

# Mind



# Matter.

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

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, December 10, M. S. 34.

ESTHER BRADLEY,  
(Lakeville, Connecticut).

GOOD EVENING, SIR:—I have been a spirit about three years, and the place I passed away from was Lakeville, Connecticut. I was old—nearly 80 years, and my religion was that of Methodism. The reason for my being a Methodist was because it suited, what you might term, my mediumistic nature. After examining into different religions, I think Methodism has the most magnetism, and its influence cheers you up; but I cannot say that this is the result of its teachings. It is what you might term magnetic superfluity. One sister or brother has more magnetism than another, and they impart an amount of strength to you which a great many mistake for spiritual strength. The Methodist religion, stripped of its teachings in regard to a Saviour, would do a vast deal of good; but it is in the excitement that the good result is to be found, and not in the belief. And although this communication of mine to-night may sow discontent, I feel that it is necessary for me, as a spirit, to bear witness to the truth, and to say that no religion can make you happy as a spirit. What then can make you happy? you may ask. I answer, Your reason rightly followed will lead you to mansions of bliss and happiness a great deal quicker than a belief in another's merits. My name was Esther Bradley.

[We have no doubt of the authenticity and truthfulness of that communication. Any information regarding Esther Bradley, of Lakeville, Conn., will be esteemed a favor. The testimony of this spirit as to the usefulness of a belief in Christianity as a means to spirit happiness is unimpeachable. There is no doubt that she is entirely right as to her theory of the psychological influence of Methodism. To be a successful politician or clergyman, strong psychological powers are indispensable.—Ed.]

MRS. MARY CARPENTER,  
(Manila, New York).

GOOD EVENING, SIR:—Like the sister that preceded, I also believed in Methodism, but I have not met with the spirit life in the way she has done. I was comforted by my belief, and happy for a time, but my happiness was of the old adage kind, "Where ignorance is bliss, 'twere folly to be wise." That, however, is a precept that there is no truth in whatever. You can have years of ignorance, if you choose, but your final awakening will cause you regrets from which you can never escape. Time wasted in foolishness and error always follows you in memory, as a spirit, and becomes what might be termed gall in your cup of happiness. The less time spent in religious error, the better for you as a spirit. I do hope that the semi-Christian Spiritualists will take warning and keep their children free from receiving those doctrines of Christianity early in life. It is the boast of Pope Leo X., in spirit life, that if you will give him the control of the child until it is twelve or thirteen years old, you can have the man or woman afterwards. It is the principal purpose, for which I return here to-night, to implore parents who are either Spiritualists or Liberalists to keep their children from the folly called Christianity. They will save them from a calamity both mortal and spiritual by doing so. I passed to spirit, or died, in 1914, New York State, some three years past. My name was Mrs. Mary Carpenter.

[What answer was Dr. Buchanan, Mr. Kiddie, A. E. Newton, Dr. Crowell, Dr. Leedies, and other sticklers for "Christian Spiritualism," make to that intelligent and earnest Methodist spirit? What possible excuse can there be for their insensate folly in trying to load Spiritualism down with Christianity, whether in the common meaning or the "better meaning of the term"? Has any of our readers any knowledge of Mary Carpenter, late of Manila, N. Y.?—Ed.]

JAMES SMITH.

(Alma, Wabunsee Co., Kansas.)

GOOD EVENING, SIR:—My name is James Smith of Alma, Wabunsee Co., Kansas. I died somewhere about the middle of 1877. I was a religious man—too religious—that is, I was firmer in following belief than I was in following reason, and what has been the consequence? Just what all must go through who stake their happiness either here or hereafter, on another's merits. The only things that will stand the test of time are good actions. One humanitarian principle in the human breast is worth a world of Saviours; because the one yields happiness, and the others misery. I may not express myself grammatically, because I was a hard-working man, but if I do not do it grammatically, I will at least do it emphatically. It is a truth—and a sad one at that—that religion is a delusion, and I want it strictly understood, as far as I am concerned as a spirit, that morality is not religion, although religion is anxious to father it in order to cover up its blemishes. Why, sir, in the spirit life, it would melt a heart of stone to see these poor deluded souls waiting—watching—and hoping for happiness, and their spiritual teachers as blind as they are, and it is a wonder

to me that I escaped. The reason why I did escape was on account of my strong individuality. To me stagnation is death—I cannot stand it; and this strong will force which was within me could never find happiness in a so-called Christian heaven. Thank you for this hearing.

[In taking control, and while controlling the medium, this spirit gave very unmistakable evidence of his force of character. Again we ask those who are trying to degrade Spiritualism into a religion, what answer they have to make to the testimony of this religiously enfranchised soul? Will some of our many Kansas friends give us any information about the religious antecedents of Mr. Smith?—Ed.]

ARCHYTAS OF TARENTUM,  
(A Pythagorean Philosopher.)

I GREET YOU, SIR:—After many centuries, I feel it my duty to contribute my mite towards the truth. I was a teacher of philosophy, mathematics and geometry, in Ancient Greece; and I am here to-night, to say what I think I have been in spirit life long enough to understand and know—and that is, that if the learning of Ancient Greece had never been obstructed by what is called Christianity, you moderns would have had the benefits of the sciences and arts, centuries ago. But Christianity has only worked for its own advancement, and has hated and persecuted the scientists and sages in all the past; and it only accepts them now because of the fear of popular opinion. As a spirit I think that many of the lost arts, and many of the best writings of the past are about to be brought to light, because the great God that governs all mankind will have it so. That God has taken one shape in every age and generation. Reason is that God, and Judgment his executive. This holds good both in the mortal and spirit life. The deepest thinker is always the highest angel. But Reason, the god-like embodiment of all that is good, is trammelled by prejudice. A great mind that is prejudiced in any one particular, can never be correct in its conclusions. What is good in morality—what is useful in science—what is noble and true in sentiment, whether ancient or modern, accept it. But as you value your happiness in the after life, let the sun-gods of old die. I think there will not be many mourners at their funerals. Thank you for this privilege. Give me your hand. Farewell.

[We take the following facts concerning Archytas, from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Archytas, a Greek of Tarentum, who was distinguished as a philosopher, mathematician, general and statesman, and was no less admired for his integrity and virtue, both in public and private life. Little is known of his history, since the lives of him by Aristoxenus and Aristotle are lost. A brief account of him is given by Diogenes Laertius. The time when he lived is disputed, but it was probably about 400 B. C., and onwards, so that he was contemporary with Plato, whose life he is said to have saved by his influence with the tyrant Dionysius, and with whom he kept up a familiar intercourse. Two letters that are said to have passed between them are preserved by Diogenes. He was seven times general of his city, though it was the custom for the office to be held for no more than one year, and he commanded in several campaigns, in all of which he was victorious. Civil affairs of the greatest confidence were entrusted to him by his fellow citizens. After a life which secured to him a place among the greatest men of antiquity, he was drowned while upon a voyage on the Adriatic. He was greatly admired for his domestic life. He paid particular attention to the comfort and education of his slaves. The interest which he took in the education of children is proved by the mention of a child's rattle among his mechanical inventions.

"As a philosopher, he belonged to the Pythagorean school, and he appears to have been himself the founder of a new sect. Like the Pythagoreans in general, he paid much attention to mathematics. He solved the problem of doubling the cube and invented the method of analytical geometry. He was the first who applied the principles of mathematics to mechanics. To his theoretical science he added the skill of a practical mechanic, and constructed various machines and automata, among which his flying dove in particular was the wonder of antiquity. He also applied mathematics with success to musical science, and even to metaphysical philosophy. His influence as a philosopher was so great, that Plato was undoubtedly indebted to him for some of his views; and Aristotle is thought by some writers to have borrowed the idea of his categories, as well as some of his ethical principles from Archytas."

[It was the spirit of that great and justly renowned contemporary of Plato and Aristotle that after twenty-three hundred years returns to earth, and, through the lips of a man who never so much as heard of his name, gives that most characteristic and instructive communication. Truly did he testify that the Christian religion, in its heartless and relentless purpose to dominate the world, had turned back the tide of science and learning which had been so grandly rising in Ancient Greece, and deprived mankind, during long centuries, of the benefits that science and learning would have conferred upon them. The declaration, that the only God that has ever done anything for the human race is the God of human

reason—coming as it does from so great and good a spirit, and so profound a philosopher, after so long a career in spirit life—ought to make an end of all Christian nonsense in Spiritualism. How can any mind warped by Christian prejudice ever view the subject of Spiritualism correctly. Archytas tells us that this is impossible. Is it not wise for all Spiritualists to throw aside every prejudice and predilection, however cherished, in their search for and acceptance of truth, in Spiritualism as in all things else? Especially is it important that Sun-worship, whether under the name of Christianity or Parseism, or any other designation, should be dropped. It has never been of any use to any one except the priests, and has enslaved the minds of countless myriads of spirits to their infinite loss.

Before the next spirit controlled, Wild Cat announced her as a Catholic spirit, and said, she gives the name Mary of Burgundy, daughter of Charles the Bold.—Ed.

MARY, (Dutchess of Burgundy).

I SALUTE YOU, SIR:—I passed to spirit life about 1560. How long have I been in spirit? [She was told 322 years.] This night, sir, to me is a glorious one, for I have escaped from a Spiritual slavery that has been awful all that time. I have ever been like the wild bird beating its wings against a cage, and panting for liberty. I am brought here to-night by a lady who says you will know her, or know of her, when I give her name. She is Achsah Sprague. [This good and glorious spirit has brought many spirits to our circle for enlightenment and relief.—Ed.] And she tells me—and I have no reason to doubt that it is so—that I will be free from the influence of this accursed symbol [she formed a cross with the fore fingers of her hands as she said this], and be able, from this time, to know and understand that which will make me happy. As a spirit I must tender you my heartfelt thanks; for in these seances and sittings, you have emancipated more suffering and enslaved spirits than you know. You will never know the extent and value of your work until you have joined those spirits who have emancipated. And, as I now intend to put myself under a course of study—for I am only an infant in my comprehension of the real benefits of the spirit life—I do not wish to talk about the prison I have escaped from; for you must know that for every second of time that passes over your head, that prison is recruited by fresh arrivals, and they will not see the truth or light until they suffer. Their bigotry is so great; that out of suffering must come redemption. I give you my blessings, sir.

[We glean the following facts concerning Mary of Burgundy from Thomas's Dictionary of Biography.—Ed.]

"Mary of Burgundy, daughter of Charles the Bold and Isabella de Bourbon, was born at Brussels in 1457. On the death of her father, the Duke of Burgundy, in 1477, she became heiress of Burgundy, and was married the same year to the Archduke Maximilian, son of the Emperor of Germany. She died in 1482, in consequence of a fall from her horse. She left two children, Philip, the father of Charles V., and Margaret, Duchess of Savoy."

It was this distinguished woman and devout Catholic who returned, after four hundred years, to obtain release from the religious bondage placed upon her by the Catholic Church—a bondage from which she only escaped through the spirit intervention of the Spiritualist heretic, spirit Achsah Sprague; and to confess that, notwithstanding she had been under the tuition of her priestly masters all that time, she was "as an infant" in her comprehension of the benefits of the spirit life. That we had it in our power to aid in the liberation of that long suffering, injured gentle spirit, is worth all the time we have devoted to this work of spirit emancipation. How long will people, calling themselves the shepherds of their Christian sheep, continue to lead and drive them into such prison hells as poor Mary of Burgundy has endured! Until Spiritualists are true to the light which has been given them from the world of beneficent spirits, and are independent enough to proclaim that light, without covering it with the shade of selfishness and the hypocritical deference for error. Upon Spiritualists, more than upon all others, rests the responsibility of a continuance of teachings which are nothing but a curse upon whom they are forced. Spiritualists, one paper alone is bearing the brunt of this terrible battle for truth; aid us to send that paper broadcast o'er the land, that human souls may be saved from such sufferings as Mary of Burgundy has so graphically depicted to you. The discrepancy in the date given, as the time of her death is of little account, as spirits are apt to make such mistakes. We regard the communication as authentic.—Ed.]

THOMAS BIRCH,  
(An English Historian.)

GOOD EVENING, SIR:—I was the writer of a history and critical dictionary of 10 Volumes, folio, about 1750. I am here to-night because it is impossible to stay away. Why so? You may ask. The great characteristic or desire of a spirit is ever the motor of its actions. In spirit life, the miser counts his gold and ever sighs for more; the glutton enjoys and lives over again in spiritual repasts his former material ones; scientists teach their erroneous doctrines or principles;

philosophers do so also. The spirit life is not a shadow. It is actually awful in its reality, and there is no one who has allowed a single passion or deed to govern his or her life, but that it is dreadful to see their remorse as spirits. Retribution is an avenging angel. It purges to purify. This may sound a kind of out of place, coming from me, for I was not what is termed a good man. But I was a critic, and the first thing I do here to-night is to criticise the spirit life. Of all the follies that have ever been perpetrated by man in his mortal or spiritual state religion is the greatest of all. And the worst of it is, this folly becomes so deep-rooted, that it is almost impossible to eradicate it. I have seen spirits that have been waiting hundreds of years for that great Day of Judgment, when they are to be the sheep and spirits like myself the goats; but in the meantime, the goats have the best of it. As I said at first, you cannot without having strong desire to do so, escape from the meshes of the priests—and by that word I call them all, whether Catholics or Protestants, for Protestantism is only Catholicism badly adulterated. My main object in coming here to-night was, to state this fact, but I have performed it rather indifferently I am afraid. However, I use this man as the best possible means to get my thoughts through without having them tintured with anything from others. As you have received me kindly, and as I have no money to pay you, I thank you, and console you with the precept, "It is more blessed to give than to receive."

