

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 20th, M. S., 35.

GEORGE W. DUFFIELD.

(About ten miles from St. Louis, Mo.)

We have met once more to work for the interests of humanity, notwithstanding that there seems to be an element in existence to overthrow every effort in the direction of truth and justice. This morning seems to be one of great interest to me; for I see that you begin to understand that you must be firm as rocks, so that the turbulent waters cannot destroy you as you stand. When I take into consideration the amount of labor that has been accomplished in the few years since we have been recognized and acknowledged as intelligent identities, I know whereof I speak, when I say that the power which leads and controls, is capable of doing the work that it has declared itself willing to accomplish. Now, I find, that the great difficulty exists in men and women not understanding the positions they occupy. It is not so much by forms and rules that we wish to make ourselves understood, we only ask you to give us passive conditions and be willing for a time to hold yourselves in submission to us; and I think that we will give you evidence sufficient for you to understand that the law does exist, by which the human family can be lifted up out of its misery, trials and confusions. We are at the present stepping, as it were, from the old, and taking on the new, but sometimes we find it impossible to convey our thoughts in the new and we return to the old; and it seems as though neither possessed the perfection that we so strongly desire. A few more meetings and we will begin to give you an idea what the new is to be, and we will then leave the old in the distance, and accomplish our work in a manner more satisfactory to ourselves. What am I to do to convince you that it is impossible for the human race to go back into degradation and despair? You can see that, by the step after step you have taken, to-day you are comparatively free. But your soul asks for more, and it must receive what it so strongly craves. I am not here to manifest any great spirit of intelligence, or any power beyond what a once embodied spirit was able to exert. But I ask you to hold on and work, for the result is to be something so grand that I scarcely know how to present it to you. I am perhaps taking time that others, who possess more ability, could occupy to a greater benefit; so I will give you my name and retire. Just write the name of George W. Duffield, Esq. I lived about ten miles from St. Louis. I have not had such a great experience in spirit life, but my interests and hopes go in the direction of perfecting the human race.

HANNAH MORE.

How beautiful! How beautiful is the ministrations of the angels! When the heart grows sad and every hope of earth seems to depart, there is a beautiful, bright, light to the human soul, and that is the presence of the departed dead,—each one conveying their love and sympathy to the human soul. How grand, how beautiful is this Divine conception when the heart reaches out to the unknown! When it looks forward it sees that in the future there is nothing but bliss—nothing but joy—where once there was sorrow and distress. It looks beautiful to me, coming back to you, under conditions so favorable and bright, that I feel that we can all rejoice with one great joy, that the great gift of truth, honor, and beauty is to be shed upon the human family. I am not at present in a condition to use my power to the highest of my ability, but looking on, and watching with an earnest eye each one making their feeble effort, I felt that a few thoughts from me would perhaps, do the world good. Give the name of Hannah More.

[We take the following concerning Hannah More from Thomas's Dictionary of Biography.—Ed.]

"Hannah More, an English writer, whose moral and religious works enjoyed great popularity in her time, was born at Stapleton, near Bristol, in 1745. She published in 1773, a pastoral drama, entitled, 'The Search after Happiness,' a tragedy, which introduced her to the notice of Garrick, Dr. Johnson, and other eminent men of that period, by whom she was greatly esteemed for the excellence of her character. She was the author of several other dramas, which were very favorably received; but owing to her conviction of the immoral tendency of the stage, she abandoned dramatic writing, and while her popularity was still at its height, devoted herself to compositions of a moral and religious character. Among the principal of these we may name, 'Thoughts on the Manners of the Great,' (1788), 'Strictures on the Modern System of Female Education,' (1799), 'Hints towards Forming the Character of a Young Princess,' (1805) written for Charlotte, Princess of Wales, 'Catechism in Search of a Wife,' (1809) and several contributions to the Cheap Repository Tracts, one of which is entitled, 'The Shepherd of Salisbury Plain.' Died in 1833."

AARON BURR.

Good Morning.—I have returned simply to state some very important facts to you. After having had a life's experience with various shades and

conditions of society, I find myself able again to take hold of a human organization and wield it to my will. Now, as that is an established fact, and men of mind do not for a moment hesitate to acknowledge the truth, I wish to state my views of individual life. It seems as though I possessed a power to wield and control minds while inhabiting my own organization, but not always to the best purpose. I wish to say to mankind that this is a power, when well used, that produces beautiful results, but when an individual possesses this power and uses it to the destruction of a large number of persons, it is a fearful power in that direction. Now, persons sometimes credit themselves with possessing a great amount of power to do or feel; but there is an important fact to be taken into consideration. Any person who exerts their will or purpose in a certain direction, naturally attracts that kind of an influence, from the invisible world, and it gains power and strength as it holds or exerts itself in a certain direction. If you have observed men and women, you will have seen that some men confine themselves to accumulating property, and it seems as if they have no other thought or purpose; but if you watch them closely, you will see that every circumstance, almost, is turned to their favor, and where others cannot see any advantage, they see and take it, and grow in wealth and power by the accumulation of property; and this holds good in every other direction. Men strongly endowed with licentious natures, without a high moral control, look around and though they may not appear to the world to have any great attraction, will hold one individual after another without their being conscious of being controlled or led to their own destruction. Now, it is time the world should be wise in this direction, and to know how to protect itself; and as my experience in life was not always just as pleasant as I would have desired, and as I possessed an unlimited power over the female mind; it is but right for me to come here to-day and give you the key for the protection of yourselves. Wisdom is not a thing for the few—all can learn and become wise, if they are only willing to give an attentive ear. People to-day are living out lives of misery, simply because they have been controlled by some mind in the past, and after the controlling mind lost its interest in the controlled, the former went in another direction and left the latter stranded on the shores of time, without hope or protection. The philosophy of this must be understood. Men cannot acquire all knowledge in an hour; but if you study your own mind, and see what the different influences are to you, and how they act upon you, you will begin then to see when you possess legitimate and individual attractions, and, on the other hand, when you are controlled by minds that only wishes to appropriate your individuality to their use. Perhaps these ideas may seem in advance of myself; but an intelligent mind is always willing to give light where it is possible for it to be given; and to me this is an untold pleasure, to be able to return here and give the human family an idea of what they are apparently ignorant of. Men and women are condemned and abused by society only for being instruments in the hands of a positive power—only for being used and controlled for purposes which the human family consider degrading and low; but when fully understood, and men and women become wise enough, they will learn how to mate and be happy. To-day you are only the outgrowth of an imperfect system, and have not learned enough to distinguish between what is right and wrong in this matter. Men and women who have suffered and endured and died, are to-day struggling with the great problem that the future will solve for you. I feel as though I wished to do good—I feel as though I wanted some one to be benefited by or through me. It seems as if I had more of the element of destruction than of construction in my disposition, yet I am changed as an individual—grown to something more perfect, and am willing to try and perfect the rest of the human family. The name you may give for me is Aaron Burr.

[We take the following account of Aaron Burr from the American Cyclopaedia.—Ed.]

"Aaron Burr, an American soldier and politician, third Vice President of the United States, son of an American clergyman of the same name, was born at Newark, N. J., Feb. 6th, 1756, died on Staten Island, N. Y., Sept. 14th, 1836. Both his parents died before he was three years old, leaving him a considerable estate. He graduated at Princeton College in 1772, entered the army as a private, accompanied Arnold in the expedition to Canada, and was present at the attack on Quebec. For his services in this campaign he was made major, and invited to join the military family of Washington. Some event soon occurred which compelled Burr to leave headquarters, and produced in the mind of Washington an impression against him which was never removed. As aide-camp to Gen. Putnam, Burr was engaged in the defence of New York, and in 1777 he was made lieutenant colonel, with the command of his regiment. He was in the camp at Valley Forge, and distinguished himself at the battle of Monmouth, where he commanded a brigade. During the winter of 1778 and 1779 he was stationed in West Chester county, N. Y., and for a short time was in command at West Point. Early in the following spring he resigned his commission. Burr belonged to the Lee and Gates faction, and affected to despise the military talents of Washington. In 1782 he was admitted to the bar at Albany, and in July of the same year he married Mrs. Provost,

the widow of a British officer who had died in the West Indies. In 1783 he entered upon the practice of his profession in the city of New York. He was elected to the State legislature in 1784, appointed attorney general of New York in 1789, and chosen United States Senator in 1791. While in the Senate he was recommended for the mission to France, but Washington refused to appoint him. He left the Senate in 1797, and the following year was returned to the State legislature. He was active in the presidential canvass of 1800, and to his efforts may be attributed the success of the republicans in New York, upon the action of which state the result in the Union depended. On account of the prominence he thus obtained, the friends of Mr. Jefferson brought him forward for the Vice-presidency. An equal number of votes having been cast for Jefferson and Burr in the electoral college, the election of a president devolved upon the House of Representatives, most of the federal members voting for Burr, Jefferson was elected president, after a contest of several days, and, in accordance with the provisions of the constitution at that time, Burr became Vice President. His conduct in permitting himself to be used by his political opponents in order to defeat the candidate of his party, and whom he himself had supported, dissolved his connection with the republicans, and destroyed his political influence. The federalists nominated him for governor of New York in 1804. Some of the leading men of that party refused to support him, and he was defeated. The contest was bitter, and led to a duel between Burr and Alexander Hamilton, July 11th, 1804, in which the latter was killed. Burr was disfranchised by the laws of New York for having fought a duel, and was indicted for murder in New Jersey. His term as Vice President closed March 4th, 1805, and in April he set out upon a journey through the western country. What were his real schemes is uncertain; probably they were not definitely formed in his own mind; but they seem to have included the formation of a new government in the South on the borders of, and perhaps partly within the United States. He purchased 400,000 acres on the Red river, and gave his adherents to understand that the Spanish dominions were to be conquered. His proceedings excited alarm, and on Nov. 27th, 1806, President Jefferson issued a proclamation against him. While endeavoring to make his way to the coast, he was arrested in Alabama, Feb. 14th, 1807, and brought to Richmond, Va., for trial upon an indictment for high treason. The trial began March 27th, and lasted until Sept. 7th. No overt act of treason could be proved, and the jury brought in the verdict, 'Aaron Burr is not proved to be guilty under the indictment by any evidence submitted to us. He was accordingly set at liberty, and in 1808 went to Europe, hoping to obtain means to effect his designs, which had now taken the form of an attempt upon Mexico. He was disappointed, and after living abroad for some years, a part of the time in great poverty, he returned to America in 1812 and resumed the practice of his profession in New York, but never regained his position at the bar. In his 78th year he married Madame Jumel, a wealthy widow, but was soon divorced, and died neglected three years afterward. In person Burr was below the medium stature; his manners and appearance were very attractive, but his principles were loose and his habits licentious. He was an adroit lawyer and an effective speaker. He had but one legitimate child, Theodosia, the wife of Gov. Allston of South Carolina, who was drowned at sea in January, 1813.

[It was the spirit of this able but disolute man, who, after forty-six years, returns to warn his countrymen of the danger of licentiousness, and its blighting effects. It is such lessons as this that can alone bring home to the consciences of those social pests, the wily and unscrupulous libertines who go about seeking to spread corruption, wherever they may, the enormity of their crimes. Heed the warning voice of Aaron Burr, who is in the sack-cloth and ashes of remorse, doing what he can as a spirit to atone for his awful career of licentiousness.—Ed.]

GENERAL SIMON BOLIVAR.

(The Washington of South America.)

Teeming over the waves come the sweet sounds of liberty. It seems as though every soul was making preparation to celebrate events that tend to the freedom of man. And what is there to interest and lead the human soul aright, so much as the one great hope that in the end they will have liberty to themselves? To see enslaved humanity bowing down to forms and superstitions, is enough to make men rise up in strength, and try to battle down error and build up truth. I visit you, hoping in some way to quicken the minds of men, and to give them an idea that liberty inculcated in the human breast, from every force in nature, is not likely to die, when we see the battle array of martyred men and women, standing ready, under favorable conditions, to assist men and women to obtain what justly belongs to them, to wit: their own individuality. I am not here for the purpose of gratifying my own desires, and for a time making a condition, that I too may grapple with grander things and enjoy a higher spiritual condition, yet that will be the eventual result of my visit here. I have contemplated making an effort to speak

for a few days past, but it is something so grand that it seems to me that I am two individuals, one strong and independent, able to work and influence the minds of men; and yet as I hold this delicate organization, I see, although to the eyes of men there looks to be nothing but inability to act, there is a force and power here that is able to do more to liberate the human mind than all the warriors in the world; simply because the medium is an individual who is willing to act as well as profess,—is willing to make conditions, and mould them into something better and truer for the human family. You have a wonderful—wonderful—power within yourselves, and with the assistance of men of mind, and a desire for independence, you hold within your hands conditions that will liberate every bigoted mind. You need not look for destruction to yourself, and it is not your desire to destroy, but to make men and women see the light that they may understand that they are not to bow down to false idols, and enslave themselves through their religious opinions. The souls of men and women naturally incline to be free, but education and superstition hold them enthralled. Let us break the fetters, and say to every new-born infant, you possess an organization, and as time unfolds, prepare yourself for the life before you—make the most of your abilities—learn to develop what is true and good within your souls—stand up upon your own foundation independent and free of other men's opinions. These are principles that must be imbedded in the minds of all humanity. No creed, no form, no rule, no organization, can hold the human mind. It must grow and improve, and every condition of restraint retards the development of the human soul. I could, perhaps, talk day after day and add one thought after another, but you will say that Simon Bolivar has visited you.

[We take the following concerning Gen. Simon Bolivar, from Thomas's Dictionary of Biography.—Ed.]

