

Mind



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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 14th, M. S., 35.

LYDIA MARIA CHILDS.

Why this is simply grand! To breathe through a human organization once more and have the quiet of heaven. My whole life was dedicated to literary pursuits, and I was not ignorant of the possibility of spirits returning and controlling the human organization. But there is something so grand—so delightful, that I cannot find words to express all the joy I feel. I take in the situation, and know the harvest is likely to be abundant. It looks to me as though the suffering millions were likely to satisfy their hunger, and broken humanity was likely to stand on a plane where discord and inharmony would cease. It is the duty of every earnest reformer to drink in from every avenue the inspiration that is given forth. The mighty rivers are dependent on the little rivulets that flow into their banks, for the power they possess; and man, with all his nobility of soul, necessarily must follow in the same channel. Knowledge is gained in everything that acts upon the human system, and men can learn wisdom from little children. And it is not always those who teach the world the most who have had the greatest opportunities. It seems as if nature delights in throwing problems before the human family, and selects out of the millions those who are not expected to do much; but the work of reformation has commenced, and it will not cease until it reaches the abode of every inhabitant of the earth. The untutored Indian without any other conception than the natural one of the Spirit Hunting Ground, will acquire the same knowledge from the same sources that you do. Inspiration or revelation is a thing that has existed eternally, but men and women have endeavored to confine it to their feeble conceptions of the universal power that controls all things. Learn to listen to a babe—learn to become wise through whatever avenue it is possible to gain wisdom. Trample under foot old theological ideas, and in their stead hold the banner of truth before the people—let it float to the breeze, and discord and inharmony will disappear. It is with pleasure I give my name, for it has been a household word to many of earth's inhabitants.

Subscribe me, LYDIA MARIA CHILDS.

JOSEPH MERLIN.

How do you do this thing anyhow? (You will learn how very soon.) I am not used to such places as this. (Well you get used to it pretty soon.) Well, how do you expect me to do much with such hands as these (holding up and looking at the medium's hands). I don't understand the way, but I come from Leadville, and I want to put my name down here; and say, Joseph Merlin came here. (Have you anything else to say?) I don't know. I would like to go home. I have not many friends there, but I would like to be in my old place a little while. I am not unhappy though. I did not go to hell. Ques. What was your business here? Ans. I used to have to dig ground in a pit to make other people rich. Ques. You were a miner? Ans. Yes.

DANIEL WEISTER.

In all things that pertain to the human family, there is one broad idea that seems to hold all individuals in its grasp, that is a fear of being themselves—a fear that their own organizations are not a fit control of their daily acts; and men in all ages of the world have undertaken to make laws to govern misguided humanity. When I see so many millions of oppressed people, not confident in their own powers, dependent upon some mind to convey to them what the requirements of their own organizations are, it almost crushes out of my spirit, the thought of producing a reformation and bringing conditions to reach all humanity. Already, as I stand before you here, to-day, I have undertaken that stupendous reformation. I will never stop working until there is one general plane of joy, and until there will not be one of the creatures of earth, but whom can say I am free. I possess an organization, that if understood, is capable of leading me in a direction that will ultimately bring me into a state of perfect happiness. Take oppression off the minds of the human family and what will you have? Individuals look to their own souls, and ask, what had I better do to perfect myself? What had I better do to make me happy in the future? and there is one answer coming thereto. "Do unto others as you would wish to be done by." Crush out the spirit of oppression—crush out every selfish purpose—and perfect love and humanity in your breasts. These are the answering words of the feeblest of human creatures under right conditions. Let us have the channel of your paper to work through—let us not only assist you in making conditions equal to the necessities of the human race, but also give us conditions to perfect ourselves. There is no spirit that is disembodied, but feels the necessity of returning to earth and through some organization trying in some way to awake an interest in the human mind in relation to their future existence. For ages past the world has been held in a dark and gloomy cloud. To-day, the sun begins to rise, and minds that stand aloof from public opinion see a prospect of a better condition. Work on and give us opportunities,

and before you can realize it, a new dispensation will be ushered in, and the world will be wiser and better—and as wisdom and goodness prevails, happiness will be the result. No power can retard nor deter us from accomplishing our work. I would say that my name is Daniel Webster. I have not done as well, perhaps, as some who are not as well fitted as I am to work. I will return from time to time, and give you a little encouragement in your work.

GEORGE FOX.

If you would like to know who I am, I will tell you before I begin, so that there will be no mistake in the name. My name is George Fox, and I am not going to preach; but I want to talk a little upon a subject that has interested me for a long, long time; and it is this. Please say the world is filling up with criminals—that is, that terrible crimes are committed, and are looking, or expecting, or wanting to know the way to stop this fearful distress to the human family. Now, I will take up one who was thought one of the worst criminals in the world, and he is also present here to-day to receive benefit from coming; and he is a man who lived and died, by the name of Probst. He committed the murder of a family. Probably you know something of the circumstances. While very surprising, we read about that crime, and felt that if ever a man deserved hanging, he did. Now, I come here to exonerate, or simply to put him before the public in a true light; and the truth can never injure anybody. I want to say this. In the first place, his parents were not on a very high plane intellectually, and the mother was ignorant and undeveloped, and a perfect slave to the master, and while bearing him she had to undergo trials that created in her a disposition for revenge, and she felt that if she had the power, she would crush out of existence every human being. That was the condition in which he was developed. Conscientiousness was not one of the organs that predominated in her phrenological development! And let me say this: after that, he had poverty, distress and misery, without many opportunities of enjoyment, and went into a family where they appreciated the good things of earth. The gentleman made a great display of his wealth, showed his watch, and seemed to wish to impress every one with his importance. The lady did not like the servant, and he not being strong, she psychologized the servant, and the gentleman impressed him with the idea that wealth must be had. Afterwards he hated, just as she hated him, and he felt that all that display would bring a condition of happiness; and poor misguided being, under this kind of impression, he took the lives of so many, simply because the power had stronger hold of him than he had of the power. Naturally he would not wish to see any one suffer—naturally he had not mind enough to desire misery—and you see this man put before the world to-day as something too foul to be spoken of almost. But I wish the human family to recollect that he is a part of the great power that is now represented throughout the universe, and which now exists to develop the minds of humanity. This may seem to you a strange doctrine—may seem to you an unnecessary communication; but to me it contains matters of such vast importance that no power could keep me from giving utterance to my honest convictions; and if we wish to help one another along, and to stand at last where we all so strongly desire, we must undo the works of the past and make the present something better, purer and holier, for men to work through.

JOHN WATSON.

Do you know, everything seems to be upside down with me to-day? That is, it seems a little like taking a picture or something like that; but I guess I am all right. Don't you think I am? I want to tell you my name, and if I cannot stay, I will have to go. But if you will put down my name as John Watson, who lived in Watsonstown, Pennsylvania, I think maybe somebody will see it. I have been dead a good many years, and I come back here to-day.

[This spirit seemed not to have perfect control, as he was much confused.—Ed.]

ELIZABETH PRICE.

I feel kind of weak, and I don't know how to talk about anything like doing good, for I had my house to keep and work to do, and I had not much time to go around to learn what you seem to know. But I want to go home. Just put my name down—Elizabeth Price. I lived in Wilkesbarre. Ques.—Have you friends there? Ans.—I guess somebody will get it. The spirits are going to take care of that.

AUNT SUSAN.

From Acton, O., has been here. Tell them I am coming again. Ques.—Who shall we tell? Ans.—Anybody; they all know me.

CHARLES SUMNER.

It is a very hard matter to understand the motives of a spirit encased in a human form, but it is plain for a disembodied spirit to make its motives visible. I have felt, for a long time, a strong desire to come and talk with some one about the condition of affairs at Washington, and as I look into that vast assembly of people, I do not see one out of that great number, who seems to fully

realize the importance of his position. I see men that are lifted up by their own importance or their ability to obtain positions of honor; but I do not see in their souls that strong desire to become worthy of the lofty positions they hold, and to make them true to the interests of the people and the government. Now, I do not wish to hide these things from censure or to condemn any one. I see that they are the outgrowth of conditions that exist, and by which they are able to obtain the positions they now hold; but I do ask each individual to henceforth fill each position with honor, and to try to have the people feel that if they fail in their efforts, they have worked earnestly to bring about given results. I myself was actuated by what I call a correct principle, and when I represented the people, I did it honorably and with the best intentions. To say I was able to grapple with the stupendous problem of government, would be incorrect. But as far as I, as a man or individual, was concerned, I was always true to my honest convictions, and felt an interest in the government in which I was called upon to act in a capacity of trust and honor. I have many colleagues with me to-day who are very much exercised about the direction of the government at the present time. It seems to be floating in a channel that is not secure, and it looks to me as if it was being wafted, around by every breeze. But with the aid of invisible forces, we hope to act upon the minds of the people in such a way as to lead them out of the dark difficulties and place them on a secure basis. I suffered some time before my death with an inconvenience that has not fitted me to give expression to my thoughts with the fulness that I would desire when I take hold of a human organization; but I have accomplished more than I expected this afternoon, and hope to be able to control this instrument to give thoughts to the people of the United States, that will aid them very much in placing themselves in a position of happiness. You may give me the name of Charles Sumner.

CHARLES ANDREWS.

My name is Charles Andrews, and I died in the street from heart disease two or three years ago. Ques.—Where did you reside in this city? Ans.—The western part.

AUSTIN COWDRICK.

I wish to reach my parents. I was acquainted with the medium when I was alive, and I want to reach my parents. I am not strong enough to control, but tell them for me not to trouble about their children being dead, for they are not dead and are perfectly happy; only it makes us sad to see them so bowed down. There are ways for them to do a little of good, if they want to, outside of us. And knowing that they may fail to do so, it will give us pleasure if they assist any one. It is hard to see her left in her old age without anyone to accompany her, and we spend a great deal of time at home. I am not able to say much. You will say to mother and father that at some time I will send them a communication. I did not suffer as much as they, of course, thought I had done. Just put my name down as Austin Cowdrick. It is an effort to come but I felt anxious to do so.

JOE, (A Hanger on of Society.)

When the pulse has ceased to beat
The spirit rises with the tide.
The world and all its shadows
Has gone, and left us, so bright,
So pure, with things that seem of joy.
To life it looks as if the sun
Would never cease to shine
On man—an atom of the world,
So bright, so pure, yet damned by gold.
It seems as if it held him tight
Without a prospect of the light.
Avaunt! ye fiends and let him free
To drink the inspiration from on high.
We live—we die—and the scene is changed.
What men do that is pure
Is but a blessing in disguise—
And what he so much desired,
But doubted, comes to his soul
And gives him joy.
To say that I may sing the songs
Of Solomon, would be to state
What is not true, and yet I feel
Within my soul the waiting upward.
A strong desire to make at least
A rhyme, of all, to give
Men something here to do.
Ah! little do you think or know
What the future has in store for you.
Out of nothing the world was made,
And so you—no passing substance
May have enjoyment more than you expect.

Ques. Who is this? Ans. Joe, a hanger on of society.

JACKSON, (The slayer of Ellsworth.)