[Before the spirit took control he was introduced by Wild Cat as Thomas Birch, an English historian, who had passed to spirit life in 1765. We translate the following account of him from the Biographie Universelle.—Ed.]

"Thomas Birch an English historian, born in London in 1705. He was the son of a tradesman of the sect of Quakers. His father intended him to follow his profession; but the young man showing an exclusive taste for literature, he permitted him to follow his inclination, on condition that he would put his father to no expense. He was sent to a Quaker school at Hemel Hempstead, in the county of Hertford, where he soon obtained the place of under-master, and successively followed the same employment in two other schools, also under the direction of the Quakers. It is not known at what epoch he abandoned the principles of that sect; but, toward 1728, although he had not studied in a University, he entered the ecclesiastical orders, and was appointed, in 1752, minister of Ulting, in the county of Essex. The Royal Society of London and the Society of Antiquaries, admitted him to their membership in 1735. He was engaged the preceding year conjointly with John Peter Bernard, John Lockman and George Sale, at work on the General, Historical and Critical Dictionary, the object of which was the translation of that of Bayle, to which they added a great many new articles. This work forms 10 vols. in folio, of which the last appeared in 1741. The literary labors of Birch, obtained for him the favors of patrons who procured him different ecclesiastical benefices. He was at the same time minister of Depden in the County of Essex, and of two parishes of London. In 1752, the Royal Society appointed him one of its secretaries. He was also appointed one of the keepers of the British Museum. The bad state of his health obliged him in 1765 to resign his place of secretary of the Royal Society. He was advised to try horseback exercise; but on the 9th of January, 1766, he fell and died at once. The British Museum heired his library and manuscripts. Thomas Birch was at the same time a laborious writer, an amiable man of the world, and of an excellent character. As a writer, although they have reproached him with a want of taste and sagacity, and although his style, almost always clear, is wanting in warmth and elegance, it cannot be denied that he rendered some service to literature and history, and prepared materials for writers superior to himself."

[It was the spirit of this able and useful English author who returns to admonish mortals how important it is to take no strong immoral tendencies with them to spirit life, not the least of which is an irrational deference for religious teachings. Indeed, it is very questionable whether the human soul can be soiled and cursed with any greater moral sin than that of religious bigotry and blind trust in the impious self-styled vicegerents of God. We would rather take our chances in spirit life, stained with all the sins forbidden by the Decalogue, than to carry with us the one sin of stolid religious bigotry. If that is not the unpardonable sin, it certainly is the one sin that is most destructive of spirit happiness, or else untrammelled spirit testimony is worth nothing.—Ed.]

## Mind and Matter Free List Fund.

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

Previously acknowledged,	\$128 98
W. A. Mosby, S. New Lyne, O.	50
Thos. Middlemist, Yreka, Cal.	3 00



## Letter From Susan Goodhue Wagner.

## Editor of Mind and Matter:

Two months and more have elapsed since we attended the seance of Mrs. Crindle-Reynolds, at the residence of Mr. Hiram Pool, near Fremont, Ohio, two months since the so-called "Clyde" exposure, and still we live and move, and have being. I mean we mediums and Spiritualists, notwithstanding the spleen of little local editors in neighboring towns in the interest of the Church, and some who are not Spiritualists, to make capital out of the affair in the furtherance of their own interests. But be that as it may, I would not have written of this little episode in my life history, had it not been for the declaration of Mr. A. B. French, of Clyde, Ohio, through the *R. P. Journal*, saying he did not believe Mr. Pool and his friends, when they publicly testify over their own names to these facts; and as I was one of that number, it becomes rather personal, and although I may not have strictly imitated the example of the illustrious Washington, and may have been guilty at times of fibbing where there was no vital point at issue, still, in speaking for myself, I would never certify to anything I did not believe *pro* or *con*; quite the contrary; and that I abominate frauds and hate trickery, whether it comes from the mortal or immortal side.

But it is not my object to write an essay on Mr. French, but merely to remind him whereof he speaks, in libeling others who are above the mean subterfuge of falsehood, as I have had several years acquaintance with Mr. Pool. I know him to be a most uncompromising hard-shell Spiritualist; not one of the credulous kind by any means, but one who will not accept anything without thorough investigation. Mr. Pool then was but the representative of the class of people assembled that evening, some of them veteran Spiritualists, who knew not only of the phenomena, but of the philosophy, through logic and reason; and there were sceptics who gave respectful attention to the manifestations, and seemed to be satisfied persons, who, so far as intelligence social position are concerned, were equal to any of like number ever gathered in a seance room.

Mrs. Reynolds was duly examined by a committee of ladies appointed for that purpose, whom I believe to have been perfectly honest. They were, Mrs. Marian Montgomery, a church member, Mrs. Hiram Pool, and Mrs. Titus, wife of Hon. R. R. Titus; all well known by Mr. French, as they are almost neighbors, and he knows whether they can be believed or not. The manifestations given through Mrs. Reynolds on that evening were a surprise to many, and were beyond their expectations, considering the ordeal through which she had passed, and the fatigue and anxiety to which she had been subjected. I occupied a seat near the cabinet or the room which was used for that purpose, which adjoined the usual sitting room, a curtain being drawn between the audience and the medium. The room, as I understood, was thoroughly examined, Mrs. Reynolds requesting that the windows be firmly secured, in order to allay any suspicion that might be entertained against her. She seemed to labor under considerable depression when she entered the cabinet, and did not anticipate great results. However, in a short time Mr. Gruff announced himself as being present, and made some very pertinent remarks, giving many tests, calling some by name, reviving old memories of the past both pathetic and amusing; while the prattle of little Effie was enjoyed by all. This little invisible one penetrated the pockets of a little girl, and told its contents to her amazement and consternation. She unearthed secrets that had been stored away for safekeeping, and never thought to be so resurrected. She told of departed friends that were waiting to receive a welcome. All this while Harry Crindle sat outside the curtain in full view of all present, and set at rest the absurd idea that he had any complicity in the controls, or might have been the veritable James Gruff.

One incident I may not overlook in connection with the manifestations given that evening. After several forms had materialized, Mr. Gruff announced there was a spirit present that knew me, giving the name of Susie, and saying she had been a former school mate of mine in Baltimore years before, but having several by that name, and having no definite idea to whom it might allude without giving the other name, as if in answer to my mental inquiry, Mr. Gruff went on to say the spirit tells me during a sickness she once had, you frequently brought her nuts, fruits, and flowers, which brought her vividly to my recollection, and recalled the incident of which she spoke; in a few moments the curtains were softly parted, and a spirit form gracefully attired appeared, and beckoned me toward her, and I must confess I approached her with some trepidation, not to say emotion, as I realized the presence before me; in the dim light I could not perfectly distinguish the features but plain enough to be assured of their genuineness. The form outlined which was of medium height, corresponded with that of my friend, and the hand I touched had a natural and tangible feeling. She embraced me eagerly, and exclaimed God bless you, with great fervor, and pathos, and gave other proofs of her identity, and continued affection. It would not have been possible for Mrs. Reynolds to have known anything of this circumstance, as she was raised in an extreme Western and I in an extreme Eastern State. The sprightly Star Eye came out in a strong light, and gave those near her an opportunity to examine the texture of the gossamer, that floated about her. There were forms of different size, conspicuous among them was that of Julia Dean Haynes. Lawyer Williams expressed his satisfaction when this spirit appeared, she was much taller than the medium. I have seen her frequently when a child on the stage, and never could forget that magnificent woman, she was in stage costume, was quite distinct for a few moments and then vanished. I saw two forms at once in snowy white, appear at the aperture, then Miss Eliza Pool, whose identity seemed apparent to all, came with tender greeting to her loved ones. She caressed her mother fondly, and on being asked if she would not take down her pretty hair to show its length, something, I know not what, prompted me to say you cannot do it Eliza, but quick as thought it was done, seemingly to the surprise of all. Miss Pool was an only daughter, and a young lady of fine ability, but not a believer in Spiritualism, she has given many tests through my own organism. The dark circle was so arranged that there could not have been any deception. Mr. Harry Crindle weary and fatigued, retired for the evening, and was not in the circle. The manifestations were good, with the animated little Effie, and the invincible Mr.

Gruff. All things considered it was more satisfactory to me than to some others, than the one I had attended the previous May in Fremont. But in conclusion, I would say, not the least interesting part of that evening's seance, was when the spirit Aunt Betsy appeared in a strong light beside the medium, her white dress contrasting strangely with the medium's dark one, joined others in singing, "Come thou fount," in a strong, clear voice, and in an instant dematerialized.

Yours for the truth,  
SUSAN GOODHUE WAGNER.

## The Medium, Mrs. Lizzie S. Green, of Cincinnati.

## Editor of Mind and Matter:

My wife and myself, by invitation, were present on Thursday night, January 26th, at a seance given to a select circle of ladies and gentlemen by Mr. and Mrs. Green, at No. 309 Longworth street, this city, where Mrs. Green daily and nightly sits, giving private seances through her mediumship to any person or persons who desire to converse with the spirits, or see manifestations, and learn about the spirit world. There were about twelve persons, ladies and gentlemen, present, and being seated according to the direction of the spirits, a dark circle for spirit manifestations was held, and with extraordinary success. There was a large trumpet or horn standing beside the table, and a small music box and a guitar and a tambourine on the table.

It was not long before the music box began its music, as well as the guitar and tambourine, and they all floated through the air, around the circle, and above our heads, and some times touching each one of the circle, as they were giving forth their music. Singing was indulged in by the members of the circle, and during the songs, the long horn or trumpet moved from its place, and went about the circle, through the air; and through it, or inside of it, different spirits accompanied the singing with their voices; sometimes so loudly as to take the full burden of the songs upon themselves. Then when there was a cessation of singing, by means of the trumpet the spirits would freely converse with us—some in whispers, and others in sonorous voices, so that the whole company could readily hear and easily distinguish what was said.

At one time one of the company, a Swede, Mr. Helleberg, sang a Swedish song, accompanying himself on the guitar; and in singing and playing this song in his native and, to us, foreign language, he was accompanied by a loud female voice, singing in his language, through this same horn. Mr. Helleberg then sang a Swedish love song, and was again, in perfect soprano harmony, accompanied by the female spirit voice.

These demonstrations I thought were most remarkable, as I had never seen nor heard the like before, and they fairly attested the great mediumistic ability of Mrs. Green. All this time, and indeed during the whole seance, Mrs. Green was in a profound trance at the table, and kept so by a rough and gruff Indian spirit, who called himself "Chip," and occasionally spoke to us in a rough and gruff way about his "medy," and the power he had to invoke and exercise in keeping her in the profound trance condition. Ever and anon; also, a smart, witty and talkative Indian maiden, who called herself "Winnie," by the permission and condescension of "Chip," would take possession of the medium, and talk most freely and interestingly to each and all of the members of the circle.

And by the way, I must relate this peculiar and remarkable fact, the only time of its occurrence in all my long experience with the spirits. There was in the circle another trance medium, Mrs. Taylor, who was put into the trance condition very easily and readily. Well, this spirit "Winnie" would exchange from Mrs. Green to Mrs. Taylor every once in a while, talking through each medium with equal facility, and to the great delight and edification of the members of the circle. This was indeed something remarkable, and I ventured to inquire of the spirit "Winnie," if this was a common occurrence. She replied, through one of the mediums, that it was so uncommon that she never knew of it occurring at a circle sitting before; that spirits always had their own medium, and it was very seldom that they would or could talk through more than one chosen medium, and especially at the same sitting of a circle, as was the case with us.

To narrate all that occurred at this remarkable seance would fill many printed columns. Sufficient for the present to say, that we had all sorts of manifestations from the spirits through the gifted medium, Mrs. Green, for the long period of three full hours, and yet the medium or the spirits were not at all exhausted, and apparently not even fatigued. The manifestations, it seemed to me, were quite equal to any that I ever witnessed from Mand Lora, or any of the best of mediums, and convinced me beyond all manner of doubt, that the gifted Mrs. Lizzie S. Green is destined to take a prominent and important stand in the glorious domain of mediumship. Angels bless and take care of her in all her ways.

A. G. W. C.

## "Gone Where the Woodbine Twined."

Who has not heard Elder Stewart—Rev. Stewart—Dr. Stewart? The Spiritualists of Indiana, Michigan, Ohio, Illinois, and Minnesota, all have seen or heard of him. First, a Quaker; then for many years a Baptist preacher; then among the Universalists; then a prominent Spiritualist and lecturer, with headquarters at Kendleville, Ind. Then pastor of the Free Church, Sargis, Michigan; member of the State Board of Spiritualists of Michigan; and missionary in the interests of Spiritualism. Then an avowed Atheist and Materialist. Then a student of medicine at the Physio-medical school at Cincinnati. Then we find him in Indianapolis, looking over the United Brethren Society; but finding them rather "small potatoes and few in a hill," he took charge of the Spiritual society in that city. Then, manipulated by Mrs. Louise Combs, he appeared in the Opera House two Sundays at 3 P. M. But still—"male and female," as it was—it was no go; and becoming weary of the "husks of his vain philosophy," he has "gone where the woodbine twined," and the "whang-doodle croweth." He has gone back to the flesh pots of Egypt, for his soul did long for the sweet savor that rises from leeks and onions. He has joined the Grace M. E. Church.

The reason assigned for so doing is, "I want society; I want the influence of the Church; as for the creed, it is only a cloak to be donned and doffed at one's pleasure," etc.

So the Rev. Dr. Peebles has joined the Y. M. C. A., for popularity it may be. So Dr. Dunn. But what becomes of principle, when men are acting thus? Indianapolis, Ind., Jan. 25, 1882.

## Spiritual Camp-Meeting in Vermont.

DEAR BRO. ROBINSON:—May I occupy space in your valuable columns to call attention to a new enterprise?

