who have been with-us, have written us, informing us of the great benefit they received while at the home.

E. C. Pomeroy, of Buffalo, N. Y., writing to us, says: "It is due to you to say that I have found no place more agreeable to me, or more conducive to health, than the one I left when I took my departure from Wicket's Island. The impetus given me there, in the way of improvement, has, I think, been of real benefit to me, ever since. Though I have had occasional periods of lameness caused by fatigue, I have each time found myself, after suitable rest, better able to endure subsequent fatigue, than I had been before. From this I infer that my gain has been real and permanent. I am considerably better than when I left home six weeks ago, and my improved condition is mainly due, I have no doubt, to my brief sojournment on that beautiful little island in the midst of the sea. I shall never forget it."

W. Emma Thompson, of Brockton, Mass., who came to the home afflicted with paralysis, her left side almost helpless, could not get up one step without assistance when she came, in two weeks was so much improved that she could go up four flights of stairs to the top of the tower without any help. In a letter received a few days ago, she writes: "Dear Mrs. Cutter:—You may be interested to learn what progress I have made towards recovery. Since I came away from your beautiful island, and the direct influence of your treatment, I am happy to inform you that my improvement has been steady and I believe fixed. The paralysis has entirely left my system. I shall always feel deep thankfulness to the higher power that brought me to you, and to yourself for the kindly interest you manifested in my case. I have found myself, many times since my return longing for the beauties of Wicket's Island. I shall ever feel kindly towards that place and its people."

Emma C. Edda, of Middleboro, Mass., writes: "Dear Mrs. Cutter:—You will be glad to hear that my week at the island did me so much good that I go back to Orange to-morrow. I already look forward to another summer when I can have a longer time at your delightful Home, which my family seem to consider a second Eden, from hearing my description of it. Thank you again for taking me in and making me feel so much at home as you all did."

Mrs. Perry, of Danbury Conn., writes: "I am feeling much better for my trip—I am very much encouraged—I have felt stronger and my appetite is now good. I think I shall never regret my visit to Wicket's Island but shall always remember it with much pleasure."

Henry Perry, of Danbury, Conn., wrote for the *Banner of Light* as follows: "Allow me to express, through the columns of the *Banner of Light*, my acknowledgments to Dr. Abbie E. Cutter and family for the uniform courtesy and kindness extended to myself and party during our stay at Wicket's Island, in the month of August. I desire especially to testify to her ability and skill as a physician, as exemplified in many instances that came directly under my observation. The island in itself is a gem of rare beauty; rising abruptly from the waters of Onset Bay to a high altitude, and surmounted with a fine grove of oaks, it possesses attractions and advantages seldom found on the Eastern shore of the Atlantic. It is difficult to describe the feeling of quiet, restfulness that instantly takes possession of one on arriving at this delightful spot, and which seems to grow as one's visit is prolonged. The Cutter mansion, situated on the extreme summit of the island, is a model of architectural skill and convenience, including all modern appliances for the comfort of the visitor and invalid. To all requiring medical advice and assistance, to all liberal minded people, to all who would take a new hold upon life, I would say: Do not fail to spend a few weeks, or days at least, at Wicket's Island Home."

These are extracts from some of the friendly letters that have come to us from those who visited the island this season, which show that our work has not been in vain, or without producing lasting results for good. They also afford evidence that the Spirit Band were right when they said "the very ground of the island was charged with a strong magnetic power that would result in great good to all who came within its influence."

Several mediums have come here to rest, and several have been developed. We have had some very interesting meetings and seances, and every possible assurance from the spirit-friends given, of their hearty cooperation, and of the fact that they were guiding all branches of the work; and they have demonstrated their power and ability to bring about such results as they desired. We have also had evidence that there was a determination on the part of opposers, both in and out of the form to stop the work, if possible. We have been tried as by fire, but I believe we have come through without even the smell of smoke upon our garments; at least, we have not had one reproving word from our spirit friends. But, instead of reproof, we have in many ways, through mediums who have been at the Home, through mediums whom we have visited and through letters that have been sent us from several mediums whom we never saw, received words of sympathy and encouragement from the spirits controlling each of them. So we feel assured that every ef-

