

Mind



Matter.

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

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[FOR MIND AND MATTER]

TRUTH.

INSPIRATIONALLY BY MRS. F. M. C. MOSELEY.

On the winds deep sigh as it hastens by
Float angels words of love—
On the bright sun-ray of the golden day
As wafted from above.

By the zephyrs blown—by the sun-ray thrown
On the hearts of men to-day
Shall Truth so bright, cast her halo's light
To illumine their earth pathway.

On the hill tops high, let her banners fly,
And low in the valleys green
Let Truth so bright, to the world give light—
Let her radiant face be seen.

On the ocean wide, with the flowing tide,
Her pennon floats afar—
With resistless might, she bears the right,
By the light of Reason's star.

Then furi not one sail as she rides the gale,
Her pilot is at the helm;
Keep a sharp lookout for the shoals of doubt,
Let no breakers overwhelm.

O'er every land, on every strand,
Her pure white flag uphold;
From dawnning East, to sun-set West
Let the friends of Truth be bold.

Then Truth's bright sun her course shall run
Around this mundane sphere,
And from the shore of the evermore,
Reflected, will bless us here.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

SARAH FLETCHER.

GOOD MORNING:—My name is Sarah Fletcher. Mine was a strange death. I was accused of witchcraft. I ran away from the house and hid for days in the bushes. But, oh, they found me out at last. They stoned me. I died by being stoned to death. It occurred in Massachusetts, not far from Salem. It was in the open country. They accused me because I used to draw pictures in the dark. I did not understand how I did this, at that time. I do know now. There was one man among my persecutors who is in a very dark state now. He was a minister of religion who was well known in those days. His name was Cotton Mather. He was the principal persecutor of me. Oh, how I would like to live now, and draw such pictures as I used to do. I was a Protestant Episcopalian before I left England. They disliked me partly on that account, and gave me the name of "The Witch of the Hollow." I want to know how it is that I have been kept so near the earth. [I asked her how she had passed her time since she became a disembodied spirit. She answered.—Ed.] I have been seeking vengeance against those who treated me so cruelly. [I told her it was because she was still thinking about herself, and the gratification of her old earthly feelings, that she was weighed and held down to the earth; that if she desired to rise in spirit life, and be relieved from her present depressed state, she must study to forgive her enemies and seek to do them good rather than harm; that we knew there was no other way open for her to advance beyond her present sphere of existence. She seemed at first most reluctant to accept my advice, but gradually softened until she promised to follow the path of progress which I had pointed out to her. I then asked her how she came to be attracted to that place on that occasion, to which she answered.—Ed.] I cannot account for being here. All I know about it is, that I saw an old gentleman with white hair, who told me I could get away from the earth by coming here. He was an ancient spirit who had been many years in spirit life. I died very quickly. I was struck on the head. Did the fact that my body was not buried, but only covered with stones, have anything to do with my present unhappiness? [I told her that I knew, that had nothing whatever to do with it, but that it was solely owing to her unwillingness to forgive her enemies and persecutors, and to aid them to advance with herself; that she should not forget that it was their ignorance and bigotry that had caused her such long years of privation and distress, and that she should remember that they had suffered far more than she had done, and that they were entitled more to her pity than her hatred. She then continued.—Ed.] I was about fifty-two years old. I had been married, but was alone when what I have related occurred. I cannot fix the time when I went to spirit life. I have met Cotton Mather as a spirit, and I know he is most unhappy.

[I have been able to find no reference to such a person as Sarah Fletcher among the victims of the Salem witchcraft craze; but am inclined to believe the communication true. There were, no doubt, such cases of secret murder, of which no mention has been made, of these ancient mediums. Those who were arrested and subjected to trials in the courts, would naturally be known to us; but not so those who were put out of the way without the sanction or forms of law. Indeed, bitter as were the prejudices of the people, at that time, against those suspected of being witches, such a brutal murder, even of a witch, would have jeopardized the life of the murderers, and hence it was no doubt concealed. This was all the easier accomplished, as the murder, if committed at all, was accomplished at the place of the victim's concealment in the woods. If this communication is true, it is very evident that the Salem witches were mediums, and used by spirits to manifest themselves to mortals.—Ed.]

BILL JONES.

Where—where—where am I? What is this? I was never in this place before. I have been taking a long sleep, any way. I tell you, 'tis awful cold. [He shivered as if chilled through and through.—Ed.] I'll tell you. The last thing I seen was a beach and the water rolling upon it. I saw a man with a rope around him, struggling in the waves. My name is Bill Jones. I went out to try and save the man. We both went down. This was near Egg Harbor station, on the coast. I had an old woman and two children. Her name was Mary Jones. Sam and Bill were the two boys. I went to sleep, and I don't know how long I have slept. I knew Henry King, Joe Sharp and Tom Ellis. I went out to help the man, and that is the last I remember. I went to sleep, and I have been cold and wet ever since. A man—what's that his name is? He is tall and has got black hair—Mr. Young—came to me. He said to me, "What's the use for you to be shaking—shaking—here. Damn it, get up and do something." He seemed to push me along, and he shoved me here. I lived on the coast near Great Egg Harbor. I remember the man I tried to save. We were drowned together, but I have never seen him in spirit life. I never believed in this spirit life, and if it is true, why have I never seen that man who went out when I did. [I told him that there were thousands of millions of spirits whom he had never seen, and that I supposed the man who was drowned with him had passed to some other spirit surroundings than those in which he was. I was not successful in making him comprehend the reality of his spirit condition before he left us. The Mr. Young of whom he speaks was William Young, who was, while in earth life, a powerful and most successful magnetic healer. He passed to spirit life some six months before the time when that communication was given. He died of pulmonary consumption, and during his last sickness we were much with him. He was a profane man, and remarkable for his abrupt and forcible expression of his views. He was most aptly described by the spirit whom he had tried to arouse in the characteristic manner mentioned.

Cha-wan-ska, the Indian guide of the medium, then said: "Here are three spirits trying to take control of the medium at once, and I have been compelled to take the control myself to prevent them from injuring him. After a few minutes the following communication was given:

ETHAN ALLEN.

(A Revolutionary General.)

GOOD MORNING SIR:—I was a somewhat prominent character. When I was here, I was known among men as Ethan Allen. There were a great many lies told about me, and especially by the theological fraternity. There was one thing they told concerning me which I particularly desire to contradict, and that was that I advised my dying daughter to die in the belief that the atoning blood of Jesus Christ was the complete atonement for sin. I never gave her such advice, for I never believed it myself. I did tell her, however, to endeavor to satisfy her own mind as to what it was her duty to believe, and that whatever that belief might be, it was all sufficient for her in her dying hour. I freely confess to you, that I have half recanted my earthly views of religious duty, but not wholly so. I have seen a man in spirit life—Darwin the father of your present Darwin. I have talked with him, and he says his views have not changed. He realizes that he has himself undergone a change and that he is a spirit. I have realized the same thing; but I wish to say that my materialistic ideas are the same as they were when I was here. I have communicated through Fanny Conant once or twice, and through others. I come to-day to benefit myself. All spirits who have advanced, have a universal desire to benefit the people here. There is benefit to both spirits and mortals, in the returning visits of the former. There is one thing I would like to describe to you, and that is that spirits may control without being cognizant of it. The double as it is called occurs with spirits as with mortals. Many times the form appears where the spirit is not present. To the spirit this is like a dream. A spirit may be at rest in one place, and the spirit body following other attracting influences wandering elsewhere. I will now give you for those who were trying to force themselves in when I took control I had no wish or intention of being selfish, but thought a lesson of patience would be useful to them.

The next spirit to take control was a most amusing one, and was manifestly one of the three spirits to which "Wild Cat" referred as above. He came puffing and blowing like a porpoise. He communicated as follows:

FREDERICK JESSUP.

I'm coming but I tell you it is mighty slow work. It is hard to get a fellow's wind. Well, it may seem, a kind of strange, but I am here. If I had had a little more wind, that other fellow would not have gotten in before me. My name is Frederick Jessup. I lived at Elkton, Maryland. I was a married man. It is thirty years since I went over. I was known as "Fatty Jessup." I weighed over three hundred pounds. So you may know how I feel in this form. (Looking contemptuously at the body of the medium who does not weigh over one hundred and twenty pounds.) I went to all the feasts and junketings I could get to. I lived well. I enjoyed myself. My rea-

son for coming here to-day is, that a man, or a spirit, whichever you may choose to call him, told me I was too selfish and gluttonous for my spiritual welfare. It seemed to me that wherever there was a feast going on among city or other officials, I was sure to be attracted there. I would fasten myself to some one like myself, through whom I could enjoy the delicacies provided there. This man tells me that all this has got to stop. Let me see what's this his name is? "I'll tell you what he did when he was here. He was one of these fellows who could make his voice sound in any direction." (I suggested a ventriloquist.) "Yes, that's it. His name is Blitz. He told me to try his advice and that I would then get rid of some of this shortness of wind. It almost kills a fellow. (Puffing and blowing.) "Zounds! but air is scarce here." (I gave him my advice in the same direction as his spiritual adviser Blitz had done, when he continued.) "I'll tell you, I want to take your advice but I tell you, it is pretty hard for a big fat man to go dusting around as you advise me to do. Don't you think I could open a kind of office and do this business you speak of, sitting down? (I told him to try gradually the exercise I pointed to, which was in doing what Mr. Blitz was doing; aiding selfish and ignorant spirits to advance in spirit life; and that he would find it would require less and less effort on his part, until it would become pleasure to him rather than a wearisome task.) He then said I think I have relatives living near Elkton, but I do not know. I was engaged in farming until I got too fat to work, and then I hired others to do it. Good-bye. I hope you will prosper and I thank you."

The next spirit to control was entirely of a different class from the preceding one and he communicated as follows:

SIR WILLIAM THOMPSON.

WELL, SIR:—All men in this life have a desire for something and to be something. My desires and my wishes and my thoughts were all directed upon one especial study. That study was the starry heavens above us. I was an astronomer, and it gives me pleasure to say that I am pursuing that study as a spirit. To look over that bright expanse, with eight hundred millions of other worlds in one system, is absorbing to a contemplative mind. That estimate of the numbers of the stars is but approximate, and yet it is hard for even a spirit to comprehend this vast system of worlds. With such an immensity of space as this before us, to hear an intelligent being ask such foolish questions as "Where is the spirit world?" is amazing. The refining process which is brought to bear upon our spirits, is brought to bear upon those myriads of worlds, and all spirits will find a sphere of refinement equal to the amount of spiritual life within their own natures. My earthly dwelling place was Cumberland Square, London, England, and my name, Sir William Thompson. I have controlled this medium five or six times, and I will control him in the future, as I find I can do so more perfectly each time I attempt it. The condition of the medium will not permit me, at this time, to impart to you the especial matter I desired to do. His medial powers are almost exhausted for the present. I will return again and say to you what I intended to say now.

A. F. ACKERLY'S MEDIUMSHIP.

At the conclusion of a test seance given by Mr. A. F. Ackery, in the parlors of Dr. J. W. Dennis, at No. 319 W. Fourth street, Cincinnati, Ohio, on the evening of February 15th, 1882, witnessed by the parties whose names are hereto attached, the following preamble and resolutions were unanimously adopted:

WHEREAS, the genuineness of the mediumship of Mr. A. F. Ackery for physical manifestations in the light, has been called in question, and

WHEREAS, He has been denounced in Cincinnati by certain parties unfriendly to Spiritualism as an impostor and fraud, therefore

Resolved: That having witnessed the physical manifestations in the light in the presence of A. F. Ackery, as the medium, under amply sufficient test conditions, it affords us pleasure in the interest of the truth, and in vindication of an unjustly assailed medium, to be enabled to express our deliberate judgment and earnest conviction, that Mr. Ackery, is not only a perfectly genuine, but in his phase a most wonderful, spiritual medium, and as such is entitled to the favorable consideration of Spiritualists and investigators of spiritual phenomena everywhere. It is due and proper to add that Mr. Ackery, freely and without hesitation afforded us every facility in determining the verity of the spiritual phenomena evolved on the occasion above stated.

Resolved, That a copy of the above and foregoing be furnished the *Banner of Light* and MIND AND MATTER for publication, with the respectful request that other spiritual papers copy.

J. W. Dennis, Mrs. Clara E. Dennis, Miss Rachel Kuhn, E. S. Walker, M. D., Geo. W. Ritter, C. G. Klein, Kate Klein, Edwin Stebbins, Mary A. Stebbins, Caroline Aezman, E. Howard Green, Lizzie S. Green, Cora Belle Green, Mabelle Alfred, Mrs. M. E. Jameson, Hugh A. Jameson.

[We publish the above in justice to Mr. Ackery as a medium, notwithstanding his own unfairness in accusing other mediums of fraud, and denouncing us, as we are credibly informed he has done at different places in his travels, for defending well tried and proven mediums, against whom he has no ground whatever for such aspersions.—Ed.]

About Dr. William Treavitt, Who Had a Spirit Message in "Mind and Matter" of March 4th.