I come in to say to you that while I was in the physical form, I had no sympathy with you in any form or shape. I felt justified in being the first man to strike a blow at what appeared to me to be oppression, or desire to rule, in the north. But when I look back and view the past, although my nature was aroused against the North, I did not realize what a great rebellion would grow out of my one act. I stand to-day, behind a pretty strong fortress, and if it was not so, I would expect even to have my spirit crushed out of existence. As it is, I have outgrown some of my ignorance. I have

learned something by experience, and to-day I do not hold enmity against even the man that I slew. He is present, but I feel, now, like the majority of spirits who have any intelligence or any hope whatever in the future, I feel a strong desire to see what can be done by us to revolutionize the world; and as you made the Southerners feel the power of your hand, we feel that we would like to subject the human family to a condition that would perfect them in spite of themselves. Do you, for a moment, realize the work that you are doing? Do you understand the vast importance of doing it well? You have not the power to conceive what you are doing, because it is not possible for a human organization to look out and see the results of its labor. And let me say to you, that through the channel of your paper, men will be made to think and study out the great problem of life. It has always been considered praiseworthy for a man to comfort one sinner; but when you fully understand that you will be the means of liberating perhaps millions, upon millions of human beings from the bondage of superstition and ignorance, then you can begin to conceive or understand what your paper is doing; for you are living to-day in two worlds instead of one. You receive and accept our teachings with a desire to help us and to help others. You are working to do good, and we mean that your desires shall be rewarded. Men do not for one moment realize that we are, as it were, one common brotherhood. Society has made so many distinctions that it is impossible for men to come down and realize that what lifts one lifts another—that what purifies and perfects one will purify and perfect another. To say that all men must eat, drink and act the same, is not what I mean. I mean that the natural development of each individual, will allow the whole human family to live in the world without discord. So long as men are compelled to obey the rules and regulations of society, so long the latter will be transgressed. But let individuals stand upon their own dignity, and these things will cease. Now, I feel as though my tongue had gotten all loosened, and I would like to talk with you for a day, but under the present rules and regulations, it is impossible for me to give any more than a faint idea of myself. But let me say to the people of the North, that it was not with any desire for revenge or hate to them that I perpetrated the deed that I did. It was to give man freedom, or to oppose what I considered oppression, and I wished to throw it off. It was not with cruelty, nor hatred, nor a desire to oppose independence; and I see I did not understand what the word meant. When I desired independence it was for myself and not for the whole human family. To-day, I would work in the direction of liberating all. Is it necessary to give a name? (Yes, do so.) It is Jackson. It was I who killed Ellsworth.

COL. ELMER ELLSWORTH.

I was the first martyr to the abolition of slavery, and I would say that the man who took my life was the preceding speaker. Now let me say this much. I do not know that I was any more patriotic than other men. I was young and enthusiastic, I was encouraged and cheered on to meet what appeared to be an untimely end. But it was not untimely. You see the events that have occurred since, prove that it was only the commencement of a great reformation. We do not seem to realize and understand that people holding different views from ours, controlled by different influences, may be actuated by the same motives, and feel that they are doing a good for their country, yet are in reality all prejudiced. I say it looks as though it was dreadful—as though a fearful crime had been committed. I wish to state particularly one thing that I have learned since I have been in spirit life, and that is that there is not the smallest occurrence—the most simple—but in some way leads the human family to reflect, and brings good, often, out of what seems to be crime. I wish that every person that reads my communication could realize this; they would not then feel so much like crushing one another, or of opposing one another's liberties, but would all work hand in hand, for the elevation of one another; and the world can never be reformed or happiness gained for it, by saying that must be, because the desire for freedom is so strong in the human breast, that whenever you place a yoke on man you make him necessarily willful and bring out the bitterness in him. I am only an instrument in the hands of an invisible force that uses me to bring about grand results; and I have nothing to regret in death but everything to realize in the future. Give to the world my communication, for there are very many who feel revengeful toward the man who took my life. I am willing to take him by the hand and lift him up. Beautiful—beautiful, indeed—are the ways of that power that brought everything into action. Beautiful—beautiful—is human life when fully understood. Man seems but an atom, but in reality he is a whole universe within himself. Give my words to others, and cheer the whole human family; and they will enjoy a common blessing for life is a blessing. There is a very strong magnetic character that interrupts me who is anxious to communicate.

ELLSWORTH.

KIT CARSON.

I come in here to-day because I was not expected, and as I used to turn up in unexpected places, in doing my work, I felt that perhaps I might possibly accomplish something here. If I could take the instrument, as I was, I would strike

the trail and go right out to California; but as I am, instead, to control, and not having the power of locomotion to the extent I would wish, I am compelled to stay here. It seems to me as if you were coming on to greater things—it looks very much to me like a person taking a sleep, leaving all the elements gathered together, and perhaps there is a perfect storm; but the sleeper, unmindful of all these things, sleeps on until the danger is upon him. But events naturally shape themselves, and it is not worth while for me to try to turn it out of its natural channel. I see that there are many earnest workers who, when the time arrives, will be sufficient for the emergency. I used to be thin like the medium. So people who looked upon me, would not naturally have concluded that I had a great deal of courage or great powers of endurance; but my acts proved that they had not formed correct conclusions in regard to that matter. I would say that man's destinies are shaped before their existence. There was an undeviating and unchangeable law, under the conditions that existed then. Now, you are coming to a period in the world's history, when, instead of bowing submissively to circumstances, you will have learned enough to know that you can make circumstances, and make them such as will bring you into conditions of happiness. You certainly have arrived at a period that is worthy of admiration and respect; and we don't ask any person to do worse for themselves than they do for others. Now, we will take up a new field of reform, or another part of the great field. I am speaking from my own standpoint, when I say that there is not a man or woman that is addicted to the use of intoxicating liquors, but whom, if they understood that there could be a law passed by which it would be impossible for any person to be held by that power—because it is a power that holds men and women—if there was possibly a way to free themselves from its power, would legislate and work in that direction, if they understood it was to be universal, that there was to be no indulgence in any direction—that they were all to come upon the same plane. The difficulty has always been with law-makers, that they are willing to make laws for some one else to obey, and think that because they are able to make laws, they are beyond others and can indulge in any manner they choose. Take our Congressmen and see what they are doing. They are fighting the Mormons. To me it looks sometimes as if the Mormons possessed more honor than most Congressmen, for the latter not only have wives and children, but keep mistresses. Now what is the difference? One is acknowledged and the other hidden. I admire the man that acknowledges his faults. No man has a right to meddle with the Mormons, unless they admit their own errors. But you would like to see the law changed in a great many respects, and if men are willing to work, it can be done. I at no time of my life, ever claimed to be anything more than I was. I'll tell you what looks so ridiculous to me: for men to tell others what to do, and do the contrary themselves. You may give my name as Kit Carson.

ELIZABETH HILDERMAN.

It is very quiet here. It seems to be very quiet. I have very hard work in controlling, and I don't know that I can give what I want to. Not but what I possess ability enough, but I don't understand this method. I used to teach school, and was considered rather eccentric in my habits, but I believe now I was something like what this lady is. I was subject to what they thought spells, but I guess it was influences. I was, however, ignorant of it, and I passed into spirit life. I have been there three years. I taught school in Chicago and Cincinnati, and died three miles from Cincinnati, in the country, and my name is Elizabeth Hilderman. I am requested to say to you, that for a time you may have a difficulty to get means and places ready, simply for this reason, that many spirits, not being acquainted with controlling, feel that they are talking backwards; but they are more intelligent than they appear to be. [You are an intelligent spirit yourself?] Yes—I was queer, though.

ARCHIBALD GANO.

Would you say for me that my name is Archibald Gano, and I lived in New Jersey, near Baytown, Hunterdon county. I never knew anything about controlling mediums, though knowing something about Spiritualism. You do not see all the people that are here, for there are a great many. We get mixed up sometimes, and hardly know how to talk, because we are so anxious to speak. It looks to me a little this way. You go somewhere where there is a famine, and there are thousands of persons nearly starved to death. They know you have food, and they will make a great clamor about it. That is the way we all feel.

JOHN WILKES BOOTH.

This is a new way of dispensing the gospel, and to me rather an agreeable one. I never could feel reconciled, myself, with the idea that God had created man to be eternally lost. There seemed to be such an inconsistency of justice in it that I always hoped that, as good as He was, God would be more just than to condemn weak human nature to eternal punishment. It seemed as if the avenues of knowledge had been closed for sinners, and man left to grope in the dark without any wisdom to guide him. It looks as if men had hugged their superstition and prejudice so close, that it was almost impossible for the light to penetrate. And yet men became free out of all this gloom and superstition. Men are beginning to learn that they possess powers of their own, and it is within their will to make heaven or hell. It is not by destruction, but by building up, that men perfect themselves. Oh! live—Oh! labor—let the world drink from the eternal fountain to become refreshed—replenished—and built up in the ways of perfection. There is no need of fear—but there is need of men and women becoming strong and determined, to become themselves. Give to the world my simple words, that they may learn that even though condemned by society, man still lives and has the power to express himself. Just sign the name of Booth. (We took you for a preacher). No. An actor can be anything he wishes, preacher, saint, or devil. (We are glad to know you are getting along so well). Yes, I am getting along all right. I have got a friend here, Lincoln. It is very strange but a murderer and his victim are intimately connected. One has to lift the other up.

ABRAHAM LINCOLN.

I would address the Senate, and say that unless they march to a different tune they will march to the tomb. We cannot overthrow obstacles, without knowing what obstacles are before us; and the human family has been perverted so long that it makes torments when none exists, and leaves the priesthood to walk in and crush out every atom of liberty and justice. Men! what do you mean? to sell yourselves for a mess of pottage? or do you mean that you are citizens of the United States working for the benefit of the whole government? It was not full purses and agreeable surroundings that built up this beautiful country to the condition it now is in. It has taken the toil and sweat of millions to make this once wilderness a land of blooming flowers. Let me ask you to remember that justice is the word that has gone forth, and the sweltering millions who have obeyed your mandates, are to become free, and your brothers in the great field of reform. Let me say to you that you have just begun to live, and error is to be banished from the world, and man to know what it is to live. Out of the gloom of the past you may expect to see the bloom of beauty in the future. Live; lose sight of yourselves, and every man possess honor. Let us adjourn and meet in the future with the determination to overcome all obstacles, and lift broken humanity up into the planes of light.

ABRAHAM LINCOLN.

[Translated from "Le Messager" of Liege, Belgium, by the Editor.]

Spiritism in Ancient and Modern Times.

The preceding facts fully support the declarations made by M. Jacoliot, and this will be better understood when my citations from the Hindoo Genesis, extracted from the Rig-Veda, as related by M. Jacoliot are read. I leave it to my readers to judge whether that legend is not more poetical than that of the Jewish Bible. But, let us not forget that the other three books of the Vedas, ascend thirteen thousand nine hundred years before the Christian era.

"The earth was covered with flowers, the trees were loaded with fruits; thousands of animals gambolled on the plains and in the air; white elephants wandered peacefully in the shade of gigantic forests; and Brahma knew the time had come to create man who was to inhabit this abode.

"He drew from the great soul—from the pure essence—a germ of life, with which he animated two bodies that he made, male and female—that is to say—organized for reproduction, like plants and animals; and he gave them *ahancara* that is to say, conscience and speech, which rendered them superior to all that had been before created, but inferior to the *Devas* (inferior gods) and to God.

"He endowed man with strength, stature, and majesty, and called him *Adima*, (in Sanscrit, the first man). The woman received as her endowments, grace, sweetness of disposition, and beauty, and he called her *Heva*, (in Sanscrit, that which completes life).

"The Lord then gave to *Adima* and *Heva*, the isle of Ceylon, (the *Taprobana* of the ancients) for their habitation. 'Go,' said he to them, 'unite and produce other beings who will be your living image on the earth, centuries upon centuries after you will have returned to me. I, Lord of all that exists, have created you to worship me during the whole of your lives; and they, who will have faith in me, will share my happiness when all things shall have ended. Teach this to your children, so that they shall never forget me, because I will be with them whenever they shall pronounce my name. Your mission is confined to peopling this magnificent island, where I have united all things for your pleasure and convenience, and to inspire the hearts of those who may be born there with my worship. The rest of the earth is also inhabitable. If at a later period the number of your posterity increases so greatly that this abode shall not be sufficient to contain them, let them question me, in the performance of sacrifices, and I will make known my will.'

"Having said this God disappeared. "Adima and Heva lived for some time in a perfect state of happiness. * But one day, a vague dissatisfaction began to disturb them. Jealous of their felicity, and of the work of Brahma, the prince of the Rakchasas, the Evil Spirit, whispered some unknown desire to them. 'Let us journey over the island,' said Adima to his companion, 'and let us see whether we cannot find a place more beautiful than this.'

"Heva followed her husband. They journeyed on for days and months, but as they advanced, the young woman was seized by an inexplicable terror—with strange fears. 'Adima,' said she, 'let us go no further, it seems to me we are disobeying the Lord; have we not already quitted the place that he assigned as our abode?'

"I have no fear," replied Adima, 'is there not that terrible land, inhabitable, of which he spoke to us?' and they proceeded onward. They at last reached the extreme point of the island of Ceylon. Before them they saw a narrow but beautiful arm of the sea, and on its further shore a vast country which appeared to have no limit.