"Simon Bolivar or Bolivar y Ponte, the liberator of South America, was born at Caracas in July 1773, and inherited a large estate from his father. He was liberally educated at Madrid, and returned to his native land in 1800. In 1811 he joined the insurgents who had taken up arms to liberate their country from the Spanish domination, and became a Colonel under Miranda. He obtained the command of an army in 1813, defeated the royalists, and declared himself dictator, but was driven out of Venezuela in 1814. In 1815, he took refuge from the victorious Spaniards by flight to Jamaica. He returned to the scene of contest in 1816, and raised another army, which defeated the Spaniards under Morillo in February, 1817. At a congress of the republic of Venezuela, held in February, 1819, he resigned his dictatorship, or exchanged it for the title of president. His army in the same year defeated the royalists at Bojaca and other places, and liberated New Granada. In December 1819, Venezuela and New Granada united to form the republic of Columbia, of which Bolivar became the first president. He gained a decisive victory at Corobobo in June, 1821, and in 1822, marched with an army to Peru, which with his aid, was quickly liberated from the Spaniards. The independence of the South American republics was recognized by England and the United States. About the end of 1823, Bolivar was appointed Dictator of Peru. The war having ended by a decisive victory over the royalists at Ayacucho in December 1824, Bolivar resigned the office of Dictator of Peru in January or February, 1825. The same year he visited Upper Peru, which was formed into a separate state, called Bolivia, of which he was declared perpetual protector. He framed for this state a code or constitution by which the executive power was vested in a resident-for-life, with irresponsible powers. This caused him to be suspected of designs against popular liberty. During his absence from Columbia, Paez rebelled against the government, which was too feeble to suppress his rebellion. The enemies of Bolivar intimated that he fomented this revolt in order to impress on the minds of the people the necessity of a dictator. He returned in 1826, and restored order by his presence. In December of that year he was declared president for life of Peru, which had adopted the Bolivian code. About this time he was again elected President of Columbia. He was, however, regarded with distrust by the republicans, and formally resigned in February, 1827; but, as the Congress refused to accept his resignation, he remained in power. Some writers state that he retired to private life some months before his death. He died at San Pedro in December, 1830. The result of his military services was the independence of three large states, which he also organized with ability."

[Such was the man whose spirit returns imbedded with such a zealous spirit for human liberty. We are not told what his religious views were, but it is very evident he is no longer willing that religious bigotry and superstition shall trample the liberties of humanity under foot, whether in the shape of Catholic or Protestant Christian ecclesiasticism.—Ed.]

RACHAEL GOODMAN.

(Portland, Maine.)

Please put down my name as Rachael Goodman, for I am afraid I will forget. I am not used to this thing. Then put Portland, Maine, so that

I will be right about that. I have been allowed to come here to-day more for my own benefit, than for any one else, and I am truly grateful to have an opportunity to lift myself up out of conditions that were dreadful in themselves. I am not accustomed to talking a great deal; but there is one thing I want to say: I had to endure much and not say anything about it. And it seems to me this is a wonderful thing, indeed, that people, after they die, can come in contact with a physical organization and throw off all the difficulties that held them while in earth life; and make a condition for themselves to improve and enjoy. But I am not strong enough to say a great deal, and it is hardly worth my while, after I receive all the benefit I can, to stand in the way of any one else; for my experience is so wonderful that I would like every spirit to have the same experience, that they may know and believe for themselves. There are a great many of them who cannot believe it possible that they are in spirit life, or that they have power to control an organization and throw off their earthly conditions. Ques.—Would you have any objection to state the difficulties of your earth life, to which you referred? Ans.—My earthly condition was one in which the mind was affected. But you do not witness anything wrong now, because I am held by a power that I am not able to understand. I lost myself for years and years, and could not give any clear statement of events, but I am only too thankful that I can throw that condition aside and go on my way rejoicing. [You have come here for the benefit of millions of human beings, by stating to them this means of getting rid of their old earthly conditions.] I want to say, while I am here, that the instructor who told me to come, said that many people, after they have contracted disease for a while, get so in harmony with it, that they psychologized themselves by dwelling upon it and suffered for years; and it was impossible to get rid of it after the body was laid in the tomb. I am not strong, nor do I want to harm any one. [You have done exceedingly well.] I have a good instructor. [Return some time again, and let us know your realization of the change you have experienced.] I will, if it is possible; there are so many waiting to communicate.

SISTER AGATHA

Why, this is Heaven! I have come back to tell you that you have done more good than you are aware of. I have a great many of those here whom I once led to believe that they could not be redeemed and go to Heaven, except through Jesus Christ, and unless they were contrite and humble in their walks in life. They are all here with me, and you may feel and know that Sister Agatha has received more good than she can describe.

[This is the same spirit, who two weeks before, came asking advice and counsel of us, as to what she could do to retrieve the mistakes of her earth-work as a pious Catholic, Sister of Charity. It would seem, our advice had been more important than either she or ourself imagined at the time. This time she came weeping tears of joy, her face radiant with the sunlight of hope realized.—Ed.]

ELIZABETH WHITMAN.
(A Minister of Friends.)

How does thee do? I hope my views may be the means of bringing the Friends' Society to investigate Spiritualism, and make an effort to understand that it is nothing new—nothing but what we might have understood years and years ago, if we had not undertaken to make a discipline, to control the speakers or hold them to a certain limit. Now, we claimed that we were moved, and acted upon through the power of God, each one acted upon in a manner peculiar to themselves. Spiritualism claims no more. It only says this, that God cannot act without means, and he uses the departed dead as a part of his power, to exert their intelligence upon individuals and portray to the human family as much knowledge as they possess. Friends, to-day I would ask you to be careful in the future. Build up no barriers, nor make limits to the power that moves human organizations. The law exists and it is not for men or women to destroy it; it is only for them to learn, understand and appreciate the beauty of this ministrations. I feel as though there was a great light being shed upon the human family through and by feeble woman. She seems to be held in a controlled condition subject to the rule of man, and allowed no voice in the government of herself. These things are not just; for the higher and nobler woman becomes, the grander and nobler men she will produce. She moulds the human mind and makes it either good or bad; and if the fountain is not pure, you cannot look for a perfect production. I wish I had the power to go out among my people, and awaken them to the necessities of their own lives, and to the necessity of making a preparation for the future. It is not for men to claim humility and perfection, but it is for them to work and act in every condition of life. There is no one so conservative as a conservative Friend—no one who has less sympathy with humanity; and yet, they stand before the world as something better, purer, and holier than other men. Let me reach all such. I am grateful to come where no such conservative element exists, where each one seems to be willing to be themselves, and to allow others to be so. I am not here to-day to preach a sermon—I am only making an effort to make some one else speak for me. In the past I was moved and controlled as this medium is to-day, but it was from and through the power of God! What other power is there in existence? What motive force but the power of God? Tell me that, and I will then say that you will see something that the world has been looking for through all time—looking for and never demonstrating it. I am losing power and cannot continue. Give my name as Elizabeth Whitman. I preached to Friends.

STEWARTS S. JONES.

(Founder of the *Religio-Philosophical Journal*.)

It seems to me that I have gotten into a place that is something like my old home. You are working in the right direction, trying to give the world some knowledge of the power that we possess. My labors were in the same direction, but my exit was so sudden and unexpected, that I had no way of making any preparation, or of making arrangements so that my paper should be conducted in the right manner. It seems that you have a battle to fight with what ought to be

a safe-guard to you. Men who undertake to destroy or put a limit to mediumistic power, are not true Spiritualists. They have a purpose of their own to serve, which is to gain popularity among religious bigots. But, brother, I will say to you that fearless and true, you may expect to move on, meeting occasionally with opposition, but the right will ever come uppermost. I am not here to claim that I was a perfect man, nor that I always did what the world considered right; but I possessed such an individuality, and had such an organization, that under the conditions that existed I could not do other than I did; but I worked to enlighten men as far as I was capable of, or had the knowledge to do. And I suppose you recognize me as the old editor of that paper you have so much trouble with. I will say that the instrument I am using is undergoing a change in her development which will be wonderful and very useful to the work in which you are engaged.

[We are not at liberty to disclose the information imparted by the spirit of Mr. Jones, in the private conversation had with him after the close of his communication. It must suffice to say that his intention in regard to the continuance of the *R-P Journal* after his decease; was entirely frustrated by his sudden and murderous removal from his editorial post. It is very plain he has no sympathy whatever with John C. Bundy in the course he is pursuing towards mediums. This communication is consistent with other communications given us through other mediums from the same spirit. His assurance that John C. Bundy will not prevail in his editorial course, is plainly indicated in every direction by his continued failures to injure any person he has tried to injure among mediums and their friends. Mr. Jones knows whereof he speaks and the end may be looked for, at any time, of the Bundyite war against Spiritualism.—Ed.]

E. V. WILSON.

SISTER.—BROTHER.—Send love home. Tell them the darkest hour is just before the break of day.—E. V. Wilson.

[This message was intended for Mrs. Wilson and family. The request was made of Mrs. O. F. Shepard and ourself, as he held us by the hand.—Ed.]

ADAM LONG.
(Indianapolis, Ind.)

In wandering over the world, men learn more of human nature than is possible under any other conditions. One seems to grow in sympathy with those in every condition in life, simply by mingling with every grade of existence; and I have been astonished sometimes at the wisdom that was to be acquired in a small cot, and amazed at the complete ignorance of the inhabitants of a palace. It makes no difference where a man dwells, if he has not an organization equal to obtaining or acquiring knowledge, it is impossible for him to obtain it. Now, the greatest good that comes to humanity does not come through people who hold immense wealth, but through the plodding laborers who seem to weigh life's elements with the greatest caution and learn what is to be obtained by every act of life. How wonderful is the unfolding of the human mind! It seems to grow and expand like some beautiful flower. The sun seems to cause it to produce light and knowledge, giving cheer to all men. You are few in number and listening earnestly, that each word that drops from the lips of the instrument shall be used; but when the barrier is torn down and the way made clear, you will see that you are surrounded by many, many minds, each one looking on with a deep interest, some simply to see what use they can make of a human organization—others trying to learn the way to light and knowledge. You are never alone in your journey of life, and I observe in the brother here, that he enjoys his silent moments and becomes lost to all surroundings. He is not then alone, but hundreds of spirits are ministering to his comfort. So men and women, when they think they are alone, unseen, in that hour they are perhaps receiving ministrations from many, many departed friends. Each one attracts those spirits who are on their plane of intelligence and thought. To-day you are looking forward to coming events with some considerable anxiety. Things do not shape themselves entirely to your desires, and it makes a condition of anxiety. Now, let me say to you, that as time unfolds, you will see the wisdom of the present condition of things. It is only through such conditions that we can gain the power to do the most good. If everything moved according to your plans, and everything seemed to harmonize with your conditions, you would be unfit to do the labor you have got to do. Your whole soul is in sympathy with this important work, and the tremor of your heart is the fear that you may not accomplish your mission as the highest intelligences would wish. Cast that fear aside. Do that which seemeth to you right, always listening to that silent voice that prompts you ever on to your work, so that it may produce an effect. Out of hours of great trials and tribulations men generally find the fountain that replenishes their souls; and if for a time obstacles seem to spring up and obstruct your footsteps, in the future, the way will be made brighter and clearer. Individuals nursed in the lap of luxury, necessarily do not bring out their best thoughts and best energies; they lie dormant and become useless. But as man toils up the pathway of life, and has to overcome one obstruction after another, he learns to be strong—he learns to surmount difficulties, and, in the end, to come out victorious. Nevertheless, although men more weak and faint at heart, stand back and look for your total destruction, they in the end will admire the energy and perseverance you have displayed. You have the sympathy of many, many embodied spirits, and you must shortly have the love, protection and sympathy of every invisible force that wishes mankind to be eventually happy. This is a prospect that ought to give you strength in your future labors. Ques.—Who is the friend? Ans.—Adam Long. Ques.—Of what place? Ans.—I lived in Indianapolis.

NANCY SHELLENBERGER.

(One of the earliest residents of Philadelphia.)

I used to know this town when it was not so big. Ques. Do you mean Philadelphia? Yes. Who would have ever thought that at some time

there would have been houses all over! But it seems that is the way it is. Do you know what I used to do when I lived here? I used to sell cakes and beer. I made beer myself. It was not the kind they make now-a-days. Ques. Root beer? Ans. Yes. You think people do very bad now, but I think they done quite as bad then, if not worse, because they used to get drunk and fight, and do a great many bad things then, but I did not go in the way of that kind. They called me "Old Nancy." Ques. What was your real name? Ans. Nancy Shellenberger. Ques. When was it you lived here? Ans. I cannot tell you how long ago, but it was a good while ago. Ques. Were you a native of this place? Ans. No, I came from England when I came here, and I had to undergo a good many hardships. They did not do things then like they do now. We had to make our own clothes, most of them. I was old and weak, but I do not want you to think I am not better than I seem, that is I am happier when away from here. Things seem a kind of mixed; but they say it doesn't matter how old or crippled you are, you have to do this thing sometime, if you want to throw all earthly influences away. Ques. Could you locate the place where you used to sell beer and cakes? Ans. There are so many houses that it makes me all upside down; but the man says it was near Delaware Avenue. I had a little log house. Ques. Who did you know in the city, then? Ans. I did not know so many people; for there were not so many here. The soldiers used to come to me, but I staid pretty close, for I was awfully afraid of the Red-Coats. I made some money, but people never thought me of much account. Some of them used to like to scare me, too. When I am away from here, I am not like I am now. I am happy enough, but they say nobody can go on and do as they ought, and have real pleasure, until they make somebody talk.

ASHER GREER.

(Norfolk, Va.)

