

Mind



Matter.

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

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"Hurrah! the Band is Coming!"

[The following sarcastic, poetical *jeu-d'esprit*, by "So-so," was published in the *Banner of Light* of last week. It shows so keen an appreciation of the supremely absurd folly of the "Martial Music" manifesto of John C. Bundy, A. Jackson Davis, Farnsworth, S. B. Nichols, Wm. R. Tice, Lita Barney Sayles, and the rest of the "forty" performers, that we lay it before our readers, in order that they may enjoy the laugh which almost prevents us from writing this introduction.—Ed.]

"Hurrah! the band is coming—
It is coming down the street;
I hear the sound of music,
And the tramp of marching feet.
The air is full of melody,
All of the martial kind,
So hurry, Mephistopheles,
Or you'll be left behind.
They're coming but I can't conceive
How such a band can thrive,
For they are marching backward—
As true as I'm alive!

In all, there's forty instruments,
And no two are alike;
Each man has one all to himself,
By turn, or blow, or strike.
From squeaking fife to big bass drum,
From Jew's harp to bassoon—
Though some of them are broken,
And some sadly out of tune,
Perhaps I'm too aesthetic,
But I really cannot see
What pleasure, use, or profit,
In such discord there can be.

Up speaks the big drum-major,
And says, "Why, don't you know,
We're discoursing just the music
To which the world must go;
We're ushering in an era
Of happiness and peace,
Where fraud shall be no more on earth,
And wickedness shall cease."
At this, old Mephistopheles
Remarked: "I think I'll go,
And this new method introduce
In regions down below."

Brooklyn, N. Y., May 8th, 1882.

So-so.

A Letter From Mrs. Annie T. Anderson.

Editor of *Mind and Matter*:

Having just returned from Vineland, where I have been lecturing upon topics pertaining to liberal Spiritualism, I found *MIND AND MATTER*, (by courtesy of its publisher) awaiting my arrival home.

Spiritualism in Vineland is just as disintegrated as in places of larger and smaller note. Beside the spiritual society, a Liberal League was formed while I was there, composed alike of believers and disbelievers in a future life. But as the League is a political organization, it does not interfere with one's views on spirit return, and the combined action of these reformers augurs well for a free Republic.

My lecture upon "Catholic Assumption of Political Power," had to be postponed on account of the raging storm of May 14th, which I regretted, for so few seem to realize that powerful church's design upon American institutions.

W. J. Colville was in Vineland one evening of the week, and gave a fine lecture upon the "Creed of the Spirits." He stopped at the residence of John and Portia Gage, where I was also a guest. By the way, no more worthy example of unity and harmony; of a half century of married life, can be found, than with these two workers for humanity. Everything that this world can give of temporal comforts surround them. The indwelling spirit of love and justice are so happily blended, that all within the sphere of the aged couple, can but have a foretaste of married relations in the land of souls, not often met with on this side.

Just before the time for going to the Hall to hear Mr. Colville, we were all talking upon religion and its creeds. Mr. C. being so strongly imbued with Unitarian beliefs, consequent upon his early education, differed with myself, upon these points of discipline, though agreeing upon organization, (that being one of my lectures). He said that Spiritualism ought to have a creed. I replied that it could get along with a platform of principles to fully designate its purpose of elevating humanity. So we proposed to have for his subject "Creed of the Spirits." He being entranced, then, they might throw some new light upon the question. His guides were equal to the occasion and so far carried the Orthodox idea of creed beyond the past doctrines of a faith, that I was nearly converted from my "secular principles of organization" by the attractive rendering and ready flow of spiritual thought. But after returning to the house, though late in the evening, both of us tenaciously resumed the lance upon "Religion of Christianity." The one representing the inspirational emotional phase, the other practical Spiritualism on the plane of searching and analyzing it, as any other scientific discovery, and benefit to the world regardless of sect or creed. We became quite animated in our discussion but not antagonistic. He could quote the good of the Bible, adhering to the Christian need of fame and ceremony, for the civilization of the races, while I could only see the persecutions and tyranny in the name of religion, holding the world in thrall to its tenets of faith, but depending upon scientists and philosophers for inventions and discoveries to enlighten humanity. However, we parted friends; he to go to Philadelphia, and I to New York, as one of the shifting scenes of individual life.

The "Martial Music" of the "Metropolitans," heralding a war of extermination to fraudulent mediums, and purifying Spiritualism, by self-appointed Generals, is timely echoed by Prof.

Kiddle, though not reverberating, in exact cadence with their Western organ. I was present at the Harvard Rooms Conference, when the manifesto against frauds being sustained by "quasi respectable Spiritualists" was read from the platform, and then circulated for signers. It seemed to have formed an easy entrance to Steck Hall, by the heading of the list. A. J. Davis's name was not at the head of the original paper. So it seems, in the copy transmitted to the *Religio*, by virtue of his "Harmonial Philosophy," to suppress materializing mediums, his name was placed at the post of honor. Time will give it, though, the true position. It is a scientific fact, as Mrs. Richmond's and Mr. Colville's guides declare, that materialization is revealing a new law of this subtle intelligent force, mystifying investigators in their ignorance and egotism, and much will come out of this pronouncement.

John C. Bundy was eulogized from the platform, for his battle cry of "Arresting all frauds in general and Mrs. Hull in particular." The forty-and-four had unquestionably forgotten the time when John C. Calhoun had given just such a bugle blast to the Fire-eaters of the South, by urging the post-masters to burn Abolition papers conveyed through the mails; and Southern chivalry reiterated the oppressor's sentiments by attacking the Abolition impostors found on the soil of slavery. Yet the work of emancipation steadily moved on their lines till a higher truth was proclaimed than the ownership of human beings.

By the testimony, weekly published in the Eastern Journals, promulgating the philosophy and phenomena of Spiritualism, another truth, of two worlds instead of one, will soon be established. All these Puritanical methods of suppression of mediums by "right of conquest," may immolate the Browns, Wrights and Garrisons of Spiritualism. Yet others will come to the front in defence of justice, till the "cruel war is over," and another step gained. "Martial Music" may not well be played upon a spiritual harp, unless we take it for granted that all discord is harmony, and the end justifies the means.

Spiritualists will look now upon Harvard Rooms of New York as their "Sumpter" of the New Dispensation, calling out the respective volunteers to defend what to each seems right. They will learn another lesson of human rights above the mastership of human wrongs. The flood-tide of Phenomenal Spiritualism has not reached its level, if there is any truth in prophecy, and the sooner the friends and foes of the manifesting power are known, the better conditions may be given by mediums being fore armed in their admitting just dealing people to witness their gifts of keeping the pathway free for angels to ascend and descend in materialized form, to give assurance of life immortal.

I was giving some of my personal experiences with materializing mediums at the Conference, when I was interrupted by two or three of these signers, with questions, showing their hatred of the purported manifestations. In their minds, evidently, the testimony was only from a "quasi-Spiritualist," and could not be relied upon. One question was, what would I do when a mask and lace was found. My reply was, that I would hold my judgment in abeyance, and continue my investigations with the same medium till further proof substantiated the first suspicion of a guilt. If fraud hunters have found their measure full, and are satisfied that there is no more for them to learn, they might at least step down and out, with their Harmonial Philosophy, and make room for others equally capacitated to search and decide for themselves. But it seems they are determined to pull the plank in after them, and take the business of two worlds on their shoulders, to outdo the fabled Atlas. They vauntingly tell the people what papers they ought to read and what not. There is at last no more ground for the Orthodox to work upon; the "Forty-and-four" have superceded them, and the Christian may now go back to Palestine, leaving tyranny to more able hands, because of the fresh recruits of mortal warriors, with a new name.

ANNIE T. ANDERSON,
78 4th Avenue, N. Y. City.

How Dr. Dobson, an "Exposed Medium," Stands at His Home.

We would like to say something about Dr. Dobson, of this city. He came here six years ago as a Clairvoyant and Magnetic Healer. He was ridiculed by many, but he kept on the even tenor of his way, always claiming that he cured his patients by the aid of spirits. Whether this is so or not, one thing is certain, he has built up a practice second to none in the State. This way of curing diseases seems curious to us, but his patients claim they get well under his treatment after having been given up to die. We are not Spiritualists, but we do believe in anything that does good, and this, no doubt, Dr. Dobson is doing. The immense business he is doing is a positive demonstration of the fact that he is doing good for somebody. His receipts through the mails alone, as we are informed, are equal to a good prosperous business. The Doctor is both doing good for himself and the human family at large, a fact which is proven by the almost unlimited number of testimonials received, and more are coming daily.—Record.

True enough, Dr. Dobson is doing well, and there are certainly those who believe in this mode of treatment and feel that he is a successful healer. We understand that his mail receipts run from \$10 to \$40 per day, and the comfortable home he has purchased and improved on East Pleasant Street, is the best evidence of his prosperity.—*Jackson Sentinel*, Maquoketa, Iowa, May 18, 1882.

Materialization.

What is it? It is that energy, force or power which has occupied and now occupies all there is in infinite space; it is always positive, and by it inorganic substances are associated together and formed into organic bodies. It is by this materializing power that all bodies have been and are formed. The whole mineral kingdom has been materialized by it, from the invisible, inorganic, electrical condition, to the gaseous state, and from that state to the liquid, and from that to the solid minerals and their crystals; existing in every vegetable seed on this earth, and giving it life and power, to lay hold of, or attract and draw to itself, all the elements in their inorganic condition, to the organic law of life in that and every seed on earth; and condensing and solidifying the invisible into vegetables and decorating the earth as no queen has ever been adorned; festooning the mountains with evergreens and the whole earth with myriads of living forms in every variety and expression of life; all absorbing their life intelligently from that materializing force in nature. Every plant, tree and shrub, and the whole vegetable kingdom live by absorption of inorganic matter, and generate organic matter for the animal kingdom, which lives on organic matter, and generates organic matter, which passes off into the atmosphere in a dematerialized condition, and is ready for the materializing power in the vegetable family to take it up again and prepare it for the animal kingdom. In nature there is a continual materializing and dematerializing going on all the time. Without this beautiful law there would be no change; earth would be robbed of her beauty; the formation of minerals, vegetables, animals and man, in the matrix of maternity would cease to have an existence. There could not be an intelligent idea formed in the brain without this power. It is by this force or power that the brain is furnished with the material that it must have to enable it to form and express ideas; without it, death would reign supreme. How strange it is that people know so little about nature and themselves, as to say "I don't believe in materialization," when every atom of the universe in its own imperishable language reproves them for their stupidity. It is that principle in every seed, that forms the root, the stem, the branches and leaves of every tree in the world. The life of the seed, which is the spirit of the seed, possesses in itself the form of the future tree, and is positive, while the elements are negative, from which it forms by the process of materialization the future oak. I ask as mind is always positive to matter, and matter without it is dead, inert, why object to the power of disembodied mind to materialize a body or aura by which the spirit may make itself visible and known. It is simply the covering of the mental or spirit form with a nerve aura from some medium; chemically by magnetic power causing the thin vapor of emanations from the medium to adhere to the spirit form, and when the chemical conditions are not right, it is imperfectly done, and what is said to be the spirit of my friend, looks more like the medium than the spirit it represents.

To be followed by "What I know by experience and what the Scientists are doing on the other Side."

MECHANICSVILLE, IOWA.

J. J. HUBER.

A Conclusive Demonstration of the Truth of Spiritualism.

FERNDALE, Cal., May 9th, 1882.

Editor of *Mind and Matter*:

One year ago to-day, I left my old home in Redding, Shasta Co., and came to this place and located. I left many warm personal friends behind me there, whose memories I shall always cherish with lively feelings of personal regard; and it is no disparagement to them to say that I have found a much pleasanter home among the people of Eel River Valley, in Humboldt Co. I came among them an entire stranger, but did not remain such long.

Contrary to what it has been in many other places, my religious convictions made me a welcome visitor at many a hospitable table among the people here. Our cause, which is really the cause of humanity, finds many an ardent supporter here, and by far the greatest number of them take pride in proclaiming their belief in the great truth of spirit return. We have many mediums among us, and some of them, if they could be brought out before the world, would soon be acknowledged as among the best instruments in it for spirit control.

My object in writing at this time is to speak of a most wonderful test given by a young man here who has lately developed wonderful powers of clairvoyance as well as of physical manifestations. He is only about sixteen years of age, and has been raised, I believe, upon a farm here in the valley. He has been sitting at irregular intervals for about six months, and if nothing occurs to prevent his full development, he will some time take rank as a wonderful clairvoyant. He has the peculiar power of leaving his body quietly entranced in the circle of his friends and family, and of travelling away to places far distant, and returning and telling what he has seen and experienced while away. It is of a test of this description that I desire to speak at this time.