DEAR FRIEND:—You want some information about Dr. William Treavitt. I can give it, and there are many old citizens living in Columbus, in this State, who can give a great deal more particular information than I. The old politician Charles B. Flood of Columbus, Ohio, could tell you all about him. Dr. William Treavitt was a practicing physician of the city of Columbus of many years standing. He was a first class doctor, and in his social relations a complete gentleman. He was very fond of society—used to seek it and cultivate it—and was known as a clever fellow—in both the English and American sense of that term. He was fond of politics, and he was a strong and efficient Democrat, and I used to meet him always at the annual Democratic convention at Columbus, where he was always a prominent active member. At one of these conventions, he was nominated for the high office of Secretary of State of Ohio, and at the election was elected by the people, and he filled the office with such ability and fidelity, that he was nominated and elected again. He could have had any office he wanted from the Democrats of Ohio, so popular was he, and of such good repute with his party. Before this he had held local offices in Columbus, and after this, by appointment of President Pierce or Buchanan, he went as Minister to Chili. I think at all events he was connected with the embassy there. After his return home, he quit the field of politics, and resumed his practice of medicine, and departed this life about a year ago, when he was as he says seventy-two years old in mortal life. I was well acquainted and at one time intimate with Dr. Treavitt, and I must say that his message in MIND AND MATTER is fully characteristic of him in every respect and particular. He says he had no particular religious opinions to overcome: this is true to the letter; he was exceedingly free and liberal with all men, and with all religions, tolerating all, and adopting none, though nominally belonging to the Episcopal church I believe. But there is no doubt, that when here on earth he stoutly believed more in deeds than in faith and belief, as he knows now in spirit life, and as he says: hear him. "But over here it is not what you believed, that seems to be the passport to anything like happiness: the question asked is, 'What have you done.'" This is well said, and contains the veritable lesson for all of us, and may we all profit by it.

Yours truly,
A. G. W. CARTER.
Cincinnati, March 4, 1882.

Spirit Power.

Editor of Mind and Matter:

There can be no doubt, from the general drift that matters are taking, that the power of spirits is much overrated, especially by those who are over-credulous, and accept all that is given by them, no matter how contrary they may be to reason or demonstrable facts.

We wish, however, to be distinctly understood, that we do not doubt that great truths can be given by the higher order of spirits, when they have the necessary conditions and commune through those who are congenial.

In considering this subject, it must be remembered that the more advanced spirits often have much difficulty in obtaining conditions which enable them to do as they desire, especially when they wish to give ideas which are adverse to those of the mediums or the doctrines entertained by them. Under such circumstances, it is almost impossible to give their views correctly.

It must be remembered, that advanced spirits are often obliged to give what they desire to communicate through other spirits, who can approach the medium more readily; and in such cases it is likely that the original ideas are also more or less tinted with the views held by the spirit or spirits, who are thus used as a medium of communication.

These facts are taught by experience, and the same test proves that spirits are not all perfect—often differing among themselves, and generally cling to habits and ideas for ages, which they held in earth life.

We, therefore, cannot subscribe to the idea (as some do) that spirits generally know everything; but hold that what is given, should be well tested before it is accepted.

These remarks may be objected to by some; but as we do not deny that advanced spirits have extraordinary wisdom and power, it must be admitted that others may or may not have progressed in the spirit world, as the case may be. We are therefore constrained to believe that in many cases their powers are much overrated, and can only be successfully corrected when they run counter to demonstrable facts.

Giving reliable communications depends as much upon the condition of the medium as upon the qualities of the spirit, and the discovery that the somnambule or stativolic condition is necessary for spirit control, indicates the advantage of a thorough knowledge of the art, especially as it admits of degrees, being deeper, as the spirit of the medium is more abstracted from the body. Consequently, the deeper the state is entered, the more easy and perfect will be the control of the spirit and its power freely to communicate.

WM. BAKER FAHNESTOCK, M. D.

A Well Presented Appeal for Co-operation.

Editor of *Mind and Matter*:

Many Spiritualists, including perhaps the editor of *MIND AND MATTER*, seem rather inclined, as far as organization for work is concerned, to keep separate and apart from Materialists; and on the other hand many Materialists, Atheists, and Free Religionists, seem to be inclined to keep aloof from any association with Spiritualists, who outnumber all other classes of Liberals combined, and, without whose patronage, their lecturers would have to go back to the church to get an audience. It was Spiritualism that made the first successful assault on the strong breastworks of supernaturalism, and so weakened the walls of Zion, that thousands of suffering prisoners made their escape from their worse than Egyptian bondage, and boldly walked out from their dismal prison into the inspirational atmosphere of free-thought and mental liberty.

Previous to the advent of Modern Spiritualism, Materialism had made but small progress. The doctrine that "death ends all," satisfied but very few of the people. Some even claimed that they had rather be alive in hell than to not live at all. And again Spiritualists should be reminded of the fact, that their philosophy could never have secured a foothold anywhere in the world, had there not been some independent infidels, who had outgrown the senseless dogmas of the churches, to entertain, and take charge, and encourage the coming stranger. The child received its first dress and home in this world from Materialists, and Free-Thinkers—Christians almost universally ignored it—pronounced it a child of the devil and infidelity, and put their fingers in their ears, and fled in fear and consternation from its presence. Every denomination of Christians united, and formed a holy alliance, and petitioned God, and Jesus Christ, and the government of the United States, to come at once to their rescue, to help save the churches from this infidel scheme which Satan had invented for their destruction. The spirits could not possibly communicate, even by telegraph, until they could find a band of free thinkers bold enough to form a battery and receive messages at this end of the wires. Free-thinkers were the first "wise men" who came from the east, west, north and south, to worship and offer incense to the young child. Now among all who claim to be free-thinkers, there is only one point on which we materially differ. We are not all believers in a future life. Many Spiritualists say they know that they are to continue to live after the death of the body; many say they do not positively know that they are to live again, but they are so firm in the belief as seldom to doubt it; while multitudes have some hopes they will live after death, but are anxiously waiting and hoping for more evidence that they will. I think that we are justified in believing that a very large majority of those who call themselves Materialists really wish that they could positively know that death did not end all. Among all of that class with whom I have ever met, not one has ever told me that he hoped there was no conscious life beyond the grave. This question of a future life is still an open question. With a very large majority of the people it is still a matter of opinion. A large majority of men and women entertain a belief more or less strong of a future existence, and the few who claim to have acquired positive knowledge of the fact, and know it to be true, must not overlook the fact, that many others who have witnessed as much of the phenomena as themselves, are still a little skeptical and want a little more evidence. Now, all Free-thinkers, from the most confirmed Spiritualist to the most radical Materialist, claim to be searching for truth; all believe that truth is mighty and must finally prevail, and that it must ever come uppermost wherever it can obtain a fair and equal chance with error. We are all painfully conscious of the fact, that it has never, even in the boasted land of liberty, yet been allowed such a chance. We are daily reminded of the fact, that Free-thinkers are unconstitutionally deprived of many rights which Christians enjoy. We all know that Christians are making every exertion in their power to still further curtail our rights and privileges.

In short, all Free-thinkers are ostensibly laboring for precisely the same object. Our motto is, Universal Mental Liberty; and we should not encumber this short creed with one single article of faith or one unproved opinion. Then why should we not all organize and work together? We, none of us, wish to formulate a creed, setting forth a string of opinions. Opinions are a shaky foundation to build upon. We can never know to-day what we shall believe to-morrow. Our Bible is the great volume of nature; and I apprehend that but a very small portion of it has yet been read by mortal man. What folly to try to epitomize this book into a creed, while we are just beginning to read the first chapters! But say some Spiritualists, How can we harmonize with those who differ so widely with us in their opinions of a future life? Such Spiritualists should be reminded that such an organization would bring these unbelievers right among us, where they would have a chance to witness such proofs of spirit life as would soften their prejudices, if they failed to convert them; and the Materialists would have the same chance to be heard in the defence of their philosophy. Every Spiritualist or Materialist who is anxious to become an able defender of his own theories, should make himself familiar with all the arguments of his opponents. Remember that agitation is the soul of progress, knowledge and wisdom. All the organizations in the world cannot make any two persons think exactly alike. Any organization founded on a single *ism*, virtually excludes all other Free-thinkers not particularly interested in such *ism*, and naturally soon becomes conservative like all other sects or churches. We want no more sectarian organizations founded on opinions. Those who fear that their opinions cannot be maintained in an organization which grants them full liberty to defend them with all the rest, are not yet fully developed Free-thinkers. They have not yet learned the important lesson that truth is always safe when it is granted a fair and equal conflict with error. There was never a time since the organization of this government, when our free institutions were more imperiled than now. The agitation of thought during the last thirty years has so terribly shaken up the old rotten system of theology, that many of its most distinguished advocates are paralyzed with fear, and as a last resort, are calling on the government for protection. Should they fail in this, their final dissolution is only a question of time. This concentrated despotism which has tyrannized over Christendom for fifteen centuries will not quietly submit to its fate, but will fight to the bitter end.

The sooner we prepare for the conflict the better. Let all who are in favor of mental liberty organize wherever possible, at once, under the motto of universal mental liberty. "United we stand, divided we fall." The Liberal League is good as far as it goes, and I hope that Spiritualists will help sustain it, and I hope also that it will eventually become the head of the great church of the future, with a Constitution so liberal that all Free-thinkers can join it and still be just as free to advocate and defend their own individual opinions as they were before they became members.

BETHENA H. T. WILSON,
Sioux County, Iowa.

[The one great defect of Mrs. Wilson's appeal is, that she should propose the founding of a church of the future. We want no church, no sect, no party, no *ism*. We want true men and women, just laws and governments and universal principles of ethics, education and enlightened liberty. Ed.]

EDITORIAL BRIEFS.

M. A. ROTHERMEL informs us that he is going to Worcester for a short time. On his way home he will stop in Providence, R. I. His address will be for the month of April, care of E. A. Pratt, Box 99, Milford, Mass.

As we go to press, we learn that a raid and attempted exposure of the well known and faithful medium, Mrs. Hull, has been made at a private house in Brooklyn, N. Y. Full particulars will be given in our next weeks issue.

ANNIVERSARY CELEBRATION at Milwaukee. The Spiritualists of Milwaukee, Wis., will celebrate the thirty-fourth anniversary of Spiritualism on the second day of April next. There will be three sessions, morning, afternoon and evening. The speakers engaged for the occasion are Mrs. Ophelia T. Sheperd of Waukegon, (formerly Samuels, of Chicago,) Frank T. Ripley of Boston, who is now engaged at Omro, Wis., Mrs. Spencer and others. A cordial invitation is extended to all who can make it convenient to attend. An especial good time is anticipated. For further particulars address J. Spencer, 470 E. Water street, Milwaukee, Wis.

THE Second Association of Spiritualists of Philadelphia will celebrate the thirty-fourth anniversary of Modern Spiritualism, on Friday, March 31st, at Thompson street church, between Front street and Frankford Road. Edwin Keen the celebrated Philadelphia test medium, has informed us that he will be present to aid in making it spiritually interesting. Nelson Davignon, the Independent slate writing medium will be present, also many mediums of various phases of mediumship, and everything will be done to make the occasion one long to be remembered with pleasure by those who will be present. All are cordially invited.

WE ARE YET AT LARGE.—We had hoped that we would be able, in this issue, to announce the result of the trial of the indictment against us for libel, found upon the charge of William R. Tice of Brooklyn, which was set down for Monday last, March 20th. As we go to press, the case has not yet been called, much to the disgust of Mr. Tice, who has a large number of witnesses from Brooklyn and this city, who are kept from their homes and business, at a heavy expense to him. Among his principal witnesses are Mr. and Mrs. Alfred James, who say (as we are credibly informed,) that Mr. Tice is to buy the remains of the *R.-P. Journal*, and install Mr. James as the special medium of that Bundyite organ, and Mrs. James as scribe and literary assistant. Misery makes strange bedfellows sometimes.

[From the *Banner of Light*.]

SACRAMENTO, CAL.—William Lindsey writes: "Several friends and myself visited Mrs. C. M. Sawyer, the renowned materializing medium, at her residence in San Francisco, and being highly gratified at what we saw and heard, prevailed on her to visit Sacramento. She came with the intention of being with us but three days, yet remained four weeks, and when she left, her departure was regretted by all who had visited her circles. Every evening during her stay, large parlors at the hotel where she held her circles were filled with the most respectable people of the city, all of whom were more than satisfied. She was subjected to the most severe tests that could be applied, and in every case the manifestations were successful.

The universal verdict was that Mrs. Sawyer had fully sustained her reputation as the test materializing medium of the Pacific coast. Among other tests applied was a mosquito net placed so as to divide the cabinet and securely fastened to the sides and top, and to the floor of the room, in presence of Mr. and Mrs. Wolsy, Captain Fly, Mr. and Mrs. Slight, Mr. W. McManus, Mrs. Roddy, and several other respectable citizens of Sacramento. Several forms were recognized. Mrs. Sawyer by her visit to this city has not only sustained her reputation as a first-class medium, but has been the means of doing a great deal of good for the cause of Spiritualism. She has promised to visit us again this fall, when she will be warmly welcomed by a host of friends by whom she is highly respected both as a medium and a lady."

Quarrelling over a Coffin.

ERIE, March 9.—Linesville was the scene of a sensation on Tuesday. The congregation of the Methodist Church proffered the use of their church for holding the funeral exercises over the body of Mrs. Manely, a Spiritualist. The minister arrived at the last moment and forbade what he called a sacrilege in permitting Moses Hull, a Spiritualist infidel, to deliver the oration. A row followed, but the minister gained his point, and the church doors were closed against the corpse. The body was then taken to the hall of the Liberal League, followed by hundreds of citizens of all denominations. The deceased was highly esteemed.—*Philadelphia Press*.

Mrs. Sawyer Replies to Her Accusers.

Bzlort, Wis., March 20, 1882.

Editor of *Mind and Matter*:

DEAR SIR:—I notice in your paper of March 18, an account of the "alleged expose" of myself in San Francisco, as taken from the *Chronicle* of that city; and words fall me in "my attempt to thank you for the kind and brotherly manner in which you come forward in my defence. Perhaps it would not be out of place to give you a correct account of what really did take place at the seance in question.