All around me seems to be the greatest warring of elements. Every atom seems to be in motion, and looks dark, dismal, and destructive. I mean the elements of religious superstition. Wherever found, it presents that kind of an appearance. You do not see any element of harmony in it, but you see one seething mass of destruction. Why is it, that it is thus? is the question that reaches the human soul; and I will endeavor to answer it to the best of my ability. Anything that holds the human mind from its natural development, holds within itself the elements of destruction. If matters not what the ecclesiastical powers may claim for it, the evidence shows that it breaks down instead of building up; and if you look at the history of the past, you see men arrayed against one another, destroying life and the liberties of men, through an idea of God, holding that they possess the key, not to all knowledge, but men must submit to their wills or taste of their power to destroy. Men have not reasoned well, or this thing would not have existed century after century—one particular religious element gaining the power and destroying everything that came up in opposition to it. What is there in man, that he can only enjoy when others are seething in misery? What is there in man that enjoys the destruction of many that he may revel in light? Nothing but his superstition and ignorance. Developed, educated, intelligent minds look with horror upon such destruction, and would lift up the weakest out of a miserable condition. The more of that divine power that you possess, the nobler and truer you become—the less you delight in misery, and the more anxious you become to lift up, and make a condition of happiness for every one. This is the sentiment that ought to pervade every human breast, and then instead of discord and inharmony, there could be love and protection, one with another. Now, to me these things are changing, and the death groans of the old forms are sounding in your ears, and the struggling may be heard; but the best men and women will eventually make conditions for every human being to develop their own individualities. Men and women, to-day, rely too much upon one another, and court what is called public opinion. It matters not how destructive it is to their hopes, they all bow to this condition of society. Now, it is my desire to give men and women the power to be themselves. As a matter of course it is not expected that each individual possesses the same strength, or the same power to stand out, and become as it were, a light to the many, but each one can do their individual work if they understand that they are to be benefited by so doing. Men smile patronizingly on their slaves—men walk side by side with their equals—and each knows that he is understood. There is no necessity of patronage to men who are free. To me the war is progressing and the hour is coming when men and women will see the necessity of throwing off the incubus of the church. There will be no necessity of contributing year after year, to build up temples in which to worship that divine power, but each human habitation will have love and virtue enough within its walls to sing the song of joy—that all men are free. To me, this world is not a dark and gloomy wilderness, but like a growing field with beautiful flowers, each one waiting their development, and each worker true to the cause he represents. Asher Greer. Ques. Of what place? Ans. Of Norfolk, Va.

HEZEKIAH LETHERHAM.

(Near Belvidere, N. J.)

Where does intelligence come from, is a question to the thinking mind. Look back twenty-five years and see the condition of the laboring classes then. They were dependent upon other parties, and did not question the right or the wrong of any political opinion. Many of them were educated by their parents, and thought and acted as they said they should do, without much reflection. Twenty-five years ago that was the condition of the laboring man; but to-day, how is it? Laboring men begin to learn that they are individuals and have certain inalienable rights. How has this knowledge been acquired? That is something that few people think of, because labor is the same to-day that it was twenty-five years ago. If a man gives his physical strength in any department of industry, it is the same to-day as it was at any other period of the world. How has he learned so much? He has not had time to read and develop himself in that direction. It has come to him through a channel that he has not understood, nor seen, nor known anything about. Now men of centuries past—intelligent, tyrannical and unjust to their fellow-beings—must have

some channel through which to work out the errors of their material lives; and it was only to be found in the workshops and all departments of labor, which they at one time appropriated to their own selfish purposes, to the destruction of the rest of humanity. These selfish tyrants found that there was but one of two courses to pursue; and that they would have to undo the injustice they had done, or else dwell forever in a condition of darkness and misery; and of the two evils they chose the least. They congregated around the laboring masses, and acted upon their minds, in such a manner, that the latter gained knowledge enough to know that they were being unjustly dealt with; and they are dependent, to-day, on spirit forces that are making conditions for the intelligence they possess; and these forces were men and women who lived in past ages, who monopolized the products of the earth to their own aggrandizement or pleasure. The law of recompense is so complete, that it is impossible for any created being to escape it; and you are having the result of the errors of the past, through the enlightenment of the laboring classes of to-day. This is something new, perhaps, to you, but I think it bears the impress of truth upon it; and no person, who has the least knowledge of the law of force, can help but understand the subject as I present it to you. For the opportunities of men are not so much greater to-day than they were twenty-five years ago, except as these forces, acting upon the mind; creates the existing condition of mental development. Now we do not propose to always dwell upon one subject, or to hold you just where you are; we wish to advance new ideas, and give you new fields to work in, so that you may learn the vastness of the labor you have to do. I am here to prove to you, that men have progressed far beyond their expectations, and never could have progressed unless those who were once intelligent tyrants, controlled the ignorant minds of mortals and enlightened them. Each seems to have had their views, but under right conditions, the necessity for such action would cease, for men would go into the spirit world imbued with good principles, and would do nothing to retard the progress of the human race. [Please state who it is that communicates.] I lived in the mountains above Belvidere, N. J., and was not known much to men, but I will give my name.

HEZEKIAH LETHERHAM.

LETTIE LORIMORE.

(Bordentown, New Jersey.)

We are gaining, link by link, the great chain of life, and moulding it to our will; and our will is—better conditions for humanity. When we first undertook to unfold to the human mind the fact of our existence, there was but one simple way to reach, or give knowledge to men, and that was through the tiny raps, and children acknowledged our powers. To-day we have made a wonderful stride in the direction of the development of man; and it seems as though a simple medium under control giving forth ideas can be understood. But the words are true. How wonderful is mind! It penetrates into every avenue and every created part of the world, and soars beyond the heavens, and drinks in inspiration from the law of production, which is controlled by a force not understood by man; and disembodied spirits learn little by little the vastness of their creation—learn that it is not all of life to live, nor all of death to die. Each hour adds a new link to our existence—each hour gives new thought, new strength and new beauty to the life that is eternal. We are but atoms in the vast universe, holding our relations one to another by invisible forces, and as we learn to guide and control our barques into the calm, smooth sea, we will then have time to reflect and understand why it is that so much power is concentrated in one small atom—why it is that creation is as it is? The mysteries will be unfolded one by one, as we step higher in the scale of progress. Lettie Lorimore. I used to live in Bordentown, N. J. Ques. Have you friends there. Ans. There are those who will know me, Ques. Had you any church connection in earth life? Ans. Not particularly. I would help in church but I was not active in it.

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.

True Womanhood.

This is a vast theme, and volumes are requisite for the discussion of its importance, and the changes necessary for the opportunities and methods by which it can be achieved. The fact of its vastness, and its fixed relation to all human affairs, which selfishness dreads to disturb, has doubtless deterred many thinkers from frank expression on the subject. It is notable how little is recorded in both ancient and modern history, of efforts made to elevate woman's status, the standard of her aims, or to ameliorate her sufferings. Indeed, we have to regret the fact that she has been so generally ignored in all but the sordid and sensuous; that man has not acknowledged her intelligence and comfort as a means of his improvement, save in the few shining exceptions. Her lack of free thought and individualized character, has fostered her subservience and the sensual cast of society, while it favored all the tyrannies. Hence, despots of state, church, and family, made strong-mindedness in woman a reproach. Look over the doings of any century, and this is apparent. Look at this close of the nineteenth century, and facts confuse with shame. Examine the situation critically. Most women labor hard, though many can do but little—they are wan and weary—very few are cheerful or hopeful—no good prospects open before them. The amount of her manifest energy is exercised in unsatisfying and unlaudable ambitions, mostly of the petty vanity emulating sort. If public sentiment is really potent to confine them in the costume prison, it should sustain them without labor. It is toil enough to carry and adjust the cage. Each should have a male valet to keep it passably clean, while all supplies are ready for the partaking. Then she could flaunt and flirt to the master's delighted content. Conversing, a few years ago, with one of the oldest editors of Massachusetts, he said to me: "I honor your effort to convince women of the good they may do, the happiness they may enjoy, and which, with your success, is possible. But after making some such efforts myself—advising, beseeching, warning, and observing—I am satisfied they cannot be elevated above the disgusting strife to be the first to wear the last fashion, and see others imitate them." I replied: "If you are correct, humanity is a failure, woman must perish and man with her. I cannot give up the hope, that in the universe there is saving power for both." He said, "Why was it not vouchsafed ere she fell so far?" I said: "He was too perverse to originate or allow a remedy. Man's influence induces her mania; he has excesses and resorts to stimulants as a panacea. Some sort of balance must be maintained between the sexes, and she stimulates with the strife to outshine in trappings. Notice the bearings, and see if the nature of her stimulants is not the reaction he craves. In his failing manhood, his sense of attraction is morbid; he desires sensational appeals, and her over-trimmed, unnatural figure, and helplessness, respond to his effeminacy." The old scholar stared, turned restlessly, and said: "I fear you are right. Man rules her and makes apologies for her nothingness." I rejoined: "Do you see, that while this course exists, it is driving decay to parents, and must be disease, dishonor, and all degrees of idiocy to offspring? In the reciprocal moral turpitude of to-day we read its story in all times; and seeing the universal call, through earth's many moans for a pure humanity, both sexes should arouse together, and, with mutual aid, slay the vampire that mocks, threatens and constantly consumes." He sighed out: "Yes; I see enough to craze me. God help us." I smiled, and said: "May reason inspire the God in us to help ourselves; then it will be legitimate to call on all the good everywhere." I still argue that there were dire and false causes for the general out-cropping of the puerile purposes of woman, and man was and is accountable for much of her folly. It can now be clearly seen that men most vigorously ply the fashion speculation, which, for its success, requires these sickening vanities and degrading emulations. While understanding has been growing, as regards the nature of these subtle frauds, thinking women and their reasoning sons have been increasing; the truth-laden issues of the times advance, and are appealing to both sexes, to not only think and reason, but act against whatever demoralizes. Whichever renders its habits assists the other in corresponding improvements. In former eras, mental and civil liberty were less in proportion to superstition and tyranny, than now; those who would have stayed vicious customs were stilled by the arm of jealous power. Our facilities for disseminating opinions, our science for bearing out conclusions, we should employ gratefully in dispelling evils that could not be earlier controlled. Bigotry is now no more than half a pretence—prejudice known to be an abuse of common sense—knowledge of natural laws is at every one's hand,—and numbers of both sexes who understand the heinousness of habits that hold the moral faculties vassals to propensities, are numerous enough to show, if they will, that they are able to mend transmitted tendencies, and commence the basis of true womanhood, happy motherhood, honest manhood, and noble fatherhood. The offspring of such would compare with what swarms in the streets to-day, as do the heads of our best philosophers with those hanging round tobacco saloons. When habits mend, the sordid, sensational features of society will lessen—when all habits are hygienic, health will be universal, and infuse the strength of principle, not only into immortal beings, but into commercial transactions. Wants and wars will be washed into the grave of stimulants—wrongs and wranglings will sleep in the tomb of bonds, barriers, and dictators—ruddy childhood will bask in the soul-light of pure parentage, and peace abide with us. But a place for the harmonies must be made—this view reaches over the age of progressive effort and vast changes. These might be wrought, the motley chasm spanned in a few decades, if people would live the truths they learn. Present callousness to evils bespeaks some ages of stupor, and a shifting of responsibilities to an unborn humanhood. The fact that the many imitate the few who have influence, indicates the duties accompanying character and comprehension, which, in this awakening, amid the struggles of justice to withstand cruelties by which oppression strives to strengthen its hold on the people, should be performed—all should live their trust,—all should exert their best. Great transitions come through what seems small changes of common things. What one does to induce the use of pure drink and diet tells on all who see it,—what one does to show benefits in natural costume, tells on all

caused to think consistently on the use of clothing. Examples never fail as teachers. What bad examples do, ought to make us quickly adopt good ones. Hopeless for those who see the debasement the fashion-scourge has wrought, to longer countenance its corrupting sway! No respect should be shown to those who seek to perpetuate it. The better a thing is, the worse will evil assail it. This is true of a dress adapted to power. Those who would keep woman the slave of codes, trades, and passions, oppose her bodily freedom—their invective should be scorned. Men grown to honor her equal claims and self-control, favor a costume adapted to requisite ability. These men have influence, and will cause much rejoicing when they see the world's great need of their voices on this theme, and speak for her physical emancipation, that the mental and moral may be possible. MARY E. TYLLOTSON.

A Remarkable Spirit Communication on Materialization.

The following communication was written by the spirit of Dr. Charles Morris, while standing in full view, all the time, in materialized form, at a seance given by Mrs. Souther in San Francisco, in August last. During some of the eleven minutes occupied in writing the same, another spirit, Miss Lottie Clifford, stood in view plainly seen by all present.

THE COMMUNICATION.

KIND FRIENDS:—Since my attention has been called particularly to the subject of changing from the spiritual to the visibly defined and perfect natural body, I have sought every opportunity to gather together truths, and of presenting them to you from time to time, as conditions have favored me in so doing.

The various gaseous and smoky conditions of atmosphere combined with weak magnetic conditions of mediums and members of circles sometimes seriously interfere with our efforts and greatly retard the progress of our design. This you all know, from often being disappointed in obtaining that which you had hoped for, and expected. This being one of the few favorable circles for communicating ideas intelligently, I embrace the opportunity to supplement a previous and very imperfect paper upon this subject, to wit: Materialization. Nought could be more sublimely interesting, and nothing within the radius of our understanding more profoundly mysterious; and yet there are many chemically philosophical principles associated with the creative and created, which force themselves upon the investigating mind, creating a thirst to know the more minute and remote combinations in the productive workings of Nature. Few can be found who have been so indifferent in observation as not to have discovered the fact that every substance and quality of material existing in the human body, may be found to exist in the remote precincts, and in all the various conditions and combinations throughout the great laboratory of the Universe.

All note the growth of the giant tree, or the mammoth ox from the germ, without surprise, admitting the slow process of law and design, but denying the fact of momentary development, or ephemeral physical existence. Such admissions and denials are most natural.

We forget that while Nature may be a century in growing the tree, she may rend it to atoms in an instant by a flash of electricity, and burn and float it away on the wings of the wind. So every physical animal body may in a moment be destroyed through chemical agencies, vaporized and wafted into the ethereal world. Then, if this be a fact, and is not so very strange, need it be so strange, and less a fact, that by adverse and reverse agencies, the power of cohesive attraction, the invincible power of will and intellectual design, should extract the determinate essences of material life from every existing element, and surrounding a nucleus—the soul, or spiritual form—should create a momentary physical form the exact counterpart of a former self? No! but then it is so at variance with ordinary experience, so contrary to all we have seen in the working processes of Nature. But have we seen much? Do we know much of Nature? Here is the trouble—here is the great stumbling block. We are so ignorant—we can know so little; but we may and must know this, that whatever is must be the result of natural law. Really there is nothing artificial in the true sense of the word, or meaning of the law. A thing may be represented to be one thing and be another, while the component parts thereof must of necessity be real, because created from something, and that something is the pre-existing product of fixed and eternal law. Every inanimate quality in material form embodies or enshrouds a germ of the animate—an element of physical life—and every governing law of the created universe is such as to assist one particle of matter to incorporate with another, or so intimately associate as to enhance a particular quality. This principle I referred to in a former letter, in the case of magnetic iron bodies forming in space apparently from nothingness, generating electro-galvanic batteries, co-existent with the motion of the universe is ever existing an influence in the forces of adhesive growth. You may learn something of this law by watching the jeweller galvanize a silver watch with gold. The continuous formation of gold and silver bodies in the mountains is the result of these laws and their workings. The constant tendency of every law of attraction is to draw together and divert toward a single point to centralize. Individual intellectuality—the soul of spiritual effort—necessarily understands these laws before succeeding in materialization.