Several weeks ago, we were holding a circle at the residence of the medium's father. There were only a few besides the family present. Among the visitors was a Mr. Dagan, who resides on an island in Eel river, about four miles from where our circle was held. After various manifestations

of table-tipping, mind-reading, and trance-speaking, the medium suddenly turned to Mr. Dagan, and (being deeply entranced) said: "There is something going wrong at your house; I will go and see what it is." Mr. Dagan is a bachelor, and when he is away his house has to be occupied. The medium was quiet for a minute or so, when his control spoke, and addressing Mr. Dagan, said: "There is an Indian trying to break into your house. He is working at the front door. Now he is shaking it. There—something falls down inside the house. Now he turns away terribly frightened. Now he stops and listens. He is coming back. He is at the east window. He is putting a bench, which stood near, under the window. Now he is up on the bench and trying to raise the window; it won't raise. He has an old dull chisel in his hand. Now he is cutting out a glass. Now he stops, and lays his chisel on the window sill, and goes off towards his house, about one-fourth of a mile distant." A long pause. "Now he has got into his own house, and is talking to his wife."

Mr. Dagan spoke, and asked: "What kind of a looking man is he?" The control replied: "He is a pretty large Indian, and has lost one of his eyes, and has on boots with nails in the soles." Soon after this, the medium came out of his trance and the circle broke up. The next morning, when Mr. D. went home, he carefully examined all the approaches to his house. There had been rain fallen the day before, and the ground was quite soft, and there, sure enough, were the tracks of nailed boots approaching his house, and going in the other way, were the tracks, but much wider apart, showing conclusively that the person making them was running. Near by were the same tracks approaching the house again. Mr. D. traced them directly to the east window, where he found the bench against the house, under the window, as the medium had said. And on the window sill lay the old chisel, and one pane of glass was partly cut out. He then entered the house, and found that a tin wash basin, which he always hung on the wall, was lying on the floor, evidently having fallen from its accustomed nail.

Need anything be added to make the test more complete? Yet there was something to make it more perfect. There were many Indians living near him, and among them were two who had each lost an eye, but only one of them had a wife living, and that one is known as a suspicious character. These were facts of which the medium had never heard. And, in fact, the medium had never been near the place at the time he gave the test.

The above facts can be testified to by a number of persons, of whom your correspondent is one. Does not this furnish Materialists a pretty hard nut to crack? E. G. ANDERSON.

Spiritualism in Brockton, Mass.

Boston, Mass., May 22d, 1882.

Editor of *Mind and Matter*:

Late in the past winter the spirit world saw that there was need of active work in the lively city of Brockton, Mass. They sought out a medium and enlisted her sympathy, and gave her no rest until she did their bidding, which was, that she should take immediate steps to organize a Children's Progressive Lyceum. The spirits told her to go to a certain lady of influence in that city and secure her co-operation. She did so, and the result was that the lady immediately secured a hall at her own expense, and on the 5th of last month, The Children's Progressive Lyceum, No. 1, of Brockton, was organized. The following named persons were elected as officers:—C. E. Whitney, Conductor; Miss S. R. Bickwell, Guardian; Miss Pearl Osborne, Assistant Guardian; W. L. Osborne and F. O. Edwards, Guards.

Under the efficient labors of the above named officers, the efforts of the spirit world have been a grand success, and the work will no doubt be carried on without cessation, even through the summer months.

Last Sunday, while visiting that city, I had the pleasure of attending one of the Lyceum meetings, in company with the genial conductor, Mr. C. E. Whitney, notwithstanding the threatening weather, the hall was well filled with children and the friends of the Lyceum.

The marching of the children, led by the Guardian and her Assistant, was most excellent. The Lyceum was very fortunate in securing Miss Bickwell to fill that position. Recitations of creditable character were given by Misses Lily Edwards, Mary Packard, Gracie Osborne, Edith Osgood, Gertrude Howard, Lottie Osborne, Nona Kingsbury, Jessie Hunt, Pearl Osborne, and others. At the closing of the Lyceum, the work was greeted by a hearty handshaking, by the Lyceum.

In the afternoon there was a medium's sitting held in the hall that was very interesting. Mediums were controlled and a new interest awakened to such an extent that it was unanimously voted that they be continued here every Sunday afternoon, at 4 o'clock.

Long live the Lyceum, No. 1, of Brockton, Mass. JAMES A. L...

73 Hanover Street, Boston, Mass.

REMEMBER the Children's Progressive 1 at Thompson Street Church, (Second Assoc Spiritualists of Philadelphia) between Front and Frankford Road, every Sunday after 1 o'clock. Conference and circle combination. All are invited.

EDITORIAL BRIEFS.

FRANK T. RIPLEY expects to be in Boston, Mass. about the 15th of June, and will speak and give public tests on the way. His route is by the Lake Shore and New York Central Railroad. Any societies or persons desiring his services can address him at Horicon, Wis.

DR. B. F. BROWN, of Lewiston, Maine, will soon visit Philadelphia, and would be pleased to make engagements to hold test circles and to treat the sick. All letters to him can be addressed to Dr. B. F. Brown, care MIND AND MATTER, 713 Sansom Street, Philadelphia.

DR. HENRY BLADE has returned from the West to New York City, where he will be for some time. His address is 228 West 40th St. We advise all inquirers after spiritual truth not to miss this opportunity of testing his mediumship, as conviction will certainly be the result.

OWING to circumstances which we could not prevent, the book of ancient communications, "Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book to return which causes us considerable expense, is undesirable, and we therefore that all persons will refrain from sending money orders or other remittances to us for the book.

We invite the attention of our readers to the proposition published in another column, entitled "E. V. Wilson Fund—Subscription for Bonds." It will be seen that Lombard is a thriving suburban town, only twenty miles (or one hour's ride) from Chicago, and that the Wilson Farm adjoins it. The proposition of loans is one that is perfectly feasible and the security ample. Will the friends, who have money to loan, aid and assist Mrs. Wilson and family to save their homestead, as they will run no risk of loss by doing so.

SPIRITUALIST REUNION.—The Spiritualists of Central New York will hold their fifth annual reunion in Deansville, N. Y., on Saturday and Sunday, June 3d and 4th, beginning on Saturday at 2 p. m., and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good speakers will be secured. The friends here will care for all they can. Good hotel accommodations at reduced prices. Come one—come all and have an old time hand-shaking. By order of the Committee:

SETH W. PECK, Chr'm Com.

Deansville, N. Y., May 9, 1882.

We are informed by a friend in Mechanicsville, Iowa, that Samuel Sunderlin, of Calamus, Clinton Co., Iowa, has been developed as a remarkable healer. His clairvoyant power enables him to diagnose most diseases accurately, and he has been successful in many cases where the skill of the old allopathic physicians have failed and the patients have been given up to die. In view of the many well authenticated cases of the wonderful power of spirits through mortals to locate, diagnose and cure the diseases with which the human family are afflicted, it seems to us that it is about time the allopathic persecution of healers should cease.

VERMONT STATE SPIRITUALIST ASSOCIATION.—Spiritualist convention at Eureka Hall, Plymouth, Vt., on Friday, Saturday and Sunday, June 9th, 10th, and 11th, 1882, by the Vermont State Spiritualist Association. All State speakers are requested to be present, and a cordial invitation is extended to those favoring progressive thought and liberal ideas. Mrs. Gertrude B. Howard, of Mt. Holly, Vt., and Mr. Edgar W. Emerson, of Manchester, N. H., will be present and give public tests. The usual rates at the Wilder House. Free return checks will be given by the Secretary over the Central Vermont, Rutland and Burlington and Woodstock Railroads. Music by the Bridgewater Quartette Club.

W. H. WILKINS, Sec'y. Lebanon, N. H.
MRS. SARAH A. WILEY, Pres. Rockingham, Vt.

We are informed that the musical and artistic guides of Jesse Shepard, are creating quite a spiritual revival in Louisville, Ky., similar to those brought about in Chicago and Cincinnati, by the manifestations occurring through his organism in those cities. He has already given several select seances and one semi public concert, which have been attended with the most brilliant results. The wonderful writing obtained through his mediumistic power at Cincinnati, published in MIND AND MATTER of May 13th, is attracting a great deal of attention, and it would seem that the efficient guides of Mr. Shepard are not to be driven from active duty by the dismal strains of "martial music," which emanate from "Johnnies organ."

This week we publish a second letter from *The Spirit of the Times*, of Philadelphia, written by Dr. Wm. Baker Fahnstock, of Lancaster, Pa., to which we would call special attention, as we consider the matter therein contained worthy of the consideration of the thinking people of the world. We would also call attention to an interesting article sent us by E. G. Anderson, of Ferndale, California; A Letter from Lois Waisbroker, Columbus, Ohio; A Letter from Annie T. Anderson, New York; and an article on Materialization from J. J. Huber, Mechanicsville, Iowa, and an article by F. J. Briggs on Bundyism, etc. We have other interesting matter on hand which will

receive our attention as fast as we can find room for it.

MESSESS. KEELER and ROTHERMEL are in the city, and inform us that it is their intention to remain some time longer, and would be pleased to make engagements for select seances in the city and vicinity. The combination seances of Messrs. Keeler and Rothermel are very interesting. As it is seldom that persons can have an opportunity to meet with two such mediums-in company, thus securing two seances in one, we advise all who may desire to be convinced of the power of spirits to manifest to mortals, to avail themselves of this opportunity. The manifestations of spirit power that are given through the organisms of these two mediums, are such as require no puffing on our part. To attend their seances is to be convinced. Any communications to them can be addressed in care of MIND AND MATTER, 713 Sansom street, Philadelphia, Pa.

THE R. P. Journal says of A. B. French:

"Mr. French has not solicited an engagement during this last year's work. He speaks independent of all clans and cliques, and he will not champion the defender of frauds or disgrace his name to apologize for them."

No, A. B. French would rather make common cause with such untruthful and dishonest plotters against honest mediums, as Chester and Wm. A. Hunter and George E. Sweetland, who mutually accused each other of conniving at fraud, on the part of Mrs. Elsie Reynolds, at Clyde, when as all the facts showed, they were mutually engaged in the most dishonest scheme to misrepresent and injure that grand medium. A. B. French, who is the mouth-piece and claqueur of the clan and clique of Bundyism; took a full hand in the plot, and as fully enlisted in the Bundyite movement against Spiritualism. A friend of Modern Spiritualism he is not. It is mete that the Bundyite organ should puff him.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, June 14th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

With the present number, MIND AND MATTER enters upon the last half of its fourth year as a Spiritual journal. During the three and a half years of incessant toil at the helm of that staunch and seaworthy craft, we have held our position, and with the flag of truth nailed at the mast-head and every sail set, we are gallantly outriding the gale; and although the faint and discordant blasts of "Martial Music" comes feebly moaning upon our ears, we swerve not from the straight and steady onward course approved of by those beneficent spirits who have the Spiritual movement in charge, and whose wise and judicious counsels, through various mediumistic channels, have so largely assisted us in our journalistic course in promulgating the truths of the after life as given to mortals by spirits. We have taken up our pen in no spirit of personal ambition or desire for public notice, but in that of staid and sober earnestness, to defend and advance what we know to be the truth; and we stand on guard as a faithful, vigilant sentinel, ready at any and all times to summon the faithful friends of Spiritualism to rally to its defence whenever, wherever and by whomsoever assailed. Upon them, and not upon ourself, will rest the responsibility, and to them, and not to ourself, will belong the glory of ultimate victory.

EASTERN MICHIGAN CAMP MEETING.—A Spiritual and Liberal Camp-meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday June 18. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand,

seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates. Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days. S. B. McCracken, Manager, Detroit; Corresponding Secretaries, Miss J. R. Lane, Detroit, Mrs. Lucie E. Owen, Lapeer.

In the Philadelphia correspondence of the *Banner of Light*, an unnamed writer speaking of the lecture delivered through Mr. W. J. Colville on the evening of May 7th, says:

"The subject was 'Spiritualism and Its Immediate Future.' The address was a brilliant one, and filled from beginning to end with practical spiritual teaching much needed at this critical time. Mr. Colville's inspirers spoke boldly in defence of persecuted mediums, and urged Spiritualists to rally around sensitives, that they might afford assistance to the pure and holy spirits who are ready to purify and enlighten the world, if we only assist them in their endeavors. 'The Future of Spiritualism,' said the speaker, 'is in our hands as well as in those of the spirits. If we refuse to do our part, no angels will save us against our will. As well expect light and air to pour in through barricaded windows as to expect benign spiritual influences to bless our lives unless we invite them by doing our part.'"