A stock company has been formed and a charter secured under the Legislature of Vermont, and the books opened for the sale of stock, which is to be comprised of five thousand dollars, divided into shares of one hundred dollars each.

The most appropriate and delightful site that can be found in New England has been secured. It consists of fifty acres of land lying within the corporate limits of the city of Burlington, Vt., and about two miles north of the steamboat landing and railroad depot. It is 160 rods long and about 50 wide; one end bounded by Lake Champlain and the other by North Avenue, one of the principal streets in the city. The land is nearly level, about one-third of it being under cultivation, the remaining two-thirds adjoining the Lake, being covered with a fine growth of timber, and watered by a spring sufficiently large to work a hydraulic ram, so that cottages can be well supplied with pure spring water. The beach from the top of the bank to the waters edge, is a sandy slope of some 50 feet, and lies within a cove delightfully situated for bathing purposes. All who have visited the place agree that no more appropriate place could have been constructed if they could have been the designers of it.

The men who have this enterprise in hand are: Geo. A. Fuller, of Dover, Mass.; G. S. Brunson, St. Albans, Vt.; S. N. Gould, Randolph, Vt.; F. A. Boutwell, Boston, Mass.; J. F. Rugg, St. Albans, Vt.; Orris M. Ambler, Waterbury, Vt. It is understood that every stockholder is to be a member of the committee.

It is proposed to raise fifty dollars on each share, (twenty-five hundred dollars) the first year. One thousand dollars for first payment on land, and fifteen hundred dollars for fitting up the ground, erecting public buildings, etc.

It is further agreed that each stockholder shall be entitled to a lot of land, so that there will be as many lots sold as shares taken, the price of lots to be put as low as circumstances will permit.

The intention is to make this an attractive summer resort that will contribute to both pleasure and profit, physically, mentally and spiritually. For further information refer to any of the above named gentlemen.

St. Albans, Vt.

CHARLES THOMSON.

## Psychometric Biography—Dr. Wm. Baker Fahnestock—His Character Read by a Medium—What the Doctor Thinks of It.

[The following from Miller's *Psychometric Circular*, Brooklyn, is republished with some corrections and additions which were in the original copy furnished to the *Circular*, but for some reason suppressed by it. We also add Dr. F.'s own views on the readings.—*Eds. Intelligence*.]

The following is Mrs. Anna Kimball's "reading" of Dr. Wm. B. Fahnestock's writing, October, 1881. The reading was recorded as spoken by Mrs. Kimball—the lady knowing nothing whatever of the nature or source of the writing she was psychometrizing:

"We have character here that corresponds to the stalwart oak, great arching branches that stretch out on every side, making room beneath it for many weaker forms to unfold power and be sheltered erewhile. How woefully it gathers in, all it attracts! How tenderly it overshadows, never coercing, ever unfolding from within, strengthening the soul for action, never sustaining the body at the soul's expense or impoverishment."

"This gentleman is a rare Spiritualist, all space is peopled with enfranchised spirits, who associate together in his consciousness. He has a powerful will. As I hold his letter in my hand, it almost overcomes the power of my spirit inspirers who environ me when giving a soul reading, and co-operate as the soul aura is gathered upon my brain and organism we give the result. His will clouds my mind, his magnetic power is great, it lifts me up into the realm of imperious matter. He is very radical—self-centred, almost isolated in his thought—so ultra it is to most minds. This is a highly illuminated man, and one who is connected with many spirits who are associated with him in all his investigations and experiments."

"They are very humanitarian; come here to unfold or reveal ways of alleviating and ameliorating human suffering, while in the crucible for refining purposes."

"His school is one that gives the man mastery over its human environment where it has been a servant of the crude physical. All of this gentleman's pupils come under spirit influence of soul power in his sphere, through his wondrous magnetic power, and that of the invisibles. He possesses knowledge that comes from the inner spirit circles, that is most important in unlocking secret laboratories in nature, and in giving each individual soul its immortal dower of soul wealth."

"The universe is our home, and all worlds our neighbors, there is open communion possible for all, and knowledge to be gleaned, products to be exchanged to enrich our world and its people. The spirit tells me this."

"I do not think this gentleman is familiar with the great purposes of spirits I see in close association with him. His real work has but just commenced, only a groundwork or basis has been formed, upon which his school can build, after he moves on in soul-life and unfoldment."

"He is a most reverent worshipper of the spirit; feels his relationship to the Divine Centre, and yet I think he never sees anything more so than in himself. Sees no God, only as it is revealed in himself, through his personal power. He is no egotist, but feels his soul all powerful, and rests in its unlimited power to study and interpret other organic structures. I think he is a true worshipper of God; ever looking within for his knowledge of the spirit. He is a soul-ray from the Over-Soul."

"He is not popular; his ideas are often hurled back upon him—so few can accept them or relate them to what they treasure as pure fact. He works against powerful tides that would overcome one less self-centred. His soul rises above every tidal wave of antagonism, but they do not touch him."

"He cares as little for popularity and all its trains of evils, as the sun for the ocean's tempest and storm. He is a sun in soul-form, and will break up much old effete thought. Is most iconoclastic, although far from aggressive or self-willed. His atmosphere disintegrates many of our household gods, as the sun melts the beautiful frost work of lace upon our windows in winter. I see in him one of the greatest powers that has ever found its way to the front, and much too large a soul for measurement in the personal and

physical, such as we usually have to delineate. Spirits call him A Ray from the All Parent, Father and Mother Soul."

## DR. FAHNSTOCK'S VIEWS.

With respect to Mrs. Kimball's reading of my character, I have but to say that I can understand the effect that character would have upon the sensitive brain and organism; but that "animal magnetism" (or "magnetism" of any kind), or a supposed something, that has no intelligence and no quality that can be seen, heard, tasted, smelt, or felt, should have the effect that can only result from mind, intelligence, or character, I cannot conceive of, and am constrained to ask: Can magnetism give our soul readers correct ideas of the various characters that are usually presented for delineation? Must they not really get their information of character from the individual man or woman, and not from magnetism, which has no mental qualities?

Radical, self-centered, and isolated in thought I may be, but I insist that all who embrace my views, do so by realizing the truths that I may impart, and not from magnetism that is supposed to eliminate from myself or spirit.

Not being clear-minded, I know that I am not familiar with the great purposes of spirits that are seen in close association with me, and feel that my work has just commenced.

I see no personal God, because it is impossible for finite minds to conceive of a being in human form, that possesses the infinite qualities of omniscience, omnipresence, and omnipotence. God surely reigns! for without him matter and spirit could cease to exist.

I certainly feel my relationship to, and my dependence upon, the Divine Centre for all, although I look within and feel that, as an individual soul, I must put my shoulder to the wheel and use the power that is given me, if I desire to accomplish anything. I am iconoclastic only where truth is held a slave.

WM. BAKER FAHNSTOCK.

## Mrs. Reynolds at Frobisher Hall.

## Editor of Mind and Matter:

DEAR SIR:—During the number of years in which I have made the different phases of mediumship a close study, I have been frequently and forcibly impressed with the idea that every believer in our beautiful religion should do his or her part towards the thorough dissemination of the truth; to the end that unbelievers may be brought to investigate and forced to accept the evidences that their senses can in no way reject, nor their reasoning dispute. Impelled by this cause, I desire to ask a portion of your valuable space for a brief description of a seance, held at Frobisher's Hall, on the evening of January 14th. The mediums—for there were two—were Henry Crindle, a young man apparently aged about 22 years, and Mrs. Elsie Reynolds, who, I subsequently learned, is Mr. Crindle's mother. At about 8 o'clock, and after a large number had gathered in the hall, the curtain was raised and there was discovered on the stage a cabinet or canopy of simple black muslin, supported by a few pieces of board about two inches wide and six feet long. A committee of gentlemen were appointed by the audience, who after a thorough examination of the cabinet, announced that it was just what it seemed to be, and without mechanical or other appliance whatever. The medium, Mr. Crindle, was then secured by the wrists and neck, with cotton bands, the knots in which were sewed through and through with black thread. The medium was then seated on a stool, in front of an upright stanchion or post, in which were two ring bolts, one about waist high and the other opposite the back of his neck. The ends of the cotton bands securing the medium's hands were then tied together behind him and afterwards securely fastened to the lower ring, those about the neck being similarly attached to the upper one. All this was done by the committee, who, by the way, had never seen the medium before, and who were assisted by a sceptical gentleman from the audience, whose audibly uttered opinion that "the whole thing was a fraud," led to his being invited to take an active part. After the medium was thus thoroughly secured, the curtains were closed and the manifestations took place immediately. Musical instruments were played upon, the medium's coat was taken off in a twinkling; a solid iron ring was found upon his arm (above the knots), and was pulled thence by one of the committee, who declared he could not tell how it came off; a tin bucket was picked from the medium's lap and placed on his head, and afterwards removed from the head of one of the committee, who had been invited into the cabinet, and placed on that of the medium. A gold ring borrowed from a gentleman in the audience and placed in the medium's mouth, was removed from there to his ear and thence to his hand, the changes being numerous rapid and astounding. As soon as this portion of the manifestations was ended, the bands were cut from the wrists and neck, and the knots were found to be intact. The medium was then tied in the most secure manner, the sceptical committee man making the knots. The cabinet was closed, and in less time than it takes to write it, the medium's coat was off and a number of other marvelous manifestations took place, the knots being several times examined by the committee and found just as they were made. This phase was followed by what the medium termed "the cage test." A wire cage made to fit over the head and coming down on the breast, is secured to two similar contrivances which fit closely about the arms, reaching nearly to the shoulders. These are secured to the chair, and the whole machine is so tied that a movement of the medium's hands or head is impossible. While in this uncomfortable position the most extraordinary things were done. The instruments were played upon; the tin bucket was taken from the floor and placed on the cage above the medium's head, and what is more astonishing than all, a stool and the iron ring before spoken of, were found hanging on his arm inside the knots which secured the arm-cages to the chair. Several other manifestations, of which the already too great length of this communication will preclude a description, took place and then Mrs. Reynolds closed the seance with a number of very satisfactory materializations, most of which were fully recognized by persons in the audience. Yours in the truth,

J. C. EDGAR.

19 West 9th St., N. Y.

## Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged \$169 58



## SPECIAL ARRANGEMENT.

By special arrangement with the New England News Company of Boston, MIND AND MATTER can be had by all news dealers and others at their office, Franklin street near Washington, in that city.

## EDITORIAL BRIEFS.

A Developing Circle will be held at Hall 505 1/2 N. Eighth St., every Thursday evening. Admission 10 cents.

C. C. WATKINS writes that he will be in Brownsville, Pa., the 10th of February and remain one week. Parties desiring his services between that place and Philadelphia, please write him at Brownsville. He will be in Philadelphia March 1.

Mrs. BELL FLETCHER, Trance, test and materializing medium, has removed from the Arlington House, to No. 51 Laurel street, Cincinnati, Ohio, where she will hold circles on Thursday and Sunday evenings. Sittings daily.

FRANK T. RIPLEY will speak and give public tests at Omro, Wis., in March next. Is open for engagements, after that. Address him at Omro, Wisconsin. He will speak and give tests at Milwaukee at the anniversary of modern spiritualism.

MR. AND MRS. JAMES A. BLISS, the well known physical mediums of Providence, R. I., formerly of Philadelphia, Pa., will soon visit Chicago, Ill., where they will hold their seances every evening, for full form materialization.

MR. E. A. ROTHERMEL will be in Brooklyn after this week, and will hold seances at 184 Nassau street, Tuesday, Thursday and Sunday evenings, at 7.30 o'clock; also, on Thursdays at 2 P. M., for the accommodation of ladies.

Mrs. C. M. SAWYER the well known materializing medium of San Francisco, Cal., will start the first of March for Chicago, by the way of Omaha, and would make engagements with the leading spiritualists to hold seances at all of the principal towns on the route. All letters should be addressed to Mrs. C. M. Sawyer, Stockton, Cal. Care of Mrs. A. Harshburger.

ABOUT THE BLIND.—The circular printed below is self-explanatory: The number of blind persons in Pennsylvania, by the census of 1880, is nearly 4,000. The number in each county is as follows:

Adams,	43	Lancaster,	111
Allegheny,	200	Lawrence,	37
Armstrong,	54	Lebanon,	31
Beaver,	30	Lehigh,	62
Bedford,	33	Luzerne,	127
Blair,	43	Lycum,	51
Berks,	95	McKean,	2
Bradford,	47	Mercer,	63
Bucks,	63	Millin,	17
Butler,	26	Monroe,	24
Cambria,	45	Montgomery,	80
Cameron,	5	Montour,	11
Carbon,	35	Northumberland,	44
Centre,	25	Northampton,	57
Chester,	81	Perry,	29
Clarion,	30	Philadelphia,	968
Clearfield,	19	Pike,	13
Clinton,	16	Potter,	18
Columbia,	36	Schuylkill,	116
Crawford,	54	Snyder,	23
Cumberland,	37	Somerset,	32
Dauphin,	55	Sullivan,	4
Delaware,	50	Susquehanna,	23
Elk,	7	Tioga,	27
Erie,	78	Union,	10
Fayette,	72	Venango,	25
Forest,	3	Warren,	26
Franklin,	53	Washington,	50
Fulton,	10	Wayne,	36
Green,	39	Westmoreland,	60
Huntingdon,	33	Wyoming,	16
Indiana,	38	York,	73
Jefferson,	19		
Juniata,	18	Total,	3,907
Lackawanna,	107		

The "Pennsylvania Institution for the Instruction of the Blind," will receive applicants between the ages of 10 and 25.