I was tied by the neck to the side of the cabinet with a handkerchief borrowed for that purpose from a lady in the audience. The person that tied me was a stranger to me, he having never visited my seances before. I would here state that the tying was fair. Soon after taking my seat in the cabinet I became entranced, and knew nothing more of what took place until I was rudely pulled from the cabinet by the man Dixon. But I am told by a lady friend who tended the light on that occasion, (and who, by the way, was the only friend in the room at the time), that the man Dixon jumped for the first form that came, while an accomplice of his, extinguished the light and prevented her coming to my assistance. The handkerchief that I was tied with being craped, stretched so that my neck was not broken, as it otherwise would have been, by the violent pulling. My neck and shoulders were bruised and discolored for weeks after, where the handkerchief pulled on my neck, and finger marks where I was choked.

I was dressed at the time in a black dress made with a basque and skirt. The basque was torn off and carried away by Dixon, and was the only article of clothing that was entirely removed, although nearly all of my clothing was more or less torn. You will notice that they waited until I was holding my last seance; but I afterwards changed my plans and held several seances that were attended by the same reporters that claimed that my expose had been complete.

I hope you will kindly pardon me for troubling you with such a lengthy account, and allow me to thank you once more for coming forward so promptly in my defence.

Yours for truth,

MRS. C. M. SAWYER.

P. S.—I propose travelling for the next six months, and will do all I can to circulate your paper. Enclosed you will find some of the newspaper notices that have been written up in the different places I have visited in California, and I have no doubt that many of my friends will come forward at this time. C. M. S.

[We are delighted to learn that Mrs. Sawyer is on her way to the East. She will receive, as she should, the warm and hearty welcome and encouragement of every true friend of Modern Spiritualism throughout the land, wherever she may go. God and the spirits bless and prosper her, say we—Ed.]

The Liberty of the Press—A Sermon on the Subject by Rev. Ignatius F. Horstman, of St. Mary's.

At the Vesper service yesterday in St. Mary's Roman Catholic Church, on Fourth Street, the Rev. Rector, Ignatius F. Horstman, D.D., took for the subject of his conference, the "Liberty of the Press." He argued that the true liberty of the press should be the propagation of truth and virtue, and denounced the license of newspapers as a great crime against God and society. The reverend speaker described at length the great danger of sensational papers, illustrated periodicals for boys and girls, and cheap novels, and called on parents to see that their children be kept from reading such contaminating publications. He showed also how, from the very beginning of Christianity, the Church had watched over all books that were issued, and how, since the invention of printing, the Roman Pontiffs had guarded against its abuses. He denounced absolute liberty of the press as one of the greatest evils of modern times.—*Philadelphia Press*.

[What a fearfully demoralized age we are living in when "the Roman Pontiffs" no longer have the power to guard against the "abuses" of the press!! Shades of Boccaccio and Galileo save us!!]

New Publications.

Freedom, Love, and Brotherhood; verses by Progressus. London, E. W. Allen, 11 Marie Lane. The opening and principle essay of this book "Narrow, Broad and Broader" is an argumentative arraignment of bigotry and foundless creeds, making some very strong and incontrovertible points, though nothing strikingly new in postulate or sequence, and, in our judgement, they would have been made much stronger and more attractive, if they had been put forth in good, common, wholesome English. Clothing a good and powerful idea or argument in doggerel, with all due respect and kindly feeling for our unknown author, we must compare to dressing a robust and finely-formed athlete in the narrow and cramping garb of a puny sickling. It is a great waste of time and ink, and is repellant to most readers.

In other parts of the book we find many good ideas and subjects for thought, but nothing that very forcibly strikes us by its originality, and we find it quite impossible to commend the work for its poetic merit.

Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubled their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES,
JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

CARD CIRCULAR.

ASTORIA, Long Island, N. Y., March, 1882.

This circular is issued for the purpose of setting forth our wishes and reasons for sending out to the world an engraving of our SPIRIT DAUGHTER, although falling far short of the actuality of the representation.

First.—We believe that so beautiful a manifestation, as seen by us, and vouched for by many highly respectable persons, can but prove pleasing and instructive to all who see and meditate upon it; for it is said that, "pictures are great educators."

Second.—Feeling that we are doing no one an injury, but possibly many a benefit, in placing this Engraving before the public, we have but one desire, viz.:—to show to all investigators of this beautiful doctrine of the spirit's return, that each can have their dear ones come to meet and greet them, although thought to be absent; provided opportunities are given them so to do.

Third.—Wishing to aid the cause what little we can, this Engraving of our SPIRIT DAUGHTER, has been placed in the hands of our Agent, Abraham Demarest, No. 182 Broadway, New York City, for sale and distribution, with instructions to offer it to Spiritual Associations, Societies and Spiritual Papers, at the actual cost of engraving, printing, and agent's commissions for distributing the same; and the difference between the cost and fixed selling price, we freely donate to all Associations, Societies and Journals advocating this beautiful doctrine of our Spirit's return; both in this, and foreign lands, hoping, by so doing, to aid those who are still working out their earth life, to meet and greet the spirits of their dear departed; for, where is there one to be found, who has not at some time lost from sight a friend? To each one, we send forth our greetings of kind thoughts and best wishes, hoping that all may be so favored, as we have been, in meeting our SPIRIT CHILD.

A. L. HATCH.

MRS. A. L. HATCH.

NEW YORK, March, 1882.

THE UNDERSIGNED, being in full accord with the purport of the annexed circular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Societies and Journals advocating the cause of Spiritualism, at following rates:

When ordered in packages of TWENTY Engravings with Certificates, and upwards, as follows:
The ascertained cost of the Plain Engraving with Certificate; with my commission added is 35 cts.
And the fixed selling price, 75 cts.
INDIA PROOF, as above, costs, 50 cts.
And the fixed selling price, is \$1.50
Single Copies, when sent by mail, will be charged at selling prices, viz: PLAIN, 75 cents, and INDIA PROOF, \$1.50, postage paid.

All orders must be accompanied with draft on New York City, or Post Office Order, payable to my order.

A. DEMEREST,

182 Broadway,

New York City.

P. S.—Each Spirit Engraving of the "SPIRIT DAUGHTER," will be accompanied by an Engraved Certificate, containing Twenty-seven signatures of persons from various parts of the country, who testify to what they have seen at Astoria. The size of the Engraving is 10x14 inches.

KIND WORDS.

Mrs. Jane Murdock, Caseville, Mich., writes: "Do not stop *MIND AND MATTER*, I must have it while I can pay for it. Enclosed please find \$—."

Julia Dwelly, Pembroke, Mass., writes: "I take great pleasure in reading your paper. As long as I am able to read, I shall take it and the *Banner*."

Nicholas Inglis, Muskyon, Mich., writes: inclosed find \$2.00 for another year of your square edited paper. Hope I am in time not to miss this weeks number.

S. C. Loomis, Chicago, Ill., writes: Please find enclosed two dollars for my subscription for another year, for your truly grand, noble, truthful and invincible *MIND AND MATTER*. Truth is always invincible, and the ancient spirits who are coming to demonstrate facts which did occur, more than one thousand years before the reported birth of Christ, and ever since; the truths which they will impart will forever show that Christianity is a stupendous fraud.

John C. Davenport, San Jose, Cal., writes:—"I declare unto you I did not know how much I appreciated *MIND AND MATTER*, until I missed getting No. 10 of your valuable paper, it being the first number that I have missed since I commenced taking them which is now nearly two years. I waited until I received No. 11, in hopes it would make its appearance with that number, but am sadly disappointed, as I think of getting them all bound that I take, to hand down to my posterity or some others. I wish to have all the numbers, if you will be kind enough to send me the No. 10, I would be very much obliged. Yours for the truth, John C. Davenport."

Liverpool has a Home for Governesses, which has been established for six years, and is now recognized as one of the most useful institutions in the city. Last year alone, 174 governesses were received in the House, 213 applications were made for governesses, resulting in 107 engagements, and 302 governesses entered their names on the registry. The good accomplished has been so manifest, and its aid is sought by such increasing numbers that an enlargement of the institution is under consideration.

Mediums' Home Fund.

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

CASH.

Am't previously acknowledged in *MIND AND MATTER* \$169 20

PLEDGED.

PLEGGES PREVIOUSLY ACKNOWLEDGED IN <i>MIND AND MATTER</i>		
Samuel Graham, Kingsbury, Ind.	1 00	\$258 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00	
J. D. Robbins, Terre Haute, Ind.	50	
Mrs. Corbit, Malvern, Ark.	1 00	
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00	
J. V. Pedron, Camden, Ark.	5 00	

Total Pledged.

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

A Remarkable Spirit Message and an Equally Remarkable Confirmation of It.

Endorsement of "Mind and Matter."

LAW OF LIFE—A TEST—BEWARE OF SPIRIT ENEMIES.

Dear Brother Roberts:—On Sunday evening last I called upon a neighbor—C. E. Grice—and, while in conversation upon the subject of Spiritualism—there being present Mr. G., a lady medium, and myself—a spirit took possession of the medium, and said: "Let not your angry passions rise. No matter how bitterly assailed, give not away to anger, for it attracts to your side, deadly enemies from the spirit side of life, who will drive you to ruin, if they can. When in earth life I possessed a fair share of intelligence, yet what was my astonishment, on entering spirit life, to find myself wholly ignorant of the laws of life. I had made a mortal enemy years ago by marrying the woman whose hand another had desired to obtain. He afterwards passed to spirit life, and, as a spirit, consummated that revenge which he had failed to obtain here, by preying upon my mind until I became thoroughly jealous of my wife, and, in a fit of anger, assailed her in a brutal manner. Her children rallying to her defence, I was shot by my own son. Judge, if you can, of my astonishment on learning that my old enemy had been the cause of all my trouble. So I say, give not away to anger; study the laws of life, and beware of spirit enemies. In order to be identified, I will add, I sent my paper as long as I could."

But we failed to identify him, and evidently wishing that we should, he again took control, and gave his name as "Perry H. Talbert, Maysville, Mo."

Hereupon Mr. G. said: "It is true, he did send me his Greenback paper, but I had forgotten it. I heard of his death, and that he had been shot by political enemies."

Question: Does any one in Missouri know whether the spirit's version of this unfortunate affair is true or not?

CHARLES THOMPSON.

St. Albans, Vermont.

Editor of Mind and Matter:

In corroboration of the message of Perry H. Talbert, of Maysville, Mo., as published in your excellent paper a few weeks ago, I have received one postal and two letters, as follows:

"I have no doubt of it—became acquainted with Talbert in 1880, at Chicago. His son was executed for the crime, June 24th, 1881."

Yours Fraternally,

S. VAN DER MENLEN,

Ed. and Pub. *Sigourney Times*, Iowa."

"Talbert was supposed to have been killed by his political enemies, he being a Greenbacker; but I call to mind the murder, trial and execution of one or both of his sons for the murder, the account of which was published in M. M. Pomeroy's paper, *The Great West*."

"I consider MIND AND MATTER the best Spiritual paper now published, as it will serve many of our mediums for future usefulness."

F. WINGATE.

Bedford Station, Mich."

"I have just been reading your account of Perry H. Talbert's message as published in MIND AND MATTER. I have met Mr. Talbert at two conventions in Chicago, and I also received several copies of his paper, published at Maysville, Mo. After he was shot and before he died, he expressed it as his opinion that the murder was the work of political enemies, and this statement appeared in the papers. But his sons were suspected and the oldest one confessed the crime and was tried and executed. Well may Perry H. Talbert say, 'Let not your angry passions rise,' for this caused his ruin and the ruin of his family."

"I am a reader of MIND AND MATTER, and am heartily in sympathy with its editor in his defense of mediums."

Dyand, Ill."

E. R. EVANS.

Now, then, here is proof that Perry H. Talbert still lives, and that he has been able to control a medium that he knew nothing about while on earth in his mortal form, and that the message thus given is true, and also disclosed the startling fact that his mortal enemy, after becoming a spirit, possessed ways and means of accomplishing his hellish designs that were beyond his reach before becoming a spirit; nay, more—his entrance into spirit life failed to make him either wiser or better than before.

CHARLES THOMPSON.

St. Albans, Vt.

Spirit Deception.

There can be no doubt, that spirits as well as men, can, and do practice deception in many ways—but it is a happy circumstance, that those who attempt to deceive, whether spirits or men, in their anxiety to gain their ends, overshoot the mark they aim at, and thus reveal their deception and subterfuge.

Evil disposed persons, in passing to the spirit world, retain the same desires they cherished in earth-life, and often do so for ages, after they have left the form.

So, too, the doctrines which they held, cling to them, with a tenacity, that ages in spirit-life can scarcely obliterate.

In proof of this, we have only to peruse the many communications, that are given by those who return, and recount the sad experience they underwent in the ages, that passed, ere they were able to shake off the ideas they fostered, or habits they contracted in earth life.

The question naturally arises, why is this so? Is it because the organs of the brain were influenced or fashioned by the ideas held by their progenitors, or were they the result of education or of associations in earth life?

It is most likely that it was caused by all these, and that circumstances beyond their control also aided in the result.

This being so, and the fact, that effects will follow causes, which have sprung from some power, be that what it may, the result must partake of the cause; and as evil in itself, is only a less degree of good, and deception being a condition, and not an entity, may also have some good in it, although we cannot, at once, grasp the fact, it is none the less true.

The "giver of thought" says that "there is an angel of good—at the centre of every sorrow" consequently, good may result even from spirit deception, as well also, from the attempts made to expose mediums, although they seem to be outrageous and cruel.

Spirits may do all that they can do—and may

err in many ways, but pain and suffering "will scourge them back" although ages may intervene. There is no doubt, wisdom in all this, for we could not relish peace, without war, joy without sorrow, or happiness and felicity without a sense of their counterparts.