As previously mentioned, the power of will is the mainspring, setting the machinery in motion. These various agencies are used (as a general marshals his army) to accomplish the work of simply clothing a form already created. But some may say the simple will of an individual spirit form could never exert such a wonderful determinate power in the formation of a physical body. Ah! my friends thus doubting, let me refer you to the indisputable evidence accumulated in works of medical science, where the will, the thoughts, impressions and desires of the mother have indelibly stamped certain features upon the mind and physical form of the developing offspring—forever. Through the power of these silent unseen agencies, the measures and destinies of nations are predicted and determined, and it has been thus through all ages in the past.

It was not my purpose at this time to dwell upon the analysis of the question involved, so much as upon the possibilities and realities existing as the result of certain laws, and their con-

troubling power, doubted by so many. In each succeeding effort to dispel doubt and establish fact, I hope to shed a new ray of light.

Conditions are becoming unreliable, and I shall be obliged to discontinue for to-night, but will again communicate upon the subject at some future and favorable opportunity.

With many an encouraging wish, I remain sincerely yours, DR. CHARLES MORRIS.

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 informs me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

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

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

CIRCULAR.

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

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

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

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

H. L. GREEN,

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

Spirit Remedies.

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year. Yours truly, FRANK T. RIPLEY, N. W. Cor. 5th and Main Sts., Terre Haute, Ind.

Special Notices.

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.

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

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

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 46 E. 7th st., to 1320 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

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

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

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

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

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

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

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

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

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

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

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening at Froebisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

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

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THE ISSUE OF THE HOUR.

No Spiritualist can or will desire to evade it. That issue is whether or not Modern Spiritualism is to be arrested in its mighty mission by the interference of mortals with the work that returning spirits are doing through their media, in enlightening mankind as to the realities and actualities of the spirit or future life?

We have been led to restate this pressing issue of the hour, by two editorials in the Journal of Oct. 21st. In order to show just what it is that Bundy and his following are seeking to do, we will quote this organ of the traitors to spiritualism.

"Dark and Cabinet Seances for 'Form Manifestations'—The Evils of Dark Cabinets."

"Under the above titles we see in the Psychological Review and Light, respectively, of London, voluminous evidence that the cyclone which has been raging in the American Spiritualist field has crossed the Atlantic and is sweeping over London and the Provinces. Leading English mediums, writers and lecturers are earnestly and candidly discussing the grave questions which may be formulated about as follows: How shall spirit phenomena be presented so as to eliminate the sources of error and deception now so prevalent? Five years ago the Religio-Philosophical Journal began a vigorous attempt to educate the public on this and kindred questions, and has steadily 'stuck to its text,' in spite of the malignant opposition of those who through selfish interests or crass (gross?) ignorance desire the current methods to prevail.

The man who publishes that concoction of groundless and lying slanders about Spiritualists and Spiritualism has the unblushing impudence to call himself a Spiritualist; and the dishonest effrontery to call the filthy untruthful sheet in which it is published a Spiritualistic journal.

That he should imagine that his Bundyite movement of intrigue, fraud, falsehood, dishonesty and slander, had submerged the Spiritual movement, shows what an egotistic fool Bundy is. Having usurped the editorial chair which was intended for another by its rightful possessor, through the intervention of the hand of an assassin, and converted the Journal into the organ and mouth-piece of the most deadly and meanest enemies of

Spiritualism, Bundy took himself outside of Spiritualism, and with him such elements of hypocrisy, self-righteousness and selfishness as had found their way into the ranks thereof. In this way the Spiritual movement was unloaded of a weight of dishonesty that would have swamped any less true and important progressive movement. Never has Spiritualism been more malignantly beset than it is to-day by these miserable Bundyite jackals of the Ecclesiastical lion, and never was it in better shape to defy their frenzied malice. With few exceptions the mediums have proved faithful to their spirit calling, and the spirits have gained a power through them that no mortal or spirit power can overcome or withstand. If any doubt this, the near future will make it plain.

Bundy states the question to be "How shall spirit phenomena be presented so as to eliminate the sources of error and deception now so prevalent?" This is about as nearly fair, as he is capable of stating any proposition relating to Spiritualism; and it is certainly about as far from being fair, as Bundy is from being honest in his pretence that he is a friend of Modern Spiritualism. He bases his question upon what every intelligent Spiritualist must know to be false. "Error and deception" are not "now so prevalent" in the presentation of spirit phenomena. That is a sweeping falsehood that Bundy and his few renegade followers have done their best, by falsehood, intrigue, deception, and slander of mediums, to give a color to; but without any success. Error and deception has nothing to do with the presentation of spirit phenomena. If phenomena are produced by spirits they cannot in the very nature of things be erroneous and deceptive; if the phenomena presented are the work of mortals and not of spirits, then they are not spirit phenomena at all, and necessarily can neither count for or against Spiritualism, as they have nothing to do with it. So Bundy's question is reduced to the simple question: "How shall spirit phenomena be presented?" This question bears its own answer with it. The spirits who present such phenomena say they shall be presented to suit themselves, as to time, place, manner, medium, extent, convenience, and ability. If mortals are not willing to accommodate themselves to those conditions it is hardly likely that spirit phenomena will be presented to them at all. If people do not want to have spirit phenomena presented to them, it is a very easy thing for them to find that satisfaction. All they have to do is to assume to dictate to spirits as to how they shall present spirit phenomena, and they will very soon discover how spirits will not present them. Had Bundy stated his question honestly and sincerely, he would have stated it thus: How shall spirit phenomena not be presented—to eliminate the sources of genuineness and integrity now too prevalent in the spiritual movement? That that was what he meant to do will become plainer as we proceed.

Speaking of the present status of Spiritualism, this untruthful slanderer of it, says:

"The timid are frightened at the corruption now coming to the surface, and imagining that this is a fatal sign, are inclined to withdraw from the movement. They are mistaken. In measles and small pox, the danger is that the corruption will strike in upon the vitals, and every effort is directed toward bringing the disease to the surface; this accomplished and the greatest danger is over. So in the disease afflicting the Spiritual movement. The virus is there and every effort to cover it up and keep it hidden, only aggravates the disease."

It is a well known fact that people who have the jaundice, see everything around in a jaundiced condition. It would seem that a similar hallucination besets those who are afflicted with measles, small-pox, or some more distressing affliction; and it looks very much as if something of that kind was the matter with Bundy. The virus which he sees in Spiritualism may have no existence beyond the confines of his own health-shattered body and tainted moral nature. There was a manifestation of the serious infection of the Bundyite virus at the Lake Pleasant seance, attended by Col. Bundy and his Brooklyn contingent, when Dr. Sour was assaulted and robbed of \$190. We trust that no other medium will be indiscreet enough to place themselves in the way of the operation of the Bundy virus.

If we thought, or had any reason to think, that the outcome of more than four years of Spiritualism was what Bundy and his followers pretend to believe it is, we would seek its destruction as a moral pestilence that could not be too soon abated. In the course pursued by these slanderers of mediums, Spiritualists, and Spiritualism, we can see no other purpose than to instigate their ignorant, bigoted and prejudiced enemies to set on foot a war of extermination against them. At any rate, that can be its only natural result. It is for this reason we have denounced Bundy, the Bundyites, and Bundyism, as the dishonest foe of Spiritualism. Where is there a true or intelligent friend of Spiritualism who does not plainly see what this continued flood of dishonesty, falsehood and slander is certain to result in, if it is not trampled down with an iron heel. Friends, if you know ought in Spiritualism that partakes of the dishonesty, fraud and falsehood so persistently manifested among the Bundyite enemies of it, treat it without mercy, if you would save Spiritualism; for I tell you what I know when I say that neither Spiritualism nor any other cause could long survive the toleration thereof.

But we may gain more light as to the real purposes and aims of Bundyism. Precious as space is to us, we will quote the Journal further. It says:

"What is the object of perpetuating the manifestations, if not to convince those as yet unconvinced? Certainly Spiritualists do not need further proof; they are already satisfied of the continuity of life. If spirit phenomena are to continue to be presented to the world, have not the people before whom they are offered, a right to demand that they shall be so presented as to be free from all liability of deception or mistake? Further, has not the public a right to demand that in dealing with this world, spirits shall do it in a manner best calculated to conserve the well being and good morals of the people? Certainly it has! For without the co operation of the people in this life, those in the other could make but little headway in their mission to earth. Humanity is a partner in the enterprise, and as such is entitled to a just and equitable share in the management of the scheme. Mortals have neither the knowledge nor power to dictate to spirits the laws by which the phenomena shall be produced, but they have a right, and it is their duty, to demand that these phenomena shall, if possible, be presented, after their production, in a manner calculated to meet the requirements of this world. The rights of spirits do not transcend those of mortals, and neither class can successfully ignore the obligations due the other."

We have quoted that long paragraph in full, as it exhibits Bundyism in its true light, that is, as the enemy of spiritual mediums, spirit manifestations, and Spiritualism. While reading it, we could not resist the feeling that it was the work of a Jesuit priest of the Catholic Church. The priesthood of that Church have, from the time they organized as an ecclesiastical body, known of the phenomenal facts and the resultant truths of Spiritualism; and during those decades of centuries have stood as a wall of adamant between the spirit world and mortals. They would do the same to-day if they could, but a power greater than mortal has overcome their opposition, and those of earth's people who want to know the truth as to the spirit life, can do so without let or hindrance, through the mediums whom that power has developed and called into the public work of spreading a knowledge of the truth. What that powerful and unscrupulous ecclesiastical combination could not effect, Bundy and his handful of followers have the weak and foolish recklessness to attempt.

Bundy claims that Spiritualism is a scheme of spirits and mortals, in which they are equal partners, and in the carrying out of which each should have equal say. That is just what the Roman Catholic enemies of Spiritualism, mortal and spirit, would say, and they have done their best to control it on that basis. But no friend of Modern Spiritualism would take that view of it.

Granted that Spiritualism is a "scheme" of spirits and mortals to redeem the human race from the state of ignorance, bigotry and superstition in which priestcraft has so long held them, and that both are alike interested in the work and its ultimate results; what Spiritualist would be so stupid and arrogant as to claim for mortals an equal qualification for conducting and carrying out that "scheme"? Spiritualists know that those intelligences who have had the experiences of a life that has had no limitation as to time or space, and who have had such vastly superior opportunities of knowing the relations of spirit to matter—of the material life to the spiritual life—are justly entitled to be regarded as the proper leaders and teachers of Spiritualism. Those who claim that mortals are as capable of judging correctly as to spiritual matters, as are spirits who are seeking the good of the race, are the enemies of Spiritualism whatever they may profess. In the very nature of things, spirits and mortals cannot occupy the same plane in their mutual efforts to promote the welfare of humanity. The spirit life being the higher and more developed stage of human life, those who have attained it must necessarily work on a higher plane of action, even when working through material instrumentalities.

But let us follow this Bundyite stupidity a little further. This Jesuit says:

"Experience has shown that darkness is courted by those having something to conceal; it has shown that with some exceptions, it is those mediums whose characters are open to severe criticism, who are not reckoned respectable members of society, that insist upon darkness as a necessary condition. Furthermore, and most important, experience has shown that, after eliminating the possible and probable sources of error and deception, the phenomena are no stronger than if produced in the light, and certainly, as a rule, far less conclusive."

We have never known any medium to court darkness, nor have we known spirits to do it with any intention of simulating spirit manifestations; and when Bundy states that darkness is sought by either to deceive, he states what our experience contradicts. Spirits seek to manifest in every possible way, whether in the light or in the dark; but every phenomenal fact goes to show that they have vastly more power to do so when not obliged to overcome the positive attribute of light, and the positive magnetism of the human eye. To manifest at all, spirits must themselves be sufficiently positive to overcome whatever positiveness they have to encounter, or they must and will fail. The spirit band of no medium will require them to sit in darkness, if they can use them in the light, and if the chief of Bundyism does not know that, he is too ignorant to pass for even a tyro in spiritualistic investigation. He would, if he could, prevent all spirit phenomena from taking place; but as he cannot do that, he does the next available thing, and that is to do

what he can to discredit the great bulk of such phenomena by demanding that they shall be produced under conditions that are insurmountable.

We feel impelled to apologize to our readers for wasting valuable space in exposing the duplicity of this miserable traitor to the interests of the paper, the control of which he obtained in a way that no honorable man would have availed himself of. In another column is a communication from the spirit of the murdered Stevens S. Jones, given to us in our sanctum, which shows how he views the conduct of his usurping successor.

Bundy certainly goes a little too far for his own good when he even impeaches the integrity of his mediumistic friends and endorsers. He says:

"Some of the finest tests of spirit presence in our personal experience were had in the dark, with Mrs. Hollis Billings, Mrs. Maud Lord and Mrs. Weston; but even in these cases the main strength has lain in the mental tests."

Here Bundy plainly intimates that but for the mental tests given, he would have had good reason to have attributed the voices heard at those seances in the dark, to trickery on the part of those well known and thoroughly tested mediums. If it is as easy for the spirits to speak in the light through those mediums as in the dark, why do they not sit in the light? Are they to be regarded as dishonest because they seek darkness? Certainly, if Bundy's position has anything in it. As it has nothing in it but opposition to Spiritualism, we need say no more about it, but leave him pfllored in the stocks of his own erecting.

BUNDYISM IN ENGLAND.

Making the attack recently made upon Miss O. E. Wood, at Peterborough, England, the ground of their proceedings, a number of prominent persons in that priest-ridden and priest-ruled country, claiming to be in favor of Modern Spiritualism, have set about hunting Spiritual mediums down, who dare to give their services to the public under the guidance and controlling force of their spirit attendants. This movement, and its aims and purposes is fully set forth in the following circular letter by the editors of two so-called Spiritualistic publications of that country.