We were present at this lecture and can testify to the correctness of this concise, yet at the same time comprehensive analysis of the scope and tenor of that truly eloquent and logical discourse. It was most gratifying to us to know that our public course was so perfectly consistent with the inculcations of this very intelligent controlling spirit. A more annihilating condemnation of Bundyism, whether in the association he was lecturing for, or elsewhere could not have been delivered. Heed the teachings of such spirits and rally around the mediums upon whom the success of Spiritualism alone depends. Without mediums, and thousands of them where we now have one, Spiritualism cannot accomplish the work it has set out to do. Stand then by the mediums against all who would do them harm. With those who profess to be Spiritualists at least, let nothing be done to discourage mediumship and its public exercise. Mediumship is given to no person to be concealed or hidden. Let it then be the common effort of Spiritualists to sustain and defend all, whether men, women or children, who possess the gifts of mediumship, and who are willing to render them available to mankind in the propagation of truth; and our word for it Spiritualism will sweep over the earth with "healing of the nations upon its wings." If this policy is vigorously adopted, hundreds of the grandest mediums will come forth from their retirement, and the world will be moved as it never has been before by the resistless, vivifying and uplifting power of spiritual exaltation. Mediums, come forth and to the front! The hour is at hand, and the time is ripe for you to flock forth with your sickles of truth, to reap the harvest of human happiness for yourselves and humanity. Come forth! Come forth!

What Are Test Conditions With Such Mediums as Mrs. Carrie M. Sawyer?

BELOIT, Wis., May 21, M. S. 34.

Editor of *Mind and Matter*:

During the visit of Carrie M. Sawyer to this place, those who had their eyes open had abundant opportunity to witness many marvelous things which occurred through her mediumship. She gave her seance under the most adverse conditions, being in poor health, in a small room, and the people in the family with whom she stopped were sick, yet they kindly made room for her, and did all in their power to make her stay as pleasant as could be under the circumstances. There were fully one hundred full form materializations, and hands and arms without number. The medium was put under every conceivable so-called test conditions. She was tied with rope, handkerchiefs, waxed threads; mittens were put upon her hands and sewed fast to her sleeves and then sewed together. Her clothing was examined by skeptical ladies; she was at one time fastened by the best steel handcuffs and at every seance, save one, and that the first one, we had full forms presented and at every seance, forms were unmistakably recognized. At one time during the dark seance, light was called for, when the medium was found securely tied by the wrists, so tightly as to leave the rope embedded in the flesh. With a pencil I marked across the knots extending the mark into her hands. A chair was placed by her side upon which my coat was thrown by desire of the guides—the light was extinguished and instantly called for, when the coat was upon the medium and the chair upon her arm, and upon examining the knots and pencil marks, they were found precisely as at first. This feat was performed almost instantly.

Now what is the value of all this so-called test condition business? Who was any better satisfied after all this tying? And if they can perform such feats as the one mentioned, how long would it take the forces surrounding the medium to free her from any condition imposed by fraud hunters?

Among the number who gathered to witness the phenomena, the first evening, was a well known citizen, who is one of these "smart Alecks," who knew all about it, and who continually kept up a racket, especially with his mouth, although politely requested to remain silent, yet we had a perfect shower of hands and arms, five and six being thrust through the curtain at one time. At the close of the seance, this young "smarty" called it a fraud, because we had no form presentations, and evidently thought himself the only level-headed person present. He is only one of a class of persons who think, because they can so conduct themselves as to break up what would otherwise be a successful seance, that they are a little smarter than the average investigator; when the fact is, the town fool could have done as much.

The Bundy-Davis-Wallis combination have a

larger contract on their hands than they can fill, if they think they can form a junta and stipulate just how mediums shall give their seances; for the guides of mediums know what they are about, and need no advice from such meddlers, and they will continue to give the proof palpable in their own way, and in the end the combination will "get left." It is my own opinion that each and every so-called test condition only tends to destroy conditions which, if not interfered with, would give us, in nearly every instance, convincing demonstrations. I would leave the medium perfectly free, and depend entirely upon the character of the manifestations for satisfaction; and if, as an investigator, I cannot distinguish between the medium and one of my own friends, in heaven's name, of what value is all this tying business? and would it not be well for me to wait until I have common sense enough to distinguish the difference?

It would seem, upon reading the fulminations of the would-be popes and high priests, that they do not recognize the fact of spirit as well as mundane opposition to the phenomena occurring through media; especially through those media for the phase known as materialization. Well, if they do not, they have yet got something to learn, for I do know these facts, and some of them I got by a bitter and painful experience. We had a little of the opposition business one night, with Mrs. Sawyer. The light was no sooner extinguished, for the dark seance, when manifestations commenced that were anything but orderly, and were particularly noted for their power. Little Maud called for a light, and said the dark seance would be discontinued. There were a few present who very well knew what the real trouble was, while others called it strange and passed it over.

For one I do not see how any one reading MIND AND MATTER, can fail to become posted in this matter of spirit opposition. To me and others of my acquaintance, it is a fact; and I have often wondered why MIND AND MATTER was the only paper that ever mentioned these things. Can it be that other papers professing to be exponents of Spiritualism are ignorant of the facts, or are they too time-serving to let the facts become known. Your paper of the 13th, was a glorious number, and worth to me the price of the paper for a whole year, and for one I say go ahead and lash the hypocrites until they shall cease their persecution of media, or take their place where they really belong outside of Spiritualism, where they will have plenty of room to be respectable.

WILL C. HODGE.

A man came to me while writing, 5 feet 9 inches high, squarely built, grey eyes, light complexion, brown hair, side whiskers inclined to be sandy, looking to be about 45 years of age—a determined man—a man who will fight for his principles, and is not easily conquered. He dresses in a captain's uniform and is interested in materializations. I never saw the man before and thought possibly you might know him. Mathew Roberts comes to me at times and has several times controlled another medium and talked to me.

W. C. H.

Letter from a True and Consistent Spiritualist.

SAN FRANCISCO, May 11th, 1882.

Editor of *Mind and Matter*:

DEAR SIR: I thank you very much for your earnest defence of misused mediums, and more especially for your defence of my very dear friend, Mrs. Elsie Reynolds. Sad are the times when evilly disposed spirits on either side of life are encouraged to abuse such an instrument for angel messages as she is. When will Spiritualists learn that mighty hosts of ignorant, creed-bound spirits are encouraged by those of their own kind in this life to arrest Modern Spiritualism? These opposing spirits have almost unlimited power when batteries are formed for them by the distrust and dishonesty of sitters at spiritual seances. I have witnessed much of the power of spirits to move articles, many of them of great weight. I have witnessed such articles carried several blocks away, and back again. I have known ropes to have been taken from an outer shed into the seance room, and wound about the medium's arms and neck, tight enough to cause suffocation in a short time. I have seen every piece of a heavy set of furniture, and also a large trunk, moved about with enough violence to crush a prostrate medium, who had been struck and bruised by these malignants, causing them sickness and debility for a long time thereafter.

Must this work of hostile spirits go on, and be encouraged by bigoted and selfish mortals until their souls are gathered in to meet the reward of having insulted and sacrificed a few poor sensitives who were chosen by high beneficent angels to bring glad tidings of great joy to a deceived and sorrowing world? Good angels leave their happy spirit homes and mingle with our crude earth life to benefit humanity, and they tell us that they are experimenting to find the best methods to perform their kindly work. Must this cruelty to mediums continue until the good and holy spirits retire and the door be closed again, perhaps for hundreds of years? Does it not look as though some Spiritualists wish to fossilize the early forms of spirit manifestations? And yet, they wish to be called progressionists! How very inconsistent and contradictory are such persons! Christian Spiritualism is doing more to help the class of ignorant, deceived and bigoted spirits to remain in darkness, than all else beside. When will this be fully realized by those who have been blessed by this positive knowledge of an everlasting and progressive life?

Since Mrs. Reynolds' return to my home, she has recovered her health somewhat, and we have had fine manifestations here, where all is harmony and truthful earnestness.

I send you my good wishes in your arduous but holy work. I pray and hope and think that you will not always have to fight this great battle alone, envied by treachery and deceit. Take courage, brave and noble worker. You will be sustained. I send you the following subscribers for MIND AND MATTER.

God bless you always,

MRS. E. S. SLEEPER.

To this dear friend and well-wisher we send our grateful thanks for her sympathy and approbation, and for the substantial manifestation thereof, which accompanied her letter. We feel like one who has had a new weapon placed in his hand to do battle for truth and the right. Ed.]

An Open Letter Respectfully Declining Membership To the "Secular Press Bureau," From Judge Carter.

CINCINNATI, O., May 22, 1882.

Nelson Cross, Secretary Secular Press Bureau, New York City:—

DEAR SIR:—I am informed by your favor of May 9th, 1882, that on May the 8th, I was "duly elected a corresponding member" of the Secular Press Bureau of New York city, and you politely ask me "to signify my acceptance of the same." I am much obliged for the personal consideration, and the polite manner in which the information is conveyed, and I wish I could as politely accept; but I must most respectfully decline the proffered honor from want of proper sympathy or approval. I am one of those whose well or ill-considered humility requires no uplifting on the part of any combination of persons in this life, who think or feel themselves called upon individually or collectively to be defendants in the supreme cause to the spirits. I know from abundant experience, as well as by reason and intuition, that the programme of the progress of Spiritualism on this earth requires no human authority, or leadership, or command, and I for one will not submit to any thing of the kind, much less enroll myself among those who pretend or are disposed to assume domination, because of any superiority in learning, scholarship or experience. This love or lust of dominion, as Emanuel Swedenborg calls it, I have no doubt, is individually most emphatically denied and repudiated by the members of the so-called "Secular Press Bureau," but individually they should be called upon to remember that when individual forces are joined together, to work in combination for any proposed purpose or significance, it must be to dominate and not to obey. The very fact of a union of forces manifests this beyond peradventure, for the old motto has it, "In union there is strength," and this strength it is meant, and it cannot be meant otherwise, to be used and exerted authoritatively, and not merely testingly, or advisably, or helpfully. Oh, I am heartily sick of man's authority in any domain! much more am I absolutely disgusted with any attempt on the part of mortal men or women to dominate upon this earth, the cause of the spirits who belong to the world of causes; and for this reason, philosophically and properly, can only be considered as authority in the management and manipulation of their own affairs. But I will not, as an individual, even submit to the authority of spirits, if it comes to me blindly, and without the exercise of my own judgment and vision. I shall permit no one, not even a spirit, to stand between me and the sun. I am fully convinced that the cause of the spirits belongs pre-eminently and perfectly to the spirits themselves, and there is no need of defence, in their cause, by mortals. They mean, and have always meant, kind and friendly offence and aggression, and they certainly care not to be placed in the position of defendants by the act or acts of any mortal individual, or set of mortal individuals, who consider it necessary that the great cause of the spirits must be defended in the secular press or otherwise, from the malicious and vicious, and therefore inane attacks of ignorance, bigotry and malevolence. The spirits want no such defence, they can take abundant care of themselves and their cause, without the exercise of any such mistaken and misplaced authority of mortal men and women, especially without the intervention and interference of any so-called Spiritual Alliance or "Secular Press Bureau."

The spirits, it must be remembered, are not engaged in any system of propagandism or proselytism. They, of all things, have no disposition in showing the luminous and transcendent light of the spirit world, to force mortals to look at it and accept it. Oh, no; they are engaged in no such unhallowed purpose. They are not so filled with the lust of dominion—they care not at all to dominate or control men. They appear only themselves as testifiers or witnesses, and give their evidence; they raise the curtain that we may see the scenes and the actors and the actresses, and understand and appreciate the grand drama. They place the guide boards before the mortals of this life, plain and open enough to be read by any and every body, even though he were a fool. But they do not desire, or purpose, or intend to compel or force, or even impel any person their ways, and, moreover, they do not wish the interposition of any person or persons upon earth to engage in this sort of ignoble work—ignoble because it has been the kind of work which, in the past history of the world, has caused so much infernal wickedness and misery. Swedenborg thinks and so expresses himself, and I am disposed to credit him, that there has been more evil come to the world from this one thing—the lust of dominion—than any one thing else.

I observe by a circular, called "A Declaration and a Protest," just sent me by one of the distinguished members of your "Secular Press Bureau," and signed by quite a number of your chief men, of date of May 1st, 1882, that they take the same ground against the "Martial Music" manifesto of A. J. Davis and his combined followers, that I do here against the "Secular Press Bureau," or any other combination of mortals to dominate in the free and individual cause of Spiritualism; and I at once hereby adopt the allegations, and the sentiments and sentences, and words of that "Declaration and Protest," as my "Declaration and Protest," against the "Secular Press Bureau." The individuals of the latter body, may not think or even suspect that they are in the same boat with Davis and his deluded followers. But I will just take the liberty of informing them that those appearances are against them, and that those on their side view them with a jealous critic's eye, and begin to perceive in their manifestos and proclamations for ways and means, the wily stinging serpent of damnation; worse much worse, than even in the garden of Eden.