But it is also true, that wrongs can never be excused, as the penalty always attached must follow, whether the wrong be committed here or in the spirit world, and it were well for spirits as well as mortals, if this law were duly considered.

It is a mistaken idea to suppose that spirits know and can do everything.

It is true, they can do many things that are evil, when they have corresponding surroundings and conditions, especially through mediums who are entranced or in an unconscious state.

They can then, being an entity, use the aura of the medium to materialize themselves, perfectly or not, as they have the power, (or materiality) but we very much doubt whether they personate a spirit that never existed, and to obtain a photograph of such a one, they must resort to pictures or statues that bear a seeming resemblance to the imaginary individual that they desire to represent.

All this, and more can be done, independent of any aid from the unconscious medium, who of course, is not responsible for anything which may transpire while in that condition.

That spirits are able to do all this, shows the necessity of being careful as to what is accepted as true representations from any source.

Upon the other hand, it is also true, that spirits who are better inclined, having conditions and surroundings which favor them, can communicate truly, and give tests, and important information, even to restoring arts that have been lost, as well as through living artists or mediums, give us correct likenesses of our departed friends, whom we can recognize, and know, are truly represented.

These are truths, but it is often difficult in giving communications through mediums, to do so correctly, when that which the spirit desires to give, is adverse to the ideas or doctrines held by the medium—and as advanced spirits, are often obliged, for want of proper conditions, to give what they desire to communicate, through other spirits, who can approach the medium more readily, it may be possible, in such cases, that the original ideas of higher spirits, may be more or less tinged with the views, held by the spirit or spirits, who are necessarily used as the medium of communication.

These facts are taught by experience, and it is truly a wonder, under the circumstances and unavoidable difficulties which exist that we get what we do.

But time is destined to mend the past And educate the future.

WM. BAKER FAIRBANKS, M. D.

Strong Testimony in Favor of Mrs. Sawyer of San Francisco.

Editor of Mind and Matter:

I was much surprised to read in last week's MIND AND MATTER the base attempt to impair the usefulness of that highly gifted medium, Mrs. Sawyer of San Francisco. Being in San Francisco in the year 1880, I attended a materializing seance given by that lady. I was an entire stranger to the medium, as well as to the fifteen or twenty persons gathered. There was much excitement and discussion in the city at that time about the genuineness of the phenomena, and I went resolved to satisfy myself whether they were true or spurious.

An opportunity was given to tie the medium, but as we had thoroughly searched the cabinet, and were united in the feeling that we would trust our senses, we did not deem the tying necessary. There was sufficient light to see everything distinctly. As soon as the medium was seated in the cabinet different voices spoke to us, children, men and women; and three or four faces looked down on us at once from above the curtain of the cabinet. A form draped in white appeared and called a lady from the circle to her, who recognized her as her daughter. She removed her beautiful white veil and wrapped her mother in it, embraced and kissed her, and, calling for pencil and paper, wrote a message to her.

Eight or ten faces and forms appeared and were recognized by persons present. The full form of a young lady in dark drapery came out, and calling for a drink of water, which was given her, she stated that she had that day committed suicide in San Jose, and that we should hear of it in next day's papers, which was verified. While this form stood between the parted curtains, the medium was plainly visible, seated in her chair behind and a little to one side of her.

The spirits next requested the removal of a table which had stood before the curtain for their use; and after this was done, a mist or vapor commenced rising from the floor just before the curtain. As it increased in intensity and height, a human form more beautiful than the most skillful artist could conceive, was gradually developed from it, until a lady with long blonde hair and blue eyes stood before us. She wore a dress of great beauty, made low in the neck, and with short sleeves—almost transparent as herself. She remained three or four minutes standing in her loveliness, and raising her hand with graceful gesture, accompanied the movement with a note of melody I never can forget. To our regret, the form began slowly to resolve itself to mist, diminishing in size and density until it vanished. This form neither came from out the cabinet nor did it return to it.

All investigators are, or ought to be, familiar with the phases of phenomena,—personation, transfiguration, and materialization; and the form last described, must, beyond dispute, have belonged to the last phase.

A form then came from the cabinet, bringing the medium out with it, and the seance closed.

Yours for justice,

MRS. F. R. EMMERTZ.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged, \$137 48
A Friend, San Francisco, Cal., 8 00

Another Grand Materializing Medium Comes to the Front.—Immortality Demonstrated.

Before this shall reach you it is probable that pens more competent than mine have communicated to you the glad tidings that another medium in this city has been developed into the extraordinary and most satisfactory phenomena of materialization, and this, under conditions so strictly decisive that the most sceptical investigator or (if I may be allowed to admit that such do exist) the most ill-natured and hard-shelled Spiritualists can take no exception to the facts as presented.

The cabinet recently completed, unlike any other in the world, was constructed entirely under the directions of her spirit guides, and is composed of solid pine boards affixed with common screws and lined simply with black cloth. In this are two compartments—one in which the materializations are effected and the other wherein the medium is placed and securely confined by a doubly-bolted door—the emanations passing from a number of holes one quarter of an inch in diameter—which are bored therein.

Although the medium has not at present given more than five sittings, most marvellous manifestations have been presented. Forms, hands and arms have appeared, and musical instruments have been manipulated simultaneously with these latter. Written communications of remarkable length and intelligence have also been thrust out to persons in the circle, from the materializing compartment. One very remarkable and charming feature was the appearance of a sweet little baby who passed away only a few weeks since, and on recognizing her grandmother and auntie in the circle, was heard to cry aloud when removed back into the cabinet, while the efforts of her attendant to soothe her were equally audible.

This doubtless will sound very improbable to persons of limited experience in materializations, but the fact can be substantiated by many reliable witnesses beside myself.

The hitherto unblemished reputation of the medium, Mrs. M. E. Williams, of 959 Sixth Avenue, this city, who has been most justly celebrated for her reliability, is a sufficient guarantee for the honorable fulfillment in the future of that which has been, unto her, most remarkably and unexpectedly developed into an exposition of these wonderful phenomena which can bring the forms and faces of loved ones back to our perfect recognition, and each bereaved heart having hitherto felt that the grave or some far away place contained their treasures, can be made fully confident that this earth is no longer a dreary desert waste of existence to them, where each one bides sadly their time, but that the desert now blooms with the roses of immortality demonstrated.

K. G. MEURLING.

New York, March 18th, 1882.

TRUTH REVEALED,

The Unimpeachable Testimony of Hundreds of Spirits, Ancient and Modern, in Relation to Thousands of Facts of the Greatest Importance to the Human Race, both in Physical Life and in the After—or Spirit Life.

Embracing communications from the founders and teachers of every phase of theological, philosophical, or scientific thought; historians of all ages and all countries; rulers, statesmen, judges, lawyers and military commanders; from authors in every department of literature; spiritual mediums of all past ages; inventors, etc.

Altogether covering a domain of human knowledge never before embraced within the lids of a single volume, and given through an uneducated medium, ALFRED JAMES; and also embracing biographical sketches of the mortal lives of each of the communicating spirits, with critical observations by the compiler and publisher in relation to each communication.

Large octavo, 600 pages or more. Price in cloth, not to exceed \$2.00. Ready for delivery first of May.

J. M. ROBERTS, COMPILER AND PUBLISHER,
713 Sanson St., Philadelphia, Pa.

THE ICONOCLAST,

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

Weekly Free-Thought Journal.

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

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

One Year..... \$1.50
Six Months..... 75
Each subscriber will be entitled to a life size lithograph picture of Col. INGERSOLL. Sample copies sent free.
Address, W. H. LANASTER, Editor,
Indianapolis, Ind.

Special Notices.

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

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

DR. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

A Developing Circle will be held at Hall 505] N. Eighth St., every Thursday evening. Admission 10 cents.

THE *Iconoclast* is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

WM. H. EDDY, the materializing medium, will be ready to answer calls for seances or lectures in Western New York, after March 1st. Address him at Moravia, Cayuga Co., N. Y.

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

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

DR. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

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

ANNIVERSARY CELEBRATION.—The Spiritualists of Buffalo and vicinity will celebrate the 34th anniversary of Spiritualism in St. James' Hall, Friday, March 31, 1882. There will be three sessions, at 10 a. m., 2 and 7 p. m. The exercises will consist in speaking, singing, and tests. Mr. and Mrs. Moses Hull, Lyman C. Howe, Geo. W. Taylor, and other speakers will be present. All friends of Spiritualism are cordially invited. As many strangers as can be accommodated will be cared for, and the Fillmore House will entertain others for \$1 per day. Buffalo, N. Y., March 5, '82.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor, and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

"NATURES STORE HOUSE."

From the bosom of Mother Earth will we provide the metals necessary to push on the work, Oh, Chief on Earth of the Educator Band.—Message from the "Drallidias."

THE EXCELSIOR CONSOLIDATED GOLD MINING COMPANY.

Capital \$750,000 in shares of \$10 each, Full paid and non-assessable.

Offers for subscription, a limited number of its full paid and non-assessable shares, (par value \$10) at the bed-rock price of one dollar each, to complete the re-opening of the Old Works now being pushed forward with the utmost vigor.

This Company has purchased and consolidated in a New Incorporation, under the above title, two of the best known and believed to be the richest "claims" in Tuolumne County, situated on the Stanislaus River, ten miles above Columbia; each claim being fifteen hundred linear feet on a quartz lode averaging six feet in width.

THE DEVELOPMENTS.

Consist of the "Charter Oak Shaft," sunk by the original locators several years ago to the depth of one hundred and twenty feet, with a level at sixty-five feet run about seventy feet. The shaft and level are all the way in good pay ore. Eight tons of ore taken from the shaft at a depth of about thirty-five feet gave a mill product of \$1700, and the tailings were afterwards worked over, yielding \$225, an average of \$240 per ton. Deeper, the ore was largely of sulphuret and less free gold assaying into the hundreds per ton, but yielding less to the mill process.

A new shaft called the "Grant" is being sunk about three hundred feet east of the old one, and is now down fifty-two feet, opening up a new and rich ore chute that promises to be equal to that in Charter Oak. These shafts are to be connected by a "level." Water has been encountered beyond the ability to control except by the erection of

STEAM HOISTING AND PUMPING MACHINERY,

for which the Company will allot a portion of the stock set apart for Working Capital, at the very low price of ONE DOLLAR PER SHARE, which gives investors a wide margin for increase in value, which is sure to result from the uncovering of the

BONANZA ORE CHUTE,

known to exist just below the sixty-five foot "level" of the Charter Oak Shaft, from which specimens were taken worth over ten dollars per pound.

An assay of rock from the old shaft, made by Mr. H. Sevensing, Agent of Wells, Fargo & Co., at Columbia, gave a product of ten ounces of gold per ton of 2000 pounds, valued at \$160, which, if estimated as fine gold, would amount to \$215 per ton. Those desirous of participating in the advantages certain to result from the unlocking of this

STORE HOUSE OF NATURE,

Should write at once for shares or for any further information. Remittances may be made by Money Order on the Columbia Post Office, by Registered Letter, or Draft on San Francisco.

Address,

J. WINCHESTER,

President and Managing Director.
Columbia, California.

dozen of them? I cannot see that a resemblance of the Mary photograph (the origin of which is established by evidence that it is impossible to invalidate) to any other picture, affects in the slightest degree the genuineness of the first named."

To which we reply that we said nothing whatever about the "resemblance of the Mary photograph to any other picture." What we have shown, and what we positively assert is, that no "Mary photograph," or photograph of any Mary whatever, was obtained by Judge Lawrence at the Pence Hall seances; and that the alleged or pretended "Mary photograph" was absolutely a photographic copy of an engraved representation of Spence's stone statue entitled "Highland Mary," and not the photograph of a materialized spirit standing upon a tambourine as the untruthful masquerading spirits at the Pence Hall seances falsely alleged it was, and induced such overcredulous persons as the Pence Hall committee, Judge Lawrence, Mr. Miller, and other equally infatuated victims of their duplicity, to believe. Remember, Mr. Miller, that it is not a question of resemblance between a photograph of a spirit and the picture of a stone statue, but an indisputable fact that the pretended spirit photograph is a photograph of the latter, and nothing else. As we promised in our last week's number, we have sent Mr. Miller the two photographs, by means of which he cannot fail to see that they represent one and the same thing, and that thing is Spence's statue of Highland Mary, and not a materialized spirit at all. It must be therefore evident that the spirit, or rather the spirits, who represent that photograph to be the photograph of a materialized spirit, and that spirit the materialized form of the Virgin Mary, were untruthful and deceiving spirits. Notwithstanding this positive fact, Mr. Miller says:

"I cannot see that a resemblance of the Mary photograph to any other picture affects in the slightest degree the genuineness of the first named."

To which we simply reply so much the worse for Mr. Miller and the spirits whose deception he has done all he could to render successful. If Mr. Miller will examine the "Mary photograph" as he calls it, he will see it is the figure of a young Scotch lassie over whose head and shoulders are shown a distinctly marked plaid mantle, and at her feet a representation of a bur-thistle the emblem of Scotland showing unmistakably that the figure represented in the "Mary photograph" is that of a Scotch lassie, and not a Jewess at all. Besides the figure holds a book in her hand bound in modern style, thus showing that the form represented is of a modern and not of an ancient personage. For Mr. Miller to attempt to evade or get away from these positive facts is in the extreme preposterous; and for him to persist in so perverse and irrational a course may well raise the question whether he is mentally qualified to judge correctly in regard to anything that may not accord with his preconceived opinions. Again we repeat that the question at issue between Mr. Miller and ourself is not one of resemblance but of absolute identification. Every feature of the two photographs is identical. The folds of the garments—the attitude and proportion of the form—the expression of the features, the pedestal on which the figure stands, the thistle—the book—and everything about both photographs, is precisely the same. If this is not the fact we want Mr. Miller, or any one else, to point out any difference that can be discovered between them. We will, if it is necessary, go to the expense of having engraved copies made of both the photographs and publish them in MIND AND MATTER to show the nature of the delusion under which Mr. Miller, Judge Lawrence and others are laboring as to the real nature of that photograph. We hope that we will not be compelled to go to that expense, nor be under the necessity of making such a humiliating exposure of the perverse credulity of these distinguished Spiritualists.