New Bridge St., Ludgate Circus, E. C. 16 September, 1882.

In view of recent events, it seems to us that the time has now arrived when it is incumbent upon all who have the welfare of Spiritualism at heart, to consider carefully and thoughtfully the present state of affairs. That during the past few years the movement has suffered, and the facts of Spiritualism have been damaged and discredited, in the eyes of investigators and the public generally, through the exposure of a real or alleged, arising out of circles for "form manifestations" with professional mediums, to which the public have been admitted, no one acquainted with the true circumstances of the case will, we think, venture to deny. The reason for this is not far to seek, and a careful study of the question has led us to the conclusion that the conditions peculiar to such circles are mainly responsible for these deplorable results. We therefore suggest that, in the interests of all concerned, and having regard to the position of the movement before the public, it is desirable that definite action should be taken in the matter.

"The question is a grave one, and undoubtedly requires a wise discretion in dealing with it. To this end we solicit the advice of those who are well known as tried and experienced Spiritualists."

It is proposed that a carefully worded statement shall be drawn up and sent out to societies and individual Spiritualists all over the country, earnestly inviting all concerned to united public action, such action to have special reference to a reconsideration of the methods of investigation usually adopted.

"Seeing that experience is showing the only really satisfactory conditions to be (1) the medium in full view, and (2) a sufficiency of light for careful observation, we think such a statement might contain a caution against the evil results of dark and cabinet sittings with professional mediums, as at present conducted, and also against admitting the public to dark circles of any kind. It might moreover draw attention to the fact that in the seclusion of the medium and in the absence of sufficient light for careful observation, a premium is set upon fraud; that these conditions seem to harbor and invite deception, buffoonery, and delusion; that by their deception we expose mediums to temptations to which we have no right to subject them; besides, in great probability, sapping their health and exposing them to unknown perils. It should also, we think, point out the want of confidence which these methods induce between mediums and sitters."

"On the other hand it should, we think, indicate and recommend the adoption of methods which are not open to those objections. That such are possible we are reasonably assured, but after all the question is—in view of the continued obloquy and contempt brought upon Spiritualism by 'Exposures,' is it wise to continue methods tenting in every case, sooner or later, to such disastrous results?"

"In asking your advice and criticism we believe that only by some such action will a revival of interest in the subject be brought about, and public confidence in the movement be restored."

J. DAWSON ROGERS, Editor of Light, JNO. S. FARMER, Editor of Psychological Review.

We do not suppose these cowardly and recreant Journalist will thank us for our views and opinion of their course; but we feel it none the less our duty to state them in terms that will not be misunderstood. View their proposed line of action in any light we may, we can see it in no other light than a base, selfish, cowardly, and unprincipled proposition to the Spiritualists of England and elsewhere, to surrender the Spiritual Movement to its enemies, and turn in with them to war upon and starve to death the mediums upon whom the spirit workers depend, to get the truth before mankind, and thus forever do away with the superstition, bigotry and ignorance which now holds them in abject submission to their priestly tyrants. In England, where Spiritual mediumship is held to be a moral and legal crime, these traitors to truth and principle may succeed in arresting the propagation of Spiritual truth, by the methods of suppression which they propose, but if they do, they will have perpetrated a crime that years of remorse such as no imaginary hell-torture ever equalled will never atone for. The poor plea that they believed the opposition to mediumship and the slandering and persecution of mediums was proper and right, will not avail them. Why do these cowardly traitors to truth not take themselves out of Spiritualism and consistently array themselves with its enemies. For the simple reason, that if they were to do so their power to injure or obstruct the Spiritual movement would be at an end.

Neither of these cowardly traitors have dared to aver that Miss Wood was exposed as a medium at Peterborough. The editor of Light, indeed,

says: "As our readers will observe, there is amongst our correspondents a very general opinion that Miss Wood is—notwithstanding all that has been said—possessed of very remarkable powers as a medium; and from facts that have come to our own knowledge we are disposed to think so too." Well, if that is so, why is Miss Wood deserted by these moral and social cowards, and the aims and purposes of her enemies to discredit and destroy her aided and assisted by the abominable treachery which the proposed surrender of this brace of journalistic poltroons shows? All the facts, so far as the public have been permitted to know them, go to show that Miss Wood was not exposed at Peterborough, but, that while Miss Wood was in a helpless and unconscious state of entrancement, a spirit form of a Hindoo girl was grabbed, which disappeared drapery and all, in spite of all efforts to retain it. We take the following statement of the Peterborough affair from the soulless George Chainey's *This World*, Boston:

"A Miss Wood of Newcastle was giving a seance in Peterborough, the 'controlling influence' being 'Pocha' a 'little Indian girl.' During the materialization of this 'spirit,' a certain Mr. Cade, had the audacity to 'make a spring for the tiny one, and clasped tightly hold of her.' Of course much confusion and excitement ensued; but, finally, when the gas was lit, says the Peterborough Express, 'the character of the whole proceedings was soon manifest. Mr. Cade and his 'armful of spirit-matter' had struggled together into the curtained apartment, and the curtain being drawn aside, discovered Mr. Cade holding securely the lady medium in the Windsor arm-chair. Miss Wood had released herself of her bandages, divested herself of her upper garments—a black dress—and by the aid of a quantity of white muslin, on the top of white under garments, and with stooping considerably, had presented herself as the little Indian girl 'Pocha.' The seance broke up abruptly."

In addition to the reported facts which we have before published and criticised, concerning this alleged "expose" of Miss Wood, we have the conclusive fact here presented, that Cade the grabber could not hold or retain the form he had seized, which in spite of all his efforts went to the medium sitting in the Windsor arm-chair behind the curtain, showing conclusively that it was not the form of the medium he had grabbed while out in the room, but an evanescent form, that disappeared the moment it reached the seated medium. This alleged and intended exposure of the medium turns out after all to have been a most complete demonstration, not only of the mediumistic integrity of Miss Wood, but of the fact that the form grabbed was a real materialization. To suppose that Cade could not have held the person of Miss Wood from going into the cabinet and taking her seat in that Windsor arm-chair, had it been her he grabbed, is preposterous. One year before, as we showed in our last number, Miss Wood's actual weight was but 101 pounds, and it is wholly improbable she could have born a burly ruffian into the cabinet, as it is admitted was done, despite his resistance to prevent it. Again, it was admitted that Miss Wood got back into her black dress with surprising rapidity, while in spite of all efforts to grasp and hold the white drapery of the seized form, it disappeared, how and where we are not told. That form went back into the cabinet dragging its brutal assailant with it, impelled by a spirit power that held watch and ward over that helplessly entranced medium, thus in all probability saving her life, and preserving her to confound the cowardly traitors to truth who have joined in the hue and cry against her, in order that they may curry favor with those who hate Spiritualism worse "than the devil," is said by devout Catholics; "to hate holy water." Instead of E. Dawson Rogers, editor of *Light*, and John S. Farmer, editor of *Psychological Review*, deserting Miss Wood, who was faithfully performing her work as a grand instrument in the public field of Spiritualistic effort, if they had had a spark of manhood and honor, they would have boldly taken up her defence and justification and hurled back the enemy. To join in and help the enemy, in that cowardly and dishonorable manner, was not only to do a grievous wrong to Miss Wood but was to seek to surrender the Spiritual cause in England, without an effort to maintain it. We ask these cringing traitors what they propose to do, should Miss Wood and other mediums conform to the wishes of their spirit guides and still go forth to give the public the benefit of their services as mediums, and defy their proposed organized effort to prevent it? Will they dare to invoke the interposition of the English government to help them put down those defiant mediums? We will see. The spirit forces have born much at the hands of ignorant mortals, but they will not brook the opposition to which they are subjected at the hands of people who know, or who should know, as professed Spiritualists, the wickedness of such opposition. At least, one thing is certain, if there is much more of similar treachery on the part of English (so-called) Spiritualistic journalists their publications will sink out of sight. Their folly in persecuting and opposing Spiritual mediums is about on a par with the wisdom of "Old Mother Goose's Son Jack, who could not wait for the laying of the golden eggs, but who cut open his wonderful goose to realize his good fortune all at once. Such folly is simply sickening."

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

SOME STRAWS WHICH SHOW HOW THE WIND BLOWS IN ENGLAND.

Writing to *Light* (London), Wm. Eglinton, medium, says:

"Replying to your circular of the 16th inst., my opinion is that professionalism in Spiritualism should be opposed in every shape and form. The methods of investigation at public circles are not only damaging to the reputation of the medium, but ridiculous in the eyes of the world."

Poor self-convicted mediomistic fool, if not knave. *Sic jacet* Wm. Eglinton. Writing to the same paper, J. J. Morse, medium and lecturer, says:

"I quite concur in the need of some such action as your circular points to, alike in the interests of mediums and the cause; otherwise the repeated experiences of alleged 'exposures' are calculated to prove insurmountable obstacles in the present progress of the movement, preventing its usefulness to the world, and marring its value to believers."

Poor Morse, he never had any backbone, and nothing better could be expected of him. Bread and butter has a wonderful influence over some people; and a very little of it goes very far with them.

C. C. Massey, translator of Zoellner's "Transcendental Physics," in writing to the same paper says:

"I would also suggest the election of a representative Council of Spiritualists to decide and conduct the prosecution of persons pretending to be mediums in cases of undoubted fraud. I think if such proceedings were undertaken by Spiritualists, it would have a salutary effect both within and without the movement."

Mr. Massey is ambitious to become the sleuth-hound of the enemies of mediums, to fasten fraudulent practices upon them; thinking thereby to earn the applause and approbation of those enemies of Spiritualism. The suggestion of Massey, if adopted, and attempted to be carried out, will cover all who are concerned in it with infamy, as it can amount to nothing more nor less than to conspire together to wrong unjustly accused persons against whom the public prejudice in priest-ridden England is already outrageous and intolerable.

Wm. Stainton-Moses, who, as if ashamed of his name and sentiments, writing as M. A. (Oxon), to the same paper, says:

"I would abolish the cabinet as a pest-house of deceit, and abandon illusory tests connected with it. If a medium wants to cheat, the cabinet provides the means. If a medium is entirely honest, I consider tying in a dark cabinet to be a deceptive test, even when skillfully performed. Not one person in fifty can tie a woman so that she cannot get out of the bonds by normal means, if she is a practiced trickster. No human being can tie a medium so that he cannot be untied by abnormal means."

"The only test worth countenancing is a clear view of the medium during the whole seance, and of course in light sufficient for exact observation."

"I do not anticipate that promiscuous circles will sit with sufficient patience to attain success under these conditions. It is therefore a question whether any such circles should be encouraged to seek for such manifestations at all. I am strongly disposed to think that materialization is too difficult and delicate a matter to be obtained in the wholesale way in which public mediums profess to obtain it."

What does Mr. Stainton-Moses mean, when he says, "No human being can tie a medium so that he cannot be released by abnormal means"? What does he mean by "abnormal means" in that declaration? Does he mean to deny the agency of spirit power in releasing mediums from all human efforts to tie and bind them? If so, what does he recognize as the work of disembodied spirits in the way of physical manifestations? Is it not plain that Mr. Stainton-Moses would discredit all manifestations of spirit power to control matter, if he could? How is he any less an enemy to the promulgation of spiritual facts than those who deny even the "abnormal means" by which bound and gagged mediums are released? Is it not sickening to see such manifestations of cowardly evasion of unwelcome and unpopular facts? Why must Spiritualism be disgraced by these manifestations of cowardice and treachery, on the part of those who assume to speak for it?

Mrs. Hardinge-Britten, writing to the same paper, says:

"I now see this work—to me so holy and sacred—degraded by imposture, and repudiated by the most respectable portion of the community, chiefly on account of the notorious frauds practiced upon it in the name of mediumship. If I have of late forborne to take any public part in a movement justly and necessarily tabooed by the classes whose influence is most needed to sustain it, it is because I have felt that my single voice was insufficient to stem the tide of fanaticism and credulity which ever seemed ready to shield the impostor, but exercised no charity for the victims imposed upon."

Mrs. Hardinge-Britten, in her desire to win the approbation of what she calls the respectable portion of the community, joins in the work of falsehood and defamation of those whose active work in advancing Spiritualism have called down upon themselves the opposition and maledictions of those "respectable" people whose approving smiles she hopes to win by those groundless and wholesale aspersions. Spiritualism is not a "holy or sacred" cause in any especial or proper sense; and those who pretend to regard it as such are hypocrites, Mrs. Britten included. Spiritualism is not "degraded by imposture," as Mrs. Britten alleges, nor by anything else; nor is it true that any respectable portion of the community repudiate Spiritualism on account of the notorious frauds practiced in the name of mediumship. Mrs. Britten well knows that those portions of the community, whom she calls respectable, repudiate

Spiritualism because they are too narrow-minded, ignorant, superstitious and bigoted to accept anything as true that their priestly masters condemn. To seek to evade that fact by a positive falsehood, is no credit to Mrs. Britten. But we may be doing Mrs. B. some injustice. One of the most miserable frauds that we ever knew to be perpetrated in connection with Spiritualism, was the attempt on the part of Col. Olcott, Madam Blavatsky, Mrs. Hardinge-Britten, and their "Theosophic" compeers, to subvert Spiritualism, and substitute for it the humbuggery of "Art Magic," a systematic scheme of fraud and deception, in all its relations and ramifications. We ourselves were swindled out of three dollars upon the false assurances of Mrs. Britten that it was our only chance to see the literary syndicate perpetrated by her, called "Art M. gic." By her false representations, we were made to pay five dollars for a book which she afterwards sold, in violation of her pledges, for less than one-half that price. Mrs. Britten has some reason, therefore, for supposing other mediums are as dishonest as she showed herself to be in that transaction. We were disgusted with that manifestation of a want of principle, but we did not saddle it on Spiritualism any more than we do the dishonest practices of any other person.