It is most curious to observe that men and women are ever protesting against and blaming others for the very same things in which they are stoutly—and offensively oftentimes—engaged. This is poor human nature—poor defective—imperfect, undeveloped humanity! But in the bright effulgence of Spiritualism, it is high time that this powerful weakness should be overcome, and that we should now be enabled to pluck the beam from our own eye, before we make the least attempt to animadvert upon the mote in the eye of a brother. I respectfully suggest then, to the combined effort of gentlemen and ladies of the "Secular Press Bureau," the "Spiritual Alli-

ance" especially and particularly, out of which monster addled egg, I am told, this little dominating bureau was hatched; that they are viewed by impartial and competent "outsiders," much in the same light as they themselves view the chief mogul, A. J. Davis, and his band of obsequious sequentials, and I respectfully warn them if they would truly and really serve and work in the cause of the spirits of the spirit world, that they stop and consider, and cease their troubles, and give up the ghost of mortal domination now henceforth and forever, with which they seem hitherto to have been haunted. And as quite an incentive to this mode and method of action, I, as an humble individual, would respectfully advise that they entirely yield up the idea, that the supreme cause of the spirits of the spirit world, needs at all, in any form, shape, or manner, the defence of poor, vain, incompetent, weak man. No, man's mutual help and aid, and co-operation, are plentifully wanted and needed, and these the spirits ask and seek, but no defence. We are not defendants in this great cause.

Another thing I desire to say before I conclude. I know that to keep up a show of the importance and consequence of the institution of the "Secular Press Bureau," somewhat of a parade has been made of ponderous newspaper articles, defending Spiritualism from secular press attacks. But, so far as I have been able to see and diagnose, this has been only a ponderous parade without significance or result of any importance or consequence; and I would respectfully suggest, that no farther vain and impotent attempts, as high sounding and ponderous as they may appear, be made to defend the cause of the spirits from the offensive neighing and braying of small mortals. It does no good, no permanent benefit arises, sound of brass and tinkling cymbals, striking of ponderous tin-pans against a wall of brazen bigotry, no efficiency in it—*nilum bonum! omne malum!*

But I desire not to criticize efforts. I am opposed to the motive and design, and manner and method of the combination, which looks animated by the spirit of domination, correction, and even condemnation—and I will not consent. And again I say, I declare and protest against it, and will have none of it. I am fully content to occupy the humble position of a witness only, in the cause of the spirits, and not a Scribe or a Pharisee, nor yet of all things a *soi disant* ruler or a dominator, or even the likeness of one who speaks by authority. In Spiritualism I detest and abominate, wholly, all mere authority of men, I regard men and women in this cause, only as witnesses, nothing more. Yours respectfully,

A. G. W. CARTER.

A Sound Letter.

COLUMBUS, O., May 17th 1882.

BRO. ROBERTS:—I have just been reading MIND AND MATTER of date April 29th, and I find in your comments on Bro. Newton's remarks upon Mrs. Crindle-Reynolds mediumship, that you have a clear idea of what Spirituality is, which I must say so few of even Spiritualists understand. Spirituality, spiritual development, is not morality any more than it is intellectuality; neither is it a religious kindling of the emotions, as many church people seem to think. Spiritual development has no more moral character than has physical development, but is simply an unfolding or developing of the spiritual body to that condition in which spirits can take possession of and use it to the handling of the physical body as they choose, or whatever portion thereof is so developed that they can use one part of the body or brain it may be more developed than another.

Again, the idea that goodness, supreme devotion to truth, as Brother Newton expresses it, can serve a negative, helpless medium from the intrusion of designing, hypocritical spirits, unless the requisite conditions are otherwise strictly complied with, is as false as would be the idea that goodness, devotion to truth, could save a man from the thieves that prowl over cities at night, if his doors or windows are left open, and he sound asleep. If there were plenty of policemen, and they were sufficiently alert, he might escape, but not otherwise. But suppose that some one or more of these thieves should make a row in another part of the city, and while the police were thus occupied, the confederates should rush into this good man's dwelling, would his sound-asleep goodness hold them back? Not much. Are not good men and women, those whose honesty, purity, devotion to truth is unquestioned, constantly falling into the power of enemies who are stronger than they?

I protest against the wrong thus done to our mediums, to wit, the inference that their moral status is necessarily below par, if they fall under the power of deceptive spirits while entranced and helpless. Deliberate fraud on the part of a medium, I abhor, but if while unconscious fraudulent spirits get control of the forces to make mischief, the sitters are the ones to blame if anyone is. Still there is not necessarily blame anywhere. All may be the result of the ignorance that unintentionally breaks conditions.

As to charging Mrs. Reynolds with avarice, I think the mediums of San Francisco to whom she has given the results of seance after seance, because needy, ought to refute that charge.

That she sometimes overworks, I believe, but think it is because there is such a demand for her, both from spirits and mortals, that she cannot well avoid it. Nothing that can be said or done can shake my confidence, not only in Mrs. Reynolds' mediumship, but in Mrs. Reynolds herself. Of course she is not perfect, but I will take her honesty against that of any of her opposers.

LOIS WAISBROOKER.

A Card.

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

WILLIAM H. DRAKE, Psychometer and Seer.

Philada., Pa., May 2, 1882.

M-n and Ladies Wanted. See Curran's advertisement.

Heaven.

Heaven is the home of the soul, when the conditions are the most perfect, enabling the spirit to express its creative power and native influence, showing forth through its progressive life, those glorious attributes which allies it to all power and wisdom through science, producing glorious inventions, and spreading light and wisdom over the world, when harmony of the mind makes the soul rejoice and love possesses the whole soul, and joy of human kindness extended to Brother Man, causing that sympathetic thrill to pass through the Brotherhood of Man, to the Parental fountain of Father and Mother God.

Hence the kingdom of Heaven, is within the soul, the spirit is king through its philosophical power, unites all that will affinitise, and unfolds its progressive power thereby, enlarging the soul capacity of rejoicing; enabling mankind to enjoy all the blessings of life, and through unchanging laws the spirit lays off the mortal and is clothed with immortality, and with our angelic friends, to rejoice in a more glorious Heaven, and brighter "Home over There." G. B. E.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

Special Notices.

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

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

THE Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

Dr. J. H. RHODES, 505 1/2 North Eighth Street, Philadelphia, Penna., would call special attention to his advertisement of medicated and magnetized remedies.

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

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

MR. P. A. 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.

W. L. JACK, M. D., of Haverhill, Mass., informs us that he expects soon to visit Greenfield, Holyoke and Springfield, Mass., and Hartford, Bridgeport and New Haven, Conn. His present address is 60 Merrimack St., Haverhill, Mass. See advertisement.

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 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

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. Boshnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

MR. AND MRS. JAMES A. BLISS, hold their materialization seances every Sunday and Wednesday evenings, at No. 30 Worcester Square. Mr. Bliss holds a developing circle every Friday evening at Reading, Mass., and would like to make engagements to hold weekly developing circles in cities and towns within 20 miles of Boston, on Monday, Tuesday, Thursday and Saturday evenings. For further particulars and terms, address James A. Bliss, 73 Hanover St., Boston, Mass.

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 (if 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.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent sext writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa. DR. A. B. DOBSON.

PHILADELPHIA SPIRITUAL MEETINGS.

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

RHODES' HALL.—Spiritual Headquarters, 505 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

THE ICONOCLAST.

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

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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

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THE WATCHMAN.

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has waked the *Banner of Light* from its four years' Rip Van Winkle sleep, and the "Martial Music" must stop and the real battle begin. Chinese tactics will not avail you. The mud fort that you have been so industrious raising for your protection by your continued assaults upon the good name and fame of the chosen mediums of that portion of the spirit world which gave us Modern Spiritualism, and your aspersions of the characters of Spiritualists who have defended those mediums against your efforts to drive them from their glorious and important work, is scattered into dust before the riddling fire of the Briggs' battery. If you are too dazed to know it, we tell you there is nothing of your mud-erected defenses standing, and unless the ground mercifully opens and swallows you from sight, there will not be enough of you left to make one respectable looking corpse. We thank Mr. Briggs and the *Banner of Light* for the music of those guns. "A little more grape," Captain Briggs, as General Taylor said at the battle of Buena Vista, to Capt. Braxton Bragg, "and the battle is won."

THE EDITORS OF THE "BANNER" AND "JOURNAL" SETTING A "GOOD EXAMPLE" TO NAUGHTY "US."

The one poor excuse that the friends and patrons of the *Banner of Light* and the *R.-P. Journal* have had to misrepresent and abuse ourself, has been the allegation that our language at times was intolerable when applied to characterize the public acts of persons, which we have demonstrated them to have committed. We have sought to keep ourself inside the lines of justifiable criticism, and if we have failed, it has been solely owing to our zeal in upholding what we had good reason to believe was just, true and right. We do not remember to have ever intentionally taken any undue advantage of those against whom our editorial strictures were aimed. But we will be made to blush for Spiritualistic journalism should Brothers Bundy and Colby carry their petty personalities much further than they have done. By way of admonition and expostulation, we appeal to the old nursery injunction, editorially modified:

Let dogs delight to bark and bite,
As they are wont to do;
Let bears and lions growl and fight,
For it is their nature so;
But, B. and C., oh! do not let
Your angry passions rise,
Your pens were never meant to gouge
Each other's scowling eyes.

To show these loving friends of ours the ugly appearance they are making, we will allow them to see themselves reflected from the mirror-like pages of MIND AND MATTER. Under the heading "Wallis versus Colby," Col. Bundy, in his last week's paper, says:

"The readers of the *Journal* will recollect that in the issue of April 8th, appeared a letter from Mr. E. W. Wallis, introducing a communication to the *Banner of Light*, which that paper did not dare to publish, as it would tend to open the eyes of its readers—a thing dreaded by its editor. Mr. Wallis says in that letter:

"Some Boston friends were interested in getting up a farewell reception to me a few days previous to my departure, to help meet the expenses of the voyage and wish me God-speed; but the editor of the *Banner* flatly refused to do anything whatever to further the object, and those friends have withdrawn from the project, because of his being 'down upon me,' and the division that would result."

"The *Journal* reached Boston in time for the editor of the *Banner* to have denied the statement in his paper of April 15th, issued a week before Mr. Wallis's departure from the country, but it was not done. Mr. Colby waits until three thousand miles are placed between himself and Mr. Wallis, and then in the *Banner* of May 13th says: 'We were never called upon in regard to giving him a reception, and consequently could not have flatly refused,' as alleged, 'to any way aid the movement.'"

"We have seen the letter of the person who claims to have called upon Mr. Colby, and on that letter Mr. Wallis based his assertion, and is no doubt ready to substantiate its truth. But what redress has Mr. Wallis for as the great body of Mr. Colby's readers are concerned? It will take a month before Mr. Wallis's reply can be published in this country, and, judging from his past action, Mr. Colby will decline to publish it at all. When it is remembered that Mr. Colby declared positively in his paper that there was no exposure of Mrs. Hull, as published in the *Journal* and other papers, and that no mask, no dummy, and paraphernalia were found in her presence, and that he did this in the face of the evidence to the contrary of a dozen unimpeachable witnesses, thus willfully misleading his readers by stating what he knew to be untrue; when those interested recall this, they will realize the value of Mr. Colby's denial of Mr. Wallis's assertion. The *Banner* man's course in this case, is equally as cowardly as when about a year ago, he attacked the editor of the *Journal*, well knowing that the object of his attack was on the ocean, headed for a distant land, and could not meet the attack. But the Boston man found to his sorrow that the editor of the *Journal* had left behind those fully capable of taking care of all the sneaks. And in the case of Mr. Wallis, it will be found the same."

"We have long known Mr. Colby to be superstitious, hot-tempered, irascible, with a sneaking affection for free lovers and frands; but had never given him credit for such bald, barefaced untruthfulness, as is evidenced by his assertions concerning the Hull exposure, and as the evidence tends to show, in the case of Mr. Wallis."

Colonel Bundy closes with this advice to Mr. Colby:

"Mr. Colby will do well to hold a seance with his next friend and co-worker, Roberts, and see if together they cannot materialize some scheme to stem the rising tide of common sense and justice, which threaten to overwhelm them both."

Well, that is about the funniest case of hallucination that has come in our way for some time!

Can it be that Col. Bundy is fool enough, seriously, to believe that either "good" Luther or "naughty" Jonathan are in such danger of being submerged by that wave of "Martial Music," which "Drum Major" Andrew Jackson Davis raised with his Harmonical baton, as he marched backward down the streets of New York and Brooklyn, on his way to revive the drooping hopes of the "Scarlet woman's representative in Chicago, with their discordant tooting and thumping. That Colonel Bundy should have taken that noisy melange for "martial music" shows that he is about as nearly gone daft, as A. J. Davis is, who supposes that the world has not come to know that he is about the greatest humbug, always excepting Col. Bundy himself, that Spiritualism was ever saddled with. "Good" Luther don't get frightened, even if you are "superstitious," as Col. Bundy says, for the whole thing—

"Is sound and fury and meaneth nothing."

There is not as much in it as the Harmonical Philosophy with its Diakka attachment, and that had hardly the consistency of Spiritualistic froth. Don't get scared, man. It can't harm you.

IT CONCERNS BUNDYISM AND THE FATE OF THE R.-P. JOURNAL.