fort that we have made for establishing this work, and in carrying it on thus far, has been approved and endorsed by the invisible world. It is, therefore, due to them to make every public acknowledgment that is possible, that in no instance have they failed to bring about good results when their directions have been followed. At the most critical time in the development of the work, when I was the least able to bear the strain of breaking up old conditions and forming new ones—the enemy struck at my very heart's core, and took away two members of the home circle, the very ones on whom I relied, and who, I fondly hoped, would be my standard bearers through the fiercest of the fight, even to the end of life's journey—the spirit-world seeing beneath the surface, knew there were elements that never would combine, so they were removed. Then the wonderful power of the spirits were manifested, and their loving hands held me up. Placing my trust in God and his ministering spirits, I was carried safely over the chasm, and I am happy to be able to publish to the world that I still live and that the Spiritual work on Wicket's Island is going steadily on. "God plans—man works—God over-see the work." Others are filling the vacant places; we are holding seances; the spirits are daily and hourly giving evidence of increasing strength. The spirits not only sustained us themselves but they brought true and noble friends, that were spiritual in nature as well as in name, to our assistance. Many of the Onset Bay Grove Association, have, during the summer, expressed by word and deed their kind feelings. For this I thank them heartily. A great many have been brought here from distant places, all bringing the best of influences, and strong bands of spirits from their far-away homes. God bless them all! for every kind word or deed, All that I ask is that I may be guided aright in all my movements, and the spirit-world be enabled to use me as an instrument for advancing their work.

I commence a course of lectures in Taunton, Mass., Oct. 9th. I expect to be in Philadelphia some time in November. The work at the island will go on. Several parties will spend the winter there sitting for development, and the directions of the spirit band will be carried out as far as possible. We have every reason to expect a rich and abundant harvest in Spiritual manifestations—in healing the sick—in developing spirit power—in having a restful place for mediums; and for affording every opportunity for all classes of spirits to gain light, and return to bless, not curse mankind.

We assure the friends who have assisted us in any way, that we shall go forth with renewed strength to work for the enlightenment of humanity and the spirit world; and trust that all will yet realize the good results of this work. When, next summer, the friends turn their footsteps towards this lovely island Home, may the spirit-world be able to give tangible evidence of their power to return, and afford proof, free from all doubt, that immortality is a reality, is the most earnest wish of humanity's friend.

ABBIE E. CUTTER.

The Revolution in the Spirit World and Its Effect Upon Mortals.—By Spirit Dr. J. Bonney—Through the Mediumship of Dr. B. F. Brown.

The Spirit World has long been affected to a great extent by the low orders of spirits. The low, uneducated class of spirits have been as troublesome in the spirit world as the uneducated spirits in the form. They have tried hard to prevent the work of good spirits through mortals. They have proven successful in a great many instances. They have succeeded in even causing mortals to come over to the spirit world. They are determined that the truth shall not prevail. The higher order of spirits in the spirit world have labored hard and earnestly, for the past few years, and especially for the past few months, to right the wronged. They have been fully determined that these inimical spirits should be forced to the rear, and there be taught and educated in the laws governing spirit life. When these are learned, there will be fewer cases of spirit obsession, and by the strong efforts and tedious labors that have been spent by the good and highly educated class of spirits to teach, and force the rude ones from the front, you will be able to receive better, and more clearly than ever before, spirit manifestations that will be strong enough to convince the most skeptical. The spirit loved ones that have been forced to desert their own at times, by these uneducated spirits, will be able to walk "by their side and protect them as long as they remain in the form. The sick shall be healed, not only by the touch, but by the sight. Materialization shall be produced without the cabinet. Spirit phenomena shall follow so strong as to shake the unbelief of the skeptic. We have labored hard and earnestly to produce this; and the time is not very far distant when the good spirits will control, in the place of these low, lying, deceiving ones. Of course occasionally there will be an interruption by some of them. But last, their control cannot. Mortals themselves will become so enlightened as not to allow it to occur very often. The experiences clairvoyants are daily passing through, and the study they are making of these different classes of spirits, all go toward the bright knowledge of the future. It is something that at the present day cannot be taught from books, so as to be understood, as well as by experience. It is a knowledge that must be learned by every spirit, in the body, and if not enabled to learn it, while here, they will be taught it after their entrance to spirit life. Spirits will not be allowed to do through mortals what they do now—forcing them to commit acts and deeds which they are really ashamed of. There has never been such a power brought to bear from the spirit world as there has recently. A power that would have crushed the good and pure, and allowed the evil to reign. But thanks, that so far, we have been able to prevent a great amount of it, and now this influence will be forced to submit. Oh! what a mighty work. Join hand in hand, mortals, and assist us spirits, and we will soon be able to prove the truth of the great word Spiritualism.

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.