But Mrs. Britten was forced to protest against the proposition of *Light* to shut the public out of circles, in the following withering rebuke:

"In reference to your fourth paragraph wherein you plead for the exclusion of the public 'in dark circles,' I would ask, whom you would propose to admit but the public? To me it has always seemed as if the chief value in holding circles was to convince the public of the truth of spirit communion. When modern Spiritualism was first known, it found the world skeptical, and the millions now convinced of its truth have become converted from their skepticisms chiefly by circles. I have often read with astonishment the plea put forth by Spiritualists for the exclusion from the circle of all, but 'sympathizers,' 'true Spiritualists,' etc.; in other words, of all who would not accept whatever was presented without a question, or who might be likely to expose palpable fraud."

"Now if spirit circles are only to be held for the delectation or amusement of 'true Spiritualists,' any attempt to redeem Spiritualism from its ill-odor in public opinion is supererogatory and the movement itself must end with the 'sympathizing' few of this generation. If on the contrary, the aim of these Spiritual-Spiritualists who have realized the worth of their belief to be to convince others of the same salutary truth, then is one of the best methods to be found in circles, and those circles which are not fit for the public may be deemed equally unfit for private gatherings."

In those two paragraphs Mrs. Hardinge Britten has shown the utter absurdity of all opposition to public circles, and the persecution and slandering of mediums who are willing to give their services at such circles. She has concisely and as we think unanswerably covered the whole ground, and has effectually refuted her own groundless misrepresentations and aspersions of mediums, Spiritualists and Spiritualism, as she has the falsehoods and aspersions of those against whose proposed conduct she protests. We strongly suspect that Mrs. Britten was influenced to write that sensible rebuke of Rogers, Farmer, Eglinton, Morse, Massey, Stainton-Moses, Mrs. Britten and their compeers, in seeking to discredit the spirit-work done at public circles.

We think it is about time that this insensate folly of professed Spiritualists should cease. If it continues the spirit-forces who control the Spiritual movement will see that the consequences of it shall fall upon the heads of those who are guilty of it, and not on the mediums whom they would devote to destruction, if they could. We take our stand with the mediums, and will share with them defeat or victory. Sound the onset, we are ready. You have not come within the lances length of what you set out to do. Mediums be true to your mission, and obedient to your spirit supporters, and fear no harm. Let the human wolves, who are howling on your tracks, yelp themselves hoarse, they will fail to do you permanent harm. The spirit power that established Spiritualism on earth despite the interests of priestcraft superstition, ignorance and bigotry; can and will protect and uphold you. Be firm! Be faithful! Be patient! and victory will come to you one and all. He who sends forth to you this assurance, is himself a medium, and it is given to him from those who know whereof they speak.

Our Brooklyn Correspondence.

342 State Street, Brooklyn, N. Y.,
October 11th, 1882.

DEAR BRO. ROBERTS:—We think it is time you had a few lines from your friends in Brooklyn. We desire to express our appreciation of the work your valuable paper is accomplishing for the cause of Spiritualism. MIND AND MATTER has many warm adherents here, in this city of churches, who felt truly indignant at the treatment you and your paper received from some of the leaders at Lake Pleasant. We know you will be sustained, and the wrath of man be made to serve the cause of Spiritualism. We rejoice that the spirit world have so gifted a medium, as Mrs. J. M. F., through whom they can give us wise counsel and impart their experiences; and also enable the unfortunate spirits to return and receive advice and assistance from yourself Bro. Roberts, who greet them so kindly, and advise them as to their unfoldment in the spiritual spheres which they have entered upon. We are becoming in sympathy with the contributors of MIND AND MATTER, and are glad to greet them each week, as they seem like old familiar friends. The discussions on "magnetism" by the practical Mr. Mendenhall, and the somewhat mystical Dr. Fahnestock, has given us food for thought; and "the agitation of thought is the beginning of wisdom." No one

man can tell all the truth. It takes all men to see and impart all there is of truth. Sister Lois Walsbrooker has a vigorous mind, and understands the social question, which underlies all reform. We read with much interest both her lectures and contributions.

We are sure your readers will be pleased to hear something of our young brother, Mr. Walter Howell, the trance speaker, who occupies the platform of our Everett Hall Society, for the month of October.

Mr. Howell is a medium of rare excellence, and we feel we have another Colville in our ranks. He has been blind from birth, and only restored to partial sight by a succession of operations; but he has never been able to read a book and has only had one book, (a novel,) read to him. Mr. Howell has been a medium from his early childhood; and at the tender age of nine years, his experiences were such as to create especial interest in his Sunday school teachers, and at fifteen he was made a local preacher. His ministrations were very acceptable, and they said the "Holy Ghost" was upon him, until his radical utterances aroused their prejudiced minds, (for he was reared in the Methodist church), and he was rebuked and expelled for expressing such a statement, as that "the chasm that separates Heaven from Hell ought to be bridged over, and the angels go down into those suffering regions, to reform and educate those unfortunate ones, and bring them up into heaven."

Some time after leaving the church, while in London, Mr. Howell was invited to attend a spiritual meeting by a young friend. He at first refused, saying he had no interest in table tipping and rappings, and that he would prefer to hear some eloquent discourse. He at last yielded to the young man's entreaties, and as he entered the hall, a lady (Mrs. Bullock) on the platform, was saying, "we are disappointed in our speaker tonight, but the spirits say we are to have a young man to address us." Mr. Howell says that all he remembers, is, that he found himself on the platform, and people bowing to him, and congratulating him upon the eloquent discourse he had given; and it was proposed by some of those present to have him sit in a circle with them that evening.

From that time he attended circles continually, and for four years he has been lecturing every Sunday, and often every evening in the week, in all the large towns and cities of Great Britain. Mr. Howell has letters of commendation from most of the Spiritual Societies of England. He has been in this country only two months, and yet has become favorably known in Boston, where he was invited to attend a reception by Mr. Colville,—whose guides endorsed his mediumship, and recommended the Society to accept his services, and Mr. Howell delivered thirteen discourses for the benefit of the "Bethesda." Afterward he attended the Lake Pleasant camp meeting, where our President, Mr. Benedict, and Mr. Fred. Haslem were induced to secure his services for the Everett Hall Society of Brooklyn; and the success which has attended his ministrations during the two Sundays he has been speaking for us, has proven already the wisdom of their course, as our audiences have increased, and all are expressing the opinion that for eloquence and profundity of thought he is second to none on the Spiritual rostrum. We regret that our engagements are such that we can only have him with us during October, but are thankful there are five Sundays in this month, and hope to have him again upon our platform in the near future. But, notwithstanding the appreciation we have for this young medium, who has come among us, sweet memories cluster around the high and transcendently beautiful and spiritual inspirations of our good and noble sister, Mrs. F. O. Hyser, who has so acceptably ministered to us for the past three or four years. She has formed an engagement to speak for the Spiritual society in Washington for the next six months, and we are somewhat reconciled to this change, because her feeble health and home duties are such as to almost prevent her from making the journey of four hundred miles, each week, from Baltimore to Brooklyn; and we are pleased to know she has now only forty miles to go each Sunday. She has our kindest and best wishes.

I called last week upon our good brother, Dr. Newbrough, the medium who was used to write the new Bible "Oahspe." He says he feels there are very few critics who are able to do justice to this book of the spiritual history of this planet. I told him that as it was written under inspiration, one must be inspired to comprehend it; that as it is of the spirit, the natural man cannot comprehend its purport. I consider it a wonderful book, but have not yet come in rapport with its spiritual significance. I am waiting with some impatience to see in MIND AND MATTER your criticism of this new Bible.

Our Everett Hall Society of Spiritualists has an increase of attendance both at the Sunday-meetings and Saturday evening conference, and there seems to be a renewal of interest to sustain this organization, notwithstanding there is in successful operation The Church of the New Dispensation, inaugurated by the "Fraternity," in co-operation with Judge Daily. This Society attracts many persons who believe in Spiritualism, but who are still under the influence of churchianity. Many good men and women are identified with it, and no doubt it will fulfil the mission of promulgating the truth of spirit communion. We send a God-speed to MIND AND MATTER. It has a work none other can do. Its editor must do it in his own vigorous way.

With kindest feelings we remain yours for human progress.

EMILY B. RUGGLAS.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.

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

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

Mrs. Carrie L. Eggleton, Aurora, Ohio, writes: "Please send MIND AND MATTER another six months. I am more and more interested in your paper. God speed the right and truth evermore."

EDITORIAL BRIEFS.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

A. W. S. ROTHERMEL is at present at 111 Myrtle street, Brooklyn, N. Y., where all communications can be addressed.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

CHARLES E. WATKINS, Independent slate writer, will be in Cleveland, Ohio, from Oct. 20th, to Nov. 20th. All communications can be addressed to him there.

A. F. ACKERLY, the materializing medium, will be in Chicago on or about Nov. 1st. Business arrangements for seances through the West can be made by addressing him Chicago P. O., Ill.

DR. D. J. STANSBURY, will be in Cincinnati, O., on October 29th, and Louisville, Ky., November 5th, and may be addressed at Jeffersonville, Ind., care Rev. M. D. Lee, until November 10th.

We are pleased to learn that Mrs. Amelia H. Colby the able and progressive lecturer has been giving the Spiritualists of Boston, a sample of what earnest, consistent and thorough Spiritualism is. They seem to have greatly needed it.

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

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

A QUARTERLY meeting of the Spiritualists and Liberalists will be held in Sons of Temperance Hall, Lockport, N. Y., on Saturday and Sunday, the 28th and 29th inst. O. P. Kellogg will be the principal speaker. Dr. C. F. Farlin and Jay Chappel and other speakers are expected.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

UNION PARK HALL, 517 W. Madison St., Chicago, Illinois. Messrs. Edwin Keene and Nelson Davignon, will hold public spiritual and test circles, 7:30 P. M. Mr. Keene has wonderful powers as a trance test medium, giving names in full, and minute incidents with regard to departed friends. Mr. Davignon is an independent slate writing medium, getting convincing manifestations of spirit presence, in public audiences. Messrs. Keene and Davignon also give private sittings at their residence, 364 W. Madison Street, from 9 A. M. till 5 P. M.

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

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

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

We take the following announcement from the *Banner of Light*:

"Prof. Henry Kiddle, of New York city, will occupy the desk of the Church of the New Spiritual dispensation, Clinton, avenue, below Myrtle avenue, Brooklyn, N. Y., Sunday, October 22d, at 10:30 A. M."

We are pained to see that Prof. Kiddle should be drawn into the Bundyite Church dodge of Brooklyn, as a Minister of that ecclesiastical humbug. It shows how weak some otherwise able men are, in certain directions. This church, it appears, has no pulpit or platform, but a desk for the use of its clerical assistants. Bah!

Mrs. JOHN R. PICKERING, we are informed has resumed her seances for form materializations at 37 Concord street, Boston, on Tuesday, Saturday and Sunday evenings, at 8 o'clock, and on Thursday afternoons at 2 o'clock, and that she will also give private sittings at the same place. We are glad to know that this grand medium is again in the field. All who can should attend her seances and be blessed with a knowledge of spiritual truth.

ELECTIC AND MAGNETIC SANITARIUM.—Dr. Doolley has moved his office from 16 East 7th St., to his residence, 1326 and 1328 Central St. The Dr. has rented the adjoining house to the one in which he resides, for a Sanitarium, and elegantly furnished and fitted up for the accommodation of patients from a distance, where they can have all the comforts of home without having to go through the annoyance of hotel and boarding house disadvantages whilst under medical treatment. Send for circulars, particulars, etc., to the above address.

We received an invitation to attend the complimentary reception tendered to D. J. Stanbury, M. D., of New York city, en route to the Pacific coast, to be held at the residence of Mrs. D. Archer, 40 Scoville avenue, Cleveland, Ohio, to be held Tuesday evening, Oct. 17th. It would have given us great pleasure to have been present and participated in the entertainment, but we tender the Doctor our hearty sympathy and co-operation in his medial work in the West, and wish him an abundance of success.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bopney) 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 has started private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

EDWIN KEENE, the well known Philadelphia clairvoyant and test medium, and Nelson Davignon, independent slate writing medium, have left home for an extensive tour through the South and West. Their success in Chicago has been unprecedented, and they have secured the fine residence at 364 W. Madison street, where they give private sittings and receptions. They have also hired the Union Park Hall, (see advertisement) in which to hold public test circles. The medial powers of these mediums is too well known to need any puffing on our part. Any person desiring their services en route can address them at 364 W. Madison St., Chicago, Illinois. Mr. Keene is authorized to take subscriptions during his tour, for MIND AND MATTER, and receipt for the same.

It is a useless waste of powder. Mr. A. E. Newton wades through four columns of matter, in the *Banner of Light*, to prove that Joseph Cook, the Presbyterian Evangelist, is a Pharisee, a hypocrite, a slanderer, and a liar, because of certain of his clerical utterances in antipodal regions of the earth, against Spiritualists and Spiritualism. It is all time thrown away, because no one possessed of common sense would expect an Evangelical Christian, to speak the truth about a thing so much dreaded by Evangelical Christians of every stripe as is Spiritualism. It is as natural that he should act in that *Christian manner* as that water should flow down hill. It takes all kinds of people to make a world, and the world would not be complete without one Joseph Cook. We say to Mr. Newton it is not well to waste so much time and labor and space, on nothing.

With our fifth volume, the first number of which will be issued on November 25th, we expect to make certain changes and improvements that will greatly increase the general interest of MIND AND MATTER. The ancient spirits who accomplished such a grand work of instruction through their medium Alfred James, have promised to complete the work that was so unfortunately interrupted, and at a recent sitting with him gave ample proof to us that he is still the grand medial instrument he was before he was overcome by the influence of his enemies. Our expenses will be heavily increased by these additional steps, and we therefore ask our friends to do all they can to extend the circulation of the most important journal ever published in this or any other country.

MR. JOHN DAVIS AND DR. W. L. JACK of Haverhill, Mass., gave us a most agreeable surprise by a visit, on Wednesday morning, the second day of Philadelphia's four days grand celebration of the two hundredth anniversary of its foundation. Both were looking in the very prime of health, and brought with them the very best and grandest spirit influences. Mr. Davis has in view the founding of a hygienic institute which promises to be of the greatest usefulness. Under spirit suggestions he has found highly medicinal springs upon his fine property, which have been fully tested and their curative properties established. While with us, Dr. Jack was controlled by spirits form-

erly prominent in this city, and by two Parsee spirits, who spoke most approvingly and encouragingly of the work we have in hand. We feel and know that great good to the cause of Spiritualism and humanity will be the result of the labors of these grand mediums and their spirit attendants. That their lives may be long in the land, and every blessing attend them is the wish of their friend and brother, the Editor of MIND AND MATTER.