Under the heading: "Whom does this Concern? Read it Through and See!" Col. Bundy in the last week's *Journal* says:

"The International Collecting Company has established a very perfect system for collecting accounts in all sections of the country. It has in its employ several thousand lawyers in as many different cities and towns, and is giving good satisfaction to creditors who seek its aid. The publisher of the *Religio-Philosophical Journal* has been striving for five years to do away with the obnoxious credit system so prevalent in the West, and persuade his subscribers up to the fair and equitable system of prepaid subscriptions, but only with partial success. He has exercised all his patience and consideration which he deems required, and as the matter is too large and complicated to receive his personal attention, he will within ten days from the date of this paper in which this notice appears, place a list of subscribers, who are in arrears, in the hands of the International Collecting Company for collection. This timely notice is given in order that all who desire can remit before such action is taken. The publisher in taking this step regrets the necessity of seeming to deal abruptly with those whom he counts among his friends; 'but business is business,' and he is only taking a step which the indifference or carelessness of some of his readers renders necessary. He is greatly gratified at the general approval spontaneously received from a host of his subscribers, but words of commendation will not pay paper bills, printers and other expenses. A paper which is doing the work which gains the plaudits and commands the admiration of tens of thousands of Spiritualists, ought not to have to beg for its just dues, and will not. No reader is obliged to continue the paper. It can be stopped at any time on payment of arrearages and notice to discontinue. Remember the golden rule, and if you get a notice from the Collecting Company, don't feel injured; but remember you forced us to it."

We wonder whether Col. Bundy knew how much he had confessed in that declaration of war upon the people upon whom he has been forcing his Bundyite sheet? We infer he did not, or that he has reached his last resource in his efforts to keep up the circulation of his repudiated and fast dying Bundyite organ. Col. Bundy says he has been striving to persuade his patrons for the last five years to pay him in advance for the *Journal*, but that they valued it so little that they felt that to take it out of the post office was as much as the "pesky" thing was worth. Col. Bundy could at any time have stricken the names of these unappreciative friends from his subscription list, and proceeded to have done what he now for the dozenth time threatens to do, proceed to collect the arrears of subscription, but he had two very good reasons why he did not take that only just and proper course. One was that he very well knew that with the names of these delinquents struck from his subscription list he would not be able to send out a weekly issue of his paper that would be sufficient in number to save appearances. The other was that by continuing to send the paper as if it was not expected to be paid for, he would some time have the opportunity, or, poor excuse of obtaining his own, for collectine amounts of money for which he had given no equivalent value. It appears that it is Col. Bundy's misfortune to have, on what he calls his subscription list, people who care as little for their business credit as they do for Col. Bundy and the *Journal*. This indifference to their business credit will be very unfortunate for them if Col. Bundy, taking advantage of the law and his own imposition, should compel them, as he threatens to do, to pay their arrears at the rate of three dollars per year. What Col. Bundy proposes to do now, if he had been a fair and square man, he would have done three years ago.

Right here we want Col. Bundy to answer a few questions. The first one is; What kind of friends he counts those people who withhold from him his just dues? We should think the fewer such friends a man had the better he would be off. Again who does Col. Bundy refer to when he says: "He (Bundy) is greatly gratified at the general approval spontaneously received from a host of his subscribers, but words of commendation will not pay paper bills, printers and other expenses?" He considered Andrew J. Davis and his forty "a tidal wave" &c., "his host of subscribers is perhaps as numerous as A. J. and his 'band.'" If these noisy approvers of Col. Bundy's war upon Spiritualism, or any considerable number of them have not paid their subscription to

the *Journal*, then ineffable meanness is not a term that will designate their case.

Again, we ask Col. Bundy whether it is in good taste to wash the dirty linen of Bundyism in that public manner? Bundyism when kept out of sight is enough to disgust sincere and honest people, but when all its dishonesty and hypocrisy is hung out before the public gaze, it becomes simply intolerable. The odious thing ought to be buried deep and forever, and it will be, if the friends of Spiritualism will turn in and help to abate the nuisance.

"THE BANNER OF LIGHT" WEAKLY AND PLAINLY PROTESTS.

"Good" Luther Colby at last becomes heartily ashamed of his past ill-timed forbearance, with the innate "cussedness" of John C. Bundy, and in the *Banner of Light*, of May 20th, says:

"The *R.-P. Journal* shows conclusively by its intensely mercenary proclivities, by its persistency in repeatedly declaring that the *Banner of Light* has acted and still acts in conjunction with MIND AND MATTER, of Philadelphia. Notwithstanding the *Banner's* asseveration to the contrary, and the equally explicit denials of this report, by the editor of MIND AND MATTER himself, the latest number of the *R.-P. Journal* contains a reiteration of this gross misstatement. Under these circumstances it seems to us singularly inexplicable that any respectable Spiritualists, as some are doing, should endorse by their silence, as well as their acts, the present course of the *Journal*."

We think the course of some "respectable Spiritualists" who "endorse by their silence and their acts" the course of the *Journal*, ought not to be so "inexplicable" to the editor of the *Banner*, when by his own "silence and acts" he has not only endorsed, but encouraged the perverse editor of the *Journal* to pursue the treacherous and untruthful course he has been pursuing. If the editor of the *Banner* had not remained silent, in criminal disregard of his duty, and left us single-handed and alone, to smite the falsifier and slanderer to the ground, then he would not have been subjected, at this late day, to the humiliation of putting up that wail for forbearance from one who has shown his contempt for the hypocrisy that under the cry of "peace, peace," in disregard of justice, thought only of the shekels in prospect, and nothing of right, truth and justice, in the premises. There is something intensely suggestive in the editor of the *Banner* attributing Col. Bundy's untruthfulness to intensely mercenary proclivities." This may be just to Col. B., but it is certainly a strong indication that "intensely mercenary proclivities have had by far too much to do with the *Banner's* endorsement of Col. B.'s course by its long continued 'silence and acts.'"

In order to show that we do the *Banner* no injustice, we will quote it further. It says:

"It is with great reluctance that we are obliged at this time to advert to such disagreeable matters; but justice to ourself, to our friends, and to the Spiritualistic public generally, demand it of us. For nearly four years we have suffered in comparative silence, hoping and trusting that better counsels would prevail, and peace ensue. But when the *Banner of Light* recently counselled harmony, the *Journal* showed its evil animus by an antagonistic reply. Then it became too evident that its sole aim was, and is, the sowing of discord in our ranks. How far this policy will succeed in accomplishing its nefarious work, remains to be seen."

Could the *Banner of Light*, in any way, more pointedly admit the great error of its attempt, by a silent and shirking evasion of duty, to obtain that peace which now, after four long years, it finds itself compelled, "with great reluctance" still to discharge? Could the rightfulness, justice and wisdom of our journalistic course be more unequivocally admitted than the editor of the *Banner* has admitted it in that finally expressed determination to submit no longer to the journalistic course of Col. Bundy? During these four years of silence and evasion of duty, on the part of Mr. Colby, we have been engaged in a death grapple with that foe of truth and journalistic decency, and have so nearly put an end to the contest that he, Mr. C., at last musters enough courage to give the nearly "dead dog" a kick, with the view, we suppose, of showing him what punishment after death means.

Before closing, we wish to ask Mr. Colby two questions. The first is: What "justice to himself, or to his friends, and to the spiritualistic public generally, demands that he should now cease to suffer in comparative silence," that has not demanded a different course during the whole of the last four years, on his part? Our second question is, why he, Mr. Colby should call any person a respectable Spiritualist, or admit that they are so, "who endorse by their silence or their acts," the present course of the *Journal*? Respectable enough they may be, according to the world's standard of respectability, but Spiritualists such people are not. To be a Spiritualist a man or woman must be in favor of a general and universal knowledge of the truths of Modern Spiritualism as given to earth's people by spirits through their chosen or utilized mediums. To pretend that any other persons are Spiritualists is preposterous. Those who favor, or endorse, by their silence or their acts, the course of the declared organ of Bundyism, or who sail under the rag of the *R.-P. Journal*, are Bundyite enemies of Spiritualism, and are in no proper sense Spiritualists.

We hope the *Banner of Light* will give some answer to those questions, which, for consistency's sake, if for no other reason, it should at least attempt.

WHAT BUNDYISM HAS DONE FOR SPIRITUALISM IN GREAT BRITAIN.

About the time that the *R.-P. Journal* began its systematic warfare upon spiritual mediums in this country, a similar policy was begun in England, with what result let those best qualified to state, determine. In another column we publish the scathing denunciation of J. Burns, editor and publisher of the *Medium and Daybreak*, of London, of the heartless hypocrisy of English Spiritualists. Below we give the statement of J. J. Morse, one of England's foremost Spiritual lecturers, and an editor of *Light*, in relation to the deplorable condition of the spiritual movement in that country. Writing to the *Banner of Light*, he says:

"The stream of events, as regards Spiritualism here, flows on without much of great importance rising to the surface. The old time enthusiasm that once marked our public work has given place to quieter, no doubt more useful and enduring methods." [We very much doubt it.—Ed.] "Our professional speakers are but few in number, and their services not in any very great request, either. We cannot afford a speaker, is the statement on all sides, and those societies which do indulge in the luxury, try to get it at the lowest rate possible. Unpaid speakers are what some are now contending for, and when they are obtained, their services, in the most of cases, are well worth being unpaid for."

"Do not, though, infer from this that we have less Spiritualism in our midst than usual, or that our numbers are decreasing. Far from it. Spiritualism is as vital as ever in our midst, but unluckily, or otherwise, we are such a disunited set of folk, and are so constantly being set by the ears by those who cry 'unity' all the time, that small wonder is it that classes, cabals and discords obtain."

It would therefore seem that Spiritualism in Great Britain is about as near upon its last legs as it could well be. Why is this the case? Mr. Morse tells us it is because the pretended friends of harmony and co-operation "who cry" "unity" all the time" are constantly setting the friends of Spiritualism by the ears, in that country. Three years ago we warned English Spiritualists as to what would come from their attempt to take the spiritual work out of the hands of the controlling guides of public mediums. Could Col. Bundy and those who sympathize with him in his insensate war upon mediums, have had their way, Spiritualism would be to-day as dead in America as in England. But for the stand we made through MIND AND MATTER, public mediumship would have been a thing of the past. We saw the danger that threatened Spiritualism in the Bundyite declaration of war upon public mediums, four years ago, as did the spirit workers behind those mediums; and in response to the earnest appeals of the latter, we left the peaceful and blessed scenes of our home enjoyments, and the pressing demands of our business occupations, to do battle for the truth, and with trenchant pen beat back the foes, who, for their selfish ends, were seeking to trample it in the dust. Long and desperate has been the conflict, but the end draws near. Very soon a condition of things will be reached when to be a useful public medium will be the highest honor that mortal ambition could seek or desire. When that time comes there will be no anti-spiritualistic skeptics, for the facts that will come to mankind through spirit efforts will forever set at rest all doubts, and compel recognition and assent.

A WASTE OF AMMUNITION.

The *Banner of Light* and *Spiritual Offering* are devoting much valuable space with a war of words and theories against the Christian opponents of Modern Spiritualism, which avails less than a passing breath. The editors of those journals do not seem to consider the disadvantage under which they labor, in trying to drag Spiritualism down upon a plane of polemic disputation. They do not seem to realize that they are thus placing themselves in a position which their adversaries so much desire. If Spiritualists can only be provoked or deluded into setting up Spiritualism as a rival religion or theological candidate for popular favor, to Christianity in any of its phases, its theological enemies will know that every question will be very summarily settled against it. Hence in every way possible these trained and adroit manipulators of popular opinions and prejudices, seek to provoke a war of words that begin no where and end in nothing either practical or useful. There seems to be a growing tendency among the "Lada-dah" sentimentalists who profess to be Spiritualists, to concede this great advantage to the opposition against Spiritualism. When the proposition came up to institute the office of "editor-at-large," and subsequently the establishment of a "secular press bureau," we saw in it just what this proposition has proven to be, an attempt to get away from the solid grounds of homely but invaluable facts, and to launch Spiritualism upon a sea of useless controversy that would end in nothing. As a proposition to waste valuable mental and literary ammunition, we opposed the policy suggested, at the risk of being misunderstood and misrepresented. Time which vindicates and adjusts all things, has fully confirmed the soundness of our judgment, in that respect at least.

That the *Religio-Philosophical Journal* should lend itself as far as possible to divert Spiritualism into a course of polemical controversy is natural, for its whole purpose and object is to arrest a movement which its ambitious but weak-minded editor finds himself utterly unable to lead or control. We in all kindness suggest to the *Banner of Light* and the *Offering*, that they will avoid all useless and profitless controversy with the Christian clergy, as to the religious merits of their opposition to "Truth, as made manifest in the facts of Modern Spiritualism. We will have more to say upon this subject hereafter.

A GOD-SEND FOR COL. BUNDY.

Unable to find any excuse for Bundyism in American Spiritualism, Col. Bundy has found a plan for its successful establishment among the Zuni Indians, in New Mexico. Like its twin nuisance, Mormonism, Bundyism is driven out from the centre of civilization to find a lodgement among the poor savages, whose ruin and destruction may serve, in a measure, to appease the disappointed pride and ambition of the champion journalistic failure, in his attempt to fill the editorial chair from which the assassinated Stevens S. Jones fell to the floor.