We will close by noticing the following announcement of Mr. Miller. He says:

"I have caused to be engraved, and shall print two pictures of the Mary photo, one of the exact size of the original, and the other several times enlarged—enlarged to the full size of the sheet on which it is printed. I have done this in recognition of the fact that the public are entitled to all the evidence—the very best the case will admit of—in deciding upon the controverted subject."

If Mr. Miller wants to have all the facts in this connection before the public, he will have the photograph of the Highland Mary statue engraved and sent out with his engravings of the "Mary photo," as he calls the spurious photograph which he is about to publish. In no other way can Mr. Miller present "all the evidence—the very best the case will admit of—in deciding the controverted subject." We will wait and see whether he will take this indispensably necessary course, if his judgment in spiritual matters is to be of any consequence hereafter. The "high Jenks" performances at the "Pence Hall" radiating centre of spirit influence and power" will have to pass for what they really are and nothing more. Truth demands it, and she will enforce her demand.

MILLER'S PSYCHOMETRIC CIRCULAR will hereafter be kept on sale at the office of MIND AND MATTER, and subscriptions will also be received for the same. Yearly subscription \$1; single copies 10 cents.

SPIRIT "BULDOZING" AS INTOLERABLE AS PRIESTLY-MORTAL "BULDOZING."

In the *Banner of Light* of March 18th, is published a reported lecture by spirits through the mediumship of J. W. Colville. It is entitled "New Bottles for New Wine; or, The True Work of the Religious Reformer." It opens as follows:

"Having been requested by some of our friends to speak for a few Sunday mornings from some noted texts of Scripture which have long given rise to controversy, fraught with inestimable value to all who are endeavoring to obtain truth from all available sources, we select this morning for our text the following passage:

"And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."—Mark, ii., 22."

We will not follow the lecture through, as it is not necessary for the object which we have in view in noticing it, but will note such portions of it as are calculated to promote the erroneous teachings that spirits are too often found willing to propagate and encourage. With that view, we cite the lecture as follows:

"To us, he (Jesus) is a man; one of ourselves; a man born in the ordinary way, with parents, educated in a village of Palestine, allowed to unfold his spiritual possibilities through the discipline of persecution, a discipline seemingly needed by all who are to become anything truly great in the world of mortals. Jesus, if he was anything more than an ordinary man, was not born extraordinary, but made himself that which he became, by a life displaying throughout its course, the loftiest nobility of character, manifested in his untiring efforts to secure the welfare of others. If he rose to the heights of supernal glory, it was by self-abnegation, disinterested kindness. The road he traversed is the road upon which you may all march to a victory as illustrious as his. Jesus stands before us simply as one of the great teachers of the world. If he be acknowledged the greatest, it must not be because we have any particular predisposition in his favor, but simply because, judging of him as we judge of others, we find more that appeals to our inmost sense of right in him than in others; more that is really elevating in his teachings. If we do not find this, then he is no unique Saviour."

In what respect is such preaching or lecturing as that different from the dogmatic preaching of the most hide-bound and rigid Christian minister or priest in the land? This spirit "Bull-dozer" talks about Jesus and tells who and what he regards him to be, as well as the proper construction to be placed upon what he said and did; but he does not condescend to tell us how he knows, or how we may know that anything he says has any foundation or support, whatever. This kind of dogmatism is growing more and more intolerable, even among orthodox Christians, and a general tendency to do it away, is being manifested in the current events of sectarian Christianity. Why then should it be revived by spirits or Spiritualists? We can see no reason why it should and therefore as a Spiritualist protest against it. If the unnamed spirit who enunciated that unsupported dictum has one particle of evidence to show that such a person as Jesus ever lived, or that he taught anything, why did he not condescend to refer to that evidence or the source from which it could be obtained? The spirit who continues to pretend that there is a particle of authentic historical or other evidence, of what this spirit refers to as established facts, is simply a spirit deceiver and hypocrite, and should be so told, until he has enough respect for himself and others, to treat them as if they were possessed of common sense, and not as a set of drivelling idiots. But we will quote the lecture further:

"As we read the words of Jesus concerning new wine in old bottles, we cannot fail to see how earnestly he recommends all men not to put new wine into old bottles; for if new wine be put into old bottles, the bottles will burst and the wine be spilled. He tells us never to patch an old garment with a new piece of cloth, or we shall destroy the garment we seek to improve by putting the new material in with the old. If only all so-called liberal Christians would perceive how necessary it is to leave the old churches and establish independent societies, and to rid themselves of the incubus of antiquated creeds and methods, which are never anything but a hindrance to progression, and a shameful mockery when allowed to remain after the minds of the congregation have rejected them; if they would only arrange a new set of formulas, adapted to a new era of thought, instead of patching the old garment, and constantly rending it in the futile effort to mend it, they would be doing a true work, similar to that of Jesus and his early followers; they would be making ready new bottles for new wine, and constructing a new garment adapted to the new body it is needed to cover."

Who can read that wholly retrogressive scheme and not perceive that it comes from a spirit whose priestly training while in earth-life leads him to seek to revive sectarianism in the guise of Liberal Christianity, as he sees fit to designate the new formulated creedal religion which he suggests and advocates? He has so little conception of the nature and objects of the modern spiritualistic movement as to compare it to new wine, or an attempt to patch an old garment. Spiritualism, if we rightly apprehend its mission, is the abandoning of the inebriating and soul destroying business of wine-making and instituting in its stead the cultivation of nutritious food for the mind as well as the body; the doing away with the frenzy producing intoxication of religious excitement, and the adopting of the pure and untainted waters of reason as the proper beverage for the people; the throwing away the vermin infested garments of dogmatic or formulated theology, and the providing of an ample supply of

the gracefully free and flowing robes of truth. Spiritualism, can in no proper sense be understood to bear any relation to the noxious business of wine-making, or the patching of old garments; and that this spirit lecturer should think it did, or that it can have any such relation, shows that he is not half as anxious for something entirely new, as he is to save some portion of the old condition of things. He speaks of antiquated creeds and methods, and yet he would have modern creeds to take their place. The fact is that the creed business, is an old-bottle and old-garment business at best, and so far out of date that they must in the very nature of things be abandoned. In order to show that we do this spirit lecturer no injustice we quote him further.

"A radical, not a superficial change, is the desideratum to-day. The attempt to stretch words to give them new meaning is unwarrantable. If our faith is new, then new hymns, new prayers and new rubrics must displace the old, or we shall be everlastingly floundering in a sea of hopeless, unprofitable, and most obscurely ambiguous controversy. Until we use plain words, understood by the public, but in one sense chaotic, harmony will not prevail in organizations. * * * * Before we organize a new church successfully, we must find a new basis for faith, for morality, and offer some new system of ethics to the public for their acceptance."

It will thus be seen that this spirit lecturer, can see no good in Spiritualism unless it has a new form of faith, new hymns, new rubrics, a new system of ethics &c., all the old priestly appliances for chocking the wheels of the car of progress. If we are to be saddled with anything bearing the label of Christianity, however modified or diluted, we for one greatly prefer to have the genuine and undiluted article. If we must imbibe it at all, we insist on the privilege of watering it to suit ourself. We decidedly object to any one undertaking to prescribe how much or how little of it we shall take. The truth of it is, no sincere and consistent friend of Modern Spiritualism will have anything to do with the mental and moral poison of religion, however sugar-coated or disguised.

Again we have our spirit lecturer dogmatizing after the following fashion:

"The gospels at best contain fragments only of what Jesus taught. The statements were made long after his transition to the unseen world, by his disciples, who had memorized a portion of his utterances and had not forgotten some of the leading incidents of his life. Even these fragments are adulterated in many instances, not only by wilful perversion at times on the part of copyists and translators, but also in their original form by defective memory and absence of spotless purity in the original writers."

What authority this spirit had to make those dogmatic assertions, he does not tell us; but it is very plain, if he speaks the truth therein, that he certainly cannot claim to speak the truth when he claims that there are any teachings of Jesus that are worth the paper on which they are printed. Where is there to be found one authentic word that was ever uttered by Jesus? Not one, if this spirit tells the truth, or what he knows to be fact; and yet, he would have a new Church instituted, to teach in the same arbitrary and untruthful manner, as have done the disciples of Jesus, and the copyists and translators of the latter. In any way we may view his discourse, this spirit is inconsistent and unworthy the confidence of those whose claims to common sense he impeaches by his dogmatic and arbitrary bearing.

We will note in addition only the following closing words:

"In the search for truth let us all unite, and remember that the Christian Saviour said that to know the truth we must live a life of truth and love."

We do not know where "the Christian Saviour" said anything of the kind, nor do we know who this spirit designates as the Christian Saviour. We have heard of a biblical character (not person) called "Jesus Christ" and "Jesus the Saviour of Men," but we never heard of Jesus the "Christian Saviour." This spirit has not told us who or what he meant, and therefore we may infer that he talked to hear himself talk, or to bamboozle those of his hearers, who were weak enough to take sounds for sense. Let us have a little common sense, Mr. Spirit, or give us a rest."

WM. EMMETTE COLEMAN, THE DEFAMER OF MEDIUMS; AND THE "R.-P. JOURNAL."

In the *Religio-Philosophical Journal* of March 18th, is a characteristic article from the pen of the charlatan and pedant, Wm. Emmette Coleman; which he introduces in the following congenial style:

"THE NEFARIOUS WORK."

"Another Fraudulent Materializer in San Francisco comes to Grief.—Mrs. Sawyer Completely Exposed.—Mrs. Crindle never a Medium, but a Fraud from Beginning to End.

"Probably no city in the world has been more cursed with fraudulent materializing mediums than San Francisco. During the last six or eight years these conscienceless tricksters, male and female, have been reaping a rich harvest, and still the fraud goes on. The pioneer here of the present race of swindlers of this character was Mrs. Sawyer, the rest having mostly followed in her tracks. The notorious Mrs. Crindle graduated from the Sawyer den, and Mrs. Souther graduated from Mrs. Crindle's abode of darkness. The Reads were associated with Mrs. Souther, and Price was a partner of the Reads. Dan McLennan attended the Sawyer, Crindle and Souther shows, and then proceeded to start an establishment conducted on similar principles. It is thus seen that Mrs. Sawyer's tricks were the fountain head of all the bogus materializing in San Francisco the past five years or more. I am but expressing the firm conviction of all the sensible, level-

headed Spiritualists of this city when I say that there has been no genuine materialization known in San Francisco. Every one of the pretended mediums of this character is a fraud. Of my own knowledge, I am as certain of this as I am of the existence of genuine manifestations in other directions in this city. The most positive evidence exists of the fraud in one and all of the materializations.

"As before remarked, Mrs. Crindle 'learned the business' from Mrs. Sawyer. And yet such a creature as this is coddled and defended by prominent Spiritualists in the East, including we are sorry to say, the guardian superintendent of Public Instruction in a metropolitan city. Common sense, common sense! how thou art crucified. Credulity and folly! how you are exalted."

Well, we think so, truly, when we read such a tissue of groundless falsehoods and malicious defamations of spiritual media by one who has the brazen effrontery to call himself a friend of truth, decency or anything else that constitutes human respectability. There may be greater depths of human depravity than Wm. Emmette Coleman has reached in his wicked attempt to block the way of spiritual truth, but we have no faculty of conceiving how deep down in the hell of degradation it is. Remember, that this impudent liar has not stated one fact against any of the mediums he has assailed and sought to defame in that inhuman and brutal manner; and that he has done nothing of the kind, shows that he knew of no such fact. The superlative assurance of this liar leads him to believe that some friend of his falsehoods, would be mean and contemptible enough to accept his denunciations for facts. No one who knows what an unscrupulous liar Wm. Emmette Coleman is, would believe a word that he would say to the prejudice of any person, much less against any spiritual medium who had incurred his malignant and groundless hatred. When Coleman says he has personal knowledge that there has been no genuine materialization known in San Francisco; he says that which in the very nature of things must be false, for he cannot possibly have knowledge of that which has not taken place in his presence. Liar as Coleman is, he would hardly have the effrontery to claim that he has been ubiquitous in San Francisco, whether for the past five years or prior thereto. False as that pretence of Coleman is, it is not one whit more false than everything else he has said to injure and destroy mediums. This liar will find that it will take something more than the unsupported lies of himself or any other traducer of mediums to harm any person against whom they are directed. So far as we have any means of knowing anything about the people Coleman has named in his slanderous article, they are as much superior to him in personal claims to respect and confidence, and in moral worth, as light is before darkness. If we may judge by the exhibition of his moral rottenness, that Coleman goes through, he is as much to be shunned by decent people as the bodily diseased leper whose presence is shunned by those in physical health.