"Heva, trembling with fear, begged Adima to do nothing that would make the Lord angry with them. 'Are we not well enough off in this place?' said she. 'We have pure water and delicious fruits; why seek anything more?'

"Well," said Adima, 'we will return. What wrong can there be in visiting this country which is before our eyes?' He went to the crossing rocks, Heva tremblingly following him. He then took his wife upon his shoulders, and began to cross the space which separated him from the object of his desires.

"As soon as he touched the shore, a fearful noise was heard, and the trees, flowers, fruits, birds, and everything that they had witnessed from the other shore, disappeared in an instant; the rocks on which they had crossed sunk beneath the waves, with the exception of a few sharp rocks which alone remained in sight, as if to indicate the crossing which the celestial anger had destroyed.

"These rocks which are seen between the eastern point of India and the island of Ceylon, are yet known in that country under the name of *Palam Adima* (bridge of Adima), and are represented upon accurate geographical charts under the name of Adam's bridge.

"Adima fell weeping upon the naked sand, but Heva came to him, and throwing herself into his arms, said: 'Despair not. Let us, rather, pray to the Creator of all things to pardon us.'

"As she thus spoke, a voice was heard in the cloud, which called down to them in these words: 'Woman, thou hast sinned only through thy love for thy husband, whom I commanded thee to

love, and thou hast hope in me. I pardon thee, and him also, on thy account; but you will never again enter that place of delight that I created for your happiness. Through your disobedience of my commands, the spirit of evil has invaded the earth. Your sons, obliged through your transgression to suffer fatigue, and to cultivate the earth, will become wicked and forget me. But I will send Vishnu who will reincarnate himself and be born of a woman, and he will bring to them all, the hope of recompense in another life, by praying to me to ameliorate the evils that beset them.'

They rose up consoled, but thenceforth they were compelled to labor industriously to obtain sustenance from the earth. (*Ramaisouria*, Hindoo theology; *Recitals and Commentaries on the Vedas*).

That the Hindoo Genesis is as much a legend (poetic fiction), as the Biblical Genesis, it is easy to prove; but what a difference between the two recitals, and how well they illustrate the two nations to which those legends belong! In the one case, the woman who has sinned through her love for her husband, after having exhorted him not to disobey God, is pardoned; and the Redeemer will be born of a woman, as a recompense to Heva, because she had not despaired of the goodness of God.

In the Biblical Genesis, on the contrary, the woman persuaded her husband to sin; and she will be punished (she and all women), by having to bring forth their children in pain. The author of the Jewish Genesis, little versed in anatomy, did not perceive one thing, and that is, that to condemn all women, Eve included, to bring forth their children in pain, it would be necessary to change the anatomical conformation of Eve. To condemn her to suffering in child-birth, she must have been exempt from such suffering before her sin, that which was naturally impossible, if she was anatomically created as other women are.

We may well believe that if the authors of the Biblical Genesis, which is about twelve thousand years later than the Vedas, have thus inverted the roles played by the man and woman, it has been to make them conform to the customs of the Hebrews. Hindoo civilization had seated the woman beside the man; Hebrew civilization has made the woman inferior to the man.

But the authors of the Biblical Genesis have forgotten to speak of the "Redeemer," because there is no mention of him made in the 3d chapter, or in the rest of the five first books of the Bible.

Neither do they find in the Jewish Bible "the creation of angels and the fall of a certain number of them." We then see, "a serpent, which is the most subtle of animals," that tempts the woman in a diabolical manner. Still more, we then see cherubims armed with swords at the eastern gateway of the terrestrial Paradise, but we are not told what renders the serpent so subtle; nor from whence come the cherubims; nor when they were created.

The Hindoo Bible is better composed and the legend is more complete. It informs us that God, before he created man, created the *Devas*, spirits inferior to himself, but superior to man; that the *Devas* of the inferior ranks revolted, to endeavor to obtain a superior position; that they were conquered by the *Devas* of the superior ranks, and that God assigned them Hell for their abode. These conquered *Devas* are those wicked spirits, who, in India, bear the name of Rakchasas, that is to say, the wicked.

We find in the Hindoo Bible all that which, long afterwards, was as well, as illy reproduced in the Jewish Bible. We find there the disobedience of the first human pair—the deluge covering the earth in consequence of the corruption of the human race—and a single family, that of *Vaiwasvata*, escaping the disaster; the legend of the sacrifice of Abraham; the prophecies announcing the advent of Christna; the massacre, ordered by the tyrant Madura, of the male children born the same night of Christna's birth; the adoration of the new-born Christna by the shepherds; the predications of Christna; his parables; his transfiguration; and his death, the result of the vengeance of the priesthood.

One thing strikes us when we read in the Vedas, the legend of the Deluge. Even here, the author (or authors) of the Jewish Bible, have not faithfully copied.

The Hindoo Bible says, in speaking of *Vaiwasvata* (the Hindoo Noah), that he heard a voice which ordered him to build a vessel in which to shut himself up, him and his family, and that the voice added, "Thou wilt take some seeds of each plant, and two of each kind of all animals, except those which are born of the grasses and vapors, because their principle of life did not emanate from the great soul."

The Jewish Bible neither speaks of the seeds of each plant nor of the injurious animals. Noah, then, without doubt took with him into the ark all kinds of animals, and this is the cause of our being infested with all sorts of animals that we would willingly be freed from!!

The Hindoo Bible, as we have shown, is a tissue of legends which have been more or less reproduced in the Jewish Bible. And why not also in the Christian Bible?—E. J. If it is almost impossible for us, in view of the antiquity of the recital, to separate, in the Hindoo Bible, the part of reality from that of fiction, it is possible for us, in many cases to do it in relation to the Jewish Bible, and the New Testament; for the latter particularly relates to facts which took place at a relatively modern period. Thus, for example, it is impossible to know exactly whether the tyrant Madura really did massacre the male children, born the same night as Christna; but it is possible for us to establish that the massacre of the children, ordered by Herod, King of the Jews, for the Romans, (Matthew ii, 16), did not take place. If it had taken place, the historians of that epoch would certainly have mentioned it; because such monstrous acts count in the history of nations. It is also possible to assure ourselves that there was no eclipse of the sun at the moment of the death of Jesus, (as Luke xxiii, 44, 45) has said. "It was about the sixth hour and there was darkness over the whole country until the ninth hour and the sun was obscured."

The Alexandrian school was (then in all its splendor, and this latter fact, as well as the first, would certainly have fixed the attention of some learned historian or astronomer; and all the more because there were at Alexandria, a considerable number of Jews, whom Ptolemy Sotor and his son, Ptolemy Philadelphus had installed there, and who had acquired the advantages that those kings and their successors had given to the Jews, in conferring upon them the same rights and the same titles as were conferred upon the Egyptians and the Greeks. Besides the entire life of Jesus,

transpired a very little distance from that celebrated School, without attracting the attention of the numerous savants who succeeded him at Alexandria. DOCTOR WAHU.

[Who can read that translation of the Hindoo Genesis by the learned Jacoliot, and not see that the Biblical Genesis is but a modification of it, but, at the same time vastly inferior to the Hindoo legend in natural beauty of imagination, poetic expression, and moral inculcation. The one legend is as fanciful and unreal as the other, and neither had a particle of basis in probable or real natural facts. It is upon the Jewish targum, called the "Book of Genesis," which was but a theological plagiarism, by the Jewish priesthood, of the First Veda of the Hindoos, that the whole doctrinal structure of the Christian religion is founded, as well as the power usurped and exercised by the Christian priesthood, Catholic or Protestant. Where is there a Christian scholar, priest, clergyman, or layman, who can successfully deny the correctness of Jacoliot's version of the Hindoo Genesis? No one has yet come forward to question it: We may, therefore, accept it as unquestionably correct. The "fall of man" is not a Christian, but a Hindoo fiction, which has held European and American civilization in a bondage more degrading to the human intellect than the fetich, sabianistic and Sun worshipping superstitions of Asia and Africa, before the dawn of European civilization. Mankind are not a fallen race. They are an ever rising race, and they will not be long held in check, by religious usurpation or sectarian bigotry. That doctrine of "the fall of man" was the device of men who impiously sought, in the name of the God of the Universe, to dominate their fellow men. With the dissipation of that infernal lever of priestly power, all use of priests and intercessors between man and his creator must end, and that right speedily. The Hindoos had their redemption through the reincarnation of Vishnu on the birth of Christna. Now if we must have first parents at all, we greatly prefer Adima and Heva to Adam and Eve; and if we must have a Redeemer to save us from the sins of either, we greatly prefer Christna, as such, to Christ, who is represented to have made so poor a fist of his mission. If we must be Christian or Hindoo in our religious convictions, we decidedly prefer to be the latter, not only because it is the original, but because its Christian imitation is not even a good counterfeit of the genuine. But thanks to the light from the spirit side of life we have no necessity of choosing between those old fables. We have the living truth. Therefore let us rejoice with exceeding great joy.—E. J.]

Mr. and Mrs. Dr. A. B. Dobson at Home.

It is a very common thing to hear people cry humbug, without investigating the matter, and it is an every day occurrence to hear them say: "Why, Dr. A. B. Dobson is a humbug!" If his mode of treatment is a humbug, we like that kind, for the cures he is performing are truly astonishing. You can't get around the cures, gentlemen. We understand that Mrs. Dr. Dobson is gaining quite a reputation in healing the sick, by the laying on of hands, or magnetism. She is treating a child in town, who has a serious disease, and is getting well rapidly. She has had a call and went to De Witt on Thursday last, to treat a young lady who had been given up to die, and there is no doubt now but what she will recover. This healing power seems to run in the family.—The Record, Maquoketa, Iowa.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

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

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

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

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.

Total Cash.....\$163 40

PLEGGED.

Total Pledged.....\$238 50

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

FROM OUR WESTERN CORRESPONDENT.

In a letter from our esteemed friend, Dr. G. B. Crane, of St. Helena, Cal., (who, by the way, is one of our most earnest and honest, as well as careful and analytical investigators of the physical phenomena of Spiritualism), he gives an account of the result of some of his recent investigations, asking our views, as well as what information might be gathered from those in spirit life, who should understand and be able to answer the questions propounded by the Doctor. We thought best to submit the whole question to Mr. Bird, one of the principal, if not the principal, of the controlling spirits in Mrs. Reynolds' band. Mrs. R. being the medium through whom the manifestations inquired about, occurred. We did so and Mr. Bird responded as follows, through the hand of a reliable writing medium, whom he had frequently controlled:

"My dear friends, I am aware of the dilemma that my good friend, Dr. Crane, finds himself in and come to answer his query. 'Does Bird, Gruff, Effie and Miss Roberts know that trickery and dishonesty is resorted to? No! most emphatically, No! We do not know it, neither does our medium know it, nor has there been any such thing as a fraud perpetrated there. If a spirit appeared fixed up with a mask on its face, representing a colored person, all I can say to that, is, that under some conditions we find it impossible to manufacture matter sufficient for all who are there to manifest, and we often use the same form for several spirits to manipulate; and you are right when you say that it depends entirely upon the power of the individual spirit as to how much like their own body they make it appear. We also know, the above being true, that often when the spirit, for lack of conditions, fails to change it, and render it like the spirit purporting to come, as it was in earth life, is one of the great dangers our poor mediums are subject to. You say the negro was 'Star Eye.' Now I have no doubt but it was the same body used by 'Star Eye,' and there being no colored persons present she found it difficult to get the peculiar particles to make a black face, and she resorted to a veil, as many white spirits do, with no blame attached to them for it. But if we saw her or any spirit doing anything, with the intention to deceive those present, and thus endanger the medium, we should feel called upon to shut out all such persons. Now, dear Brother, the poor negro came as best she might, and it was wholly for her own good that she did come, and we allowed her to fix herself up as best she might. So I say to you, and to all the good and noble souls who stand by our poor persecuted media, be patient yet a little longer, and we shall be able to come to you under better conditions, and explain the laws under which we must come; and you will then be surprised to know how herculean has been our labors; not only to produce a materialized form, but, at the same time, to encounter conditions brought by those who come for sittings and all their surroundings, to work against us. You will admit, that in all the walks of life on your plane, there is a thing called policy, and it is used by all, even those who among you are called upright, honorable people, and yet it could often be called pure deceit. Well, they come to this life, and are returning to their friends, and when they are admitted into the cabinet, they are admitted there, for the time being, with their natural tendencies, and it is beyond our power to make them do as we might see best. In that way scarcely one sitting passes that the enemy does not come in, by and through some one in the circle, and they are there to do anything they may to throw discredit upon the medium and the cause generally. So, dear Brother, we do the best we can at the present-time and stage of the development; but just as soon as you earth people give us good, honest, clean conditions, we will give you corresponding manifestations. To my dear old friend, Dr. Crane, let me say: do not blame the medium, for she is as innocent as a babe of any dishonesty in her manifestations. Now, Brother Crane, I expect to meet you at some time not far in the future, and then you will see clearly; when I hope to take your hand and receive your thanks for light received from my labors in this field. I cannot tell you a falsehood, so I say, we, as a band, are not cognizant of intentional fraud or deceit in our circles; nor is our medium. Also, I do assure you that the phenomena you have witnessed are spirit phenomena. As to all who come, I cannot vouch for their purity or truthfulness, no more than I can for those who attend the earthly seance. I must close, but will say a word to you when I can, through this medium, or some other one, as I find the door open to do so.