Reader, think of it! Col. Bundy, the incredulous, the careful, the fastidious, and the hard-to-satisfy "investigator" of American mediums, and the manifestations of their civilized spirit controls, takes down at one gulp, the alleged wonderful state of spiritual advancement among the savage Zuni Indians, and the marvelous performances of their savage spirit controls. Well, it is some consolation that Col. Bundy is willing to believe in anything that has to do with mediums or spirit controls, and therefore we hasten to inform our readers that Col. B. has at last heard of a barbarous Spiritualism in which he has expressed his undoubting faith.

Col. Bundy quotes Col. Cushing's statement concerning Spiritualism among the Zuni Indians, as follows:

"The Zunis have their circles, their mediums, their communications from the spirit-world, their materializations precisely like the Spiritualists of civilized life. Their seances are often so absorbing that they are frequently kept up all night."

Now, Col. B. endorses Col. Cushing's statement in the following hearty manner. He says:

"Some time ago we published in the *Journal* an account of wonderful materializations that had occurred in the presence of Col. Frank Cushing, among the Zuni Indians. If Col. Cushing's narration is correct, and we have no reason to doubt his word, any statement made by him with reference to the history, habits, religious ceremonies, customs, etc. of this remarkable tribe, will be read with deep interest. The reader should bear in mind that he is not an erratic adventurer, without a well defined object in view in his efforts to unveil the mysteries attached to the Zuni tribes of New Mexico and Arizona."

It is so much easier for Col. Bundy to believe in the Spiritualism of the Zunis and the materialization of spirits among them, than in the Spiritualism of American civilization and the spirit manifestations which attend its truth, that he "takes to it as naturally as a newly-hatched duck does to water." Col. Bundy had not the honesty, however, to tell his readers that the Zunis hold their circles in dark caves, and with no test conditions of any kind whatever to determine the true nature of the manifestations produced; the poor barbarous Zunis having common sense enough to know when spirit manifestations occur in their presence, an amount of common sense—small as it is—which no Bundyite enemy of spiritual mediums claims to possess. Col. Bundy will do well not to lose any time in sending his "Martial Music" band to New Mexico to "toot" and "thump" the Zunis into holding their circles, hereafter, only "in the light" and under "strictly test conditions." A. J. Davis and his forty ("Alibaba followers") may succeed in frightening the poor unsophisticated Zunis into Bundyism, but they surely never will frighten or cajole any sensible or sincere Spiritualist, who knows anything of civilization, into accepting it.

Indeed we advise the whole Bundyite crowd to go and learn Spiritualism of the Zunis; for they seem utterly incapable of ever learning it in its more complete and advanced state among ourselves. They would at least learn the wisdom of allowing spirits to make their own conditions, if manifestations are either wanted or expected. We feel great interest in the infantile Spiritualism of the Zunis, with its superstitious mummeries, but vastly more interest in the grand Spiritualism that is now illuminating the civilized world, and casting light into the deepest and darkest recesses of the hoary ruins of the past. Excelsior! is our motto. No marching backwards for us.

MRS. ELSIE REYNOLDS AGAIN AT WORK.

Recent advices from San Francisco, Cal., brings the cheering information that Mrs. Elsie Reynolds has sufficiently recruited her exhausted health and strength, so brutally impaired at Clyde, Ohio, and in Brooklyn, N. Y., by the ruffianly assaults of the Bundyite enemies of Spiritualism, as to resume her materializing seances, at which the most convincing evidence is being given not only of her wonderful gifts as a medium for spirit control, but of the infernalism of her Bundyite accusers in attempting to drive her from her public work as a medium. One such medium as Mrs. Reynolds is worth more to the cause of Spiritualism than all the "La-da-dahs" who profess to favor it. Not the least gratifying feature of our San Francisco advices is, that Lillie, our spirit daughter, with whom it was our grateful privilege to meet so frequently at Mrs. Reynolds' seances, when she was in the East, continues to manifest herself to strangers at almost every seance in all her angelic loveliness. Tell us not, ye traducers of Mrs. Reynolds, that she, who has the tender solicitude and love of that angel child, is not worthy of the esteem and confidence of mortals. May the Eternal Good ever bless and sustain them both in all their efforts to uphold and advance the truth, is our prayer, and "When we meet beyond the river," may we share with them the reward of duty nobly done.

A large hall has been engaged by Mrs. Reynolds for Sunday afternoon meetings, at which Dr. Dean Clark will be the speaker, and Mrs. Reynolds will give her remarkable and convincing public tests. The people of San Francisco will now have an opportunity to judge of William Emmette Coleman's truthfulness and honesty, when he stated in the Bundyite organ, the *R. P. Journal*, that he personally knew that Mrs. Reynolds was not a medium at all.

And thus the work goes on without the "Martial Music" and "Drum Major" performances of A. J. Davis and "his forty" Bundyite Harmonialistic discord propagators.

The Society of Port Royal and the Jesuits.

In the year 1637, Le Maitre, a celebrated advocate, resigned the bar and the honor of being counsellor of State, which his uncommon merit had obtained him, though then only 28 years of age. His brother, De Sericoon, who had followed the profession of arms, quitted it at the same time. Consecrating themselves to the service of God, they retired to a small house near the Port Royal, of Paris, where they were joined by their brothers, De Sacy, De St. Elme and De Valmont. Arnault, one of their most illustrious associates, was induced to enter into the Jansenist controversy, and then it was they encountered the powerful persecution of the Jesuits. Constrained to remove from that spot, they fixed their residence at a few leagues from Paris, and called it "Port Royal des Champs." With these illustrious recluses, many persons of distinction retired, who had given up their parks and houses to be appropriated to their schools; and this community was called the Society of Port Royal.

Here were no rules, no vows, no constitution, and no cells. Prayer and study and manual labor were their only occupation. They applied themselves to the education of youth and raised up little academies in the neighborhood, where the members of the Port Royal, the most illustrious names of literary France reside. None considered that his birth entitled him to any exemption from their public offices, relieving the poor and attending on the sick, and employing themselves in their farms and gardens; they were carpenters, ploughmen, gardeners, vine dressers, etc., and as if they had practised nothing else; they studied physic, and singing, and law; in truth it seems that from religious motives, these learned men attempted to form a community of primitive christianity.

The Duchess of Longueville, once a political chief, sacrificed her ambition on the altar, at Port Royal; enlarged the monastic inclosure with spacious gardens and orchards; built a noble house; and often retired to its seclusion.

The learned De Andille, the translator of Josephus, after his study hours, resorted to the cultivation of fruit trees, and the fruit of Port Royal became celebrated for its size and flavor.

resents were sent to the Queen Mother, of France, Anne of Austria and the Cardinal Mazarine, who used to call it "fruit benin."

In the solitudes of Port Royal, Racine received his education, and on his death bed desired to be buried in its cemetery, at the feet of his master, Hamon Arnault, persecuted and dying in a foreign country, still cast his lingering looks on his beloved retreat, and left the society his heart which was there inurned.

Anne de Bourbon, a princess of the blood royal, erected a house near the Port Royal, and was, during her life, the powerful patroness of these solitary and religious men, but her death in 1679, was the fatal stroke which dispersed them forever.

The envy and fears of the Jesuit, and their rancor against Arnault, who with such ability had exposed their designs, occasioned the destruction of the Port Royal Society. "Annihilate it, annihilate it, to its very foundations!" such are the terms in the Jesuit decree. The Jesuits had long called the little schools of Port Royal the hot bed of heresy. They razed the building and ploughed up the very foundation; they spent their hatred even on the stones, and profaned even the sanctuary of the dead; the corpses were torn out of their graves, and dogs were allowed to contend for the rags of their shrouds.

When Port Royal was no more, the memory of that asylum of innocence and learning was still kept alive by those who collected the engravings representing the place of Mademoiselle Hortemets. The police, under Jesuit influence, at length seized on the plates in the cabinet of the fair artist.

How caustic was the retort courteous which Arnault gave the Jesuits: "I do not fear your pen, but its knife." This remarkable reply to Nicole, when they were hunted from place to place, can never be forgotten. Arnault wished Nicole to assist him in a new work, when the latter observed, "We are now old—is it not time to rest?" "Rest!" returned Arnault, "have we not all eternity to rest in?"

Reply of D. A. Lyman to Mrs. Fogg.

Editor of Mind and Matter:

In your issue of May 13th, over the signature of Mrs. N. H. Fogg, of Southington, Conn., dated May 21, 1882, I noticed a communication, which, in effect, is intended to bring into disrepute the effort being made to establish a Spiritual camp-meeting at Niantic, Conn. It not only casts very grave reflections upon a very worthy gentleman, a Spiritualist and a medium, but it, in effect, openly acknowledges that there are 108 Spiritualists, of both sexes, scattered about the State of Connecticut, who are imbecile enough to allow this man to control their thoughts and actions. Now, Mr. Editor, I believe a brief review of the facts as they are, will have a tendency to eliminate from the minds of your readers any erroneous ideas they may have formed by the perusal of the above mentioned article.

For nearly a year before the first of July, 1881, there had been quite an effort made to establish a camp-meeting in Connecticut. A suitable location had been found, and the next thing was to get the money to purchase the property, \$4000 being the price. Various schemes were started, but none met encouragement enough to warrant the purchasing of the property. Finally, after much solicitation, Mr. James C. Hayden, of Willimantic, (a man of abundant means), consented to go

and look at the place, and was so much pleased with it that he finally consented to take an interest in it, and this not until nearly every Spiritualist of means in the State had been repeatedly importuned to advance money, or become obligated in some way for the purchase of the property. And finally, on the 2d of July, 1881, at a basket picnic, for the purpose of making final arrangements, held on the grounds at Niantic, a plan was started to sell 100 lots, 25x50 feet, at \$40 each, and thereby raise the \$4000 wanted, and to those there, beside Mr. Hayden, only 75 lots could be disposed of, and Mr. Hayden very reluctantly consented to take the balance, or 25 lots; and yet not one dollar of money was paid in, and the owner would not allow any one to occupy the property until it was paid for, and it was impossible to get the money before September 1st. Now, what was to be done? Why, nothing, except for some one to advance the money and buy the property. This Mr. Hayden did, and gave the use of the money (until the lots should be paid for) without interest or security, except the farm, which for any other purpose was not worth \$1000. And further, Mr. Hayden, being a surveyor, laid out the grounds and superintended the clearing up and charged nothing for his time.

Now, we come to the time when the lot owners (or a very few of them) wanted the place deeded to trustees. This Mr. Hayden was perfectly willing to do, as soon as money enough was paid in to pay for the property and improvements, which was not the case at the time your correspondent speaks of. Lots enough were sold, but had not been paid for, nor were they until after November 1st. The matter was brought up at a meeting of the lot owners in September, and it was voted almost unanimously that Mr. Hayden retain the deed until a charter was obtained and the organization formed, and a committee was appointed (of which Mr. Hayden was chairman) to perfect arrangements to that end, and manage the affairs until the association was formed.

And now we come to the meeting of April 26, which Mr. Hayden was empowered, by the charter granted by the Legislature, to call. At this meeting the charter was accepted unanimously, and then came the election of officers, adoption of by-laws, a lease, etc.

Mr. Burnham was elected president, but refused to serve unless he could have the power to veto all the acts of the Board of Management. This power was not granted, and Mr. Whiting was elected in his place. Mr. Burnham was afterwards placed upon the Board of Management, but refused to serve because the by-laws were objectionable to him.

Now, a word about the by-laws and lease which are so objectionable to your correspondent. They were framed by a committee of three intelligent, and in every way, capable men, who spent a great deal of time and thought upon them, and yet there may have been objectionable features; yet, after a careful analysis, I think no one can find anything which can in any way injure any well disposed camper or lot holder. But on account of objections which were raised, the by-laws were not adopted, except for the government of the association, until its annual meeting, which occurs in August next.

There are, in the association, 109 stockholders owning 200 shares of stock, of which Mr. Hayden and his son own 27 shares. There are enough shareholders owning one and two shares to control the affairs of the association; not much like one-man power, is it?

The Spiritualists, of Connecticut are to be congratulated upon having a man in their ranks who has the ability and disposition to aid in so substantial a way, as Mr. Hayden has, the glorious cause which we all love so well; and as for those who ought to aid and assist, instead of trying to counteract and retard, I can only attribute their course to a lack of perception of motives, and a gross ignorance of facts. And now, allow me to say to all the readers of your valuable paper, come to Niantic this Summer, during the camp meeting, and you can listen to the best of speakers; you can breathe the invigorating sea air; enjoy a beautiful sail upon the placid waters of Niantic River; you will, if you do not occupy a tent or a cottage, find a good room to sleep in, a good table to eat at, and also good music to dance by, in a nice new pavilion; and you will be well treated and find Mr. Hayden is not the only man there, yet one we should sadly regret to lose.