But to show the amount of gratuitous and absurd lying that Coleman can crowd into a few lines we quote him further:

"The statement of A. B. French that Mrs. Crindle had given no evidence of the possession of any genuine mediumship is one eminently true. 'I know it to be true. I carefully and patiently investigated her several phases of mediumship, and I know that the whole is a fraud from first to last.' [And I know you are an impudent liar from first to last. Ed.] 'She is not a medium at all, in any way, form or shape.' [And I know she is a medium for the several phases of manifestations she professes to be, and that you are an impudent liar. Ed.] 'She does not believe in Spiritualism.' [Why be guilty of that groundless and self-evident lie? Ed.] 'She does not believe there is such a thing as a spirit.' [Another self-evident lie. Ed.] 'She believes every medium in the world to be a fraud like herself.' [Another self-evident lie. Ed.] 'and Spiritualism a gigantic humbug all through.' [Another self-evident lie. Ed.] [In regard to what Mrs. Reynolds (not Mrs. Crindle as Coleman well knows) may or may not have said we know nothing. Her actions give the lie to all that Coleman says she has said. Ed.] * * * 'I say emphatically from my own positive knowledge of all the various kinds of simulated phenomena she has palmed off on her foolish followers, that nothing she has ever done has been genuine.' [And we say of our own personal knowledge that you are a fool and liar.] We venture to say we have had better opportunities than Coleman ever had to know whereof we speak when we denounce him as wicked and impudent liar. Ed.]

We will not here notice what Coleman has said about the recent attempt in San Francisco, to discredit that heroic and faithful spiritual medium Mrs. Sawyer. We last week gave the enemy's version of that brutal fiasco and showed just what it amounted to, which was nothing less than the positive proof of the fact that Mrs. Sawyer is a grand medium for spirit materializations, and no lying on the part of her enemies, Wm. Emmette Coleman included, can do ought to conceal that fact.

In closing his eruptions of venom and falsehood Coleman says:

"In the evening after writing this, during a visit to the well-known medium, Mrs. Lena-Clarke-Cooke, among many things told me by that lady as coming from my beloved wife, now in spirit life, was this: 'I am glad you expressed yourself as you did in what you wrote to-day. I agree with you fully, and hope you will keep on in like manner for the right, or words to that effect. Mrs. Cooke could have had no knowledge that I had written anything that day. My wife I am sure is in hearty sympathy now, as she has ever been, with my defence of truth, honesty and justice.' [Think of it!!!—Ed.] Her pure, noble soul held in hearty detestation the myriad frauds

and shams, masking in the guise of Spiritualism." If Mr. Coleman is correct in this representation of Mrs. Coleman's detestation of frauds and shams the amazing feature of the case is, that she would have had any sympathy with him, the greatest fraud and sham that ever "masked in the guise of Spiritualism." We do not believe Mrs. Coleman's spirit had anything to do with that message. We cannot think so meanly of her as a spirit, as to think that. That Mrs. Lena Clarke Cooke sympathizes with Mr. Coleman, in his infernal abuse and misrepresentation of mediums, we can readily believe, for if she did not he would have no good word to say in her favor. No medium who has a good word to say in behalf of true and faithful mediums can have the approving smile of this dissembling hypocrite, who seeks every possible opportunity to vilify and injure mediums. The mediums that such characters praise, are to be pitied rather than censured, for the influence of such men upon mediums is simply deplorable. If Mrs. Lena Clarke Cooke will take our advice, she will request Mr. Coleman to quit injuring her by his approbation.

We will send this reply to Coleman, with the request that he will furnish to the *R.-P. Journal*, his paper, the facts that will show that he has not shamefully and wilfully lied throughout what we have quoted from the vile sheet we have named. Until he does this he rests a branded liar and slanderer.

WHAT IS THE MATTER WITH A. B. FRENCH?

In a letter to the *R.-P. Journal*, of March 18th, A. B. French grumbles over his sore head in the following whining manner:

"The Crindle expose left a shadow over many good Spiritualists in Clyde. Honestly and earnestly they exposed one of the blackest frauds that has ever disgraced the name of Spiritualism. Sincere themselves, they believed all good Spiritualist would honor and thank them for ridding the cause of such a curse. How sadly were they disappointed! [Ah! indeed. Well, "an honest confession is good for the soul."—Ed.] The woman who had admitted her own fraud [Why repeat that exploded lie?—Ed.] in court, ten days later found an unprincipled press and many Spiritualists ready to lift her and her treachery to the very skies, while they must be blackened with all the infamies of hell's evil spirits [French believes in the Christian devil and his imps, it would seem. He had better beware of them and his Clyde adherents next seek the destruction of an honest and faithful medium.—Ed.] could invent. Intellectual paupers and spiritualistic vagabonds must now begin their work of defamation. [Why, A. B. French, should you, an intellectual pauper and spiritualistic vagabond, as you seem to realize you are, begin anew your work of defamation? You did not make so much by it when you began it before.—Ed.] Even ladies, whose only crime was seeing in sadness Crindle's shame was [Very bad grammar.—Ed.] forced to endure the pain of having these address (sic) sting their babies in the cradle. Is it any wonder they have lost enthusiasm?"

Well, we should say it was no wonder at all, for when the address of Clyde go to stinging their own babies in the cradle, we should think they were mad enough to sting themselves to death; and this, it would seem, is what A. B. French is trying to provoke them to do, by his gloomy moaning and groaning over the flooring which Mrs. Reynolds and her guides gave to him and the Clyde den or nest of adders, over which he claims to be the "Old Pap" adder. Bite away, French, at yourself; we will help you to keep your mad up to the highest stinging point, and then you will hurt nobody but yourself.

We tell you truly that the spirit-world have determined to protect their mediums, at least those of them who are true to the work assigned them, and that spirit force has power to do that very thing. This will become more and more apparent with every attempt to arrest the work it has set out to do. Better be advised and stop your wicked persecution of faithful media, and have that peace and prosperity that will not otherwise come to you. Mediums be not dismayed. Heavy spirit reinforcements are on the way, and will be on hand for every emergency.

THE SHAME OF "THE BANMER OF LIGHT."

In our last week's issue we gave the facts in relation to the attempt of Thomas Lees, of Cleveland, Ohio, aided and assisted by the *Banner of Light*, to ruin the characters of Mr. and Mrs. Christie and their four minor children (all daughters it appears). In order to do justice to all concerned we devoted much valuable space to giving the facts as set forth in the secular or anti-Spiritualistic papers of Cleveland, the result being the fullest vindication of Mr. and Mrs. Christie and the utter annihilation of the false charge brought against them by Thomas Lees, the Bundyite president of the Cleveland Religious Society of Progressive Spiritualists. We had a right to expect that the editor of the *Banner of Light*, "Good Luther Colby," as John Wetherby calls him, would have the fairness and honesty to acknowledge his gross injustice towards Mr. and Mrs. Christie in his last paper; but, instead, the only response to that crushing defeat of a most cowardly attempt to injure innocent persons, is contained in the following wail from Thomas Lees, "the transparent humbug" of Cleveland. In a letter to the *Banner of Light* published in that paper of March 18th, Thomas Lees the false accuser of Mr. and Mrs. Christie says:

"The Christy trial, or, as the newspapers had it, 'farce,' is ended, and they are discharged—notwithstanding the facts showed that Mrs. Christy represented herself as a 'materializing medium,' took money for the same—her own children were

caught personating the 'spirit forms'—and the entire argument of her counsel (no witnesses for the defence being called), was a confirmation of the swindle, claiming that it was nothing but a show. The court ruled there could be 'no charge sustained of obtaining money under false pretenses, because the claim of spirit manifestation was so 'preposterous,' 'absurd' and 'impossible,' that no one 'short of idiots' in this enlightened age could be deceived by it; and concluded by saying he had no patience to discuss Spiritualism. Cleveland hereafter will be the bogus mediums' El Dorado—the city of all others where they can practice their fraud with impunity, licensed and protected by this modern 'Dogberry.' It being near election, some are uncharitable enough to hint the Justices' contempt for Spiritualism and Spiritualists was not so much an evidence of bigotry and prejudice, as a bid for the 'Orthodox vote.'"

And this is the manner in which Thomas Lees and Luther Colby think to evade the consequences of their groundless attempt to injure Mr. and Mrs. Christie. It went do Thomas; it went do Luther. You were kicked out of Court by a Judge, who you say sought the political support of orthodox Christians by shielding Spiritual mediums against your hypocritical spiritualistic efforts to imprison and destroy them. That is not the way Judge Griswold would have taken to curry favor with orthodox Christians. Not content with slandering Mr. and Mrs. Christie without reason, these discomfited slanderers of mediums turn to and slander the Justice for not having, against law, evidence and common sense, lent himself to further their nefarious and selfish purpose to destroy the good name and fame of Mr. and Mrs. Christie and their children. If there is any man or woman who calls himself or herself a Spiritualist who can misunderstand the crushing discomfiture of Thomas Lees and the *Banner of Light* in this Christie-Lees affair, we can only say we pity their stupidity. They had better change their ways or subside, and that speedily, if they hope to have any character for truth, honor or decency left. This war upon mediums is ever a losing business, and those who think and act otherwise will invariably find it out to their sorrow.

BROOKLYN, N. Y., 1882.

Editor of Mind and Matter:

I have just been able to obtain a copy of your paper of March 4th, in which I find a sharp criticism of some remarks made by me at the Everett Hall Conference in Brooklyn, on the alleged exposure of Mrs. Reynolds. Permit me to say that I was at the Conference on that occasion, for the purpose of obtaining information in regard to the so-called exposure, and was called upon to speak unexpectedly. I honestly expressed the best opinions I had been able to form from the testimony I had then gathered. All the witnesses—and I questioned many of them—agreed that Mrs. R. had been unquestionably caught with masks and other paraphernalia on her person, while in the act of simulating spirit forms. The idea that these implements of deception had been brought in by any other agency than Mrs. R. herself, if suggested at all at that time (as I do not recollect that it was), did not seem within the bounds of probability. I had no desire to "make a little cheap capital out of popular prejudice," as you suggest, nor to hastily condemn Mrs. Reynolds. On the contrary, I had already suffered severely for having refused to condemn her on what seemed to me insufficient evidence in the Clyde affair.

A few days after that meeting, an opportunity was offered me to attend a seance with Mrs. Reynolds, and I gladly availed myself of it. I there witnessed facts which made it extremely probable, if not positively certain, that paraphernalia of deception were brought into the cabinet by hostile or malicious spirits, without Mrs. R.'s knowledge, for the purpose of discrediting the phenomena and perplexing investigators.

Feeling that I had, in the remarks quoted by you, unintentionally done Mrs. R. an injustice, I took the earliest opportunity to set the matter right by going to the next meeting of the Everett Hall Conference, and stating what I had witnessed, with my later conclusions—thereby incurring the displeasure of many former friends, who were not backward in showing it. *The Two Worlds* having been discontinued, I have written a circumstantial account of the matter for the *Banner of Light*, where I presume it will be published.

Perhaps this idea of the agency of hostile spirits in producing the masks, etc., at Clyde and at Brooklyn, ought to have occurred to me sooner. All I can say is that it didn't—there having been nothing in my previous observations of these phenomena to suggest it. To many I have no doubt it will honestly seem, as at first it did to me, far-fetched and improbable. But in the light of fuller knowledge, I am obliged to say that it now seems to me the most probable solution of these perplexing mysteries.

You seem in doubt as to my meaning when I said "the medium had no right to be in a condition to be the tool of spirit tricksters who trifle with the most sacred feelings of humanity." That remark was founded on a general conviction, derived from my long-continued observations of mediumship, that there must be something unsound in the moral or physical conditions of a medium, to render him or her liable to the infestation and control of evil or mischievous spirits. I have therefore thought that every medium is at least indirectly responsible for being in any case subject to such control—since by pure and earnest aspiration, by sincere and unselfish devotion to truth and human good, they might raise themselves above the power of malevolent beings. Possibly I am mistaken in this—but it seems to me that it ought to be true, and that it furnishes the only ground of security which any of us can have against the powers of evil. But I have no wish to dogmatize on the subject. Possibly I have made too little allowance for the influence of surroundings, or the effect which the bodily presence of persons of impure, sinister or excessively suspicious minds may have in giving evil-disposed spirits control of the organism of a medium who is pure-minded and entirely truthful. At all events, this subject seems to need more careful study, and I trust that ere long a spirit of candid inquiry will take the place on all sides, of hasty judgments and fierce denunciations.

Allow me to add that I have no part in or sym-

pathy with the prospective condemnation of Mrs. Hull, of this city, which appeared in the final issue of the *Two Worlds*. I regarded it at the time as wholly uncalled for and unjustifiable—though no doubt it was done under the impulse of an earnest zeal against fraud on the part of the late publisher of that paper. But in my opinion it was a marked case of "zeal without knowledge." Recent opportunities for investigation in her case have convinced me that Mrs. Hull is not only a medium for genuine form-manifestations, but also an estimable, refined, conscientious, cultured and highly sensitive lady, whom to thus denounce, on mere suspicion, was not only unjustifiable but cruel, however well-meant. I agree with you that the *Two Worlds* had better be discontinued than be made the instrument of such wrongs.

Heartily sympathizing with your desire to defend all unjustly accused mediums, but earnestly wishing you could do it in a less acrimonious and more courteous and charitable spirit towards those who do not see just as you do, I am ever for "moderation and a conscientious desire to act justly and wisely." A. E. NEWTON.

E. A. WATKINS in Philadelphia.

The writer of this had the privilege of a sitting with that remarkable medium for tests of spirit presence, and was favored by direct replies to questions addressed to friends "gone on before," given in four different modes of communication, to wit: by using the medium's hand in writing, by oral inspirational address, by independent writing with pencil between closed slates, and upon an open slate without pencil. The names of the spirits addressed and the questions were written upon slips of paper, in the absence of the medium from the room, which slips were rolled up into little pellets and thrown together upon the table at which the writer was seated, the medium being a part of the time seated at the same table, and part of the time standing or moving about.

When one of the pellets was pointed at by the writer, who—as they had all been thoroughly mixed—knew no more of the contents of the particular one pointed at than did the medium, the latter called out the initials of the name addressed, and then the reply was given in one of the several modes named above, and in every instance signed with the full and correct name of the person addressed. In the case of the oral answer received, the name being a long and not very common one, the medium had some difficulty in pronouncing it, and had to sit down and write it, which he did quickly and correctly.