The "Pennsylvania Working Home for Blind Men" will receive those between the ages of 25 and 50, to learn trades and receive employment therein.

And the "Pennsylvania Industrial Home for Blind Women," will instruct and employ blind females of 21 years and upwards.

The last two institutions are supported mainly by legacies and benevolent contributions.

It is very certain that a large number of the blind in the counties know nothing about these institutions; and also that very many who do know of them have not had the friendly hand to prepare the way for their coming here.

It is obviously the kind office of every good citizen and certainly the official duty of the Guardians of the Poor to look faithfully into this matter.

WILLIAM CHAPIN.

Principal of the Pennsylvania Institution for the Instruction of the Blind.

H. L. HALL.

Superintendent of the Pennsylvania Working Home for Blind Men.

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

## A. F. Ackerly Strongly Endorsed.

Editor of Mind and Matter:

As so much has recently been written and published of a detrimental character about Mr. A. F. Ackerly as a man and a medium, I feel that it is time for those who know anything in his favor to say it. I desire to state to his patrons and the public, that Mr. Ackerly was for a long time intimately associated with me in various pursuits, lastly in my newspaper office and through the country in my mediumship. As a man, I without a single exception found him trustworthy, upright and honest in every particular; as a medium, I had conclusive evidence (being in a position which enabled me to know what I was about and himself too) that there was none in the field more reliable for the demonstration of genuine spirit phenomena than he. In regard to his use of the Wetherbee endorsement, I would say that Mr. Ackerly sits under the same conditions precisely as I do, his manifestations occurring through him are almost the same to the letter as those through myself, and if he is a fraud, then I may safely be termed one also. While Mr. A. was with me as a medium I made use, on one or two occasions, of the endorsement previously tendered to me by Mr. Wetherbee, and I presume Mr. A. felt privileged, his powers being identical with those witnessed in me by Mr. Wetherbee, to use it. I feel safe in saying that should Mr. Wetherbee have occasion to ever attend one of Mr. Ackerly's seances, he will endorse as genuine the spiritual powers of this young medium even more highly than he did mine. While commending young Ackerly to the attention of all lovers of spiritual truth, I think that if he has made any mistake in reference to that endorsement, he is the man, when the proper time arrives, who will publicly and suitably explain the whole situation, for he no doubt believes as does President Arthur, that it is far worse to commit a great error than it is to acknowledge a small one.

Very truly yours,

PIERCE L. O. A. KEELER.  
Dobbs Ferry, N. Y., Feb. 7th 1882.

## New Exchanges and Publications Received.

The Iconoclast, Vol. I., No. 3. Published by W. H. La Master, at Indianapolis, Ind., comes to us this week, with the full text of the letter of Col. Robert G. Ingersoll, in answer to questions propounded to him, through the editor, by the Rev. David Walk, Dr. I. B. Taylor, Rev. Myron B. Reed, and Rev. D. O'Donoghue, upon the subject of the origin of life upon our planet; the fictional character of Jesus of Nazareth; the difference between Christian and other modern civilizations; the evidences of man's continued existence; the origin of our present calendar; the existence of a present hell of pain and misery existing in the world, and its probable or reasonable sequence; how are those to be comforted who from no fault of their own, find life in this world not worth living, etc. All of which subjects are treated quite at length, and with this usual acumen, by the world-renowned opponent of credal dogmatism.

Copies of the Iconoclast containing this letter may be obtained by addressing the publisher, W. H. La Master, Noblesville, Ind. Liberal inducements to newsdealers.

The Sun, Kansas City, Mo.; a four-page weekly "Independent Anti-monopoly News Paper." C. T. Fowler, Editor. Subscription \$1.00 per year for single subscribers, shorter time in proportion; one cent per week to clubs of twenty.

The Home Economist. A four-page monthly devoted to the interests of domestic and social economy. Worcester, Mass.: F. S. Blanchard & Co., Publishers; Luke Goodwin, Editor. Annual subscription 60 cts.

Journal of Science, Chicago, Ill. An illustrated journal of useful information designed for popular reading and the diffusion of knowledge. 12 page monthly. John Q. Adams, Manager. Subscription \$1.00 per year.

Phrenological Journal and Science of Health, for February. Fowler & Wells, 753 Broadway, New York. Contents: Charles J. Folger, Secretary of the Treasury, with portrait; Conservative Curriculum; The Habitant of Lower Canada; Facial Habits; The Yorktown Celebration, illustrated; Paul Brock, the Eminent French Scientist; Woman and Science; The Puritan Child; Louise Otto Peters, the German Social Reformer; A Natural Cure; Evils connected with Higher Education, etc. Subscription reduced to \$2.00 per annum.

The Advance of Spiritualism.—The Messenger, of Liege, of January 15, mentions as a cheering proof of the vitality and progress of Spiritism, the establishment of five new Spiritual organs, to wit: Der Sprech Saal, (the Speaking Hall), at Leipzig—weekly; El Faro (the Lighthouse), at Barcelona—bi-monthly; The Spiritual Reasoner, at San Francisco, Cal.; La Luz de Los Espacios, (The light of the ages), at Havana, Cuba; and La Revista Espiritista, (The Spiritist Review), at Caracas, Venezuela.

The Buen Sentido of Lerida, informs its readers that the Supreme Tribunal had confirmed the judgment of the Tribunal of Barcelona, condemning Jose Masip y Vila to four years and three months "reclusion" for having spoken in public against the religion of the state.

All the arguments of the priests having been unable to satisfy her doubts, a Sister of Charity of Tarrasa has lately abandoned Catholicism to become an adept of Spiritism. This example will be followed by others.—La Revista de Barcelona.

We have been favored, we presume by the publisher, Mrs. Dr. M. Merrick, Quincy, Illinois, with a bound volume of 832 pages, containing 52 numbers (from October 6th 1880, to Oct. 5th 1881) "A

Fountain of Light" "a weekly Journal devoted to Light Seekers." This magazine, containing in each weekly issue 16 pages 8vo. presents "articles upon science, art, literature, as well as upon the subjects of ethics, or the elevation of the spirit alone. By elevating the spirit of man we develop the true life. The idea is not to extort money from individuals, but to place before the people pure literature, which shall be within the reach of all classes." The subscription price (one dollar per year) does this.

In glancing over this volume we are very favorably impressed with the value of its contents, its clear and beautiful typography, and altogether handsome get up. The price is wonderfully low for such a work. Address, Fountain of Light Repos., Third and Chestnut streets, Quincy, Ill., for subscription or further information.

Volume 1, No. 2, of the "Progressive Age" is before us, published monthly at Atlanta, Ga. 32 pages, 8vo., quite up to the promise of the first number in its varied and interesting contents.

## Mrs. Anna Kimball's Mediumship.—Appreciative Letter From Joplin, Mo.

To the Editor of Mind and Matter:

I shall ever be grateful to you for sending my name to Mrs. Anna Kimball, for by that means we became acquainted with her, and through the kindness of Capt. Matt. Clary, she has visited Joplin and lectured seven times with increasing interest. At the close of several lectures, she gave psychometric readings, which were very interesting, as well as instructive. There has been considerable thought awakened on the subject among thinking people, and we cannot estimate the good done by private seances given by her. We know she has benefited us, and inspired us with renewed strength to press forward in the work we have been engaged in for twenty eight years; and my husband especially has great reason to remember her with gratitude. The friends in Galena, Kansas, were anxious to have her lecture for them; and I accompanied her to that city on the 24th of January, where she spoke twice to good and appreciative audiences, causing much excitement on the subject of Spiritualism; taking subjects for discourse from the audience each time, and answering many interesting questions.

I distributed many numbers of MIND AND MATTER, Spiritual Offering, and all the Psychometric Circulars I had, to the audiences both in Joplin and Galena, and they were sought after eagerly in each case. And Brother Roberts, I want to tell you of one of our good sisters controls called Silver Light, who came to us full of wisdom and loving counsel, trying to elevate all humanity, seeming to take the whole world in her strong arms of love and hold them up until they have sufficiently developed to stand alone. We shall always remember her with gratitude. We expect to have Mrs. Kimball lecture in Joplin once a month while she remains in the South West, and will continue to distribute what papers we may have on hand each time, for much good can be done in that way. We want all the world to know of the good work Mrs. Anna Kimball has done in Joplin.

## KIND WORDS.

Mrs. A. A. Pierce, Riverside, California, writes, with two subscriptions: " \* \* \* The best paper published on this little globe of ours, we think. Long may you live to wield the pen in behalf of mediums."

Daniel Dean, Bedford Station, Michigan, writes: "I suppose my year for your valuable paper is nearly up—the exact time I do not know. But I do know I do not want even one paper to be lost, so I enclose \$2 for the coming year."

Thos. J. Schofield, Nephi, Utah, writes with remittance for renewal: "I do not wish to miss a single number of your grand and glorious paper MIND AND MATTER, for to me it is more than meat and drink, as it comes regularly to hand every week without fail. I would not be without it at any price. The communications you are publishing from week to week are of more intrinsic value to me than gold or silver, and I feel to say God bless you for ever and aye, for your vigorous and noble defence of the mediums. Strike on and spare not, no matter who may assail them. I love the bold and the brave for humanities sake, and have all confidence in you as an editor on the watch towers of Spiritualism."

Maria Ingraham, Lake Mills, writes: "I can't do without MIND AND MATTER, I want it till the battle is won."

Henry Reiman, Meriden, Conn., writes with renewal: "I only say to you, go on brother, yours is the crown of laurels." \* \* \*

## Notice.

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

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

J. NELSON HOLMES,  
JENNIE W. HOLMES.

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

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

## Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 300 Longworth Street, Cincinnati, Ohio.

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

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

RHODES' HALL, 505 1/2 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 1/2 and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 939 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

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

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, a very well executed half life size lithographic likeness, accompanied by an autograph note. Price 25 cents, including postage.

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

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

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

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

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

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

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

## Mediums' Home Fund.

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

## CASH.

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

## PLEDGED.

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Samuel Graham, Kingsbury, Ind.	\$258 00
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Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
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Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

## PSYCHOMETRIC READER AND SPIRITUAL SEER.

MRS. ANNA KIMBALL, gives searching, prophetic character readings, diagnosis of spiritual and physical conditions, and counsel upon all subjects. Sends Magnetized Amulets of spirit power to aid sensitives in unfoldment, and heal the diseased. For full readings, \$2; Short oral or written, \$1. Diagnosis of spiritual gifts, \$1; Magnetized Amulets, \$1. All communications addressed to us, 100 W. 9th St., Kansas City, Mo.







longs to Spiritualism?" Is it not a specious w of uttering as murderous a stab at Spiritualism as a Jesuitical mind could conceive or execute? Why, if all that is true in Protestantism belongs to Spiritualism, does not all that is true in Spiritualism belong to Protestantism? Protestantism, in its varied forms, has existed for more centuries, than Spiritualism has for decades of years. One would therefore think that if they are, in essential matters of truth, the same; or if anything appertaining to the one belongs to the other; the older would have the better claim to ownership. The fact is that the *Journal* writer is a Protestant Christian, who, while seeking to establish the claims of Protestant Christianity to a prior possession of the truths of Spiritualism, seeks to conceal his purpose by pretending that Spiritualism is not essentially different in its character from Protestant Christianity. The men and journals who are engaged in this insidious work to destroy Spiritualism by swallowing it up in a combined Protestant Christian church movement are not only not Spiritualists, but its most deadly and dangerous enemies.

This writer points out to the Protestant Christians the strength and prosperity that results from dogmatic theology in the comparative conditions of Catholicism and Protestantism; and tells them that their only salvation is a "true and pure Spiritualism," which is to be as dogmatically prescribed, as either Catholicism or Protestantism. When this writer speaks of "true and pure Spiritualism," he virtually says that there is a Spiritualism that is not true and pure; or in other words a Spiritualism that is spurious. Who is to define what constitutes the one or the other. Spiritualists, who alone have a right to call yourselves so, can you not see the inevitable result of tolerating or recognizing any person or publication, as an exponent of Spiritualism, that couples Spiritualism with any qualification whatever; or who does not recognize in the present movement of the spirit world, run as it has been for the past thirty-four years by those who inhabit that world through their chosen media. Fail not to protest against all such attempts to drag the car of Spiritual Progress back into the deep ruts of Christian dogmatism. Spiritualistic dogmatism is not a whit different or less intolerable than Christian dogmatism, whether Catholic or Protestant. They are one and the same thing, whatever the label may be. Like poisons, they are equally fatal to those who imbibe them. We strongly suspect that a writer on the "Ethics of Spiritualism," is the Jesuit enemy of Spiritualism who thus seeks to place it in the keeping of the Protestant Christian priesthood. He is no more a friend of Spiritualism than is Col. Bundy, whose editorial columns he uses to effect his sinister and selfish aims, or Andrew Jackson Davis, who is a church unto himself.

And here we take occasion to protest against a priestly invasion of the domain of Spiritualism, which has become quite common; we mean the ministerial functions which have been assumed by Dr. Peebles, Hudson Tuttle, Mrs. Richmond, and other prominent Spiritualistic lecturers, who, aping the Christian clergy, as Spiritualistic ministers, as such perform the marriage service. There is more and more a growing tendency on the part of public Spiritualistic speakers to assume the airs of the Christian clergy. They offer their official invocations on behalf of their flocks, and with all the cant of priestly endowment, bid their flocks rise to receive (through them) a divinely imparted blessing. This is not only absurd, but weak, in those who profess to desire the advancement of Spiritualism. Spiritualists will act wisely to sit down on this kind of nonsense so heavily that it shall cease.