The association is not going to build a "\$10,000 hotel," nor put any fine steamer on the river, nor have they ever thought of it or any hotel or steamer of any kind.

And hoping, Mr. Editor that I have not trespassed too much upon your time and space, I remain, Yours for the right,

D. A. LYMAN,

WILLIMANTIC, CONN., May 15, 1882.

SAN FRANCISCO, May 17, 1882.

Editor of Mind and Matter:

DEAR SIR:—On last Thursday evening I had the pleasure of attending one of the most interesting circles I ever witnessed in my life. It was held in the parlors of Mrs. Miller, on Mission St., in this city. Mrs. Miller is one of the most earnest workers for the cause of Spiritualism that we have on this coast. She devotes her entire time and energies to the cause. Her powers of mediumship are acknowledged by all that come in contact with her. Would that we had more Mrs. Millers in the field. Among the number present, were Mr. Henry Decker, W. G. Finney, Henry Mann, George Watson, Frank Burk, Frank Scales, Mrs. Perry, Mrs. Cantrell, and several others whose names I did not learn. Mrs. Scales, the well-known and reliable trance and clairvoyant medium, was also present. During the evening, Mrs. Scales, through one of her controls (Miss Midget) gave to each and every one present, the most convincing proof of spirit life, adding another link to the long chain of evidence of immortality. Miss Midget announced the presence of Little Maudie, one of the controls of Mrs. C. M. Sawyer, and gave a communication to a gentleman present, who acknowledged the truth of it. To Mr. Decker and Mr. Finney the most convincing proofs were given and acknowledged by them. In fact, to all present; communications were given, and all expressed themselves pleased and satisfied at the genuineness of the messages received from loved ones gone before. It is but justice to Mrs. Scales to mention the fact that she was an entire stranger to all in the room, excepting Mrs. Miller.

Yours in truth and justice,

THOMAS B. HARMON,

No. 420 Kearney Street.

A Choice Christian Blessing.

[From the "Buen Mundo" of Laredo, of February 1882; translated from "Constantin," of Buenos Ayres, of March 30th, 1882.]

"The greater part of our readers, perhaps all, are informed of the excommunication, by the bishop of Santander, of three fortunate liberal periodicals of that city, and are not ignorant of the fact that the Episcopal intemperance came very near causing a serious conflict; but that which all may not have read, is that same excommunication; and as that is a document which deserves to be known, that they may be able to illustrate, in their day, the proceedings of the contemporaneous Catholic clergy, and judge of their enlightenment and Christianity, of their tendencies and charitable sentiments, we reproduce it, earnestly recommending its perusal.

"The excommunication formulated against the periodicals alluded to, and their most worthy and enlightened editors, reads thus:

"Curse them, Almighty God and the Saints, with the perpetual curse which you hurl against the Devil and his angels. May they be condemned with Judas the traitor and Julian the apostate. May they perish with Dacian and Nero. May the Lord judge them as he judged Dathan and Abiron, and the earth swallow them alive. May they disappear from the world of the living and perish from their memory. May a shameful death overtake them and may they sink alive to hell. May their seed vanish from the face of the earth. May the days of their life be few and miserable. May they suffer the pangs of hunger, of thirst, and of nakedness, and all manner of ills. May they be afflicted with calamity, with foul distempers, and all torments. Cursed be their belongings; may no prayer profit them, but may they be turned into curses against them. May they be cursed forever and in all their parts! Cursed by night, by day, and at all hours; cursed in sleeping and in waking; cursed in fasting, in eating and drinking; cursed when speaking and when silent; cursed within their homes and without them; cursed in the fields and upon the water; cursed from the crowns of the head to the soles of their feet! May their eyes lose their sight; their ears become deaf; and their lips dumb; may their tongues cleave to their throats; may their hands be paralyzed and their feet cease to walk! May all the members of their body be cursed; cursed in standing, in sitting, and in lying! May they be cursed now and forever! May their light go out before the face of the law on the day of final judgement! May their burial be that of dogs and asses! May hungry wolves devour their carcasses! May their eternal company be that of the devil and his imps!"

"We sincerely felicitate the editors of those excommunicated periodicals, and envy their lot which we would fraternally share with them. If they are molested by it, let them not trouble themselves, here are we to receive it with especial thanks, if they can find means to transfer it to us."

[That kind of Christian cursing amounts to about as much as the Christian praying which some Christian spirits and Spiritualists are so enamored with. In a word, it is a pure waste of breath, and hurts no one. Even the Catholic laity have come to regard it of no more consequence than do the liberalists against whom it is directed.—Ed.]

Skepticism is no evidence of learning or independence.

To remove iron rust, use lemon juice and salt. Several applications may be needed.

A Georgia editor says that his "rival cotemporary across the way, recently took a very valuable premium at a county fair, but the constable made him put it right back where he took it from."

In the making of what are called safety envelopes, that part of the envelope covered by the flap, is treated with a solution of chromic acid and ammonia, sulphate of copper and fine white paper. The flap is coated with a solution of isinglass in acetic acid, and when this is moistened and pressed down on the under part of the envelope, a solid cement is formed, entirely insoluble in acids, alkalies, hot or cold water, or steam.

E. M. Jones of Philadelphia, in renewing his subscription, says: "I do not want to say anything different from others that have borne testimony to the usefulness of your valuable paper, but allow me to say, that during the past year, while I have been a reader of MIND AND MATTER, I have derived from it more genuine knowledge of spirit life and the great hereafter, than in the twenty-six years perusal of the Bible or any other religious work. Although I may not agree with you in every particular, personal considerations sink into nothingness in comparison with a noble cause. The spirit world will sustain your noble course; myself and other true Spiritualists will endeavor to sustain your paper and in the near future truth will sweep all opposition away as the sun dispels the mists. Onward to victory!"

Jesse Shepard in Louisville.

LOUISVILLE, Ky., May 22, 1882.

Editor of Mind and Matter:

DEAR SIR:—The friends of Spiritualism in Louisville desire to express their thanks, in the columns of MIND AND MATTER, to Judge Carter, of Cincinnati, for the interest he has taken in, and through whose influence we have been favored with a visit by Jesse Shepard. We do not propose to enlarge on nor add to what the Judge has written concerning this remarkable medium, but simply say, Amen—Amen.

Jessie has given one concert and three seances in the parlor of Bro Shippen. The circles were fully attended each evening, the required number being present, and select. All who attended were both delighted and amazed with his wonderful gifts. May his loins be girded with strength, to withstand the pressure upon him, is our prayer.

Respectfully,

A. S. BYINGTON.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,

FRANK T. RIPLEY,

Portage City, Wis.

To the Weather Clerk.

S. T. COBD, PHILA.

Rain, rain, all the weary day; Mist, mist, everywhere and way; Cold, cold, at every street you pass; Blow, blow, a fearful chilling blast; Wet, wet, everywhere you meet; Chill, chill, in the house and street; Fog, fog, o'er sea and land; Smoke, smoke, on ev'ry hand!

Religion an Evil.

Religion is a superstition. It is a bondage built upon perverted fear. Primarily it is a misdirected reach after well being. In its secondary aspect it is slavery. Religion from Latin religio and relegere, means to bind, to bind back, bind anew, rebind. A hateful definition.

Religion is a thing of transition. Most people have to pass through it on the way to the image state. It personifies the immature and clings to the jejune. It is as natural as disease and hurtful as rickets.

Religion is protean in form with many similitudes. It brings no good to its votary, but in opulent craft it promises everything. It is at one time a mania, at another a dissipation; in the main selfish, it is at other times painfully self-denying. Distasteful in the outset, it is adopted with hesitation mingled with indifference; at length it generates repugnance, is abandoned; with others on the other hand, it finds responsive agreement when it dominates the life and becomes imperious. It is then a pastime, an occupation, a passion, an autocrat jealous of rivalry.

In the human economy there are two forces—Reason and Experience—which constitute man's only life guides. They include instinct, which is estho-physical, and the reflex of former lives; a sum of occult knowledge conferred by heredity. There is a further generalization. It is this. All human actions may be grouped under four plenary heads, thus:

TRUTH, JUSTICE, MORALITY, ALITERUM.

Truth opposes the false and corrects errors. Justice is a social power that decides all equities between men and is the genius of Liberty. Morality supervises the proprieties and ethics of life. Aliterum turns from self asserting ego and points to the good of others. It fosters all benevolence, all philanthropies, affection of kindred and kindly amenities.

*To August Comte and Mr. Herbert Spencer we are indebted for the expressive word Altruism—regard for others. As we cannot use justicism, or moralism, compact euphony seems to call for a further variation of altruism. If to the Latin alter (other) be added the suffix um, we have Aliterum, which harmonizes in scope and homologous value with the words justice, truth, morality; without the sm, and without eliding the e from the parent word, as is done in altruism and altruistic.]

These four dominant heads not only comprehend all human action which tends to man's well being, they also stand in interdiction to all action which tends to evil.

The scheme leaves religion and worship out of the realm of the normal life of man; it at the same time relegates them to the shades of things perverted, things immoral and asfekte. Worship is as degrading as fetters, and as darkening as prisons. Man admires everything admirable; loves everything lovable; respects every thing respectable; but he should worship nothing and nobody, since we know nothing that is worshipful.

It may be said worship belongs to religion, and man has a religious nature, therefore he should exercise his religion in worship. As well may it be said that man is endowed with natural feelings of pleasure, that every pleasure increases his vitality, that every pain decreases his vitality; that initial intemperance, short of the besotted, is pleasurable. Therefore he should build temples for pleasure, where pleasure shall defeat pain, and erect shrines for revelry in pleasure, and thereby raise the tide of life. Rest from exertion, and after exertion is a normal pleasure that installs the love of ease. The passion to magnify that pleasure, results in dissipation.

To act within the rules of truth, justice, morality, and aliterum, one cannot go wrong—religion or no religion. If religion be added, it is extraneous. It is more—it is an immorality, and therefore vicious. As proof of this statement, note one illustrative point. It is an unquestioned truism that labor is one of the greatest blessings that pertains to man; that nothing conduces so much to his growth, welfare and happiness as labor. Such being the fact, the converse is also true—that the lack of industry or labor is in a similar measure a damage tending to a curse. Now what is the attitude of religion on this question? Mark! The foremost predicate that the Mosaic and Christian religions announce to man is, this appalling imprecation, this personal curse upon the race: "Thou shalt earn thy bread by the sweat of thy brow." That is it. The alpha of religion, ostensibly fresh from the lips of so-called God, curses labor and industry by cursing man to earn his own living. When to the contrary, that uplifting law of compensation in life makes it a curse if he does not do it. Idleness is a curse and is immoral. Idleness, religion and dissipation are a trinity of evils that go hand in hand. Therefore as religion encourages idleness, by cursing labor and making laborious industry offensive and discreditable in the minds of men, the conclusion is unavoidable, that religion is an evil and worship immoral.

The atonement dogma is another religious fallacy, another immorality, another injustice. Aliterum enjoins self-reliance; it offers to lighten the burdens of another instead of increasing them; it opposes that impossible transfer of one's own wrong acts to the shoulders of another; it permits no forgiveness, but insists upon the even adjustment of compensation; it does not forget the fact that "a wrong act stings until retribution heals."

Men are religious in early life, but forget it in riper years. They forsake it when they cease religious observances, when they abjure prayers, church worship, and drop the observance of fasts and sacred days. Washington wholly or partially forsook his religion in his later years. He ceased to attend church the last twenty five years of his life. As he got along the last quarter of a century of his life without it, so he could have done all the years preceding it, could he have had the ex-

perience and consequent wisdom at the morning of that life. Hundreds upon hundreds of preachers, after the age of fifty, abandon religious work, and many more renounce their religious tenets, but carry an outward semblance of it under the proper garb of morality. The leading scientists are noted for their abstention from religious observances. If, under advanced years and advanced knowledge, men can dispense with religion, what folly and waste to burden one's self with its hampering swaddling clothes at all!

There is no crime in the catalogue of human wickedness that has not been committed in the name of religion. Who can point to a crime committed in the name of science?

There is a remarkable addendum to this subject, the recital of which is calculated to make orthodox hair stand on end. Behold the grim aspect of religion from the further side of life as seen through spirit eyes and accented in apodictic spirit speech.

1. Edward Hyde, earl of Clarendon, who passed his crismutatio 200 years ago, says: "Religion and creeds are and have been the curse of all generations."

2. A former Methodist, Annie E. Cole, says: "The Christian religion, since passing to spirit life, has been nothing but a hindrance to me, leading me astray to run after phantoms."

3. Saint Basil, bishop of Cæsarea, 1500 years from earth life, remarks: "I think it my duty to overthrow the Christian religion."

4. Rev. Hosea Ballou says: "If you, as mortals, could behold the disappointment of hundreds and thousands who change earth life for this spirit life, in not finding their heaven, their Jesus, their God, the apostles and holy angels, and all the paraphernalia of church teachings, you would be filled with surprise and amazement."