It is impossible for me to call in question any one feature of the whole performance. The communications were, beyond the shadow of a doubt, from intelligences entirely outside of the medium; and if not from the spirits they purported to come from, were most assuredly given by some other spirits representing them. The slates were in every instance either lying in full view on the top of the table or held above it, in the hand of the medium or my own, and never left my sight. I am at a loss to conceive how any one could fail to be convinced of the ultramundane nature of these manifestations, and of the entire honesty and genuineness of Mr. Watkins' mediumship. It is something wonderful in the extreme. J. C.

Is the Craft in Danger?

Editor of Mind and Matter:

Please excuse me the trouble the publication of the following few lines may cause you to print in your valuable Spiritualist journal. An article appears in MIND AND MATTER of March 4th, M. S. 34, signed by A. B. Hudson, in which he says of Spirit Dr. Benjamin Rush's communication, as printed in that paper of January 28th instant: "In my judgment, that effusion was not from Dr. Rush, but from some shallow impostor."

Upon this same ground all enemies of Modern Spiritualism build their opposition. If a spirit, in communicating, is honest enough to acknowledge past errors for the good of self and humanity, giving good and truthful advice as to certain creeds, professions and practices, approved and practiced when in the mortal state, such spirit is at once branded as a fraud, an evil spirit, the devil, or as your correspondent says, a "shallow pretender," etc.

Had Dr. Rush written favorably of the old allopathic school of medicine; of its calomel and jallop; its bleeding and blistering; its morphine, quinine, and strichnine; its caustics, poultices, and plasters; its prussic acid, belladonna, rum, tobacco, opium, hashish, close rooms, and confined air; foul and corrupting stanches, vaccination, hellishness and poison; its nauseous, horrid drugs, and its thousands of tortures worse than death; do you suppose this learned gentleman would have named the author of that article a "shallow pretender"? Not much, in my opinion. It is the same old dodge of the skeptic and the critic, when light is breaking in upon error, and truth is given instead, to man for his benefit. It has ever been thus, from the earliest records we have.

A few who fear for their craft, like the theologians and the old school doctors, desire to prey upon the ignorance and superstitions of the people, by calling foul names to blind the eyes, to prevent them from investigating to learn the truth and understand for themselves. Why is this? Because their craft cannot stand the light of truth, and hence must go off into the mythical fables of old Noah's days and his drunkenness, and Shakespeare's plays for proof of correct position!

This gentleman's own statements are sufficient to show where his tender spots are, to all Spiritualists, without my writing any more at this time. However, I am informed by Dr. Rush and other physicians of the Spiritual school of practice, that "they hope to stir the M. D.'s up, so that they will show their hands to the people, and manifest their deformity and ignorance of natural laws, very much as in the treatment of our beloved and lamented President, James A. Garfield; but more particularly their immense self-conceit and self-consequence, besides their very remarkable avarice and callousness to human suffering, in their treatment of the sick and suffering, compared with other modern practitioners of the spiritopathic or mediunistic gifts."

Yours respectfully,
DR. G. AMOS PERCEE.

P. O. Box 129, Lewiston, Maine.

MR. J. WILLIAM FLETCHER lectures in Springfield, Mass., March and April; Worcester in May; Philadelphia in June; Cassadaga Lake, Neshaminy Falls and Lake Pleasant Camp meetings to follow. Address, 2 Hamilton Place, Boston.

Editor of Mind and Matter:

DEAR SIR:—The circles held at the house of Mr. Samuel Wheeler, 1710 Francis street, are growing in interest, and the truthful, instructive utterances of Hoolah, and the wonderful and interesting writing phenomena of Ma-chee-ha, both of whom are Mrs. Glading's controls, and controls of a high order, too, are attracting the attention of many new investigators, and opening the eyes of many who have hitherto been locked up in creedal religion, to the beauty of our Spiritual philosophy.

The Thursday evening circle held weekly at Bro. Wheeler's, is called the "Hoolah Reception," and is freely open to all, to see phenomena of the class here presented.

The reception given on Thursday evening last, 16th instant, was one of unusual and peculiar interest, and was made the occasion of a very pleasant social season. Both Hoolah and Ma-chee-ha did nobly in the control of their medium, and after holding her for about two hours, to the satisfaction of all present, stepped aside, and Mrs. Glading was induced by a friend to retire from the room for a few moments, and on her return, found an agreeable surprise awaiting her in the form of presents, consisting of a handsome little money contribution from all present, a beautiful autograph album from a lady friend, a large photograph album from another party, and a handsome hanging basket filled with beautiful flowers, (which was suspended from the gas fixture over the table), from Mr. and Mrs. Wheeler.

Mr. Wheeler made a short and appropriate presentation speech, handing over the gifts to Mrs. G., who seemed overwhelmed and too full to reply at these unexpected tokens of the appreciation in which her friends hold her labors in the cause of progress. Then followed the reading of a poetical greeting to Hoolah and Ma-chee-ha by Mr. Beach (given below); a recitation by Miss Matchett, who did splendidly and was encored; then a speech from Dr. Watt, and other speeches from others present; and the company adjourned at a late hour, each one bearing with him or her the benediction of the angel world, and thanking the Infinite Spirit for the evidences daily given us, that the loved immortals do not forget the loving, yearning ones still clad in mortal guise.

Truly yours,
H. A. B.

A GREETING TO MRS. GLADING AND HER GUIDES, HOOLAH AND MA-CHEE-HA.

How beautiful upon the mountains, are the feet of those who bring From the Truth's immortal fountains, whence our joys un-fading spring.—

Tidings angels love to sing; Thoughts of gold with richest setting, words that seem as pearls of light, While we, all our cares forgetting, with our souls enraptured quile, Listen to these angels bright,

And our souls have oft been gladdened by the music of the spheres; And the hearts with sorrow saddened, burdened down with doubts and fears—

Crushed beneath a weight of tears— Have had joy in place of weeping; sorrow's burden rolled away; For the loved, death held in sleeping, have returned sweet words to say, Have turned our Winter into May.

Words of wisdom, words of warning,—words of earnest, yearning love; Words that tell of life's bright morning, where the angel footsteps rove, In a happier world above;

Words that lift us out of error, leading us by Reason's light, Robbing death of all his terror, tearing off his robes of night, Clothing him in garments—bright.

Thus, oh, Ma-chee-ha and Hoolah! ye have done our spirits go d. Have brought us to this land of Beulah, where on highest mount we've stood, Feasting on its heavenly food:

Here, through heaven's open portal, we have pierced the misty veil, And have heard the songs immortal; learned of joys that do not fail— Joys that make earth's joys to pale.

Ye have thrown o'er life a beauty that we never saw before, Teaching us, To live is duty—hiding us to love the more— For love bridges shore to shore: All the burden of church teaching is, Oh, man, prepare to die; All the burden of its preaching, is of heaven beyond the sky, And a Devil ever nigh.

You have taught that lives worth living build their heavens from day to day, By the records they are giving, deeds they do and words they say; And heaven is not so far away, And the life that's blest with loving, has no demon at its side, Though sometimes in darkness roving—in new ways, unknown, untried;

Those it calls for, come to guide, This and much beside you've taught us, using feeble lips of clay; God bless you for truth you've brought us, and keep your instrument, we pray, Forever on life's shining way.

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.

HERMES TRISMEGISTUS.

BY HENRY WADSWORTH LONGFELLOW.

As Solon narrates, Hermes described the principles that rank as wholes in two myriads of books; or, as we are informed by Manetho, he perfectly unfolded these principles in three myriads six thousand five hundred and twenty-five volumes. * * * Our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes.—LAMBELICUS.

Still through Egypt's desert places
Flows the lordly Nile,
From its banks the great stone faces
Gaze with patient smile;
Still the pyramids imperious
Pierce the cloudless skies,
And the Sphinx stares with mysterious,
Solemn, stony eyes.

But where are the old Egyptian
Demi-gods and kings?
Nothing left but an inscription
Graven on stones and rings.
Where are Helius and Hephaestus,
Gods of eldest aid?
Where is Hermes Trismegistus,
Who their secrets held?

Where are now the many hundred
Thousand books he wrote?
By the Thaumaturgists plundered,
Lost in lands remote;
In oblivion sunk forever,
As when of the hand,
Blows a storm wind, in the river
Sinks the scattered sand.

Something unsubstantial, ghostly,
Seem'd his Theurgist;
In deep meditation mostly
Wrapped, as in a mist,
Vague, phantasmal and unreal,
To our thought he seems,
Walking in a world ideal,
In a land of dreams.

Was he one, or many, merging
Name and fame in one,
Like a stream, to which, converging
Many streamlets run?
Till, with gathered power proceeding,
Ampler sweep it takes,
Downward the sweet waters leading
From unnumbered lakes.

By the Nile, I see him wandering,
Pausing now and then,
On the mystic union pondering
Between gods and men;
Half-believing, wholly feeling,
With supreme delight,
How the gods, themselves concealing,
Lift men to their height.

Or in Thebes, the hundred-gated,
In the thoroughfare
Breathing, as if consecrated,
A diviner air;
And amid discordant noises,
In the jostling throng,
Hearing far, celestial voices
Of Olympian song.

Who shall call his dreams fallacious?
Who has searched or sought
All the unexplored and spacious
Universe of thought?
Who, in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine?

Trismegistus! three time greatest!
How thy name sublime
Has descended to this latest
Progeny of time!
Happy they whose written pages
Perish with their lives,
If amid the crumbling ages
Still their name survives!

Thine, O priest of Egypt, lately
Found I in the vast,
Weed-encumbered, sombre, stately
Graveyard of the Past,
And a presence moved before me
On that gloomy shore,
As a waft of wind, that o'er me
Breathed, and was no more.

—From the *Midwinter "Century."*

Spiritualism Without Ifs or Buts.

BELL, Wisconsin, Feb. 26, M. S. 34.

BRO. ROBERTS:—While looking over prospectus of *MIND AND MATTER* as published in the *Iconoclast*, I find it there stated to be a paper devoted to Spiritualism without any ifs or buts, and also that its editor recognizes the right of spirits to direct and control the phenomena; also denying the right of any party or parties, sect or clique, to interfere with the programme as directed by the spirit world.

This is just as it should be and the sooner Spiritualists get this idea firmly established in their craniums, the better will it be for all concerned, and the sooner will we have peace and fair sailing.

This meddling interference on the part of would-be dictators, to control the spirits and their method of demonstrating, is the one great stumbling block in the way of progress toward demonstrating to a priest-cursed world the fact of continued existence after dissolution of the physical man.

The effort now being made by many so-called leading Spiritualists to patch up a compromise with Christian theology in order to save the remnants of a debasing and demoralizing superstition, is, to say the least a strange proceeding, and can only result in more strongly fastening the chains with which humanity are already bound.

There is no question but the tendency of the age, on the part of non-churchmen as well as many in the church, is toward Materialism. Thousands are fast coming to the conclusion, that death does indeed end all, which is infinitely better than the disposition made of the human family by Christian theology. For my part I do not wish to be saved on the gospel plan, and think it far preferable to go to "old split foot's" dominions an honest infidel, than to sneak into the Christian heaven in the guise of a hypocrite.

If any of your readers think this blasphemous, let them ponder Ingersoll's definition of the term, which he says "is an epithet which superstition hurls at common sense."

I have lately been reading a series of astro-theological sermons by the Rev. Robert Taylor, A. M., called "The Devil's Pulpit," and am more than ever convinced that the Christians God and Christ, Apostles, Devil and all, do not nor ever did exist save in their own imaginations. The fact of the business is, the Gods and Saviours with their attendant devils have got to go, and for one, I am not sorry to part company with them. What good have they ever done—and if they have not, as yet, in all the ages been of any benefit to humanity, what good are they ever likely to accomplish. Everything which has ever been done to bless humanity has been done by man, and it is about time we recognize the fact and give credit where it belongs.

The gospel of the Gods must give place to the gospel of humanity, and when the human family will make one-half the effort to help each other that they now make to please an imaginary God, we shall have a beautiful world to live in while here. The battle is to be fought with Materialism on the one hand and Spiritualism on the other. Christianity is doomed and is even now

utterly impotent to defend itself against the materialistic tendencies of the age.

It seems to me a self-evident proposition, that there can not be any knowledge of a future life, unless there is a communication with that life—all else is mere belief, theory, guess work, etc., other names for Christian theology. Spiritualists, and they alone have positive demonstration that there is a continued existence beyond the change called death. How do they get it? Through mediumship and in no other way, and in no other way can such knowledge be had, though we search the wide world over. The would-be popes and high priests of Spiritualism as well as its humblest advocates are alike indebted to mediumship for all the knowledge they possess upon the subject. This being the case is it not the duty of Spiritualists to do all in their power to develop, protect, and defend mediums? Let these high-toned gentry who are trying to drag Spiritualism into the old Christian rut, cease their efforts in trying to kick down the ladder by which they themselves have risen. Let the Gods take care of themselves and take their chances with the rest of us. To Christianity and that alone, belongs the duty of defending the Christian God and the Christian plan of salvation. They who must have a saviour other than themselves, clearly ought to go into the Christian church where such salvation is to be had without money and without price, though they will probably find that it will cost like Hades to run a church.

Mediums, be true to yourselves, refuse to be gagged, bound, and treated like thieves and highwaymen. Demand to be treated like honest men and women, until you are proved the contrary. Demand that all who come to your seances shall come with good motives. Let the tables be turned and test the investigators whether they be truth seekers or fraud hunters. If one of them becomes obstreperous, tie him, gag him, sew him up in a bag, sew his clothing fast to him, fill his hands with flour, put on adhesive plasters over his mouth, and then let him begin the grab game.