When in Boston recently, we attended the Shawmut Lyceum meeting, and were astonished to hear Mr. Hatch tell the dear little children who were in attendance, that he had been their minister for several years. A few weeks ago the "Spiritualists of Boston" had special religious observances of the Roman Catholic Christ Mass; and so things are drifting, and not any general method being put forth to stop this growing tendency to sectarianize Spiritualism. It must be stopped, and the way to stop it, is to condemn it openly wherever it appears. This we shall do at least.

#### HYPOCRISY THY NAME IS HENRY KIDDLE!

In the last week's issue of the *Two Worlds* Henry Kiddle poses in the following Uriah Heap fashion in a letter to its editors. He says:

"It might be supposed that this diversity of opinion will lead to reasonable and fair discussion, especially among those who claim that they have conversed or communed with spirits, would exclude that arrogant dogmatism which finds its most unsightly and baneful expression in personal detraction and abuse. But this seems not to be the case. Certain individuals who have come forward as public exponents of what has been called uncompromising Spiritualism, seem to think that the results of their experience and investigation, are so near an approximation to truth absolute, that they must arraign as false teachers, lying witnesses, or recreant advocates, all who vary from their dogmas by even a hair's breadth. And more than this, they, under some strange influence, seem to believe that they are furthering the cause of Spiritualism by trampling under foot every one of the precepts which constitute the basis of practical spirituality, chief among which is respect for the rights and feelings of others. They think, nay, they boldly and unblushingly avow, that they are spiritually commissioned to vilify and abuse all who, in any degree, contradict their assumptions of spiritual wisdom and intellectual

sagacity. They have an undoubted right to dissent from the views and statements of others, and to endeavor to show, by fair, rational argument, that their opinions are correct. There is great need of free discussion—decent, charitable, devoid of irritating, rancorous vituperation and discourteous personalities; but these *soi-disant* leaders in the New Dispensation are by no means satisfied with this. They must take the field, in the manner of Mahomet, the sword in one hand and the Koran in the other. The persuasiveness of reasoning is not to the taste of Knights of the new spiritual crusade. Nothing but war to the knife, and the knife to the hilt, can satisfy their conscientious zeal in the grand enterprise of spiritualizing their fellow men. Believe, or be deluged in—ink? Such seems to be the shibboleth of this new movement of spiritual evangelization.

"But metaphor aside, does it not show weakness, as well as coarseness, to abandon argument for epithet? And it is so much easier to fill a column with such fluent oburgation than with logical reasoning! To master the vocabulary of the blackguard seems to be one of the easiest accomplishments—when the taste leads that way ("and the Uriah Heap who acts the coward as well as the blackguard in that manner is hypocrite enough to suppose he is entitled to be considered a gentleman!") "If the persons to whom these remarks apply, choose to make the application, it is to be hoped they will thus be enabled to see themselves as others see them; and that they will henceforth make some amendment in their manners and their ways, and will refrain from bringing the sacred cause of Spiritualism into any deeper disgrace."

"If their convictions are correct, let them prove their correctness by decorous argumentation, expressed in such language as is usually heard in decent society, not in the parlance of the slums and rum-shops. It ought not to be necessary to ask any full-grown man, who has had even a rudimentary education, whether the shadow of an argument can be found in such choice expressions as 'fool,' 'liar,' 'knave,' 'puppy,' applied to your adversary in debate. Yet this is the characteristic of the disgusting diatribes, sent abroad weekly (and very weakly, too), in the face of a blushing community, in behalf of what is called Spiritualism. Is it at all surprising that the non-Spiritualist part of the community regard a cause that has such exponents with disgust and abhorrence? Is it not natural that they should exclaim, 'If these are the fruits of spirit communion, Heaven save us from having to partake of them!'

"Too long has this cancer been eating into the vitals of a sacred cause without rebuke. Shall all sit still and see

The tree of Spiritualism, blasted by disputes,  
Yield only sapless leaves, instead of fruits?

"I write in the interest of harmony (!!) as well as decency. (!!!) \* \*

"Spiritualism has a great mission; but it has many enemies in both worlds, and all these find their readiest means of obstruction, as well as destruction, in encouraging these violent dissensions of Spiritualists, and their attacks upon one another. The policy of this course is bad, the manners still worse, and the logic of it zero."

And this is "Spiritualism in its higher phases"! Well be it so; it is a "phase of Spiritualism" that we despise and spurn as unworthy the toleration of any honest, decent, or truth loving person. Henry Kiddle calls himself a man! and a Christian Spiritual man! and yet he has sought in the most cowardly and dishonest manner to wrong persons, whom he dared not name, by a tissue of coarse, brutal and vituperative insinuations and innuendos. These mean resorts of a cowardly hypocrite, are the methods of conducting "Spiritualism in its higher phases," and are aimed at some one whom they will never reach, for being as groundless as they are malicious, they will affect no one claiming in any way to be connected with Spiritualism, other than the *Two Worlds* and its correspondent Henry Kiddle. These disciples of Uriah Heap talk about Spiritualism as "the sacred cause," as Christians talk about the sacred cause of Christ, or the Jesuit bigot about the sacred cause of the papacy. In what sense is Spiritualism more sacred than Brahmanism, Buddhism, Parseeism, Mahometanism or Christism. The fact is there is nothing sacred about any of them, and those who think there is are necessarily deluded bigots, or arrant hypocrites. Christian bigots, the *Two Worlds* and its correspondent may be; but spiritual hypocrites they are when they prate about the sacredness of Spiritualism. Spiritualism is essentially human in its origin, in its purposes and in its results; and does not possess one element or characteristic of sacredness that does not appertain to everything that in any way affects the human race for good or ill. That Mr. Kiddle and the people of the *Two Worlds* have been terribly handled by some person or persons, is very evident, for they have no excuse to offer nor defence to make against the criticisms which have forced them to grumble forth their canting hypocrisy, and insinuated falsehoods to salve their welled backs. To such comfort as they can derive from such a remedy they are welcome so far as we are concerned. It is the only comfort they are likely to have. Spiritualism is in no danger from any quarter, unless it is from the disciples of Uriah Heap who, to save the Christian delusion they are so fondly hugging to their bosoms, have sought to degrade and curse Spiritualism with their trained hypocrisy. Hypocrisy is a poor shield at best, against the keen and searching point of truthful and fearless criticism, and those who think it safe to invite opposition, had better look around for some better defence. Whining will not help the matter, rest assured about that. Spiritualism in its higher phases is not a thing to be talked about, but to be lived and acted. Those who think otherwise will learn wisdom when it is too late. The man or men who pretend to deprecate blackguardism, and then practice it in its lowest and meanest aspects, are hypocrites and nothing else. Henry Kiddle the pink, and A. E. Newton the

daisy, and Eugene Crowell the sunflower, in the *Paradise of the Garden of Spiritualism* in its higher phases," talk about the "vocabulary of the blackguard" as being "one of the easiest accomplishments." Who should know this better than people who write and publish such choice blackguardism as attributing to others, and this most untruthfully, the use of "the parlance of the slums and the rum shops"? What "the parlance of the slums and rum shops" is, we do not know. We presume Messrs. Kiddle, Newton and Crowell are conversant with that parlance. We are not and therefore we are compelled to admit that they have us at a great disadvantage in that. We were never in a slum in our life, and know nothing about that accomplishment of "Spiritualism in its higher phases."

But we reach the acme of Uriah Heapism, or "Spiritualism in its higher phases," when these untruthful hypocrites say, through Henry Kiddle, "I write in the interest of harmony and decency." We know these men to be very weak, self-righteous, conceited, and silly egotists; but we would not do them the injustice to suppose them sincere in telling that manifest falsehood. If they have not sense enough to know that such groundless insinuations as those, to the prejudice of others, will never promote harmony or decency, they are hopelessly bereft of common sense, and may well be left to die in their foolishness. We there leave them.

#### THOMAS R. HAZARD ON "MATERIALIZATIONS AND ITS OPPONENTS."

In the *Banner of Light*, of February 4th, is the following spirited letter of the octogenarian defender of Spiritualism to the editor of that antiquated exponent of Modern Spiritualism. The letter is most timely and to the point. It is as follows:

"To the Editor of the *Banner of Light*:"

"Whatever may be the facts in the case, I feel sure that no honest and competent investigator, who has witnessed under proper conditions Mrs. Crindle-Reynolds' remarkable powers of materialization, would for a moment believe that she ever knowingly practiced trickery or fraud, although, like all other sensitives, she might have been induced to sit under conditions that would enable the enemies of the cause, on both sides of life, to use her organism through the psychological powers that many persons, even while in mortal life, possess, for such unworthy purposes such as Mrs. Crindle has been individually charged with by the enemies of truth, together with scores of other mediums."

"I hope the time is near at hand when all mediums, and especially those for materialization of forms, will learn to exclude from their seances all sitters who are not approved of by their spirit guides and guardians. In this, I think, consists their only safety. There is no use in trying to disguise the fact that there exists a cordon of self-constituted, would-be leaders and organizers of the spiritual philosophy and phenomena, extending from San Francisco through Chicago, New York and Brooklyn to London, (Why not through Boston, too?) inclusive, many of whom have control, as editors or contributors, of portions of the Spiritual press, who have entered into a tacit understanding and firm resolve to blot out and utterly extinguish every vestige of spirit form materialization."

"They consist mostly of individuals who, having in past years been indoctrinated with a partial belief and knowledge of the phenomena, have supposed that they have learned all there is to be known on the subject, and are content to rest on the falsities of their previous experiences and henceforth making for themselves a 'respectable' name among men by organizing both mortals and spirits into a creedal church, after the fashion that has for all time been adopted by the priests and Pharisees of the day, thinking to raise themselves to positions of influence and power by driving from earth the spirit-powers that have ever sought to direct every new development of spiritual outpouring, and taking the helm of progress in their own selfish and self-conceited hands."

"Our spirit mediums have seemingly outlived all or nearly all opposition and abuse from the secular press. Henceforth their chiefest enemies are to be found in the household of Spiritualism. Never since the inauguration of the rappings at Hydesville have such vituperative outpourings of malignant billing-gate abuse been heaped upon the heads of our innocent persecuted mediums by any portion of the secular press as has been indulged in by some of the Spiritual Journals, and that evidently with the approval of scores of would-be leading Spiritualists. Let the great body of honest Spiritualists rise in their might and resolve that it shall be brought to an end. Philadelphia Pa.

THOMAS R. HAZARD.

There is not a doubt of the perfect justice of that scathing arraignment by this veteran, fearless, true and honest spiritualist, but the force of it is very much weakened by Mr. Hazard's failure to designate those who compose "the cordon of self-constituted, would-be leaders and organizers of the Spiritual Philosophy and phenomena, who have entered into a tacit understanding and firm resolve to blot out and utterly extinguish every vestige of spirit-form materialization." We will supply this deficiency as far as we can. Those in California comprise all who were in any way prominently concerned in discrediting Mrs. Crindle-Reynolds, Mrs. Sawyer, Mrs. Souther and Dr. McClenan as materializing mediums. It is true that none of them were persons of much weight or standing, and their desire to gain a little public attention at the expense of the distinguished mediums they assailed, was perhaps excusable on the part of people who would not otherwise have been known. The next centre of a similar ambition for notoriety, was the associates with Col. J. C. Bundy in the attempt to discredit Mr. Mott of Memphis, Mo. This was followed by the exploits of John C. Bundy, Dr. Kayner, the Jesuit, Hutchinson and the Terre Haute crowd of liars who sought to discredit Mrs. Stewart and Miss Morgan

as mediums; the next in order was the Clyde performance, in which A. B. French, Chester Hunter, Wm. A. Hunter, G. E. Sweetland, A. E. Newton, Eugene Crowell and the *Two Worlds*, Luther Colby, John Wetherbee, and Isaac B. Rich and the *Banner of Light* gained for themselves unenviable notoriety. The next exploit of that kind that we shall notice, was the aid and assistance given by the *R.-P. Journal* and the *Banner of Light*, to Robert Dale Owen and Dr. Henry T. Child to discredit Mr. and Mrs. Holmes. This was followed by similar assistance given by those papers and their editors to discredit Mr. and Mrs. Bliss, when the Catholic Order of Jesus put forth their efforts to crush those faithful mediums. Again this was followed by the attempt of the Bandytte Corporal's guards in Philadelphia and Brooklyn to discredit Alfred James by methods that have fastened lasting disgrace upon all who were concerned in it. The next infamy of this kind was the outrageous attempt of the New York seven to discredit that thoroughly tried and faithful medium, Mrs. Mary Hardy, when in that city shortly before her lamented death, and finally the attempt at Lowell and Westford to discredit Mrs. John R. Pickering. In every instance, almost alone, although one of the youngest in the battle field in defence of Spiritualism, did we take our stand beside the mediums, and battle for what we knew to be truth, right and justice, in no single instance having had to take back one word that we ever said in behalf of an assailed medium. It is therefore with more than usual gratification that we find Mr. Hazard so heartily joining us in the call on the great body of honest Spiritualists to "rise in their might and resolve that this war by Spiritualists upon mediums must be brought to an end."

What have these obstructors of the work of the spirit world to say in answer to Mr. Hazard's arraignment of them, for seeking "henceforth to make themselves a 'respectable man' among men, by organizing both mortals and spirits into a creedal church after the fashion that for all time has been adopted by the priests and Pharisees of the day; thinking to raise themselves to positions of influence and power, by driving from earth the spirit powers that have ever sought to direct every new development of spiritual outpouring," and taking the helm of progress in their own selfish and self-conceited hands.