Your friend and brother, Wm. Bird.

We feel that Mr. Bird has fully and squarely met the issue; and has put in answer, the honesty and directness of which, it seems, to us places it beyond question or criticism from any one on the mortal plane of life. It will doubtless occur to the reader, at once, in perusing Mr. Bird's communication that the inhabitants of the spirit world do not regard the phenomenal physical bodies which are the result of what is called materialization as in any sense a part of human individuality, as viewed from their side of life; therefore if spirits are unable, through a lack of proper conditions on our part, or strength and knowledge of the laws of control on their part, to enable them to present themselves in such bodies as might be acceptable to themselves as well as to their mortal friends, it is not considered fraud, dishonesty or deception on the part of the medium, or trickery and dishonesty on the part of the spirit world, but instead, inability to accomplish the full result of perfect materialization, though at the same time doing on their part, all in their power to present themselves in recognizable forms with the conditions that we place at their disposal. It seems proper, here, to state that the fraud hunters and medium testers who have so much to say about fraudulent mediums, seem determined not to understand anything about the difficulties and obstacles to be overcome in order to accomplish even the smallest phenomenal results. Hence they keep on croaking instead of making any effort to understand the laws, facts, and truths connected with the most wonderful phenomena, which have ever been presented for the study of mankind. However, this statement does not apply to Dr. Crane, but there is a class, calling themselves Spiritualists, who, so far as they understand themselves and the laws pertaining to these phenomena, are friends to mediums, and disposed to assist them; and yet they are so fearfully exercised as to being dealt with fraudulently, by spirit or medium, that it is found very difficult for the spirit friends to manifest in their presence,

with the conditions which such individuals bring unintentionally into the seance with them; for they virtually say by their acts to the spirit world, 'We have come with these conditions. If you can get over them come and see us.'

Why should Mr. Bird, or any other spirit, or band of spirits, be expected to control the acts and thoughts of individuals on their side of life, who manifest at circles where they have general supervision? Do we, or can we, entirely control the thoughts and acts of those around us, who manifest on this plane of life? If we did, or could, we certainly would prevent the spirit-grabbers and medium persecutors, from accomplishing their fiendish and inhuman work, as well as many other things that take place among us.

Mr. Bird gives a home thrust when he says in his communication: 'Just as soon as you earth people give us good, honest, clean conditions, we will give you corresponding manifestations.' He further says: 'I cannot vouch for the purity and truthfulness of all spirits who come to manifest, any more than I can for mortals who attend the seances.' Many investigators forget, or rather have not as yet learned, that the perfection of the physical phenomena of Spiritualism must be accomplished by gradual advancement; neither do they seem to realize the great and wonderful advancement already made in this direction, nor how absurd it is to expect or demand the best results at the beginning, which is as unreasonable and unnatural in reference to this particular phenomenon, as to any other in nature's realm. There has been much discussion as to the garments with which the materialized forms are clothed.

By some short-sighted critics it has been represented as the sum of all villainy for medium, under spirit control, or in their normal state, to have placed within reach of her spirit friends, any garments that they might use for the few moments their forms are made visible to us in our seances. Even a piece of cloth or fabric of any kind, found about the cabinet or near the medium, that their over-wrought suspicions could seize upon, have grasped at with avidity, and considered as direct evidence of fraud, and thereby much ado made about nothing. Suppose, for instance, we should act with some degree of hospitality, instead of being so unneighborly as we have been in the past, and place at the disposal of our spirit friends, if not a liberal wardrobe, say a decent variety of garments, that they might use to clothe the forms they present themselves in? and thus assist the weaker portion of the spirit friends, thereby saving so much power to be utilized in perfecting the forms and giving expression to the same. Who can doubt, that has had the experience to entitle them to judge, that it would greatly assist and facilitate materialization? Instead of such assistance, all the obstacles that can well be brought to bear, are placed in the way to be overcome, before any degree of manifestation can take place.

By looking at the subject in question, from this standpoint, we may see what all this great ado about paraphernalia amounts to.

If the materialized forms cannot be considered a part of spirit identity, how much less could garments which clothe the forms, be considered a part of such identity. The truth is, that nearly all investigators upon this subject, undertake to arrive at spiritual facts in reference to these manifestations from an extremely physical standpoint, which, of course, is a fatal error; and doubtless is the reason why they make such bungling work of it and present such an absurd spectacle to the world. It is none the less true that there are certain characteristics as well as certain mental signs and expressions, belonging to each spiritual individuality; that will serve to unmistakably identify each spirit friend or visitor that may come to us in these phenomenal forms; if we afford them the conditions they need for the same, leaving the materialized forms and the garments out of the question, as means by which to identify the individuality of those who present themselves to us from spirit-life.

It does seem to us that whenever an honest mind reads Mr. Bird's communication, it will be seen at a glance that the spirit-world is compelled, through the ignorance of mortals, to labor to a great disadvantage in demonstrating to our world the truth of the spiritual phenomena.

If the people, or those who call themselves Spiritualists even would cease to place obstacles in the way of the beneficent-spirit workers, as well as to discontinue to write and talk about what they think and suppose, instead of about what they know by experience and study, and co-operate with such spirits as Mr. Bird, what might not be accomplished in the unfolding of spiritual truth and the advancement of our race?

Oh! what a formidable combination is ignorance and a false and dogmatical religious education! It amounts to a disease—a fearful mental plague, in the various stages of which all humanity are embraced.

The ignorance of the human mind was natural at the beginning of human life; and, in the course of human events, to be overcome by its antidote knowledge; but a false religious education, based upon the selfishness and aggrandizement of the few and the enslavement of the many, which has been the result of slow crystallization down through the ages, and is resting upon humanity as a terrible incubus.

The good and true of the spirit-world have drawn near to our earth-plane, to solve the crystallization of error by the solvent of truth, thus dissolving this powerful combination that holds humanity enslaved. Now, by all we hope for in the future, and for the sake of humanity, let us co-operate with the spirit workers in the greatest and noblest work that can engage the mind of mankind.

Notice.

Mr. R. J. Shear, materializing medium, having returned from a very successful mission to Richmond, Va., Norwich, New Britain, and Waterbury, Conn., will remain in Boston two weeks (or until the commencement of the Lake Pleasant camp meeting). Parties wishing to engage him for private seances, and where within twenty miles of Boston, can call on or address him at No. 923 Washington street, Boston, Mass. Mr. Shear will occupy the Davenport Cottage at Lake Pleasant camp meeting, where he will hold seances for full form materialization. Parties wishing to engage Mr. Shear to hold private seances at their own cottages, at the Lake, can make arrangements ahead, by addressing him at Boston to the above address.

[The above was received too late for insertion last week. We hope to meet Mr. Shear at Lake Pleasant, where we hope to be in the course of a few days.—Ed.]

The Michigan State Association.

It is known to many that Mr. Burdick, the President of the State Association of Spiritualists and Liberalists, sometime ago resigned his position. The revised articles of association contain no provision for filling vacancies. They provide that in case of the absence of the president from any meetings, one of the directors shall act in his stead, but do not say which one. This vacancy leaves the Secretary the only responsible executive officer of the Association, as he is the rightful and legitimate medium of communication and correspondence. As such officer I shall be glad to receive communications bearing on the organic work in the State, and on all matters of interest connected with the cause, from officers of societies and all other persons.

S. B. McCracken, Secretary. Detroit, July 3, 1882.

Dr. Dobson's Liberal Offer.

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

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Special Notices.

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

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th st., N. Y. City.

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

The *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

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

Mr. J. Wm. FLETCHER will speak at Neshaminy Falls, July 30. All letters addressed to 2 Hamilton Place, Boston, Mass.

WANTED.—A correspondence by a single lady with a single gentleman between 30 and 50 years of age. Must be liberal and progressive; a Spiritualist preferred. Object—the interchange of ideas for mutual instruction and entertainment. Address, N. E., care of R. C. Nash, Dillsborough, Dearborn County, Indiana.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the 'Spiritual Remedies' can be ordered through MIND AND MATTER office. (See advertisement).

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with T. T. Cornford as secretary, and the Society will still hold these meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, 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. Elmer of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

We are pained to be informed by Mrs. Jennie Van Namee, that her husband, Dr. J. Wm. Van Namee, the well known and useful medium in various departments of Spiritualism, has been for weeks, and is still prostrated by sickness, at New Haven, Conn., and that owing thereto, he is compelled to appeal to the generosity of his friends for temporary assistance. Will those who know Dr. Van Namee's great merits as a medium, make him such advances as they can spare? We know they will not regret doing so.

THE PHANTOM FORM.

EXPERIENCES IN EARTH AND SPIRIT LIFE.

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

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

This is one of the most deeply interesting Spiritualistic works ever published. Given in Narrative form by a lady whose Earth Life was one of Strange Vicissitudes, Startling Events, and Wonderful Mediumistic Experiences. After many years in Spirit Life she returns to earth, and, through the fully entranced organism and powers of another, gives her earth history, followed by Revelations from Spirit Life, interesting and instructive to those who would know of the Condition, Opportunities and Employments of those who have crossed the 'Narrow stream meandering these two worlds between.' A better understanding of this Remarkable Book may be obtained by consulting the following table of a few of the many subjects upon which we have revelations from the Spirit World.

Death Foretold—Death-bed Visions and Revelations—Is there Another Life?—Angel Ministration—Spirit Prophecy Fulfilled—Saved from a Horrible Fate by Spirit Warning—A Father's False Representations Corrected by the Spirit Mother—Life Saved by Spirit Power—My Death Foretold—My Sudden Departure from Earth Life—Some Spirits still Worship a Personal God—Spirits Attend a Marriage Ceremony of Earth—Marriage in Spirit Life—Temple of Science—Library—Modes of Travelling—Visiting Another Planet—Meeting of Husband and Wife, whose earthly marriage had been unfortunate, and many important revelations are given of life and its employments in the Spirit World, deeply interesting. Only \$1, sent postage paid to any part of the world.

Address, D. M. & N. P. FOX, Ottumwa, Iowa.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a Weekly Free-Thought Journal.