Strong Testimony in Favor of Messrs. Edwin Keene and Nelson Davignon.

SPRINGFIELD, Ill., Oct. 20th, 1882.

BROTHER ROBERTS, THE MEDIUM'S FRIEND:—I feel the impression strong upon me to say a few words in behalf of two young men whom the dear, good spirits are now using for the benefit of the skeptical world; and through one of whom myself and wife had the pleasure of meeting and holding sweet converse with our dear friends immortal. While in Chicago we called to see Messrs. Edwin Keene and Nelson Davignon at their residence, No. 364, W. Madison street. I can well recommend them as true and honest workers in the field of mediumship. Mr. Davignon I did not have the opportunity of personally testing, but Mr. Keene I had; and I never had as fine demonstrative facts given to me, as to the personal or individual immortality of man, as were given to me through him. The facts I will here give, for the sake of brevity—nothing more. The young man had no knowledge of either my wife or myself. We met as any other strangers to each other meet, giving no clue whatever to our relations with the world.

I had the first interview with Mr. Keene. The first word he spoke to me after I was seated was this: "I see a large man like yourself. He does not come to me in a physical form, but in a very ethereal form. He says: 'I wish to speak with the Doctor. I must talk with the Doctor.' Now," said the medium, "comes to me the names of William and Monroe. They tell me they are your brothers. And now comes to me the name of Higgin or Higgins." I said, "Higgins?" He replied, "Yes." "We are your brothers. Both of us passed away in infancy—one of us here in your own State—the other in a far-off Southern clime." I replied, "That is true." They then told me of the presence there of my sister Mary Ann and my dear old mother, and a host of others, giving many more names, all being correct in every particular.

Now, Mr. Editor, the points I desire to call your particular attention to, are these: First, the fact of those two brothers passing away in infancy—the first being only a few months old, and the second, Monroe, only some few weeks, when he passed away. Of course I did not think of them or of their coming; but I thought of my mother, my first wife, or my sister who had recently gone to spirit life. The second fact is, that those brothers had grown up to be large men like myself, and that the medium could only see them in their spirit forms. To me here was a lesson as well as a conclusive test. My wife received just as convincing tests to her as those I have related as having been given to myself.

With best wishes for yourself and paper, I subscribe myself

The friend of mediums,

DR. J. A. HIGGINS.

[We have had equally conclusive proof of the remarkable mediumistic gifts of Messrs. Keene and Davignon, and are glad to know they are so highly appreciated, and doing such grand work for the cause of Spiritualism in the city of Chicago, where the Bundyite organ, the *R. P. Journal*, is afraid to let its readers know of the presence of these grand mediums in that city, and their widespread usefulness as promulgators of the light of Spiritualism.—Ed.]

Letter from T. H. Pierce, On Bundyism.

FOND-DU-LAC, Oct. 18th, 1882.

FRIEND ROBERTS:—I am glad to find a man who is not afraid to state his honest convictions about Bundyism, and one who has ever been ready to lend a helping hand to all good mediums.

In the *R. P. Journal* of Sept. 2d, an article is published referring to the engagement of A. F. Ackery, at the late Omro convention. The article is headed "A False Official Statement." It says "Ackery is widely known as a swindling adventurer (that he may have some mediumistic powers is possible; that he is a rascal is well proven)," so says Col. Bundy. Mr. W. M. Lockwood, the President of the association, has since written to Bundy, asking him to bring forth facts to show that Ackery was a swindling adventurer, as this "knight of the pen" states him to be. When the answer to Mr. Lockwood's letter was received nothing was stated that he (Bundy) knew, only what other enemies of the cause has said of him. What are we to believe, if those who use the press, and profess to uphold Spiritualism, are not true to their word, but under the guise of a friend to the cause, turn against all mediums and only those who will turn against other mediums and strive to crush them, can have any praise awarded them by Col. Bundy, and others? I am a medium myself, and if I can help other mediums in the cause of Spiritualism I will do so. If any one says test conditions to me, I will not accept them. I will say, as all mediums will, that if I have conditions my spirit band will give them. Ackery has given ample proof at the Omro Convention, and elsewhere in Wisconsin, that he is a genuine medium and Col. Bundy may howl and call him a fraud from now until doomsday. When three hundred (300) people see three (3) different hands as we did at Omro; and good tests were given in writing from behind the cabinet, and the instruments all playing at one time, which would be impossible to do without the aid of spirit force. Then no one need say that Ackery is not a genuine medium for he is heartily endorsed by all Spiritualists who have seen him and attended his seances. Spiritualism in Wisconsin is rapidly gaining ground; and even in the churches there are many inquiring minds, who will investigate, even though the church may say there is nothing in it. But still the human mind is so constituted that if one ray of light or intelligent vibration of spirit thought be wafted to earth-life, it will be grasped and the souls that are hungering after truth need only look in the right direction and it will be quickly seen waiting to be used to instruct and elevate humanity.

Written through Mrs. G. B. Clark, by the Oriental lady—Sadie—who has been in spirit life over two thousand years.

Through the gates, of time wide swinging,
With a tread that millions hear
O'er the starlit floors of heaven,
Back to earth and loved ones dear;

Beings laden with glad tidings,
That the stone is rolled away—
That forever and forever,
Will the night give place to day;

Never more will superstition,
Fetter souls by truth made free,
Never more the rack and torture,
Stain the records yet to be.

Never more will mad oppression,
Wheel her car, to left and right,
For the fearless hearts of heaven,
Will the bearers put to flight;

And with feet so firmly planted,
They will hold the grounds they've gained,
And they'll raise their domes and turrets,
Where the councils dark have reigned.

Then humanity that's beggared
Through the church, with towering dome,
Will be saved from degradation,
And the outcast find a home.

Help, oh! help, ye earth born mortals,
Hand in hand with angels move,
While the songs of the triumphant,
Will be home, and peace, and love.

Spiritualism in Peoria, Illinois.

PEORIA, Ill., Oct. 21, 1882.

Editor of *Mind and Matter*:

Yesterday afternoon I witnessed one of the grandest manifestations of mediumship and spirit control at the residence of one of our most prominent citizens, himself a fine medium. Mr. C. J. Barnes is a trance and personating medium. He has been in Peoria nearly two years, and has given splendid proofs of his mediumship. Yesterday afternoon Mr. Barnes and myself went to the house of Mr. —, and whilst there Mr. — would say to Mr. C. J. Barnes, "Do you see that spirit?" Mr. B. would reply, "Yes." Mr. — would say, "Describe him or her," and Mr. Barnes would describe them. Mr. — would then say, "What is the name?" Mr. Barnes would then give the name, with some little incidents that had happened in earth life. Then Mr. — would get the names of the different spirits in writing, and thus, for one full hour, did I witness those two mediums talk to spirits, describe them, give their names, and relate many incidents that were known only to the individual. To me it was a grand feast—an oasis.

Mr. C. J. Barnes is a public medium, and is doing a noble work. The societies in this State (Illinois) near the city of Peoria, should invite Mr. Barnes to their towns, to give, not only public circles, but also private ones. Mr. — is a prominent and well known gentleman, but I did not think of writing to you when at his house yesterday, so I refrain from giving his name. The Peoria Progressive Association is moving steadily and surely onward. Mrs. Anna-Kimball is lecturing for our society twice each Sunday.

Yours for truth,

ROBERT BOLTON.

W. E. Coleman.

Being an unqualified optimist, I look upon everything as necessary to work out the greatest amount of ultimate good, although it may appear to every finite mind as unmitigated evil.

I used to regard Coleman, from my stand-point, as an unmitigated, infinitesimal spiritus. But his necessity and utility in the infinite scheme have finally penetrated my obtuse mind.

I heard a gentleman, possessing a fine library, say, that when Coleman lived in Leavenworth he used to come and lug off books by the armful, and by dint of selecting passages of different authors and dovetailing them together, produce articles which were palmed off on different editors as original.

But the tirade of abuse in a late number of the delectable *R. P. Journal* is evidently his own. It is the quintessence of unblushing egotism.

He charges Sir Godfrey Higgins, Kersey Graves, Judge Waite, and I think some others, the lachets of whose shoes he is not worthy to touch, with "infamous falsehood." That is his term!

Yes, Coleman has a mission to perform, and he works at it in season and out of season. His disgusting egotism repels others who may be inclined in that direction, and transforms them into amiable, attractive and useful members of society. Coleman is fulfilling the ends of his creation.

STEPHEN YOUNG.

Memphis, Mo., Oct. 21, '82.

Complimentary Reception to Dr. D. J. Stansbury.

Dr. D. J. Stansbury of New York City, who has been stopping temporarily in Cleveland, Ohio, en route to the Pacific coast, was tendered a complimentary reception on Tuesday evening, Oct. 17th, at the residence of Mr. and Mrs. William Archer, No. 40 Scoville Avenue.

There was a large company of friends in attendance, and an interesting literary and musical programme was presented, participated in by the Mystic Glee Club, Mr. Chas. W. Palmer, musical director; Miss Pauline Junghaus, pianist; songs by Mr. and Mrs. Geo. Williamson, Messrs. Sneiderberger and Johnson, Misses Flora Rich and Mamie Shepard. Duets with guitar accompaniment by the Misses Richards. Recitations Miss Nellie Ingersoll, and improvisations by Dr. Stansbury. Among those present were Capt. Nelson and lady, Dr. H. N. Wheelock and daughter, Mr. and Mrs. Geo. B. Rich, Mr. and Mrs. Baer, Mrs. Dr. Streibinger, Mr. and Mrs. Wiley and others.

Refreshments were served and the festivities kept up until a late hour, the guests dispersing with many a "God speed" to the traveller. All united in pronouncing the affair to have been thoroughly enjoyable.

Passed to Spirit Life.

Albert Bonson, Columbia, Penna., consort of sister Lena Bonson, passed to a higher life, Oct. 14th, 1882, aged 47 years and 8 months.

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HOPE.

BY MRS. MARIE H. ROBERTS.

Hope, the beacon light of heaven—
Hope, the radiant star of earth—
Hope, the light of weary travellers—
Hope, that gives us joy and mirth:

Without thee, O Hope, eternal,
Dark and drear our lives would be—
Thou hast cheered the lonely hours—
Thy name alone has life for me.

Through the mystic shades of evening—
Through the brightest hours of morn—
Thou, sweet Hope, art ever near me,
E'en when life seems most forlorn.

Thou hast cheered me in the morning
Of my life, that still is young—
Thou wilt guide me in the evening
Of my life, that is to come.

Thou, small word with mighty meaning—
Thou, the comfort of the soul—
We still trust thee, we are clinging
To thy name, in self-control.

May the blessed Hope I cherish,
Be to me my guiding star,
For without thee, I would perish.
Thou small word with letters four.

Thoughts and Queries.

Editor of Mind and Matter:

In a lecture delivered in Berkeley Hall, Boston, Sunday Evening, March 19th, 1882, through the mediumship of W. J. Colville, entitled "Is there a God, or is Intelligence Derived from Matter?" the control after informing us that the finite mind could not solve the infinite problem of existence; goes on to say that "Belief in God is purely natural; and that Atheism is as irrational as it is unspiritual." I deny it! I claim to be a child of nature, born and reared high up on the rugged side of the Green Mountains, where the calm, bright sunshine and gentle zephyrs often give place to the roar of the storm king, and the deafening crash of the thunders. As a youth, I stood undaunted amid all the wild warring of the elements—dreaming or thinking of no God, caring for none, having no need of any; but glorying in my own strength of limb and spirit. Nature never suggested a God to me—teachers of a false theology did that; and after attaining to man's estate I stood as fearless, unmoved and independent amid the storm of iron and leaden hail which swept the battle-fields of our country with such desolating effect; asking the protection of no God, fearing not to follow where any man dare lead—shirking no duty nor post of danger; yet, Godless and prayerless as I was, I passed through three years of service without a scratch, and am well and strong to-day—while I know of no God—trusting, pious comrade in my company that did not fall on the field or by disease. Bah! I would as soon trust or pray to a soulless stump for protection, as I would to the God of the Christians or Pagans. But, dear readers, I will tell you what I was told by the spirit of a little Indian maiden, years ago in this very room. Looking up at my testimonial which hangs on the wall, she said—"Brave, I see you have been where the bullets flew thick." Yes, I said. "Did you know there was a blanket thrown over you that no ball could penetrate?" No, said I. "Well, there was" was her answer. Now I do not know that such was the case, but I believe it. It is natural and reasonable that if we ever receive protection and guidance, such aid must come from our individual spirit friends, who are powerful and wise enough to render it. God has ever been described by old theology as being the author of every thing that is—endowed with all wisdom, power, and glory, and is everywhere present—and when we ask his origin, oh! he made himself. Indeed! such a being would be an unnatural production; and we now know that everything that is, is produced by natural law. "But," says the spirit priest, "the great question which no atheist can ever answer with any degree of plausibility is this. How did the earliest uneducated man come to believe instinctively in the Divine Being and in a Spiritual life for man after the dissolution of the material frame?" Well, Mr. Spirit, please tell us how you know that he or she did so believe? We have often been told by advanced spirits that they could not as yet, in spirit life, trace human life back to its origin or beginning. Then why talk about what they did or did not believe. It is but speculation as yet. And it is easy to see how a belief in a future life began. It must have been believed in, about as soon as some one saw clearly the materialized form, or saw clairvoyantly their own friends whose bodies had been laid at rest; or, in other words, spirit manifestations caused such a belief or knowledge; while the mighty convulsions of mother earth, the lightnings flash and the terrific voice of the thunder, suggested to the unscientific minds of that age, the existence of an unknown cause which they named Deity, Great Spirit, God. I believe, with Col. Ingersoll, that all Gods are man made. "Nearer my God to Thee" is a popular song. Why? For the very reason that every one of us has a god. Money is a god with many. Literary and political honors are gods that are courted; while the gambling-hells and the flowing bowl, lure many to their destruction, as far as this earth life goes, among the devotees of which can be counted some of the giant intellects of the age. Again, the control says: "Bright and beauteous angels, who have visited the earth at various epochs, holy and exalted souls, pre-eminently veracious, who inspire our inspirers from celestial heights of wisdom and love, declare, that while they have never gazed upon a personal God whom they can pronounce as being the Supreme Ruler of the universe, they feel absolutely certain that their must be, and that there is a centre of space, a grand central sun of being; that that matchless centre of the universe is intelligent, conscious and individualized, and that that centre is God." Whew! that almost takes my breath away. I had always heard that space was limitless; if this is so show us that powerful "centre" if you can. Again, if there is One who rules everything, why do we find grand old Thomas Paine at the head of a Spiritual Congress in spirit life, whose business it is to rectify, as far as possible, the blunders of our earthly Congress at Washington; and do other needed work by seeking to lift humanity upon a higher plane of thought and action? Why don't He, she, or it, attend to His, her, or its business and equalize, harmonize and straighten out the complicated affairs of earth, and I may add, of spirit life? Oh! they say, these things are all growing better, all working out right—are all advancing. Yes, so they are, just as we are advancing towards infinite wisdom—slowly but surely by our own efforts, aided by those around us both seen and unseen. Unless time and space has end and limits, I can-