We insist that no one has any proper claim to be considered a Spiritualist who is not in favor of encouraging the development of mediums, supporting them and defending them against all who in any way oppose or war upon them. Spiritualists, drop all fraternal intercourse with all who, whatever may be their professions, manifest a hostile feeling towards mediums. If you will do this, there will soon be an end of such speaking, writing, and acting, as that against which Mr. Hazard so justly inveighs. All that Mr. Hazard has to do to bring the *Banner of Light* up to the discharge of its duty, is, to say to I. B. Rich, "The *Banner* must cease its selfish time-serving course." With the *Banner* once in line with MIND AND MATTER, in the defence of mediums, all war will at once end.

#### "THE OBJECTS OF ASSOCIATION."

The editor of the *Two Worlds*, in that paper of February 4th says:

"As supplementary to our remarks of last week on the Ultimate Aim of the Spiritual Movement, we desire to submit a few thoughts under the above head."

"Persons seeking to incorporate the principles of spiritual truth and of fraternity in their own lives, and to illustrate the same in efforts or institutions for the good of the communities in which they reside, need the strength and support which come of association with others who are like-minded and devoted to the same important objects. Especially is this social want felt by those who have come out of the popular churches. Without it they languish and are unsatisfied, and either shrink out of sight in a selfish isolation, or fall back into their old religious associations, where their social wants are somewhat supplied."

"The main objects of association and organization by those who have become spiritually enlightened, as we conceive, are, first, mutual aid and support in living true lives in accordance with their expanded views of truth; and, secondly, co-operation in efforts to promote the welfare and elevation of others by the utilization of the knowledge gained."

"It will be noted, that we do not regard it as the first or main object of association to theoretically maintain or propagate any set of doctrines or fixed creed, as is usual with church organizations; but rather the practicalization of what is believed to be truth. Nor is it any part of the object to bind ourselves or others never to change our convictions; on the contrary, no form of organization should be adopted which places the least restraint upon honest change of opinion; and provision should be carefully made for the constant search for new and higher truths, by which old convictions may be modified and improved if possible. Yet it is necessary to have some basis of common convictions, else there can be no unity or harmony of purpose or action."

"This basis of principles should therefore be limited to but few points, and those of a fundamental character, not likely to be speedily outgrown or changed, and mainly of a practical rather than merely speculative bearing—such as prompt surety to noble, pure and true living. Such a statement may be suggested on a future occasion, but our present purpose is to speak rather of some of the practical methods by which the ultimate aim of the spiritual movement may be sought through associative action."

"Among these methods may be named:

"1st. Frequent meetings for conference and inquiry, for spiritual, social, mental and physical



culture, and for the study of the claims of brotherhood in its largest sense.

"2d. The providing of suitable conditions for the best culture and exercise of the varied 'spiritual gifts' by those who possess them, whether for teaching, (in public or private), for healing, for discerning of spirits, for affording proofs of a future life and consolation to the bereaved or for other profitable ends."

We supposed that such an organization had been attempted in the incorporated association, called the The American Spiritualistic Alliance, which has been in existence over a year, but which has not for some reason ventured to inform the public what progress or success has attended the enterprise. If we mistake not, the main portion of the members of that association are in the city of New York, and numbers in it some of the most influential Spiritualists of that city and vicinity. If we remember rightly, that association adopted and published a formulated declaration of general principles intended to embrace every feature of such an organization as Mr. Newton proposes. If that declaration of principles was too broad or too narrow to admit of any general spiritualistic co-operation, it would be well for Mr. Newton to point out wherein it was too broad or too narrow. Until that pioneer enterprise, in the way of organization, is fairly tried, or abandoned, we can not see the advisability of launching a rival enterprise of a similar kind. No harmony or co-operation of Spiritualists will be promoted by multiplying movements that must necessarily come into collision sooner or later, with equal disaster to the hopes and purposes of all.

The trouble with all attempts to establish any general and common organization of Spiritualists, grows out of the fact that spirits, and not mortals, must continue to control and direct the movement which they have set in motion, not more to enlighten mortals than to emancipate and free the inconceivably greater number of spirits in the prisons of religious bigotry and superstition in the spirit life. For mortals to expect spirits to accommodate themselves to their convenience, interests or wishes, is simply to expect the superior power and intelligence to subordinate itself to the inferior and necessarily weaker power and intelligence, especially in all matters of a purely spiritual nature. We will wait and see what it is the *Two Worlds* has to propose as a basis for a new movement towards a spiritualistic organization, before we condemn or approve the proposition. Associate organization for mutual improvement, encouragement, and assistance in carrying out all commendable and useful objects, we are most heartily in favor of; but let there be no aping of the practices of sectarian or partizan organizations, of any kind, that have prevailed, or now prevail in matters of religion, politics, or education. Spiritualists can make no greater mistake than to endeavor to keep the Spiritual movements in the old religious or political ruts of the past. It cannot be kept there and all attempts in that direction must fail.

Cultivate in every way you can the virtues of "faith, hope, charity, reverence, patience, gentleness, humility, forbearance, self-sacrifice, fidelity, truthfulness, universal love, and all other manly or womanly virtues," as Mr. Newton suggests; but do not think you can do so by claiming that they appertain particularly to Spiritualism, or as spiritualists insisting that you are in favor of observing and propagating them. Practice and inculcate them as men and women, and as men and women organize for that purpose. Discard all sectarian or partizan designations as the abomination of abominations in all educational movements of the day, and good and not harm will be the result. Act otherwise, and the only result will be the increase of an evil which is today the bane of every civilized people.

#### SOME "SPIRITUALISTS" CANNOT DO WITHOUT A HELL OF THE WORST KIND.

The *R.-P. Journal*, reporting the proceedings of the meeting of the West Side Society of Spiritualists, of January 1st, says:

"Mr. S. B. Perry spoke upon the necessity of greater attention on the part of Spiritualists to the fact that though there is no literal orthodox hell, yet, to the persistent wrong-doer there is a mental condition of darkness and torture of conscience which language is inadequate to describe, and from which the sufferer can only emerge by slow degrees, as he becomes purified and inspired with a desire for a higher life. In illustration of his remarks, he read several communications from a spirit, which, in thrilling language, told of the agony endured as the consequence of evil deeds committed in the flesh, and showed how he was slowly and painfully emerging from darkness."

We would think that Spiritualism had done very little for the man, who harps upon the old orthodox dogma of a tormenting hell to induce people to cease from doing evil as mortals. If the love of good and detestation of evil will not keep people from doing that which is wrong, then all experience teaches that they will not avoid doing wrong from fear of the consequences either, here or hereafter. We do hope that Spiritualists will give greater attention to convincing people that good thoughts and good actions are duties which every individual owes to himself or herself, and to humanity, and that for the performance of those duties was life given to them. To do good is ever a pleasure—to do evil is ever a soul debasing affliction. But what is good and what evil? Who can answer, or say where either begins or ends? All must reason that point out for themselves. No one can do it for them. If returning spirits

are to be believed, there are billions of spirits of human beings, whose whole life was spent in seeking to do good, who on account of their defective reasoning were left in deeper and more lasting darkness and suffering than those who are deemed sinful on earth. Oh! parents teach your children to think, and encourage them to think in every way you can, for by the exercise of the mind alone is there any safety for them. The duty of thinking cannot be delegated in any department of human knowledge. Each must think for him or herself to be in any way permanently benefited by human thought. Reason! Divine Reason! thou, and thou alone, can save humanity from wretchedness and woe. Fear not hell, whether of brimstone-fire or remorse; but fear to smother or dampen the divine spark or flame of reason within you. Thus you will be safe and happy.

#### WHERE ARE WE DRIFTING?

What does the Hon. Thomas R. Hazard mean when he writes to the *Spiritual Offering* as follows: "By the by, the thought has occurred to me that it might be well for the *Spiritual Offering* to establish a 'Spiritual Press Bureau,' in its columns of the character of the 'Secular Press Bureau,' that is conducted by the *Banner of Light*, for sure I am that the cause of Spiritualism, including its corner-stone and only tangible foundation, mediumship, is in this, our day, suffering far more from the brutal and slanderous attacks and falsehoods that are perpetrated in the *Spiritual Press*, than it is from any and all outside opposition, misrepresentations and misunderstandings combined."

To what Spiritual publications does Mr. Hazard refer? He does not refer to the *Offering*; he cannot refer to *MIND AND MATTER*; it is not likely he means Miller's *Psychometric Circular*, or the *Olive Branch*; and therefore he must have alluded to the unspiritualistic course of the *R.-P. Journal*, the *Two Worlds* or the *Banner of Light*, or what is more likely, to all three of the last named journals. We think Mr. Hazard is heartlessly cruel to good Luther Colby, *underrated* I. B. Rich, and honest John Wetherbee, to say that Dr. Brittan's "Secular Press Bureau" work was conducted by the *Banner of Light*, and not by the spirit appointed "Editor-at-Large." And then to think! that Mr. Hazard, who has done so much to encourage the *Banner* to connive at and participate in those "brutal and slanderous attacks and falsehoods" from which mediumship is suffering, should suggest to the *Offering* to conduct a "Spiritual Press Bureau," to deal with the "Secular Press Bureau," conducted by the "Old *Banner*." Oh! Mr. Hazard, why did you "go" and "do it"? Are you, yourself at the ripe but green age of eighty-six, so young that you cannot reverence the premature old age of your whilome journalistic favorite? Alas! it would seem so. Truly is their a lack of reverence in Spiritualism for old things. This is not unnatural, however uncomfortable it may be for those who insist on hobbling along on the crutches of age, when, by throwing them away, they would skip and bound with the youthful vivacity of "Farmer Tom," the octogenarian youth of Vauchuse.

#### Our California Correspondence.

FERNDALE, Cal., Jan. 12th, 1882.

Editor of *Mind and Matter*:

It has been a long time since I have written anything for your paper, but it has not been for want of interest in the cause you so nobly advocate, but rather because I was quite busy in making acquaintances in my new home, and in trying to build up a business in my profession. Since last I wrote you, I have become quite well acquainted with the people here; and a more noble, generous, and liberal people I never met. I think if the truth was known, we Spiritualists are in the majority here. I have spoken for them here every other Sunday since last June. We are gaining ground all the time. We have a number of very good trance and test mediums among us. Just now we are interested in the development of two mediums for physical manifestations, consisting of rope tying and untying and levitation, etc. Of these however I will write you at some future time, when they are more perfectly developed. I will say, however, that their power is wonderful, and has made a number of converts in the past few weeks.

My object in writing at this time is to place upon record a remarkable prophecy made through one of our mediums here in the summer of 1866, concerning the discovery of the North Pole. By way of introduction to your readers I will say that Dr. O. B. Payne and his estimable lady Mrs. M. G. Payne, (the medium spoken of) are Spiritualists of twenty-five years standing. The doctor has been a frequent contributor to many of the liberal and spiritual papers during that period, and so may not be unknown to some of your readers. Mrs. Payne is a trance inspirational speaker of rare merit, and if she could be induced to overcome her retiring disposition, and come out before the world, she would soon be known as one of its greatest trance speakers. She and her husband the doctor are known to a large circle of friends both here and in Iowa, Illinois and Missouri, where they formerly resided; and are respected and loved for their many noble qualities of mind and heart. The doctor has during all the years gone by, while investigating, kept a careful record of all the most important communications received by him through the mediumship of his wife. I hope he may be induced to publish them some time, because they are valuable contributions to the world's knowledge of Spiritualism.

He has kindly permitted me to make some selections from them to contribute to your valuable paper. Among others I shall (with your consent) present one given in 1865 concerning the mythical character Jesus, and giving the name of Apollonius as the founder of Christianity. With this introduction, I will now quote from the Doctor's Journal.

"At a seance held Aug. 26th 1866, in the pres-

ence of a number of friends, Mrs. Payne was controlled, and as usual, the controlling spirit called for questions for discussion. I offered the following:

Question.—"Does the speaker know anything in regard to the North Pole. Whether there is an open sea there as claimed by some or not?"

The spirit said "we know that there is an open sea around the pole, of much greater extent than is supposed to exist. There is also a beautiful country there, with a genial salubrious climate. There is both land and water. The earth is carpeted with a rich, luxuriant, and beautiful floral carpet. We find there an abundance of vegetable and animal life, there are birds in vast numbers and varied plumage and characteristics."

Question.—"That seems incredible to us, because it appears (to us) that explorations have been sufficiently extensive to make a very nearly correct estimate of the size and shape of the planet and consequently of the poles."

The spirit said "we are aware that you have formed an approximate idea of the size and shape of the earth. We know that your explorations have extended far north; and that to you, it appears to be a cold, icy, and inhospitable region; but we also know, that, in regard to the extent of country and shape of the poles of this earth, you know as yet nothing. The poles of this planet are not the shape you think they are. When you do finally penetrate, as you ultimately will do, beyond the icy barriers of the North, you will then learn wherein you are now entirely mistaken."

Question.—"Then you think it possible for our explorations to ultimately reach this polar region? Are there causes now that have prevented navigators from reaching this region, that will not, in time exist?"

The spirit said; "Yes, we know, the time is not far distant, when you will be enabled to reach the North Pole. Were you to pursue the proper course now, at the right season of the year, your vessels could pass to the North Pole with far less trouble than you now imagine. As time advances, these barriers will be removed, so that you will even pass up through Baffin's Bay and the coast of Greenland in this polar region."

Question.—"Then we are to believe, from your statements, that there is at present an open way to the North Pole, did our explorers know where to find it?"

The spirit said: "Yes; were you to start from the Pacific coast, pushing the first summer through Behring's Straits well up (the Asiatic coast in a northwest direction, selecting the proper winter quarters, you could the second summer pass in a north and northeast direction into an open polar sea without any serious obstruction; that is, provided your explorers were able to understand and comprehend the different influences which the electric conditions up there would have upon their compass and other philosophical instruments, which they would not. For the lack of this knowledge they would not now be likely to succeed in their efforts. Should they happen to blunder in, as it were, they might find some trouble in finding their way out."