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

W. H. LAMARTEER, Editor, Indianapolis, Ind.

that private deception. When arraigned by ourself publicly as a Jesuit emissary, and shown by his acts to be such, although we defied him to publicly deny his Jesuit training and connection, he never dared to do it. He evidently went to Terre Haute under the instructions of the Superiors of his Order, thinking to annihilate Spiritualism by discrediting some of its most thoroughly established phenomenal facts, and utterly defeated in his undertaking, and his dishonest conduct not only detected, but fully exposed by us, he sunk under a cloud from sight. Like his fellow Jesuit spy, Anthony Higgins, who was sent to Philadelphia, five years ago, to strike a blow at Spiritualism through Mr. and Mrs. James A. Bliss, his failure to conceal the true nature and aims of his actions, Alf. S. Hutchinson stood disgraced in the eyes of his superiors, and he sunk into oblivion. The greatest offence a Jesuit can commit in the eyes of his superiors, is to allow his secret designs or those of his order, to become publicly known, and this offence poor Hutchinson was unfortunate enough to commit. Wounded so deeply in a matter upon which his pride and ambition rested, and no doubt deeply stung by remorse at his futile attempt to injure Mrs. Stewart and Miss Morgan and their friends, hence the premature taking off by his own hand. What a warning to all persons who, like Cathcart Taylor and Harry Clayton, in the persecution of Mr. and Mrs. Bliss, and Alf. S. Hutchinson, in the persecution of the Terre Haute mediums, have engaged or contemplated engaging in similar injustice to the medial instruments of the spirit powers of light. The two former have returned as spirits, and confessed to us the fearful remorse they incurred by their blind and bigoted enmity to the truth. Both were Catholics, as was Alf. S. Hutchinson, and thought they were doing God and their Church a service; yet all these young men fell by their own hands ere yet they reached the prime of their lives. We warn Col. Bundy and his Metropolitan and San Francisco Martial Music performers, to heed the fearful lesson that the fall of these conductors of their's should teach them. Truly the power of spirits to defend, uphold and protect their mediums, is becoming more and more manifest from day to day. If they would avoid the doom impending, we advise the whole Bundyistic fraternity to cease their wicked and unwarrantable war upon thoroughly proven genuine and faithful mediums.

WE WELCOME "THE MEDIUM'S FRIEND."—A PROPHECY FULFILLED.

We are in receipt of the first number of a new spiritual weekly publication—*The Medium's Friend*—the prospectus for which will be found in another column. It is with unfeigned gratification that we greet and welcome this new contemporary, in the work of defending, encouraging and upholding spiritual mediumship and mediums; and the only regret we feel is that we have not had the co-operation of Mr. Moore and his publication at an earlier period of the desperate battle which has been raging around the spiritual mediums of the highest usefulness, for the past four years. Better late than never, however, and hence the gratification we feel at this accession to the advance guard of the army of Spiritual Progression.

It is meet that at Terre Haute, the scene of the Waterloo of Bundyism, a publication should be launched that is to sink the piratical craft—the *R. P. Journal*—beneath the great prairie sea of the Mississippi valley. Oh! how we have looked for some help from that quarter, to make an end of the *Journal's* treason to Spiritualism. The end is surely near when in the Great West, the immediate field of that treachery, a champion steps forth and flouts in the face of Col. Bundy, the hated name of "The Medium's Friend." We can hear the terror inspired exclamation from the *Journal's* sanctum:

"Avant! Take any shape but that and my firm nerves shall never tremble."

Our readers will remember that in *MIND AND MATTER* of July 8th inst., we published a letter, dated June 25th, from Mr. B. F. Sinclair, of Lakewood, N. J., in which that gentleman says:

"Enclosed I send you a series of visions given in May last. I was told, at the time, they were for you [course I], but through neglect I failed to copy them and send them to you, thinking they were unnecessary and useless; but I have been urged to do so, so many times by my spirit friends, that I have complied."

One of the visions alluded to was described as follows:

"On Friday evening, of the fifth of May, I saw a line of breast-works thrown up pierced for guns. I was standing a little way in the rear of them. As far as the eye could reach, I could follow them over the crest of a low range of hills commanding the level ground which was dotted over with spires of different heights. One large gun stood mounted, ready for work, while at a little distance, I saw a squad of men putting another gun in position."

That other gun is mounted in the Terre-Haute embrasure, and on July 15th, sent forth its first shot at the enemies of spiritual mediums, and in defence of Spiritualism. That gun has the range of the whole prairie region of the West, and the heart of Bundyism is already quaking with fear. But we feel that our longer experience in journalistic warfare, warrants us in cautioning our zealous friend and coadjutor not to get so bewildered with excitement as to turn his gun so far as to bring his friends within its range. In that case it might be necessary, as a measure of safety, to heave him, gun and all, over the wall. We will make

our meaning plainer. *The Medium's Friend* says: "*The Medium's Friend* is a newspaper for the people, and mediums in particular, and will not be burdened with articles of 'profound profundity,' but will endeavor to present ideas in a common sense and practical manner."

That heavy editorial either means something or nothing. If it means nothing, it had better never been published. If it means something, what? The insinuations and innuendoes it contains, are intended for someone. Is that one a friend or foe of mediums or *The Medium's Friend*? It is a plain insinuation that some existing publication is not "a newspaper for the people or mediums." It is a most ill-timed insinuation that some paper that claims to be "a newspaper" is not so, because burdened by articles that the editor feels he is incapable of producing or procuring, and which he sneers at by characterizing them as "profound profundity." We do not think that this kind of littleness in an editorial flogging, presents an "idea" either in a common sense or practical manner." We set up a danger signal right there, which it will be well to heed.

We think it will also be not out of place for Brother Moore to see to it that his flattering correspondents do not take advantage of his complacency to vent their malignity upon his contemporaries, by invidious insinuations against them. We do this in view of the following allusion to ourself, by Mr. James A. Bliss, in the first number of *The Medium's Friend*. He writes as follows:

"Stand firm in defence of mediums that stand firm in their own defence, and in defence of the Spirit World. I hold mediums responsible where they crucify the cause, as a certain medium did a few months ago. I cannot feel that it is the duty of any Spiritualist or 'medium's friend' to sustain and defend those that are false to their divine mission as mediums."

From a private letter received from Mr. Bliss, demanding that we should go further than we have done, in reprobating Alfred James' treatment of ourself, in the interest of our bitter personal enemies; we cannot doubt that Mr. James and ourself are the persons who have called forth his ponderous condemnation. In reply to Mr. Bliss we will say, it is Mr. James' misfortune to be, like himself, a mediumistic human, with some very prominent defects, if not with some decided idiosyncracies of character. Mr. James is in every sense as much a medium as Mr. Bliss, and has not been one whit less faithful to his mediumship. For four years, under the strongest pressure that was ever brought to bear upon a medium, by his or her spirit enemies, and by the inhuman indifference of those who should have been his friends, Mr. James stood steadfast and true; during which time he did a mediumistic work, which in its necessity and utility, has never been exceeded by that of any medium in the same time. This fact we cannot lose sight of, nor will we, to please his enemies and those who envy him his well won laurels as a medium. We think Mr. Bliss is hardly ready to have us treat him as he would have us treat Alfred James, even if we were disposed to do so, which we are not. We know both of them intimately and well, as mediums and men, and neither of them has our trust and confidence more than the other.

We therefore think *The Medium's Friend* would do well not to set mediums to warring upon each other in its columns, nor upon any medium's friend, as he meekly designates ourself.

Brother Moore, save all your ammunition for the enemy, and we predict for you success; otherwise you will find "Ichabod" your name.

OPENING DAY AT NESHAMINY FALLS GROVE CAMP-MEETING.

No lovelier day could have been desired, than was Sunday the 16th inst., for the formal opening of the Fourth Annual Camp meeting at Neshaminy Falls Grove. The exercises consisted of an opening address by President Clayton at the stand at the morning meeting, which was followed by vocal and instrumental music. After which Mrs. Amelia Colby delivered the opening lecture, her subject being, "What has society a right to expect as the result of the Fourth Annual Camp-meeting at Neshaminy Falls Grove."

We were not present at the morning exercises, and therefore cannot speak from personal knowledge concerning them; but it was the unanimous opinion of those who did attend, so far as we met them, that Mrs. Colby's lecture was most able, appropriate, and instructive; and the other performances equally commendable and creditable to all concerned.

On our reaching the ground at three o'clock we found quite a spirited conference in session at the main stand, after which the throng having increased to from twenty-five hundred to three thousand, the bell rung, and the people assembled to hear the versatile lecturer, Cephas B. Lynn, the persevering and assiduous worker for the *Banner of Light*. Prior to the lecture, the Band performed some beautiful music, after which there was congregational singing, and singing by the choir, the latter performance being remarkably fine.

Capt. Brown, who is down upon camp-meetings generally, and Lake Pleasant Camp-meeting in particular, but who, for that, or some equally unaccountable reason, has been installed as major-domo at Neshaminy Falls Grove, with unaccustomed modesty, introduced the inimitable Cephas. On coming forward he announced his subject to be an analytical examination of modern Orthodoxy. For more than an hour and a half, Mr. Lynn held his hearers in closest attention, while

with the skill of a thorough anatomist, he dissected this cadaver of ancient orthodoxy, the last vestige of which has been evaporated and dispelled from the alembic of Modern Spiritualism. No literal report of Mr. Lynn's lecture would convey any adequate idea of the entertaining compound, of broad and progressive thought, deep and sound philosophy, pungent and mirth provoking wit, and eloquent pathos that characterized his address; each feature of which tended to arouse thought, provoke reflection, and prepare the minds of his promiscuous audience for doing their own thinking in their own way, without let or hindrance from any human authority outside of their own promptings in the direction of reason, right and truth.

As we sat beneath the shade of the emerald canopy of foliage that spans the glen of Neshaminy Falls Grove, the air cooled by the babbling brook that flows with broken current, adown its stony channel, and laden with the murmur of those rippling waters, and then looked around upon that sea of human intelligence, and perfect decorum that was drinking in the inspiration of that lovely and soul-inspiring scene; we could not but feel we were having a foretaste of the life to come, rather than partaking of earthly peace and enjoyment.

We would recommend all who can, to enjoy the delights of a trip to Neshaminy Falls Grove, where beautiful scenery and the health producing purity and coolness of the air, is more than an antidote from the sweltering cares of the city during the summer.

THE NEW DEPARTURE OF MODERN ORTHODOXY.

We copy the following from the *Press* of Philadelphia, July 17th, 1882. "A church by the Sea. Ceremonies at the dedication of the Bishop Simpson Chapel Church. The dedication ceremonies."

"At 7:45 o'clock this evening, Rev. Dr. Hanlon delivered a discourse before an audience of about four hundred people. Bishop Simpson was not present, as he was hastily summoned to attend the funeral of Bishop Scott, at Odessa, Delaware, tomorrow. Dr. Hanlon's text was 11th Corinthians, v. 13, and his subject was Christianity. During the discourse the speaker uttered some sentiments as to the requisites of a Christian, that were calculated to startle the staid and conservative theology of the Methodist Church. He said that it was not necessary for a Christian to believe in the Holy Trinity, nor in Christ, as the direct son of God in a worldly view. Neither was it necessary for him to believe the Scriptures in order to enter Heaven. The speaker said that to gain Heaven, the Christian should live up to his highest idea of right, and even if he didn't know the true and living God, but worshipped an ideal God, he would be among the saved. After the sermon the trustees in a body before the altar presented the church to be dedicated, and Dr. Hanlon then solemnly consecrated the house to the service of God."

If the above is true, modern orthodoxy has indeed taken a wide departure. To do away with hell, was considered a very broad deviation from the strict tenets of the old orthodox dogma (though that would do very well for this warm weather), but to sweep away, at one fell blow, the Holy Trinity, the Scriptures, Jesus Christ himself as the direct son of God, and admit that the want of knowledge of the true and living God would make no difference, and the worshipping of an ideal God was sufficient, in order to be saved; seems to us almost beyond credence. In view of the above liberal expression of thought from an orthodox pulpit, who will say that the world does not move? Though we do not believe that "God moves in a mysterious way his wonders to perform," we do believe that the spirit of liberty is abroad, permeating the hearts of men and women, and that bigotry and superstition is fast giving way to religious tolerance and freedom. To live up to our highest idea of right, is all the savior that mankind needs. All honor to Dr. Hanlon for the noble sentiments of truth uttered at that celebrated dedication; but if true, we very much fear that the Doctor will be likely to hear farther from that sermon. The world is wide, the people are hungering for truth, and if the Church dispenses with the Doctor's services the people will welcome him to theirs.

THE SPIRITUAL OFFERING SPEAKS WITH NO UNCERTAIN SOUND.

Commenting upon the letter of Mrs. Annie T. Anderson, published in *Mind and Matter*, three weeks since, the *Spiritual Offering*, among other things, says:

"The unfair, we might say outrageous, course pursued toward our mediums is driving many of the very best from the field; others are for the same reason kept from it. When will the warfare close? a correspondent asks? Our answer is, our war commenced by the enemies of mediums, by men who desired to wrest the work from the hands of spirits and give to it their own direction; therefore we hope it may never cease until they are entirely defeated, and a victory achieved that shall forever settle this question; when all shall concede to the powers that inaugurated this grand movement, the right without question to adopt their own methods, and the children of earth receive all that is given, accepting or rejecting as enlightened reason shall dictate, never dictating to the spirits or their mediums what they may or may not do."