5. "Morality in all times and among all people, has been cursed by being coupled with religion."—Quintus Metellus Pius.

6. "The belief-in-Jesus has caused me more misery as a spirit than I can express."—John S. Backman.

7. "If mortals could only know what a night of hell I have struggled through to get to where I am to day, they would wipe Christianity from this planet."—Egbert, archbishop of York, who made his crismutation over eleven hundred years ago.

8. "Christianity is the scourge of modern times."—Moschus, a Greek poet.

9. "I exchanged Paganism for Christianity, and for over fifteen hundred years I have suffered for this damnable belief."—Julius F. Maternus, Latin Astronomer.

10. "If you could see that black despair that strikes your spirit in the life beyond the grave, you would be quick to relinquish that religion of Jesus that curses your earth and spirit life."—John A. Guiberson, of California.

11. "I am glad that I repudiated the Christian religion, because there is no curse that you can carry with you that has so bad an effect upon you as religious creeds."—Tacitus Achilles, a Greek writer.

12. "It is not right for a bishop to swear except when he curses heretics. But I say, damn all religions—bless all morality."—Jansenius, bishop of Ypres.

13. "Of all the follies that have been perpetrated by man, in his mortal and spiritual state, religion is the greatest of all. And the worst of it is, that this folly becomes so deep rooted that it is almost impossible to eradicate it."—Thos. Birch, historian, critic and lexicographer.

14. "I have suffered as a spirit, wept as a spirit, cursed as a spirit, at that awful, soul-crushing religion, Christianity."—Theodoretus, a Greek Father, who crismutated A. D. 457.

Therefore, it is to shut our eyes against two shafts of light—mundane and super-mundane—if we do not see that religion is an evil and worship a vice. That they are fated to become obsolete, as the custom among our savage ancestors of tattooing their bodies has become obsolete, is certain.

A. S. HUDSON, M. D.

Stockton, Cal., May 10, 1882.

[From the Medium and Daybreak, London, England.] How the Work Goes On.

Something has been urging me for weeks past to write in the Medium about the work here, but I thought I would let the Celebration over first. Now it is within an hour of going to press, and I can't screw courage up to say much.

I may say that I am too much ashamed of the facts to make them known; and my shame chiefly arises from being aware that the facts are already known to many, but they ignore them. I am put forward as a Spiritualist, and its truth and its honor are largely in my keeping; but when I look at the circumstances in which Spiritualists allow the work to remain, I see neither truth nor honor to protect.

I print column after column of gush about benevolence, charity, love, progress; and Spiritualists are supposed to be promoting these goodly-goodly things. How do they do it? Is the galling serdum and subordination of the individuals, who put these sentiments in print and give them to the public, justifiable?

I could give you a diary of one week's work it would be clear. To begin with Sunday: much of Archdeacon Colley's sermon was set in type that day: three of us hard at work. Every day since then one or other of us have been close at work from six in the morning till after one o'clock next morning. When the work is thus done, paper has to be bought—we can't take that out of our membranes—and when the paper is finally printed, stamps have to be procured to post them. It is not our fault when the Medium does not reach you regularly.

Now what do we get for all this? Nothing: it is all done free of charge. My wife and I earn our own living by personal services to those who require them, and we are quite independent of the Spiritual Movement. Not a farthing of what has been contributed to the work, has been a personal advantage to us.

There are good kind friends who have helped; God will not forget them. I feel so thankful for health. It is wonderful after 36 and 40 hours continual labor, one can stand the indignities and importunities of those who have small claims on us for money. But we have found the public kinder than some of our Spiritualists, from whose action much of our trouble has arisen.

When one has given life he can give no more.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W. C. May 4, 1882.

[To this pass has Spiritualism been brought in England, by such Spiritualism as was illustrated by E. W. Wallis when in this country.—Ed.]

Letter on Animal Magnetism.

[Correspondence of the "Spirit of the Times,"

LANCASTER, Dec. 18th, 1848.

John S. Du Solle, Esq.—

DEAR SIR:—I have thought that the following remarks on the sense of feeling, etc., in a magnetic or boulypnitic state, might not be uninteresting to you, as they show some of the uses to which the science may be applied, etc.

The sense of feeling, when in this state, presents many interesting peculiarities, and its study has been rendered particularly important on account of the insensibility which exists, and the advantages which may be taken of the phenomenon in performing surgical operations. The possibility of performing operations without inflicting pain has been doubted by many, and the insensibility which exists utterly denied by others. This has arisen from the many apparent contradictions which have been exhibited by different subjects, or the same subject at different times, or from improper management, or a want of knowledge on the part of the operator. My attention has been turned particularly to the study of the phenomena of this sense, with the view of obtaining a correct knowledge of its peculiarities, and, if possible, of finding out the best manner, under all circumstances, of alleviating human suffering. I have instituted many experiments to ascertain the facts, and present the following as the most important and interesting. When this sense is in this state, and you attempt to inflict pain by pinching or otherwise, they may feel it or not. Sometimes they do, and sometimes they do not. This apparent inconsistency I find is owing to their own will, and they can feel or not, just as they please. If you pinch them, and they exhibit no signs of pain, by simply requesting them to do so, they can feel as well as when awake, although you may will them to do the contrary as much as you please. As therefore the subject has perfect control over the sense also, and may exercise it during an operation so as to feel pain, it is necessary to guard against their doing so as much as possible. I have performed several operations lately without their experiencing the least pain, or having the least knowledge of having been operated upon until the fact was mentioned to them. The method I pursue (if the subject be clairvoyant) is simply to take or send them in thought, to some distant place, or to amuse them by conversing or otherwise until the operation is completed. If this is done properly, the operation may be performed, not only without inflicting pain, but they will be unconscious of having gone through it at all. The powers of this sense in distinguishing articles, whether by actual contact, or at a distance, are as remarkable as those of the other senses, and I have frequently had subjects to restore several articles (given them at once) to their right owners, without ever having seen the articles or the owners thereof before. They have told the quantity, size, shape, roughness or smoothness, &c., of articles placed at a distance, or the temperature of solids, liquids, or of the atmosphere in different rooms or places, independent of any previous knowledge or arrangement on our part, to the perfect satisfaction of those, who, at different times were engaged in the experiments. I could give many other proofs of the powers of this sense in detail were it necessary, but as there is much sameness in the generality of them, I will not trouble you with their perusal. The imagination in this state is very active, and that subjects often do imagine things, or see, feel, hear, smell and taste incorrectly, cannot be denied, but this is no proof that they cannot also see, hear, and tell all things correctly, when the imagination is properly restrained. Second sight or ghost seeing, and the various other mental hallucinations, which are often improperly exhibited, and seemingly induced by operators, are solely the effects of the subjects imagination which being generally extremely active, is readily excited, and not upon their guard, are easily imposed upon. The same things have taken place in excitable subjects when awake, independent of any operator, but they cannot be induced, awake or asleep, contrary to the subjects will.

In addition to what I said in my first letter, respecting the waking or putting to sleep of one or more of the organs, &c., I will here remark, that when the brain is in this peculiar state, and one organ is awakened after another, as they awaken, they become passive, imagine, judge and remember, &c., respectively, until the last is relieved, when they become active at once, and are then in a natural state. If on the contrary, they are put to sleep one after another, as soon as the first enters this state they are all in, and then the brain is in a magnetic or boulypnitic state.

This proves that the faculties are more active in this, than they are in a natural state, and that they possess certain independent powers or functions respectively, namely—will, perception, imagination, judgment, memory, &c., else how could a single faculty, when alone in the state, remember at will, all that relates to its peculiar functions and nothing more, although you may have endeavored to impress other things upon the mind of the subject, when said faculty was only in this state? In both the natural and Boulypnitic states the functions are awake; whilst in a natural sleep (if it be perfect) they are inactive. But if (in a natural sleep) one or more of the functions &c. awake—then it or they become active, and then dreaming ensues, and we remember what transpires or not, as the memory of the faculty dreaming, is awake or asleep.

If the function of perception in the organ of tune be only in a Boulypnitic state, the subject will only be able to perceive tones; but cannot imagine, judge or remember them, &c., unless these functions respectively (belonging to the faculty of tune) be also in the state, and so with all the functions of every sense, organ or faculty.

In a natural state one or more of the functions or faculties may be from some sense rendered incapable of performing its or their proper functions, and as it or they are more or less affected, we shall have the various phenomena which are often exhibited from mere absence of mind, eccentricity, idioty, &c., to perfect monomania and downright madness.

Dr. Gall speaks of an organ of educability, or memory of facts, and another for the recollection of persons, while Spurzheim speaks "first of the faculties which perceive the existence and physical qualities of external objects, and those which procure notions of relations."

But the above facts prove that each faculty has its own will or power to perceive, judge and remember, &c., those things which belong to its peculiar functions and nothing else. Individuality has power to perceive, judge and remember individuals, eventuality, events.—Tune, tones—comparison, the analogy, identity or difference—and

causality, the relations between cause and effect, &c.

But this is an endless subject, and as I must keep my letter within bounds, I will conclude by recommending those who may hereafter engage in the above manner of investigating the faculties, to select the best subjects they can procure. Grown persons (if intelligent) should always be preferred, and the less they know of Phrenology the better. It is sometimes difficult for some to awaken or put to sleep the proper portions of the brain, but a little practice will soon enable them to do it with facility.

The study with all our advantages will be a difficult one, and as we can only arrive at just conclusions by repeated experiments, I hope that those who may engage in the investigation, will be guided more by a desire for the truth, than an eagerness for renown,

I am sir, yours very respectfully,

WM. B. FAHNESTOCK.

Mrs. Elsie Reynolds Since Her Return to the Pacific Coast.

SAN FRANCISCO, April 22d, 1882.

Editor of Mind and Matter:

Among the unfortunate victims of the "mania of exposure" which has raged so extensively of late, perhaps none have been more under ban than Mrs. Reynolds, and no case of hypothetical fraud has ever so puzzled my wits for solution by testimony, I have never found more conflicting testimony from honest and generally truthful people than concerning her manifestations. And this has taught me the necessity of great caution and close discrimination in observation of phenomena, and to "go slow" in deciding upon appearances that are in the least dubious. I have found as a rule that observers are too hasty in decision either pro or con, and far too many allow preconceived opinions and prejudice to color the glass of inspiration. [We suppose Dr. Clark realizes that he had done so, at least.—Ed.] Obstinate skepticism and blind credulity are alike disqualifications for correct observation and a just statement of facts.

Here in San Francisco, where Mrs. Reynolds has lived and operated longest, there is the greatest possible conflict of belief and testimony regarding her mediumship. This led me to suspend judgment wholly, till by personal observation and experiment I could determine "who is who, and what is what." I have had the coveted opportunity of sitting in three materializing circles, and one dark one, and after sealing every aperture of ingress in the most careful manner, I can testify that no confederate could possibly enter to her aid; and the diverse and individually distinctive character of the materialized forms was so marked that, to me, their genuineness was fully established.

In the face of much positive and fairly intelligent testimony, I cannot say that no fraud ever has occurred through Mrs. Reynolds' mediumship, but I can say as an experienced investigator, that if genuine materialization does not take place with her, I have never seen any, and I will place my testimony counter to the rash and unwarranted statement of Wm. E. Coleman, who has recently said through the R. P. Journal that "She is not a medium in any way, form, or shape, but the whole is a fraud from first to last." I am willing, from what I have already witnessed, to stake my reputation and my life even, on the genuineness of her gifts, and yet I think (but am not certain) that I saw one spirit personate another—a deception I would by no means countenance more than I would the same on the part of the medium. [It does not appear that Dr. Clark in any way discountenanced that supposed spirit personation of another spirit at the time of its supposed occurrence.—Ed.]

I have been promised, by her guides, some positive scientific evidences as soon as the medium recovers her health sufficiently. When it comes I shall take pleasure in giving it publicly.

DR. DEAN CLARK.

[We fail to see wherein this testimony of the very conservative Dr. Clark is one whit of any more value than the testimony of the thousands of intelligent men and women who, in the West and in the East, have been convinced of Mrs. Reynolds' great worth as a medium. Dr. Clark seems to think that some value should attach to his reluctance to believe Mrs. Reynolds to be a genuine medium. He has not yet had the manliness to say he believes her to be an innocent and deeply-wronged woman. Perhaps he may yet muster courage enough to strengthen his claims to candor by doing her that simple act of justice. If Dr. Clark, as a professional healer, never acts more dishonestly in his field of "operations" than Mrs. Reynolds has done in the one she has so usefully labored in, Dr. Clark may fairly claim to be an honest man as well as a genuine healer.—Ed.]

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.

Table with 2 columns: Name and Amount. Includes Samuel Graham, Kingsbury, Ind. (\$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..... \$288 50

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

Notice.

A respectable widow would like a nice person to advance her \$100, where he or she can board it out and have a very comfortable home. Very best of reference given. Address, MIND AND MATTER Office, Philadelphia, Pa.