I perceive I have already occupied as much of your valuable space as is advisable at one time. I will close this article by premising that the most important and interesting part is yet to come, which I will try to give next week.

E. G. ANDERSON.

#### Our Western Correspondence.

##### Endorsement of Dr. J. M. Shea's Seances—Extract Of a Letter From Mrs. R. A. Finch.

Now, in regard to Dr. Shea's seances, I would say they are really wonderful. We have all been there separately, that is, my husband, myself and son). A perfect stranger to all, except one, a special friend, who introduced us to the Doctor by an assumed name. And our departed friends, whom no one in the room knew but ourselves, came and gave their names. Their great cry has been for me to come to Chicago, sending messages to me by this friend. So, in September, I went and remained through October. Was there at a seance described in your paper sometime since, in company with a Dr. Tilden, Mrs. Van Ankin, and Mrs. Amy Post, of Rochester, N. Y. The latter they call the Mother of Spiritualism; she standing by the Fox family in the beginning of it. She was a perfect stranger, but was addressed from the cabinet by little Snow-drop, and held a conversation with her. Mrs. Van Ankin was more than delighted. Three beautiful spirits left the cabinet and crossed the room, going to her, giving their names, shaking hands, and otherwise caressing her. She said they felt almost as real as human bodies. The first two were veiled with a thick white veil reaching from head to foot, lifting it with their hands as they were approaching her. The third had what seemed a veil for the others, bound round the head, with the ends reaching to the shoulder on either side. The one that was mentioned as having his picture hanging on the wall (drawn by Mr. Anderson), walked up in front of me, and shook hands with his sister behind me. I clasped his wide bishop sleeve in my hand, only wishing for a pair of scissors to take a piece of it. It is said that thirty materialized; I did not count them. But it was the finest seance I ever witnessed; more, it was perfectly grand,—the cabinet door standing open when forms were out. The medium could be seen in his chair. Trismegistus was the last one to come out.

Beaver Dam, Wis.

#### Mrs. E. S. Silverston's Work.

CHICAGO, Ill., Feb. 7, 1882.

Editor of *Mind and Matter*:

We are happy to mark the improvement every week at 264 West Randolph street. This meeting takes in a very intelligent class of people, who go away happy at the instruction received. The tests given either normally or under trance, by Mrs. E. S. Silverston, the president, are always satisfactory. This lady has only lately developed, but, for courage in forwarding her work and the work of the spirit world, there are not many equal to her. She is a test and developing medium, and there is not to be found better in the States. The beaming faces that leave the little hall every Sunday, show how fully she is understood. There are also very good trance and inspirational speakers whose names I do not know.

Mrs. K. SMITH.

696 Lake street, Chicago.

James Bullivant, Newark, N. J., writes, with renewal: "I like the paper very much and must have it, for it tells the truth as far as I know by my experience."

#### In Memoriam.

"I have not believed in a life beyond the grave but if there be a future state of existence, I know that the God that made this world so beautiful and attractive, and provided so well for me here, will take equally good care of me there, and I am willing to trust my future with him."—*The last words of H. W. K. Clark.*

Ah! life was sweet to thee, a precious boon

In the full glory of thy fervid noon,  
Still gay with hope intense with plan and thought,  
To be ere long in earnest deeds outwrought;  
And life was beautiful! pure pleasures lasted  
Had left the strength and fire of youth unwasted.

Yet no regret, and no reproachful word,  
To pain the ear, from thy dear lips were heard  
When fell the stroke, the end and fatal blow  
That laid thee in thy noble manhood low.  
Gravely thy spirit entered the high portal  
Of the Unseen—to wear the crown immortal.

I joy for thee! e'en through my blinding tears,  
E'en though I wait, alone, for weary years,  
That thou hast gained the bright immortal shore,  
Where earthly doubts can cloud thy soul no more;  
The mists disperse before the truer vision  
And clearer light of the new home elysian.

Thy faith in God hath been rewarded well—  
Oh! more than thought can paint, or language tell—  
In His eternal justice, love and truth,  
That filled thy heart with joy in early youth;  
Ere thou hadst lost, by the cold world's attrition,  
The glorious promise of the soul's fruition.

Ah! thou wilt learn, as endless ages roll,  
That God cheats not the longings of the soul;  
The thirst to know—the hunger of the heart—  
The love of life, from which 'tis pain to part—  
Are sacred pledges, to our inmost being,  
Of a fulfilment by the wise All-Seeing.

What heights of knowledge wait thy growing powers?  
What depths of wisdom through the circling hours!  
What new light on the past not understood!  
What grander openings into future good!  
What inspiration by the living fountains!  
What aspiration on the opal mountains!

I joy for thee! e'en through my blinding tears,  
E'en though I wait, alone, for weary years,  
That thou hast gained the bright immortal shore,  
Where earthly doubts can cloud thy soul no more;  
Where fuller life, with all its rich revelations,  
Atones to thee for all of Times concealings.

SARAH M. CLARKE.

San Francisco, Oct. 14, 1876.

The author of this poem was the wife of H. W. K. Clark, a wealthy gentleman of California, who was shot by his own son and died soon after. She was a woman of rare accomplishments, though an invalid many years.

Her "Songs of Labor," published just before she quit this life, which transpired April 16, 1880, were woven with many fine sentiments, and tell of a heart in deep and wise sympathy with the toiling millions.

By giving it a place in your columns you will oblige a friend of the author and of yourself.

JAY CHAPEL.

#### To All Whom It May Concern.

I have within the past few days been for the first time a witness to the remarkable phenomena called spirit materialization, as conveyed through the mediumship of Mrs. Crindle-Reynolds, and in justice to that much criticised and it seems to me cruelly abused woman, I feel it my duty unsolicited, to give a public statement of matters relative to it from my own experience.

Accident made me an inmate of the house where she held a seance on Thursday, January 26th. I had never heard of or seen her before, nor the hostess at whose residence I had taken a room until a day or two previous, but having expressed myself as formerly being interested in the wonderful phenomena of Spiritualism, I was invited to witness the manifestations on that occasion.

A stranger to every one present, I was almost immediately surprised at the prompt recognition of me by my loved ones through the childlike spirit of Effie who at once singled me out conspicuously and somewhat embarrassingly calling my name, and assuring me of the presence of a dear son who passed away six years since, giving his name and recalling to my mind incidents occurring at that time known only to ourselves, also that of my father and sisters, one of the latter who passed away only two weeks since materialized remarkably, and beckoned me from the back room. When approaching closely to her I distinctly recognized her as my sister, and a word whispered in my ear confirmed that she was indeed such.

Now if these searchers after truth can explain to me how the medium could possibly know anything of my antecedents, relatives, or of matters which were known only to ourselves, I shall be very glad to be thus enlightened. Until they can do this I am happy in the enjoyment of the most convincing evidence that has ever been furnished me that our loved ones still live and through this wonderful phenomena of materialization have made themselves actually visible to me.

K. G. MEURLING.

SAN FRANCISCO, Jan. 16, 1882.

Mrs. Mozart, of San Jose, called again to-day; the same whom I mentioned in a former letter. I advised her to subscribe for *MIND AND MATTER*, as the journal that would set her nearest right on the question of Spiritualism proper. She said, as soon as she returned home, she would send her subscription, if her husband had not already done so. She is going to make one of the most prominent inspirational or trance speakers that we have in the field. While she was here, Mr. Frothingham (I think the father of Frothingham of New York, at all events, a relative) took control of her, and spoke to us in a most eloquent and telling manner.

I find that a mistake was made as to the name of the Pope who communicated through Mrs. H., about which I wrote you several days ago. It was "Pope Pius IX." Our "Rosy" was talking to us to-day, and called our attention to it. I was busy taking notes while the spirit was talking, and did not hear the name correctly. "Rosy" said that the late Pope Pius was at present one of the most active of the spirit enemies. Said he was making every effort in trying to regain the temporal power the Church had lost in Europe. No doubt the purposes of the enemies of truth and free government are to capture this country for and to that end.

#### Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in *MIND AND MATTER*. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.



Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts.—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,  
87 West Madison St., Chicago, Ill.

Dr. Dobson's Liberal Offer.

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

Maquoketa, Iowa.]

Dr. A. B. Dobson,

An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3-cent postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribing to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,

Dr. B. F. Brown,  
P. O. Box 28 Lewiston, Maine.

A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.  
266 Longworth St., Cincinnati, Ohio.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.  
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Mrs. Mary E. Weeks,

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These Amulets not only protect persons from taking these diseases, but they will positively cure if applied at an early stage, and will greatly relieve and modify the severest forms of all diseases at any stage of development.

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PROVIDENCE, R. I., January 1st, 1882.  
By direction of Dr. York, (my medical advisor and spirit guide) I will send post-paid upon receipt of 10 Cents, one box of

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## MIND AND MATTER No. 19.

## Mental and Spiritual Prostitution.—Continued.

BY CHARLES THOMPSON.

"The lending of our faculties to bad uses," has been in all past ages and still is the principal cause of all the trouble, sorrow and crime that have cursed the earth from its earliest history to the present moment. It is highly important at this time for every American citizen to become acquainted with the cause of the world's degradation, for in no other way can we devise adequate methods for overcoming the colossal obstacles that beset our path as reformers.

First—Then, I shall consider, briefly, the leading facts in the premises.

Second—Speak of the leading cause of the world's degradation, past and present.

Thirdly—Refer to the remedy which the angel world has placed in our hands in these latter days for the emancipation of the entire race of man from mental and spiritual bondage.

First—What are the facts? We have entered upon an age of investigation—an age in which men are everywhere pausing in their paths, and refuse longer to take spiritual instruction on trust, but demand to know by what authority the world's schemes of salvation have been made to rest upon blind faith in the blood of a slain God, instead of the adoption of fundamental principles upon which to build the true structure of manhood through an appeal to knowledge and reason; and since facts are demanded on all hands, no teacher will be listened to by thinking people outside of those theological circles where reason has already been dethroned by the demoralizing effects of religious hallucination.

My theme is Mind and Matter, because mind is the dominant power by which matter is alone brought under subjection and made to administer to our needs, both physical and mental, and because we are unable to recognize mental action, save that which manifests itself through matter in some form. Every person or nation whose mental status is well established in truth and guided by reason, must be prosperous and happy. But to the contrary, the misdirection of even one leading mind of a nation, may plunge the civilized world into devastating war. The world has produced but one Washington who was first in war only for the redemption of a nation, but many Napoleons who, for personal ambition could lay waste the whole face of the earth without a single twinge of conscience. With two martyred presidents, the American people require no argument of mine to convince them that the lending of one's faculties to bad uses may produce the direst results. During the entire human period in the history of our planet, the number of men and women who have unselfishly devoted their lives to the emancipation of the race from mental slavery, are comparatively few indeed.

Again, in all the past, the persons to whom we accord the most sterling worth, have been found in the private walks of life, because he who seeks truth because of its intrinsic value only, turns with disgust from the hollowiness of courts of royalty to seek in nature the true avenue to Nature's God. Whereas the diplomatic affairs of all nations have always been conducted in the spirit of intrigue and over-reaching; and what more natural than that the lower courts and even the people in their daily transactions should feel proud of seeing parliamentary rules and deportment reflected upon their daily transactions. The result has been to establish the practice of governing society by usurpation, rather than by justice; by the edict of authority, rather than by being guided by the real wants and natural rights of the million. If rulers generally ever copied from nature, it was from the whirlwind, the tempest and the thunderbolt, rather than from the gentle shower, the morning dew and the sunshine whose benign influence causes all nature to rejoice in a bountiful harvest. Is there anything more revolting to an honorable mind than the contemplation of the total wreck of all the nations and grand old civilizations of all past ages that have fallen a prey to man's inordinate ambition? We boast of the civilization of the present age. We even take pride in the ability to transport Cleopatra's needle to these western shores; but what of that civilization which first set that colossal obelisk upon its pedestal? How many cycles of time; how many civilizations had come and gone prior to the downfall of that which we call the Orient, it is impossible to know, and I fear we usually make too low an estimate of those powerful nations of the past and of the aggregate results of their industrial pursuits. But while the spade has become more eloquent than the pen in bringing to our knowledge the buried cities of the Orient, it may be well to consider how remarkable were some of the works of human hands at that early day.

Nineveh was fourteen miles long, eight miles wide and forty miles round, with a wall one hundred feet high, and thick enough for three chariots abreast. Babylon was fifty miles within its walls, which were seventy-five feet thick and one hundred feet high, with one hundred brazen gates. The temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof, and was a century in building. The largest pyramid was one hundred and eighty-one feet high, and eight hundred and fifty feet on the sides, with a base covering eleven acres of ground. The massive stones are about thirty feet in length. The labyrinth of Egypt contained three hundred chambers and twelve halls. The ruins of Thebes, in Egypt, are said to be twenty-seven miles round. We are told that Athens was twenty-five miles round, and contained 350,000 citizens and 400,000 slaves. The walls of Rome were thirteen miles round. The temple of Delphos was so rich in donations, that it is said to have been plundered of the equivalent of \$50,000,000, and that the emperor Nero carried away from it two hundred statues.

Architecture and the arts had been so far developed, that the so-called lost arts have not all been recovered; and in architecture we are only a race of imitators, notwithstanding the acknowledged high order of our ability, thrift and inventive genius. We have not yet had time to reach the summit of perfection to which we are tending, and if we foster the seeds of deterioration which have already been planted throughout the length and breadth of our Christian civilization, we shall go out in blood, as have all other civilizations that have preceded us. It therefore behooves us to enquire:

Secondly—What it is that has defeated every laudable enterprise in all past ages, that we, if

possible, may escape the fate of premature death as a nation.