Grandly, nobly, justly said, friends of the *Offering*. That may not be "martial music" of the A. J. Davis, P. E. Farnsworth, S. B. Nichols, Elizabeth Watson, H. B. Champion and Wm. Emmette Coleman kind; but it is nevertheless music that will stir the blood and fire the heart of every true friend of Spiritualism. Truer words were never spoken or written, and until the war against mediums and spirits is over and the latter triumphant, they deserve to be repeated as the spiritual watch-words of the hour. Oh, if the editor of the *Banner of Light* would emulate this open and fearless declaration of our Western contemporary, we would soon have an end of the war begun by the *R. P. Journal*, the organ of Bundyism, against spiritual media and those prominent and honest people who demand even-handed justice for them, and are determined they shall have it. The *Two Worlds* under the malign control of Dr. Eugene Crowell, undertook to make good the fight in which the *Journal* was so signally falling, but five short months was enough experience in that line for that malignant Christian Spiritualist, and exponent of "Spiritualism in its higher aspects," and he beat an ignominious and most dishonorable retreat.

In behalf of the *Offering* and its true-hearted and earnest spiritual editors, we ask all who appreciate the importance of advancing and defending Spiritualism to respond cordially to the changed rate of subscription, that they have found it necessary to adopt, in order to make the *Offering* all that its readers could wish it. Come up to their support, not grudgingly or reluctantly, and rest assured you will as much serve yourselves as you will Mr. and Mrs. Fox, and the cause for which they have done and sacrificed so much. The *Offering* at a dollar and a half per annum, would be a cheap publication under any circumstances, but when the value of its contents are considered it is more than cheap.

The time has come, when Spiritualists should arouse themselves to united and generous support of each other, for the very turning point in the contest for the maintenance of Spiritualism has been reached. Let there be a general rally and standing shoulder to shoulder, let all determine to march on together to victory.

G. W. THOMAS, of Marshfield, Coos County, Oregon, writes: "Please find two dollars for your paper. I do not wish to lose a single number of it. They have come very regular. Thank heaven! I have found one man who will stand up for mediums. In the name of common sense, how are earth's inhabitants to receive anything from the other side without mediums? Do those nut-ton-heads who oppose them, imagine that they sit on the summit of knowledge and can dictate to spirits what and how they must do? Such assurance is rare except among the most bigoted, selfish and ignorant of humanity. I hope they will see their error and stop it. Let the manifestations come in all their modes. They all afford lessons from which we may learn much. Spirit materializations are getting to be too common occurrences for persons possessed of a spark of common sense to doubt or deny. I have seen them in my own house, with other manifestations, that I would fear to record at present, for they would have to be seen to be believed. I hope the Bundyites will drive their Jesuitical spiritual influences from them, and turn in to help, and not hinder, the work of the spirit world."

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Explanation of Dr. G. B. Crane.

MIND AND MATTER of the 24th inst. reached me last night, bringing a certificate attesting the honesty of a remarkable San Francisco medium, and the dishonesty and untruthfulness of the Presidio man, who had assailed her through the organ of the insidious enemies of Spiritualism, published at Chicago.

While I feel flattered by seeing my own name associated with that of that good old man "father Pierson," and others whom I know to be honest and sagacious investigators, who signed the paper, I regret I am made to say, through mistake, that which is not literally true, though substantially so.

I visited that private circle the night on which the manifesto was gotten up, by special invitation, and had attended Mrs. Souther's public seances previously, sufficiently often to convince me beyond one shadow of doubt of her integrity as a medium and her wonderful materializing power; but I had no right to say I had witnessed "over fifty of her seances" and did not notice, when I assented to the use of my name that it so reads.

We have no need of exaggeration, even if it were justifiable. Our facts alone impose too great a strain on human credulity. To see that cadaverous-looking man—Dr. Morris—one of Mrs. Souther's controls, physiologically dead, with active rational intellect standing in the door of the cabinet, conversing like an ordinary man, when all present knew the utter impossibility of a man or a cat, entering the little room that served as a cabinet, unperceived by the whole company, was simply amazing. And yet we have pitiful creatures in the shape of men, who, instead of using such astounding facts to prove that the terrible event in human history called death, the event that all, from the king to the beggar, alike ever instinctively dreaded, is but the advent to a higher and better life—will shamelessly invent and publish falsehoods to discredit the humble instruments through which alone we obtain indisputable evidence of our own immortality, and a better life beyond the tomb.

Bad men know that belief in a future life involves a belief in future retribution, and the evidence that tends to prove either, is naturally distasteful to them.

It is unreasonable to admit, as claimed by the Chicago fraud and his two co-workers on this coast, that their aim is to eliminate the spurious from genuine mediumship, inasmuch as they assail most virulently, those whose powers are least questionable, and handle *prima facie* evidence of trickery in the same mediums as proof conclusive of dishonesty, when all honest friends of our cause, like Kiddle, Cross and scores of others, would seek a solution in undeveloped mediumistic laws. "By their fruits shall ye know them."

Truly Thine,
G. B. CRANE.

EDITORIAL BRIEFS.

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

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

PARTIES wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

DR. ANNA M. TWISS, will speak at the Niantic Camp-meeting, July 21st, and at Neshaminy Falls, August 11th, 12th, 13th, 15th and 17th.

A. F. ACKERLY writes us that he will return East for the summer months, and all communications can be addressed to him at 891 Fulton St., Brooklyn, N. Y.

We would call especial attention to the able article from our Western correspondent, as explaining much that has puzzled a great many sincere Spiritualists.

OWING to the crowded state of our columns, the publication of the dedication services at the new office will be deferred till next week. We have also much other good matter which will be published as soon as possible.

FRANK T. RIPLEY informs us that he is ready for engagements to lecture and give public tests on the platform, any where in Wisconsin, Illinois or Ohio. He can be addressed at Horicon, Wisconsin.

DR. HORACE M. RICHARDS, magnetic Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

ALFRED WELDON, president of the 2d Society of Spiritualists of New York, writes us that Mrs. Fletcher has consented to occupy its rostrum the five Sundays of October, if her health at that time will permit.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

We received a visit from Capt. Matt Clary, wife and daughter, of Kansas City, Mo., who are on their way to Onset Bay and other New England camp meetings. The Captain looks every inch the man he was when under old John Brown in Kansas, he held the Fort of Human Freedom.

We are informed that Mr. Harry Powell, the celebrated slate writing and physical medium, of Philadelphia, will visit the following named places: Columbus, July 10; Dayton, July 13; Cincinnati, July 20; Mansfield, July 27; and will be at the Cassadaga camp meeting, August 12th.

S. B. McCracken, Secretary of the State Association of Michigan, informs us that the *Pine Lake Enterprise* is extensively advertised in a manner to create the impression that it is under the patronage of the State Association of Spiritualists and Liberalists. Mr. McCracken, as the Secretary of the Association, authoritatively states that such is not the fact.

THE Western Michigan Camp-meeting, which was advertised for August 6th, has on account of the lateness of the harvest been postponed, and will now be held at Ionia, Michigan, commencing Tuesday, August 15th, and closing Monday, Aug. 21st. Any information will be cheerfully given on application to S. B. McCracken, Manager. Detroit, Mich., July 16, 1882.

We have received a letter from the medium of Babbling Brook, the very intelligent Indian spirit who gave the eloquent and instructive communication which we published last week. This lady pronounced the communication as perfectly characteristic of her beloved guide, and she was delighted to hear from him through another medium.

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, and we therefore desire that all persons will refrain from sending money orders or other remittances to us for the book.

We have received but very few responses to our appeal for Dr. J. W. Woodworth, of Vicksburg, Miss. His case is one deserving not only of sympathy, but financial aid. There are many who are abundantly able to assist, and though the sums contributed should be small individually, they would amount to something collectively. We do not wish to raise a monument to the Doctor, but do desire to enable him to defer the time when one will be needed for him. All sums sent to this office will be promptly forwarded to him.

In another column will be found the announcement of the early issue of Dr. J. B. Newbrough's remarkable book, "Oahspe; A New Bible," which has been occupying the labors of Dr. Newbrough for a long time. The work is to be finely illustrated, and will no doubt create as much surprise and interest as did the earlier productions of A. J.

Davis. We are not in possession of the prospectus of the work, which we regret. Mr. Alex. S. Davis will no doubt be well supplied with them, or it can be had, no doubt, by applying to Dr. Newbrough himself, at 128 West 34th street, New York.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 905 Wood street, Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession; his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 905 Wood street, Philadelphia, Pa.

MR. W. ARNOLD, of International Bridge, Ontario, writes us, July 11th, 1882: "I would like you to let your readers know that I have taken a capacious building, near the Bridge, with thirty acres of land, at a nominal rental, for the purpose of carrying out an Industrial Home, labor for labor (in other words, "equal burdens"), being the radical principle observed throughout all the ramifications of business. The situation is very healthful—peaches and grapes are easily raised—and being on the river that communicates with the upper and lower lakes, and close to the canals at Buffalo, that communicate with New York and New Orleans, offers great facilities for cheap and easy transport and travel. Those who have little, much of that little can be made. Those who having nothing but their industry, if they will live as simply as I do, can soon attain comfort and wealth. All interests are separated as much as possible, to enable each to do as he likes—for liberty, as well as justice is necessary for a happy order of society. Men and women are desired as co-operators. For further particulars, enclose stamp. Apply to W. Arnold, International Bridge, Ontario, Canada.

ON our visit to the camp-meeting at Neshaminy Falls, on Sunday last, we found several of our Philadelphia mediums settled in their tents, giving sittings and transacting business the same as if in the city, and while we shall not discontinue their regular advertisements, the public may understand by this notice that they will not be in the city at their respective homes until after the close of the camp meeting. Among those whom it was our pleasure thus to meet, were Mrs. George, business and test medium, 680 N. 11th street, located in tent No. 1; Mrs. Patterson, independent slate writing medium, from Pittsburg, in tent No. 17; Mrs. Adeline M. Glading, clairvoyant and trance medium, of 1710 Francis street, located in tent No. 30; Mrs. Lydia J. Walters, clairvoyant, test and writing medium, No. 732 Parrish street, in tent No. 33; and Mrs. Jennings, trance, healing, test and business medium, in tent, No. 35. Dr. Jennings also located in tent No. 35, will have the sale of MIND AND MATTER and other spiritual publications, during the week days. Sundays Dr. Rhodes will have the newspaper stand, with all spiritual and liberal literature for sale. Dr. Jennings will also take, during the week, subscriptions for MIND AND MATTER, \$2.00 per year; \$1.00 for 6 months, and 50 cents for 3 months. MIND AND MATTER, with its extraordinary spirit message department should be found in the home of every Spiritualist, Liberalist, and inquirer after truth, in America—the cradle of liberty and the birth-place of modern Spiritualism.

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, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

SPIRITUALISTS' camp-meeting at Lake George, N. Y., from July 23d to August 27th, 1882. Railroad all the way. Excursion boats via Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 30th, Prof. J. R. Buchanan, of New York and Mrs. A. E. Buckley of Conn. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp meeting ten per cent.

less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons—unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena.—Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit materializations. Board and lodging furnished on the grounds at reasonable rates. P. S.—Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painsville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio; will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chataqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. Joe W. Wood, Sec'y, Fredonia, N. Y.

[From our new Cincinnati Contributor.]
The Mission of the True Spiritist.