not see how infinite wisdom can exist, for such being the case there will ever remain ahead of us the unknown which is not necessarily the unknowable. I do not believe that infinite wisdom exists. I see no evidence of it, but much against it. When those who presume to be our teachers from spirit life are obliged to labor so hard to find a god that is as far from being found by them as it is by us, it is safe to give ourselves no uneasiness on the subject, but save ourselves, as we certainly must, by advancing toward perfection, which means knowledge and goodness. Once more this control adds: "It is the sheerest folly to waste time in refuting the theories of those evolutionists who declare that physical combinations produce intelligence; they do not, they cannot, they never have, they never will." Perhaps not, but what does produce intelligence? I claim that we are born without knowledge, wisdom or reason, but with the capacity of gaining and retaining knowledge, and that it is the hand of experience that lights the lamp of reason in the human brain or soul; that we learn by personal experience, and by the experiences of others, who kindly give us of the knowledge which they possess. Thus we pass along, reaching out in every direction, grasping this fact and that, growing wiser and more powerful, just according to our experiences and mental calibre. I claim that all the intelligence that exists, so far as we can see, has advanced to its present position, however powerful and glorious that position may be, from just such small beginnings. Mediums under control have told us that God could neither love nor hate—was neither wise nor foolish. This, I think, would apply to the Life Principle or Great First Cause, which I do not think can be truly regarded as intelligent or intelligence. I believe in no personal God, I do not want any, see no use for any. But, says one, "we need something to worship." I do not worship anything. I see nothing that should be worshipped but justice. Theodore Parker uttered as grand a truth as ever issued from human lips, when he said, "Humanity is God." Here we have a god that there is some sense and use in serving—here is, where our worship should come in, blended with work for the elevation and enlightenment of ourselves and those around us. Powerful Spirits, we pray you aid us in the good work.

Respectfully,
LUTHER WEEKS.
Proctorsville, Vt., Sept. 23, M. S. 35.

MAGNETISM.

J. H. Mendenhall vs. Wm. B. Fahnestock, No. 7.

BRO. ROBERTS:—In bringing this series of articles to a close, I feel that it is but justice to myself that I state my position once more, with regard to the subject of Statuolence, as taught by my good brother, Dr. Fahnestock; as I desire to be not misunderstood in my views on this very important subject; also, to review briefly, some of the Doctor's recent remarks as against the subject of magnetism.

First, I have never denied the fact of Statuolence, but on the contrary admitted its truth, so far as my knowledge extends upon the subject, in my first paper in reply to his series of articles; and in my paper No. 4, I earnestly recommended the study of Statuolence, not only as one of the branches of anthropology; but as the hand-maid of magnetism in the great curative art.

For nearly forty years I have claimed, that the healing power is within man, and not in medicine; that said power consists of the equally balanced condition of the positive and negative relations of the system, or of the electro-magnetic forces, known, when properly combined, as the nervo-vital fluid; and that said fluid in the human system is subject to the control of the will of the individual, either per self or per proxy, when properly understood. And yet further, that these forces are universal, and constitute the ever ready agents of Nature, by which she performs all her multifarious phases of phenomena, whether physical or mental, they differing in point of refinement to suit the demands of the genus or class. And I now further state, that it is by virtue of these two separate forces in their intrinsic nature (electricity and magnetism), that the positive and negative relations throughout the domain of Nature obtains; and not "two electricities, the one being positive the other negative," as is claimed by some very popular scientists.

The Doctor in his denial of the existence of magnetism, is, for consistency's sake, forced to deny the generally known facts of the positive and negative condition of objects throughout Nature, as is seen in his first, and later papers against me. In answer to this one-negating argument of his, I will only ask him to give to the readers of MIND AND MATTER, a philosophical solution of the principle of the circulation of the blood in the human system. Do this, Doctor, and I will relieve thee of the task of noticing the multiplicity of facts I might refer to, running through all Nature, demonstrating the truth of positive and negative conditions.

As regards my overlooking "the power of mind," lying at the bottom of all phenomena, as asserted by Bro. Fahnestock, I do not think I do this. I have ever claimed that mind is the great positive force, ever moving forward the mental world. But mind, kingly as it is in its noble nature, could do but little or nothing in the way of manifesting force, or phenomena, without matter as a negative or receptive force. Scientists should not forget the fact that the receptive power of matter, even in its grosser states, manifests an equal, complementary force in the utilization of all mental movements. If "intelligence is king," as claimed by Bro. Thompson in his recent paper on magnetism, see MIND AND MATTER, Vol. IV, No. 46, the receptive force of matter, certainly is queen.

But what I want to notice now, is the Doctor's urging argument against magnetism, as set forth in his last three papers, touching its "dangerous and evil influences." I have been honest enough in my elucidations of the subject, to plainly state, that magnetism, like all other forces, could be made an element of destruction, when abused, or misapplied. Now, if magnetism, as a science in health and practical literature, is to be ignored or stricken from the field of mental research, simply upon the grounds that it proves an element of danger, or is destructive to human weal when either ignorantly or wrongly dealt with; then Nature has made a great mistake in her work of evolution; for I know of no element, force or power, but what can be made destructive in its influence and tendency when misused or improperly related to other objects. The existence of water—Nature's great solvent—whose utilizing forces it were impossible to dispense with, is

known to all; and yet a more destructive element would be hard to find, when unproportionally distributed to the demands of surrounding objects. Fire, another powerful and most useful element, furnished by kind Nature for the physical blessing of mankind, often proves devastating in its effects—even to the destruction of human life, and yet no one would be willing to strike from the category of elements, the article of fire. Air, an element indispensable to human life and happiness, when taken into the system in its malarial state, prostrates the inhaler with scorching fever, etc., causing him or her to end their career in death. Even Mother Earth, without whose existence, Nature herself would be but half made up, not unfrequently belches forth from her subterranean stomach, her missiles of destruction, sinking islands, deluging valleys, thus destroying the homes and lives of millions. And thus it is with all elements and forces in Nature of which we have any knowledge. The same can be truthfully said of any of the known arts and sciences, or any of the practices and common avocations in life. Physically, nothing can supplant the gratifying pleasures of a well directed habit of dietetic regimen; and yet nothing more certain in the production of ill health, pain, and death, when unwisely managed. Music is said to have charms that will soothe the passions of the savage heart, and yet, its charms, through abuse, have been made the means of ruining many a noble heart.

In earlier days, when man possessed but little knowledge of the principles of life and health, and the practice of medicine became classed among the sciences, no doubt, much good was derived from the *Materia Medica*, and even to-day, it has its one hundred thousand students and professors, notwithstanding many of the advanced minds in hygienism, declare most positively that the science of medicine, as understood and practiced by even modern professors, destroy more lives than are saved by its use. I do not know how this is; but as my good Bro. Dr. F. is, or has been a member of the medical fraternity, perhaps he does; and I have wondered that as he is a teacher in Statuolence as the cure-all system of healing, why it is that he continues the use of M. D. as a title of distinction in his professorship.

But again, the doctrine of "Faith" and "Belief" is as old as man. One great author has defined Faith as being "the substance of things hoped for—the evidence of things unseen." Webster, the learned lexicographer, gives it in short as "Trust or confidence evinced toward the moral character of God," etc. Or rather this is its definition as per Dr. Dwight. Now, while I acknowledge that "Faith," "Confidence," or "Trust," in its milder form of interpretation, as applied to the sayings and promises made between man and man, to be essential to the general well being of the human family, in the various avocations of life; and while I have no objection to urge against any one exercising a trust or confidence toward the character of God, I venture this assertion, without fear of successful contradiction, that no one, attribute of the human soul has been, in its exercise, the instigation of more cruelty, bloodshed, and even death in its most agonizing forms, than that of "Faith." It has not only done this, but it has blinded its adherents to the truths of science, art and useful literature, leading them to worship at the shrine of bullocks, toads, serpents, and wooden gods; nay, at the shrine of very vengeance itself, feeding and stimulating the moral appetite of man with the sulphurous, seething flames of "brimstone" and "hell-fire," kept boiling hot by the continual pokings and punchings of maddened gods and frenzied devils. How is it, my dear brother, that if magnetism is so objectionable with thee, because of its liability to produce harm, when improperly used or ignorantly applied, thou art found the champion of the doctrine of "Faith"?

But again: Nothing, perhaps, except Spiritualism, is capable of producing so beneficent, exalting and dignifying an influence upon human life, especially in its mortal career, as the science of psychological impression—sometimes called pre-natal influence. With a proper knowledge of this grand law of mind, and close adherence to its just claims upon the life and well being of mankind, beauty of person could be made to take the place of deformity; goodness of soul, that of evil; and highly intellectual unfoldments would obtain at an early age, instead of ignorance and imbecility. Our children would be born philanthropists, philosophers and poets; whereas they now enter upon the stage of life, misers, dolts and doggerel scribblers. In short, if parents understood and observed the law of mental impression during the period of procreation, especially if the mother would exert her highest and best influences in this most sacred calling in life—from the moment of sexual congress or conception, down through the periods of gestation and lactation—her children would grow up angels this side the sunny sphere. But while the law or science of mental impression holds within its bosom such golden promises to the careful observer, it deals out its missiles of deformity, disease, and even death, to the offspring of the careless and wilful sinner in this particular. Why does not the Doctor object to the law and science of mental impression?

Last, though not least, Spiritualism is now admitted as a fact among the intelligent throughout the civilized world. It is the Science of all sciences—the Philosophy of all philosophies. It mounts the pedestal of very life, takes to itself the golden pinions of thought, and in its towering flight, lifts the soul of man high up the shining hills of immortality, removes the veil from "wisdom's temple, and bids man to bask his spirit in the sunshine of angel life. All this and a thousand other glorious truths accompany the science of Spiritualism. Yet, in demonstrating its grand reality, many inauspicious phenomena and painful experiences are witnessed by those who enlist in its cause as faithful soldiery. Obsession is an every day phenomena. Sensitives are often thrown into unpleasant and painful stages, both bodily and mentally, by spirits who are either ignorant of the law of spirit control, or who, wishing to become identified, throw upon the medium their earthly conditions during their dying scene. Media throughout the land are persecuted, maltreated, belied and slandered by villains (a hard, but appropriate name), who would love to ride upon the popular breeze and catch the breath of fame, but never fail to dig their own ignominious graves. Such, I repeat, accompanies this grand Science of Life and Immortality; and I here ask Bro. Fahnestock this question: If magnetism requires the warning of the public against its claims, because of the possible dangers attending it, why is he not found as actively engaged in warning the human family against the claims of Spiritualism? Oh! consistency thou art a jewel.

Hoping that my feeble efforts to throw light upon one among the grandest and most useful subjects that ever engaged human thought may be of use, I close my labors for the present, and give place to those more fully able to do the subject justice. And now, thanking Bro. Fahnestock for the opportunity afforded me through the means of his able pen, and also Bro. Roberts, the Defender of Mediums, for the space allotted me in the columns of MIND AND MATTER, for this purpose. I am fraternally,
J. H. MENDENHALL.

Unionport, Ind.

Mediums and Fraud.

FRIEND ROBERTS:—I am not an idle spectator of the conflict about the integrity of mediums. It seems to me that many of the critics, as they claim they are, are not well posted in the matters of which they claim to be umpires. I shall now only say a few words on the subject, but hope to say more before long.

But very few times have I ever lost consciousness under control, and yet the spirit's possession of me, except in that respect, has been perfect. My reasons for saying some things about myself is in extenuation of the conduct of other mediums. When I began to investigate Spiritualism, I had no confidence in the truthfulness of the "manifestations" recorded in the Bible. One Sunday in 1854, in Portland, Maine, (this was about the first of my speaking under control) "The discrepancies of the account in the New Testament," was the subject of discussion at the conference. A. M. Blanchard spoke against the record. I was controlled by a spirit, who claimed to be George Whitfield to sustain the record about the resurrection, and so contrary to my own sentiments, that I criticised my own utterances and believed my words to be falsehood. Every false word, as I thought them, gave me a shock that made my whole body tremble. In the same way I have been made to lecture an hour at a time on subjects given by the audience, when I had not the least conception of what I was saying until I heard the remarks, the same as did my auditors.

I have known Dr. Slade many years. I saw him at a social gathering in Toledo, Ohio, with his Indian costume lifted before the audience and carried several feet, the hall being well lighted at the time—followed by giving Masonic and Odd Fellows' signs and grips to members of those fraternities.

The late fiasco in Canada, when Dr. Slade was charged with cowardice by some of our oldest Spiritualists, and his apparent admission of fraud, was under his guide's control for a wise purpose, as he was needed in another place, at a specified time for a worthy object.

That we have deceivers in our ranks is true, but to find them we need not confine ourselves to professed public mediums.

When I have more leisure, I will continue this important theme, referring to incidents and mediums, and relate many ocular experiences of my own. Yours for the truth ever,
L. K. COONLEY, M. D.

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