To every reasonable mind that is untrammelled by dogmatic training, the most characteristic trait of Oriental thought was the bigotry and superstition of all classes of men. Yet, so long as Greece and Rome, and the more eastern nations permitted their subjects to enjoy half their natural rights and privileges, prosperity attended their efforts, and the arts of civilization continued to improve and multiply. But political disability was not the only nor the worst impediment of human greatness and success. Mental slavery is the worst degradation that has ever cursed the race—and is a slavery that is likely to exert a baneful influence so long as the priesthood retain the power of authority, legal or assumed, over the minds of the masses.

The first great fact that everywhere meets us face to face, is the facility with which ignorance, instead of knowledge, is taught in our schools as the basis upon which all subsequent acquirements must rest. I have before me a history of the world, written by the Rev. Royal Robins, which rests upon the erroneous assumption that Adam and Eve were the first human pair, and that the Noachian flood came upon the earth upon the day appointed by an angry God for the destruction of his children, by drowning them in this cruel manner.

How is it possible for the world to make a healthy progress, so long as the minds of the rising generation are being filled with such narrow minded bigotry and false assumptions as these? The further assumptions accepted and promulgated in our schools as authentic history are that all nations have descended from the sons of Noah, and that God again got angry with his children and confounded their language at the building of the Tower of Babel. But what wonderful boys these sons of Noah must have been! Just consider for a moment the wonderful creations of their hands, the creation of such populous nations as Assyria, China, Egypt, Canaan, Chaldea, Phœnicia, Greece, to say nothing of Ancient India, all of which had so far progressed as to present to the antiquarian, the evidence of walled cities, consequent y, organized bodies of men, governed by civil codes of laws, long before the sons of Noah had ceased to dwell in tents, like the American Indians and other savage tribes. Next to religious bigotry, human ambition has been the potent enemy of man.

When Pyrrhus was preparing for war, he was asked by a philosopher:

"My lord, what are your intentions?"

"To conquer Rome," said Pyrrhus.

"And what will you do next, my lord?"

"Next, I will conquer Italy."

"And what after that?"

"Subdue Carthage, Macedonia, Africa and Greece."

"And when we have conquered all, what shall we do?"

"Then we will sit down and spend our time in comfort."

"Ah! my lord," replied the philosopher, "what prevents our being in peace and comfort now?"

This last question has never been fully answered, nor are the rulers of to-day ready for its solution. Even the Peace Congress, refuses to entertain the only measure that can secure the object sought by its deliberations. When all civilized nations see fit to enter into a compact to that effect, they can make war impossible by settling all national disputes by negotiations. A few years ago I took the liberty to lay this proposition before the Peace Congress, but no notice was taken of it. I then wrote an article upon the subject for the *Banner of Light*, and again my MS. was consigned to that all devouring vortex, the waste basket. I took this summary disposition of my humble effort as an indication that the world is not ready to adopt an honest policy by which the rights of all shall be secured, and each individually deprived of the power of infringing upon the rights of others. The several members of the Peace Congress are simply winning what fame they can by a war of words which hurts nobody; but like all other eloquent hypocritical preachers they would be frightened out of their wits were their prayers and supplications to be crowned with success.

But the most formidable of all the impediments of human progress at the present day, is the learned or acquired ignorance of the world's ordained spiritual teachers. Modern idolatry has been borrowed from the Ancients, and is more damnable than heathen mythology, because so modified as to have the semblance of truth, of reality, while it is still the same fallacious scheme of getting rid of one's responsibility, and the natural results of evil-doing through the blood and suffering of another. Men have been taught from their childhood up, that the Bible is a record of God's declaration of promises, of rewards and punishments, to man; that all books, except the Hebrew Scriptures and the New Testament, are the works of man, therefore treacherous, sinful and dangerous; but God's book, because declared to be such, must be taken on trust. Even to doubt is to be damned. As an indication of what is being done, in addition to all church efforts at home, the committee of the Methodist Episcopal Church claim to have made an annual appropriation of \$316,000 for missionary purposes. These men in their blindness actually believe they are the servants of the living God, or, in other words, a personal God, who has his all-seeing eye upon them, to scourge them in some heartless and vindictive manner, if they flag in their zeal. They denounce Spiritualism as the work of the devil, (another human invention to frighten fools into the Church), and both angels and men who strive to serve man's best interests by teaching the truths of Spiritualism, are denounced as the servants of the devil; so that the ignorant multitude who have been taught to reverence every ordained minister as God's mouth-piece, accept any thing he may say as reliable authority, that it would be fatal to their souls' salvation to reject. Such, in brief, is the character of the powers of darkness, with which the cause of truth has had to contend, from the earliest period to the present, and with which we may yet have a deadly encounter before the cause of truth can gain the ascendancy over popular error.

Such is the mental and spiritual prostitution that has dethroned nearly all eminent minds that the world has produced, and has destroyed the usefulness of the few that have stood up in their manhood in defence of truth, justice and human rights—often going to their death rather than renounce their honest convictions, or acknowledge the divine right of the Church to dictate to them what shall or shall not be their true deductions of reason. And the religious bigots in

this country have already pushed their work with so much determination to "rule or ruin," that they have obtained one hearing before the Congressional House Committee, praying for an acknowledgment of the Christian religion and the Christian's God, in the Constitution. Judging from the past record of the Church, it is safe to conclude that, if she could regain the power lost since the dark ages, religious persecutions would again deluge the earth with human blood. All the Church now lacks is authority. Her disposition is reflected from the pulpit sufficiently frequent and demonstrative to assure us what she would do if she could. Of all the wars that have devastated the earth, no savage butchery can equal the venomous torture and horrible executions and massacres that mark the merciless disposition of the Church. If the leading Christians of to-day claim that these olden sins should not now be laid to their charge, I must still affirm, and can prove, that their present attitude towards our beautiful and more charitable philosophy is sufficient to substantiate all that has been here set forth. When the church-going people lay aside their prejudice, and come forward to investigate, with an honest intention to accept as truth that which is proved to be such, by the facts we are daily laying before the world, and challenge investigation, then, and not till then, will the Church be entitled to our confidence and respect.

Thirdly—The remedy placed in our hands by the angel world for the correction of all these evils. When, in 1843, Mrs. Kate Fox received a telegram from the spirit world, there was not a single mind in all the earth that had grasped a clear understanding of the real object of life or its immortality. At that time there were two schools of thought in existence. Materialism on one hand and Christianity on the other; each divided into many factions. A few, and only a few, such minds as Judge John W. Edmonds and Professor Robert Hare, were capable of discerning the true state of affairs, and were not long in making known to the world their honest convictions that a new school of ethics was demanded. That school was not long in placing its teachers before the people in nearly every city; making such an eloquent appeal to reason, backed by astounding evidence before unknown, as to awaken inquiry on every hand. But, alas for human consistency; men of culture and theological training soon learned that to accept this new revelation, they must lay aside their previous deductions, and come as untutored babes to this new fountain of light, humbly seeking for truth that was being presented to them under entirely new auspices; for in all its varied and startling phases, it came demonstrated by indubitable fact, and so thoroughly fortified on every hand as to preclude all possibility of denial on reasonable grounds: even though the facts presented disproved all the popular deductions of ethics and metaphysics, they could not be disproved, and never have been, and to-day, challenge investigation through the severest tests that art, science, chemistry, and mechanics can invent. Hence the investigator is left to his choice between the alternative of accepting the truth and profiting by it, or of rejecting it by denunciation, even though his own reason condemns his act.

Here then is a new departure. Men no longer need to walk by faith, and if they allow reason to prevail, cannot; because actual knowledge has dawned upon the earth, chasing blind faith out of sight and mind, just as darkness flees before the morning sun. Knowledge, then, is to be the world's Saviour. Here is an atonement that is effectual, and is to be extended to all. Even the bigoted priesthood who now skulk behind the shadow of his satanic majesty, will swing around the circle in search of the dying lamb, and at every turn will come face to face with the knowledge of Spiritualism and the beautiful workings of its laws of life, until they will reject it no longer. So even these sanctified hypocrites, religiously deceived, and victims of false training, will come into the knowledge of the truth. This alternative is only a question of time.

Reader, in place of the so-called revealed religion, which teaches men to believe they can safely play havoc with all other men's interests until the last hour of earth life closes upon them, and then, by one simple appeal to Jesus, get him to lift them out of their last condition, which is the result of a mispent life; I say, in place of these false assumptions, we to-day have come into possession of a new philosophy, which is founded upon facts, embracing all truths of whatever nature; a philosophy that appeals to reason instead of a blind faith, and points to such an array of well substantiated facts, as at once supercede all the deductions of faith by bringing us into the light of knowledge in so simple a manner that the most illiterate can not fail to understand their import, and the best informed men of the age come here to talk new lessons of wisdom that have during all past ages baffled the skill of all investigators. But now the portals of Heaven are open, and our ascended friends have returned to us again, bringing with them the accumulated knowledge of the ages pertaining to man's immortality, the laws of life, and the vital interests of all mankind.

Therefore, it is at our option whether or not we will continue to grope in darkness. Come, then, throw off the yoke of bondage, and stand up in your manhood and womanhood; become free and capable of exercising your own powers of reason, being no longer bound to any form of idolatry, ancient or modern; at the same time remaining open to conviction; for be assured that new truths will daily come to your knowledge, to lead you up to still higher ground in the scale of being. According to your efforts exerted to-day, will be your ability to advance to-morrow. Which course will you pursue? Will you come with all the true investigators of the ages, and join the noble army of the world's redeemers? or will you continue to drag down the present generation of civilizations until they shall be crushed out in darkness, to add their ruins to those grand old civilizations of the past now mouldering in the graves of Time? One or the other alternative, must be realized. Which shall it be? Shall the present growing nations of the earth be redeemed from that mental and spiritual prostitution that is dragging them down to ruin? or shall we join the blind mob to grasp what ignoble advantage and plunder we can while the scramble continues, and then all perish together? There is now no compulsion—each is to choose which course to pursue, and abide by the consequences.

Remember that truth cannot be confined to any age, nation, sect, or book; that there is no system of religion that can meet the wants of immortal souls; that he who formulates a creed, sacrifices his manhood and all the best interests of his spir-

itual nature; that the race has reached that point in its evolution, in which new truths are to be evolved through the office of reason; that henceforth honest, earnest labor, physical and mental, is to be the means of advancement,—for to shirk duty, is to neglect the opportunity of acquiring any good thing; that by honest, noble, unselfish effort, are we to obtain every good thing that is placed within the reach of man.

Oh! start not at the name of work,  
Nor fear the form of care,  
Nor round the heart let faintness lurk,  
To find a lodgment there;  
There's work, hard work awaiting all  
Aspiring to be men,  
Who law expound, or till the soil,  
Wield hammer, sword, or pen:

Your golden sheaves lie at the close  
Of long and weary years;  
So he who neither tills nor sows  
Shall reap no full, ripe ears;  
Gross indolence wraps its dark fold  
Round many a gifted mind  
Which hidden lies, like native gold,  
Unpolished, unrefined.

In beauteous mold is mind compressed  
By effort, toil and care  
That jewel which is polished best  
Will be most bright and fair.  
Gems that rest nearest Nature's heart,  
Though dazzling to behold,  
Neglected lie 'till set by Art  
In forms of polished gold.

So heaven-born minds are sealed books—  
Where toil withholds her aid;  
Nature creates no Platos, Lockes,  
Nor Franklin's ready-made;  
Genius—once in an age—from far,  
Like a red comet freckles  
But knowledge is man's guiding star—  
The star that never sets!

St. Albans, Vt.

## Confirmation.

MIDDLETOWN, Conn., Jan. 23d, 1882.

## Editor of Mind and Matter:

I take your paper, and I noticed, in Vol. 4, No. 7, I think it was, (it has got misplaced just now), a communication purporting to come from the spirit of John Hazleton, keeper of the Air-line Hotel, Middletown, Conn. As I was about leaving home for New York, to be absent about a week, on business, I gave the paper to a friend to ascertain about it in my absence. Although I have lived in this city twenty-five years, I did not know of any such man; but as I was passing the hotel in a carriage to the depot, I saw John Hazleton's name on a swinging sign in front of the hotel. The friend whom I requested to ascertain about it, informed me on my return that he went to the hotel and found that its former proprietor, John Hazleton, died a little over one year ago, and his widow now keeps the hotel.

Very truly yours,  
W. H. DIBBLE.

## "Westward the Star of Empire Takes its Way."

So do those two stalwart and faithful workers, Dr. Clark and Prof. T. B. Taylor, A. M., M. D. Dr. Clark has a record that is extremely difficult to excel as a worker through the West. He is said to be one of our most interesting and instructive lecturers on psychology, mesmerism, and their kindred topics; and is a most successful operator, so that he extracts teeth and performs other surgical operations without pain. The Doctor is one of our best magnetic healers, and has a large number of monuments of his cures, in the hearts of the grateful people.

Dr. Taylor has been known to the Spiritual public for years, as one of our ablest writers and speakers; but for the past three or four years, he has given his attention exclusively to the healing of the sick, except to speak, mostly gratuitously, on Sunday evenings. He too has cured many cases given up to die, by the common practitioner. The success of these works they always refer to clairvoyance, magnetism and spiritual power.

About the first or middle of February they start for the Pacific coast, and will stop off and spend a week or so at points where Liberal lecturers are desired. They will lecture free to all (except the Sunday lectures, when a small compensation will be asked), the friends furnishing the hall and advertising. This will be a good opportunity for our friends along the line of the railroad to have a protracted meeting and a grand spiritual revival at very small cost.

Persons interested should address them at Indianapolis, Ind., Massachusetts avenue, No. 114, room 11.

Indianapolis, Ind., Jan. 25, 1882.

## 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.

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