Spiritualists, stand by your mediums; protect them, encourage them, cease your efforts in testing and fraud hunting. Give mediums the same chance to demonstrate their facts that you would any other class to demonstrate any other fact, and the night of superstition will give way to spiritual light and knowledge, and all men shall know that death does not end all, but that if a man die he shall live again.

Mediums and Spiritualists one and all, stand by your representative *MIND AND MATTER*, and sustain it by encouraging words, as well as substantially the man who is waging a warfare for mediumship; for the man who does the most for mediumship does the most for Spiritualism.

WILL C. HODGE.

Report of the Northern Wisconsin Spiritual Conference, held in Omro, March 3, 4 and 5, 1882.

Friday Morning.—About a dozen of the tried and true, including President Lockwood and F. T. Ripley were on hand to open the three days meeting. Prof. Lockwood gave us some very fine instrumental music during which Mr. Ripley was controlled by spirit E. V. Wilson and gave some fine tests. The remainder of the session was devoted to a circle.

2^d P. M.—The meeting was called to order by President Lockwood, who gave a cordial greeting to the many friends convened. He also gave his idea of a principle called by the Christian World "God" and worshipped by them as such.

Evening.—The meeting was called to order by the president. The audience was largely augmented by arrivals on the cars. Remarks were made by the president on several topics of interest to humanity and a brief address was given by Bro. Ripley, after which he gave several fine tests. Session closed by singing.

Saturday, March 4.—The entire session was consumed in conference. Bro. Scovel asked "How do we know that murder is wrong?" Bro. Shaw said that truth is self-evident; that every person might know what truth was. Dr. Phillips thought that every one must decide that from their own stand point. J. O. Barrett replied to the question at length, giving his idea of truth, and administering a scathing rebuke to the feeling manifested by the American press in regard to the unfortunately organized Giteau. Bro. Scovel said "Our education is the cause of our indifference to the sufferings of others. Little children naturally rush to the assistance of those in distress. Bro. D. L. Barnes would not commit murder because his organization would not allow him to do it. Bro. Orvis related incidents that took place on cars, showing that passion and prejudice rules instead of reason. Bro. Shaw read Lizzie Dotens poem entitled "Chemistry of Character." Bro. Morris Pratt gave his thoughts of the God idea in the development of man, and man's responsibility for his actions. Adjourned with music.

2^d P. M.—Questions were handed in to Bro. Ripley to be answered under control, as follows: "What must we as Spiritualists do to keep our children out of the psychologic control of the church?" which question was ably treated, after which Mr. Ripley gave tests until the close of the session.

Evening.—Bro. J. O. Bassett gave a lecture on psychology as a science, recounting his experiences among the Indians of Dakota, giving instances of the psychologic control; showing conclusively that it holds good throughout nature. The lecture was well received. A committee was selected by the audience, consisting of Isaac Orvis, W. M. Lockwood, J. O. Bassett, Dr. Phillips and Morris Pratt, to draft resolutions expressing the sentiments of Spiritualists and Liberalists regarding capital punishment, and the laws prohibiting certain physicians from practicing medicine. Adjourned.

Sunday Morning.—Conference participated in by many. Lecture by J. C. Barrett. This lecture it is very desirable to have reported entire for publication in the spiritual press.

Sunday, P. M.—The exercises opened by President Lockwood giving his molecular theory on the subject of psychology, and as the Professor always talks to the point, his remarks were very interesting and well received.

Mr. Ripley followed with a short address and tests, which were acknowledged to be correct in the main.

Evening.—The Committee on resolutions reported the following:

TO THE MEMBERS OF THE WISCONSIN LEGISLATURE,
GREETING:

We, the Northern Association of Spiritualists

and Liberalists, in session at Omro, this 4th day of March, 1882, noting the bill before your honorable body in favor of the inauguration of "capital punishment" in this State, and believing that such punishment is antagonistic to the fundamental structure of Republican government, and is abortive of a true ideal of political and social economy, do affirm principles, which, in an intelligent analysis of crime, demand close consideration before criminal legislation. We also affirm that the objects and designs of a just government are thwarted by legislative enactments which are cruel, unnatural and violent. We furthermore assert that these methods having their origin in a barbarous age, are not subservient to an advanced civilization. We also affirm that human life taken by "the dagger of hate," or the rope of executive enactment, is murder, and as a body we are opposed to, and do protest against any legislation that legalizes such penalties. Therefore,

Resolved, that these affirmations based in the interests of humanity and true government, be presented to the Legislature of Wisconsin and to the careful consideration of its citizens. And

Whereas, a bill has been introduced in our Legislature designed to exclude from medical practice in Wisconsin all methods of cure that are not diplomated, therefore,

Resolved, that we hereby protest against said bill as militating against "the inalienable rights" of American citizens in respect to choice of physicians. That while we are opposed to empiricism in all forms of careless diagnosis and treatment, we declare that the curative properties of mineral and vegetable are essentially magnetic in their action upon the human organism; and that people have "the constitutional right" to use any agency in curing the sick, whether within or without the pale of the regular practice.

Resolved, that the Secretary of this association furnish a copy of the foregoing preambles and resolutions to the President of the Senate, Speaker and Members of the Assembly, the Chicago and Milwaukee dailies, *Omro Journal*, and other local papers.

Committee: Isaac Orvis, chairman, W. M. Lockwood, J. O. Barrett, J. C. Phillips, M. Pratt. Dr. J. C. Phillips, secretary.

Omro, Wis., March 6, 1882.

Mr. Ripley was then controlled by E. V. Wilson, and gave a characteristic and soul stirring speech, giving tests to old friends during the address and at its close, in the peculiar style as given by E. V. Wilson from our rostrum many times when in earth.

Thus closed one of the happiest meetings ever held in this place, representatives from many parts of this State and of Illinois being present. J. A. Shaw, lately of California—soon to return and enter the lecture field—was also present. The meetings increased steadily in numbers from the beginning, until at the last session every seat was filled.

Dr. J. C. PHILLIPS, Sec'y.

Our California Correspondence.

FERNDALE, Cal., Jan. 31, 1882.

Editor *Mind and Matter*:

In looking over the doctor's journal of which I have before written, I came across a test of spirit intercourse, of so remarkable a character, that I think it worth preserving in your paper. I give it in the doctor's language, except that I change the names of the principal actors as they are most of them still living and would not desire the publicity which their true names would give them. I will only state further that the narrative is true in all its details, with the exception of the change of names.

In the month of September 1874, Mrs. Payne and myself were visiting a Mr. Jas. Hogan in the country, about eight miles from the town of W— in California. In the evening while Mr. Hogan and his wife and ourselves were quietly conversing together, Mrs. Payne passed into spirit control. For an hour or more she continued under the control of one spirit and another, none of whom were known to the medium or myself; though most of them were known to Mr. Hogan and wife, many years previously in a region of country thousands of miles distant. Each spirit was able to fully identify himself, either to Mr. Hogan or his wife. Finally a spirit calling himself Malcolm Dimean took control of the medium. He gazed around the room a minute or two and then inquired if Amelia Campbell was not there. We replied that she was not; that we four were all that were present. He showed from his manner that he was greatly disappointed. I asked him who Amelia Campbell was, and why he expected to meet her here. He said the lady and he, had once been engaged to be married, and that he loved her dearly; that he had been trying to meet her for a long time, and had been told by spirit friends that if he would come there as he had done, he would be able to see her. I explained to him that his coming now and learning to control Mrs. Payne would enable him in time to reach the party he wished to; and that there had been no arrangement made on our part, for the lady he wished to see, to be present. I then inquired who he was, where he had lived and what his history had been. The spirit then gave his history in substance as follows:

Many years ago I lived near S—, Mr. Campbell and his family also lived near there. I formed an acquaintance with his daughter and loved her, and she returned my affection. We were engaged to be married, and everything seemed all right until a Mr. J— who was rich or reputed to be so, came, when her parents turned against us; for this Mr. J— fell in love with my girl and used all his power to get her away from me. Her father finally forbid her meeting or having anything to do with me. My affianced clung to me, and we occasionally met by stealth. She utterly refused to marry J—. I was poor, and was not fixed so I could marry, and she and I agreed that I should go some miles away from the neighborhood, and by industry and economy prepare a place of abode, and when ready she would join me, and we would get married, after she had attained her majority, which would occur in two years. After I had been at my new home working a year or more, preparing for the future, and having no chance to hold any correspondence with Amelia, I one day met a couple of young gentlemen from S—, whom I well knew, and who had always seemed to be my most reliable friends. Upon inquiring in regard to people and the news around S—, they informed me, among other things, that J— and Amelia Campbell were married a week before and were now on a bridal tour to San Francisco. I at first, did not believe it, feeling that they were mistaken—that it could not be—But they assured me that it

was true, and that they were at the wedding, and saw them start on their bridal trip. Finally, not doubting but by some undue influence they had succeeded in forcing Amelia into an unwilling marriage, I closed up my business at a reckless sacrifice, and went, heartbroken, to Idaho, and finally to Montana, where after a few years of reckless life I was killed by Indians. Since I have been in spirit life, I have learned that the whole story of the marriage was concocted to deceive me and drive me away, and that I had been heartlessly made their dupe. They made Amelia believe that I had left the country voluntarily, forsaking her; and not hearing anything from me till she heard of my death, she was finally induced to marry J—, and has since led a loveless and unhappy life. I am anxious to meet her, that I may make her know that I am not dead, but live and watch over her, and I am especially anxious to have her know that I love her still, and that we were both deceived and cheated out of our happiness; for had it not been as it was, I would still have been in the body and we would both have been happy.

Mrs. Hogan informed the spirit that she was well acquainted with the C— family, and that Amelia and her husband lived at that time within a few miles of where he then was. The spirit then begged me to let him keep control of the medium, and take her at once to where he could meet his old sweet-heart. This of course I refused to do. He then begged that we would have Amelia come to our next seance and let him meet her there. We finally agreed with him, that Mrs. Hogan should tell Amelia about his return, and his wishes, and if she desired, she could come to our house in W—, and if she could get anything satisfactory through the medium she should have the privilege.

A few days after this, Amelia did come to our house and got sufficient evidence to satisfy her that she had really met the returning spirit of her lover; and further, the spirit was enabled to gain such mediumistic control over her that he afterwards continued to make his presence known through her own mediumship. I had full opportunity through the lady herself to learn that the foregoing history of the spirit, was true in all essential particulars.

The doctor further says before closing, that there were other particulars connected with the subsequent history of the parties that he does not feel at liberty to record.

E. G. ANDERSON.

Absolute vs. Relative.

Of these two conditions in mundane affairs, it is well just now to take note. Reading the discourse purporting to be given by Spirit Adin Ballou, through Mrs. Richmond, and reported in *Offering* of February 4th, then following the editorial in that sheet of February 18th, and again noting the fearsome course of the dear old *Banner*, and its whilom staunch old John; then looking along up (or down) the line of ex-reverends and other sometime (supposed) great lights, who a few short years ago claimed publicly and privately to have thrown off their allegiance to creeds and dogmas; where are they now? Echo answers, Where now?

In view of these things, in would seem, relatively speaking, that the "tide of human progress had not been taken at the flood," but that it must surely be ebbing, to leave stranded upon the quicksands; all the small unpretentious barks floating afloat on the shore. It would seem that the beacons that within the last thirty years have been beckoning and cheering the untried mariner, are paling and twinkling. Can it be to fade into darkness? No, no. 'Tis but the seeming, the relative aspect. 'Tis but the bursting of the old bottle into which the new wine of life had been poured—the new wine of life and liberty of thought. Who shall cast any blame upon the old bottles? They were good in their day, but were quite unable to withstand the pressure of the life-giving vintage of the New Era, which is dawning upon awakened intellects and truth-loving souls, which are ever the bulwarks against which beat in vain the self-imposed dominators of free thought.

So long as it is true, that one cannot touch pitch and not be defiled, so long will it be that the naked truth will be envied by the tatters of superstition and error, in selfish and self-seeking souls. But, out of this environment will come that shield of defence which shall stand between the real truth seeker and the pitchy blackness of self-seeking, time-serving and power-loving humanity. It has been prophesied that between 1880 and 1887 the great crisis is to come. It has been observed also, that the desire for platform speaking is on the wane, and that other and different modes of demonstrating and teaching are being multiplied by the workers on the other shore. So, as the loaves and fishes grow scarce, and it is discovered that not only do figs not grow on thistles, but that even the fig trees themselves are barren, so do these same would-be Christs, curse the fig tree, and resort to the old cornfields where they were wont of a Sunday to feed.

Such seems to be the relative outlook. Turn now to the absolute. First, "Truth crushed to earth will rise again." So, while our standard-bearers are able to stand upright against the attacks of foes without and traitors within (themselves and the ranks), they will bear aloft the pennons of Truth and Progress. We are all, but human; and when the tide of numbers is strong against them, what wonder that our mediumistic speakers and editors, negative to a degree as they must be, should falter, with the Catholic element, and the old time bigoted Protestant element, vide Phelps on this side, and on that of life, permeated as we know all classes to be with subtle Jesuitism in one or the other form; what wonder that it is using creed-blind ex-ministers and media to utter its fallacies.

Yet, are we not better prepared to do our own thinking, as a generation, as a class even, than we were when those who now seem to us recreant to their own teachings, were in the zenith of their career? Is it not true, that in this material world we must look for the most substantial support from the material side of mediumship? Is it not true, that every trace of the Church idea of the immateriality, the flimsy nothingness of the soul, and its future home, and surrounding possibilities and powers, be completely refuted by the advancing phases of mediumship? Absolutely, then, are we not moving by rapid strides beyond the pale shadows into the broad sunlight of reality, both of the present and future?