Without stopping to seek their origin, we find pride and vanity existing in human nature. We naturally desire to appear well in the eyes of our neighbors. The Orthodox world and the Materialist's discredit, denounce and scorn Spiritualists. Thousands who do this, know many of the tenets and phenomena of so called Spiritualism to be true, and stealthily accept them under some other name or form. Excess of vanity shows always a weak nature. One may be clothed in conceit born of ignorance; one may be clothed in serenity born of a knowledge of the everlasting verities; but little thought or observation is required to distinguish between these two conditions. The one is blatant, the other quiet and undisturbed; the one is the babbling shallow brook, the other the broad deep-flowing majestic river. These two classes of persons are forced into the Spiritualistic ranks as elsewhere. The first will inquire, Is Spiritualism respectable? The second only, Is it true? Perceiving the odium cast upon the faith and manifestations of the higher truth by its opponents, a certain class of its professed believers are always anxious to make it respectable. The object is all worthy—the motives very various; and, consequently, the methods employed differ greatly. Spirituality is neither more nor less than the development of man's higher nature. The highest development of man, as a whole, leaves out of account none of his powers or faculties, but coordinates the whole through the spiritual; which, as age advances, and experience moulds, encroaches upon, and at death dominates the individual. The terms of the equation are the same in youth and age, only they are reversed.

Heine saw this through pain and anguish.
"Warm summer dwells upon thy cheek,
And in thy dancing eyes;
But in thy little heart, fair child,
Cold frosty winter lies."
"Yet these, I think, as years grow on,
Will play a different part;
Then, winter on thy cheek shall be,
And summer in thy heart."

If Spiritualism be true, it should also be respectable. Admitting all the fraud and licentiousness ever charged against it, and it need not blush in the presence of, or in comparison with its traducers. Any one familiar with church history, with its butcheries in the name of the Lord, the licentiousness of bishops, priests, and preachers; and the practices of early Christians, it need not, on this account, assume the defensive. It seems very true to say that the body of Spiritualists is made up of individuals, and yet it seems necessary that the statement should be made. The body social, the body politic, and the body religious, are a counterpart of the individual body of man, "a sum of vital-unities." The integrity (the respectability) of the whole, depends on the integrity of the parts. If one member is sick, the whole body is "diseased." Imperfect human nature doubtless may need police service; but were every man a self-constituted policeman, there would be a strange government indeed. Every man and woman discovers, with the dawn of spirituality in his own nature, the need of a well organized vigilance committee, to keep the peace and preserve order in his own nature, and very early in the dawning light of the illumination within, if it be a true light; he discovers that he has enough to do at home. He need not be greatly concerned about his neighbors, but may very safely assume that they are quite as good as he. This admission may not greatly flatter his vanity, but the first ray of the divine light, will have sent his vanity bowling into outer darkness, and he will tremble at the fearful responsibilities revealed, as he begins to aspire to be found worthy of his priceless inheritance. Spiritualism shall indeed be made respectable, but they who make it so, must keep largely within their own jurisdiction. Just to the extent that they reform themselves, will they reform the world; and when they have done their utmost to make themselves respectable, they will have done their best and their sole service, in rendering the body to which they belong likewise respectable. While engaged with the beam in their own eye they will find little time to devote to the mote in their neighbors eye.

We seldom see a deep, strong, pure nature, loud in condemning the faults of others; for by the

very process by which such an one has become deep, strong and pure, he or she will have learned charity, tolerance and forbearance, for the faults of others. By a law of human experience, the virtue of any woman may be justly suspected, who is bitter in her denunciation of her weak and erring sister. Innocent she may be, as regards a temptation which she has never found occasion to resist; but true virtue is of higher mould, and has no need to be uncharitable.

The phenomena of mediumship are yet in their infancy. The very condition, or organization which renders one mediumistic ("sensitive") renders them susceptible to all influences. The gift, or inheritance, as such, has little to do with either mental or moral development, though these have everything to do with the character of the manifestation, through the law of attraction, or sympathy. Hence we have various gifts manifested by mediums, hence the varied phenomena manifested by each.

It would no doubt be a priceless boon to the cause of truth, if it could be safely assumed that every medium is perfectly honest and always actuated by the highest motives, and if they value rightly their priceless gift and true mission, they will endeavor to be so. They are ordained by nature to a priesthood such as no temple ever saw, for they are to open up the highway upon which angels are to ascend and descend. They are appointed to lift the pall from sorrowing hearts, and to put a song of rejoicing into the hearts of all humanity.

But alas! they are but human after all, and shall we denounce them because they are not perfect, while we are sinful, and hold them up to scorn and ridicule on the barest suspicion. For shame! that any Spiritualist, even in name, should do this.

We may not always be able to separate the wheat from the tares, and it is quite as easy to root out the one as the other. We may retard the good work by a blind zeal, and drag to infamy and suffering such as we, in our stolidity can never dream of, those who should be guarded from all such cruelties. Such matters will always adjust themselves, and if it be left to those who lack the courage of their convictions, and who glory in "exposing the fraud," there will be enough to satisfy any true believer. Still, there is no accounting for taste, and there may still be self-constituted police-men and fraud-hunters in the household of faith; but one thing is certain, they will not deceive any earnest soul, who has turned his face to the East and beheld within his own soul the dawn of that light which lighteth every man who cometh into the new world of divine revelation.

Spiritualism at Clarendon, N. Y.

The Spiritualists held their fifth session at Clarendon, Orleans Co., N. Y., July 9th, 1882, with Mrs. A. H. Colby, for speaker. Mrs. Frank Fellowe opened the meeting by singing a song, entitled "Live For an Object." After the minutes of the last meeting were read, Charles Gibson, of Barre Centre, sang "We Will Meet At The Beautiful Gate."

Mrs. Colby then addressed the audience in her usual manner, which is forcible, truthful and independent. She is Nature's own child; claims no family relationship with Madam Grundy, and, being a queen-bee in the field of Spiritualism, has no time to look after the affairs of Grundy. She is one who never leaves her work half done. Her great work of tearing down old rotten buildings, and laying the foundations for new and substantial ones, is beginning to be appreciated by all lovers of truth and justice. And it is high time that laborers, who are earnest and content, should have the co-operation of all, who love freedom in its broadest sense. If we are to be free individuals, we have a work to do now. We have been slaves to popular opinion too long, and the time has come to protest against human slavery to creeds and dogmas. If we have waited until we must fight for our freedom, let us join our forces and work with a will, that we may see truth and justice in their own proper places.

May spirits of wisdom and love surround us while we toil on, and while we help the car of Progression along, by sustaining our mediums, who open the doors and let in the light from spheres above, our friends in spirit-life give us knowledge of the life which is now theirs, and soon to be ours. Who tell us to lose no opportunity for gaining a knowledge of Nature's works, both human and divine. Let "Progress" be our watch-word, "True Liberty," our motto, and we will win the victory.

Mrs. Colby is engaged to speak for us August 16th. Lyman C. Howe is to speak July 23d, and we expect to have meetings once in two weeks during the summer.

Youth for Truth,
ELIZA C. GATES.

Wicket's Island Home.

July 16th, 1882.

Editor of Mind and Matter.

Please allow me space in this week's paper to say to the friends whose letters have not been answered, that the press of work and care just now has prevented me from replying. Then again, I know it is not well for me to write when my own condition is not such as I wish to convey to those who see sympathy and health, through communication. As soon as I can find time to rest, I shall answer all letters. Friend will be patient—there is no neglect, only a little delay.

Yours in haste,
DR. ABNIE E. CUTLER.
P. S.—Our Home will be dedicated by consecration, Saturday night. Address, Sunday, P. M. Conference and addresses Monday P. M. Social dance in the evenings.

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 sances 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.

Letter from Lois Waisbrooker.

COLUMBUS, Ohio, 38 Frambes Ave.,
July 1st, 1882.

BROTHER ROBERTS:—

I have just been reading MIND AND MATTER, and feel prompted to say a word. I never to my knowledge met the man Wm. Emmette Coleman but once, and that was at Ixora Hall, San Francisco, Cal. I had in my hand some copies of the pamphlet "From Generation to Regeneration," of which you gave so fine a notice at the time of its publication, and I handed one to the person sitting next to me. He glanced at it and said: "I have read that, but I don't agree with it." The manner in which the words were uttered, the tone of assumption which carried the idea, "That settles it—there is no more to be said when I decide," led me to inquire who he was, and when told, I scanned him closely for a few minutes, then turned away with a feeling of pity for his self-consequentiality.

Of Mrs. Souther's mediumship I know but little, and of Mrs. Sawyer's less, but what I do know of Mrs. Souther is in her favor, and I have no reason to speak disparagingly of Mrs. Sawyer as a medium.

Of Mrs. Crindle Reynolds I can speak intelligently. On one occasion I read to Mrs. Laverna Mathews an article I had written for your columns of (then) Mrs. Crindle's mediumship. Mrs. Mathews remarked that it was very good, if I was sure Mrs. Crindle was genuine. "I am sure," I replied. "I wish you could see and talk with Mrs. Feathers," she continued. I replied, "I do not care what Mrs. Feathers or what any one else says; what I have seen I know, and if Mrs. Crindle herself should tell me that she made it all, I should say to her, 'Some evil spirit has obtained possession of you, and is making you tell lies on yourself.'" Of course there was no further effort made to convert me to the fraud theory. And right here is where so much opposition to materialization comes in. People have put more confidence in what a medium has said of themselves than in their own investigations and the evidence of their own senses; consequently when genuine mediums, who were of unstable moral character, have been controlled first by Jesuitical spirits to give genuine manifestations, and afterward to simulate, and finally, when caught at the latter, to declare that all previous manifestations were fraudulent, the word of the confessed liar has been taken as bona fide truth, and honest but mistaken souls, in the bitterness of their disappointment, have said: "Well, if what I have witnessed at his (or her) circles has all been fraud, then none are genuine, and after this I will not trust my own eyes, forgetting that in the lack of self-trust—in the lack of judging the evidence for themselves, lies all the difficulty. Consequently, I say, 'I am not surprised at the formation of a new society in San Francisco, for I have long known that the spirit of progress could no longer get a full breath, in the one that meets in Ixora Hall.' I would not be understood to reflect upon the personal honesty of other than a very small minority thereof. All the others, when they see things as they are, will repudiate the ambitious and dishonest few, and again become active workers in the front ranks of the living army.

But right here, friend Roberts, allow me to say a word in reference to those you choose to dub "of the Woodhull following," and as I am one of those thus "designated," I think I have the right to speak; and the more so, because the majority of those thus designated were and are opposed to what you evidently mean by "Woodhullism," as much as you possibly can be.

As to day, the greatest frauds—the greatest hypocrites—take the lead in the onslaught against the truth, which they term fraud, so then, the greatest libertine—the man whose sensual life disgusted even those, many of them who were otherwise his friends—such an one led the opposition to truth, which he, judging from his own plane, termed sensualism, or in other words, "Woodhullism."

And as, to-day, the greater part of the support of which you term Bundyism, comes from honest but mistaken men and women, who hate fraud, and are deceived by Col. Bundy's pretences, into believing that he and a few of his ilk are honest, even so did men and women who hated sensualism, rally to the support of a libertine against those that tried to paint with a brush dipped in his own colors. As to Mrs. Woodhull, I never had confidence in her as a woman—as an individual; for I knew then, as now, that a reliable character could not come of the elements which gave her life, nor be developed in the midst of surroundings such as had been hers; but I did stand by her in her efforts to dissect that which had made her what she was, in her efforts to show up the falsities of society; or to use the words that I used to another at the time: "Should a fabled devil prove a reality, and leaping from his burning hell with his flesh all seamed and cracked, from which were crawling undying worms without number—should such a being appear and throw his tremendous strength against the causes which made him such, I would stand by him in that effort rather than with the namby-pamby respectables of society."

It is in that sense, and in that sense alone, that "Woodhull had a following." I do not say there were not sensualists in the ranks, as well as in the opposition; but I do say that the proportion was so small, it is not worth counting. And let Mrs. Woodhull be what she might, she could not well be worse, in the worst sense of what the world means by free-loveism, than was S. S. Jones, whose name you have delighted to honor; and who, leading the opposition, told more lies about true men and women than I would like to be responsible for.

I write this in the confidence that you do not mean to be unjust, consequently that you will give me a hearing, not only for myself, but for others who feel as I do about this matter, and many of whom are your staunch supporters in your defence of mediums, and the more because I find in substance in your editorial of July 1st, all that Woodhull claimed. You say of Mrs. Hull, "As a woman she belongs to herself, as a medium," etc. Legal marriage says that as a woman she belongs to her husband. Yes, you are right; as a woman she belongs to herself, is responsible for the use or abuse of that womanhood; and that is all any of us ever claimed, and advocated only that she (woman) lived true to her own highest ideal of right, well knowing that one can be really no higher than such ideal, no matter how held by surroundings, and that they can grow out of false ideals only by testing them.

You say also that the writer (speaking of yourself) "has grown beyond the trammels of partisan littleness, whether in religion, politics, or

social bias." And you further say: "All down the ages we behold the terrible and bloody conflicts that have ever attended attempts on the part of the more progressed thinkers of their respective ages, to free the human mind from the chains of ignorance, superstition and selfishness which held it from enjoying its natural prerogative to freely investigate and independently judge of its rights, its duties, and its interests." True words, but in those I have underscored, lie the end and substance of "Woodhullism" all that was ever claimed by those you dub "her following."

I am well aware that you do not so understand us, that your "flings" are from the standpoint and interpretation of our enemies, mostly of those who so determinedly count you a fraud-defender. But the injustice will be the more apparent to you, if I change the phrase and say "Roberts and his followers tried to limit Spiritualism to the materialization fraud."

Now in the first place I have too good an opinion of those who stand with you in your defence of mediums to believe that you have a following. I believe it is truth and not you that commands their adherence. It would be equally a mistake to suppose that we believe you faultless because we stand with you in defending mediums, and are satisfied as to the correctness of your position in reference to Jesuitical spirits. We stand with you in this, and we stood with Victoria in claiming that purity is higher than mere legality—that man should be held equally responsible with woman for violating the law of chastity—stood with her against Beecher and his Jesuitical coadjutors, saying that they had no right to imprison her for telling the truth of society in general, and of him in particular, and yet she was severely criticised personally by the most of those who were dubbed her followers. And you also, we believe, while in your main position you are correct in your attempts to point out what is not Jesuitical influence, we very often feel to differ with you entirely; we do not believe that you are infallible in your "detective qualities; think that even you may be deceived, entrapped. I for one, never for a moment have believed in the reality of Loyola's conversion.

But enough on this; believing as before said that you do not mean to be unjust, you will please thus give me the chance to say to your readers, "Lois is no crab to go backward," neither does she believe in "silence" which you so criticize. If she has the opportunity to speak, she is pretty certain to do so, and to say just what she means, even, if she knows she will be misunderstood—that she cannot be bought though so utterly poor that at times a three cent tax for a postage stamp is more than she can stand without taking it from a needed loaf of bread. Fraternally,

LOIS WAISBROOKER.

[Dear reader, do you not think that Mrs. Waisbrooker has wasted a good deal of valuable time only to say that she was not "of the following of Victoria Woodhull," and though indigently poor "she cannot be bought," and we equally ask you whether you do not think "Lois," as she calls herself, has presumed considerably upon our forbearance, in attempting to provoke us into a discussion of the merits of Woodhullism, as having any pertinency at this time to the Spiritual movement? We wish Mrs. Waisbrooker had acted in this instance with that frankness and good faith which we have always credited her with. To her, and all other persons we say that we care not a oonbee whether others agree with us, or not, upon the subject of Woodhullism or upon any other subject. If they think we are right they will agree with us, and if they think us wrong they will disagree with us, and that is just as things should be, in our estimation, and we would not have them differ if we could. We are willing to accept Mrs. W.'s denial that she was of the following of Woodhull, and will just as readily accept the fact that she (Mrs. Waisbrooker) is ready and willing to become the head and front of Woodhullism at this time; but we say to her in all frankness, and in order that we may not be misunderstood, that under no circumstances will we open our columns for the revival of that defunct controversy. It has served, the enemies of Spiritualism as the only ammunition with which they could beslime it, and so far as we are concerned it will receive no editorial toleration from us, so long as the advocacy of Spiritualism is the special aim and object of our paper. Those who think more of Woodhullism than they do of Spiritualism have a perfect right to their choice, but let them choose to give it to those who ask for it. We are not aware that any considerable number of our patrons expected us to waste our space in the discussion of dead issues that have no proper relevancy to the main object for which the paper is published.

It is hardly likely that Mrs. Waisbrooker will deny that Mrs. Woodhull sought to lead Spiritualism with her pet hobby, and so far succeeded as to have many prominent Spiritualists who were willing to follow in her wake, in that weak and foolish scheme. At that time we were among the open opponents of Spiritualism, and know some thing of the injury it received through Mrs. Woodhull's undue prominence in the spiritual cause. Had we been then in Spiritualism, we should have set our face, as we now do, against that scheme to subvert Spiritualism, and make it the stalking horse for cranks, behind which to conceal their real designs.

And now we desire to set ourself right in relation to our views of Mrs. Victoria C. Woodhull and Stevens S. Jones, in connection with the spiritual movement. Mrs. Waisbrooker says:

"And let Mrs. Woodhull be what she might, she could not well be worse in the worst sense of what the world means by free-loveism, than was S. S. Jones whose name you have delighted to honor; and who leading the opposition told more lies about true men and women than I would like to be responsible for."

Of the private lives of Mrs. Woodhull and Mr. Jones we are wholly unacquainted, and whenever we have had anything to say of either of them, it has been solely in relation to their attitude

as to Spiritualism. Personally we never made the acquaintance of either of those prominent Spiritualists, and therefore have no personal bias as towards either of them. We have always regarded Mr. Jones as a sincere, even if he was not a wholly disinterested Spiritualist; and when we have said anything commendatory of his public course, it has been solely of that part of it that immediately concerned the welfare of Spiritualism. We think Mr. Jones was entitled to great credit in founding and establishing the R. P. Journal, and building it up to so successful a point as it had reached; and we know that Spiritualism never received a more deadly blow than it did when the assassin's bullet ended his brilliant editorial career, and placed the grand labor of his life under the control of the traitor to truth who succeeded him after his fall.

Stevens S. Jones never gave more certain evidence of his devotion to Spiritualism, than when he throttled the movement led by Mrs. Woodhull, to prevent and misrepresent Spiritualism in its aims and operations. Had he not done it, Spiritualists who have any regard for their social standing, would, to-day, hang their heads in shame when the name of Spiritualism was mentioned. Even the Banner of Light, the "Oldest Spiritual paper in the world," and its editor, "Good" Luther Colby, knelt at the shrine of Woodhullism rather than at that of Spiritualism; and many of those who claimed to be "shining lights upon the Spiritual rostrum, were so badly warped by the seductive beauties of Woodhullism that they have never gotten straight yet. We therefore think that Mr. Jones was entitled to especial credit for having insisted that theoretical and practical Woodhullism should be kept distinct and apart from Spiritualism. Of the life of S. S. Jones, as a man, we have had no proper occasion to speak, and therefore we have not "delighted to honor him." For all that Mr. Jones did for Spiritualism, we thanked him; and we deplored his untimely taking off, while he was yet in the midst of his efficient editorial labors in its behalf. Had he lived, we would have been spared many of the sacrifices we have been compelled to make in our arduous, but to us grateful labors on behalf of Spiritualism.

In relation to Mrs. Woodhull, we have only to say, that her sudden and unexplained abandonment of her hobby is sufficient evidence of one of two things: Either that she found herself all wrong in her public inculcations, or that the time had not come when they were of any use. Twice we heard Mrs. Woodhull lecture on her favorite topic, and we were much impressed with the truth of what she said; but we were equally impressed that she was not, and could not be understood by the average public mind. As to what constitutes true marriage, our views are probably as far advanced as the foremost of social reformers; but the sacredness of true marriage can neither be denied nor disregarded without untold calamities to individuals and society. Thus much we have felt it proper to say at this time and trust it will suffice.

The Future Foreseen.

PHILADELPHIA, Pa., July, 1882.

BROTHER ROBERTS:—

As you are always interested in spirit prophecy where it can be substantiated by facts, I trust you will give publicity to the following. To me it shows that our spirit friends can tell of the future, can warn us of danger, and can advise us of the course we should pursue. It adds one more star to the bright crown of that much abused medium, Mrs. Reynolds, and drives one more nail in the coffin (for they should all be buried in one box) of her accusers) justly termed spiritual fraud hunters.

In looking over the records of the different seances I have attended, my attention was directed to certain words of prophecy that my sister Josephine gave me at the seance given by Mrs. Reynolds at 351 W. 34 St., New York City, on December 25th, which you kindly printed in MIND AND MATTER of January 14th, 1882. Mrs. Reynolds and myself had been visiting my little girls in Brooklyn, where they have been residing for the past year. I attended the seance in the evening as above stated. Many spirits came, and toward the latter part, Josephine appeared, and calling me, I went to the cabinet. These were her words, and although I did not believe what she then said, how strangely true they have come to pass: "Oh! what a happy day you have all spent together. I have been with you. The dear little ones love you fondly; but, oh! brother, I must tell you this; although it will sadden your heart. It is thought best that I should take Little Mamie to spirit life. Would that I could take you and the other little one, but you must stay and work together, for you have a great work to do. God bless you."

On the 24th of June, I was called to Brooklyn, to perform the last sad rites over the mortal remains of Mamie. I did not believe the warnings and advice that were given to me by my spirit friends, and did not see her before she passed away, though she often called for me.

On the 29th of June, I attended a seance given by Mrs. M. E. Williams at 359 6th Avenue, N. Y. All that has been, or could be written, could not convey more than an idea of the grandness of the manifestations coming through this lady; so I will not attempt it. There were twenty-four spirit forms that came and showed themselves—all speaking in an audible voice. The thirteenth spirit that came was Josephine, who said: "The little one is with me, safe and happy, but is too weak to come to you yet. Do you remember what I told you last winter in this city? It is all for the best, as you will shortly see. Go on with your work, crushing out error. We are with you." Now, here is a case of a spirit appearing through two different mediums, who were at least 3,000 miles apart. Mrs. R. was not aware of the demise of the child before July 3d, and Mrs. W. did not know anything about what had occurred last Christmas.

It is all absurd nonsense for such consummate fools as Bundy, Coleman, Crowell, and their following, to even try to break down such evidence as this. Their efforts to clog the wheels, or to stop the car of Spiritualism, will only make it travel faster; for where there is opposition, there is more life required to overcome it; and when they try to crush such mediums as Mrs. Reynolds, Mrs. Williams, Mrs. Bliss, and Messrs. Rothermel, Keeler and Ackerly, besides the many others whom I have not seen, they undertake a bigger task than they can ever perform, for truth will not be down. I have never seen anyone of that squad of beauties that compose the left wing of the Devil's army; but taking the same ground that they do, when they condemn all mediums whom they have never seen as being false, I brand them as a set of knaves, falsifiers, and perjurers, and as Spiritualism's worst enemies, and the truth is not in them.

To you, Mr. Editor, do mediums owe a debt of gratitude; for to your efforts, more than any other editor, is due the liberties which mediums now enjoy. The battle is almost won, and these howling jackals, whether from Chicago, Brooklyn, or "Presidio," will soon skulk away. I would dearly love to be able to mount the mud fort protecting their last ditch, and with the sword of truth in hand, give them the last thrust ere they die.

"The conflict deepens—on ye braves!"
And send these fools to early graves.

Your companion in arms,

EMANUEL M. JONES.

Valued Commendation.

MADISON, Conn., July 3d, 1882.

Editor of Mind and Matter:—

Enclosed please find \$2.00 for renewal of subscription for MIND AND MATTER. I don't want to do without any of my spiritual papers, but feel I could better do without them all, than I could without your paper. I should be like a ship at sea without chart or compass, if I had not MIND AND MATTER as a beacon, to lay my course by, so I can steer clear of the shoals and quicksands, incident to life's trials, and disappointments, that daily beset our pathway. Go on friend Roberts, and sustain the truth, and victory is yours. The day is dawning when Spiritualism will unfurl her banner to the world, and will become the acknowledged redeemer of the human race, from false creeds and dogmas. It will preach on the floor of our National Capitol, and guarantee to every human soul the liberty and right of conscience, every one to think and speak for himself—or herself, independent of priest or prelate. Truth is ever on the march to victory, and will triumph over wrong. Be brave, be strong, for the higher powers are marshalling their hosts to your defence. In all your great work for truth and humanity,

I am truly yours,

Mrs. Geo. N. Wilcox.

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

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

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

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

Yours in the cause of truth and progress.
Dr. J. W. Woodworth,
Healing Medium.

E. V. Wilson Fund—Subscription for Bonds.

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

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

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois. Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.