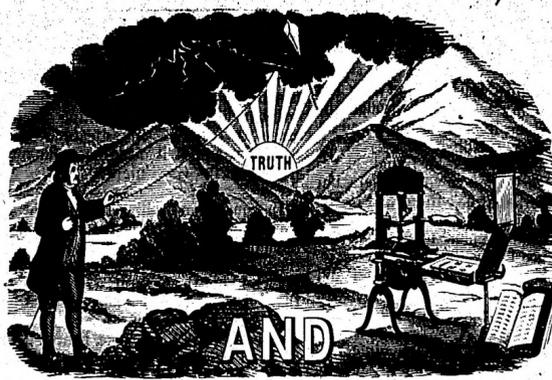


Mind



Matter.

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

VOL. IV. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, MARCH 4, M. S. 34.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 15.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 3d, M. S. 34.

ALBERTUS MAGNUS,
(Or, Albert the Great).

My BEST GREETING TO YOU:—During my mortal life I was claimed as one who was deeply versed in the sciences of my day, but my biographers, after my death, thought that I had shown a weakness in regard to one science, which is called Astrology. They have, however, made a mistake as to what I understood astrology to be. As a priest, I had no other way to reach the minds of my people than by disguising what I sought to teach them. I therefore taught that certain planets affected the life of man. If I had taught openly what I thus sought to impart to them, I would have been burned as a heretic; so I used that science in an allegorical and metaphysical sense, to convey important truth to the minds of those whom I wished to reach. And I will here say, that the astrologers, from the tenth to the fifteenth century, were of the utmost importance to humanity, in keeping science alive. Through astrology, I was enabled to teach who the real Jesus was, and to show that the whole story was borrowed from the stars. To those who had my explanatory key, which I furnished to those whom I wished to understand me, the truth was known. By this means I helped to build up a system which was afterwards taken up by the philosophers and scientists of the seventeenth century, and which, you, of the nineteenth century, are reaping the benefits of. Many commentators of the present age say that some of the greatest intellects of the middle ages ruined themselves by advocating astrology; but to them I would say, they do not know what the real motive of their action was. Had they known it, they would have hesitated before they condemned. I know of no misery that can equal that of the life of a man who lives in an age when he can hardly find one mind with which he can hold converse. Therefore I turned to the inner man for support—to the spirits; and long after every eye in the town was closed in sleep, I held communion with those spirits who had passed on before me; and through their teachings I gained such comfort as no mortal tongue can express. It is true that to the man of science there is no aid like that of the immortals. If the scientists of to-day would only place themselves in rapport with those spirit helpers, they would enter a domain from which materialistic science is ever barred. I lived in 1280. My name was Albertus Magnus, Archbishop of Ratisbonne.

[We translate the following account of Albertus Magnus from the Biographie Generale.—Ed.]

“Albert the Great, otherwise Albertus Tentonicus, Frater Albertus De Colonia, Albertus Ratisbonensis, Albertus Grotus, of the family of the Counts of Bollstædt, was born according to some authors in 1193, and according to others, in 1205, at Lauingen in Swabia. It has been said that the surname of The Great was only a translation of *Grot, Groot*; in high German, *Gross (Grand)*, a distinctive name of a branch of his family. But this supposition is gratuitous, the Counts of Bollstædt never having borne that name. Besides the extent of the knowledge of Albert, so astonishing for his century, affords reason enough for the epithet which his contemporaries added to his name. To place upon him the greatest renown, and to rank him among the first of philosophers; he only needed to have been born in more favorable times to have developed the greatest genius. He first studied at Pavia where he surpassed all his fellow pupils. The rapidity of his progress has been consecrated by a fable which admits of no explanation. Discouraged, says the legend, by the difficulties that he found in the study of the sciences, he meditated abandoning it, when he was honored with a visit of the Holy Virgin, who dazzled the eyes of his attendant, and who promised that he would one day become one of the greatest lights of the church. Albert of preference applied himself to philosophy and his divine protectress accorded him the faculty of comprehending it. From that day he became another being, and his progress so rapid that his previous progress seemed slow. The ascendancy of one of his masters, the celebrated Dominican, Jordanus, decided him to enter the Order of St. Dominic, in 1221. His reputation having caused him to be trusted, in that Society, with the instruction of youth, they soon sent him to different places to teach philosophy and physics. After having professed at Cologne, at Ratisbonne, at Strasbourg and at Hildesheim, he went to Paris, the schools of which then enjoyed the highest reputation in Europe. Albert there commented upon Aristotle with the greatest success. His lectures attracted such a large number of disciples, that the rooms intended for the course being found too small, he was obliged to lecture in the open air, at a place which, from his name, retained that of *Place de Maître Albert*, and by contraction, *Place Maubert*. As the doctrine of the Stagierite philosopher had then been prescribed by a papal bull, several of the biographers of Albert have expressed their astonishment and their doubt respecting his public lectures on the Peripatetic Philosophy at Paris; but besides that reasoning cannot destroy a fact attested by all the

early historians of his life, it is only another example of the uselessness of opinions that are in opposition to general conviction. Albert probably contributed to make the Holy Pontiff reconsider his decision, and he was permitted to publicly explain the books of Aristotle on physics. After three years abode at Paris, he returned to deliver his course of instruction at Cologne. The reputation of Albert, in his order, increased so much that they raised him in 1254 to the dignity of the Provincial of the Dominicans, in Germany. He fixed his residence at Cologne, a city which then offered more than most others, resources for a studious man, and to a man of learning who had a taste and talent for teaching. He preserved a marked predilection for Cologne during the whole course of his long and laborious life. Neither the good graces of the pope, Alexander IV., who called him to Rome, and gave him the office of master of the sacred palace; nor his nomination in 1260, to the bishopric of Ratisbonne, that he filled only three years, could keep him away from it for a long time. It was probably at Cologne that he made his automaton, gifted with the faculties of movement and speech, that St. Thomas Aquinas, his disciple, on seeing it, broke with the blow of a stick, with the idea that it was a device of the devil. It was also at Cologne that Albert gave to the king of the Romans, William, Count of Holland, that famous banquet, in a garden of his cloister, where, in the dead of winter, the verdure of Spring showed itself all at once, and disappeared after the repast; all extraordinary things to have occurred in an age of ignorance such as that was in which he lived. Finally, the taste he displayed for experiments, and for what he called, himself, magical performances, and above all, that variety of knowledge which raised him so high above all his contemporaries, all more than suffice to explain the origin of the absurd narratives of which we have spoken, and the title of magician which was given him. After having paid a tribute to his century, by preaching, by order of the sovereign pontiff, the crusade in Germany and Bohemia, and having assisted at the general council held at Lyons in 1274, he returned to his retreat at Cologne, where he died in 1280, aged eighty-seven years, and leaving more writings than any philosopher had ever composed before him. A Dominican, Peter Jammi, collected a great number of them, and published them in 1651 at Lyons; no catalogue of them exists. The most extensive mention of them is found in *Scriptores ordinis predicatorum* of Quetif and Echard, which occupies twelve pages in folio. Many writings which are falsely attributed to him, or which are the works of his numerous disciples, are confounded with his writings, and have without doubt contributed to swell this enormous catalogue. But in deducting all which is pseudonymous or doubtful, there still remains enough to entitle Albert to be considered the most fertile writer that ever existed. In the greater part of his works he only commented on Aristotle, and to compile the writings of the Arabians and Rabbins; but he mingled with his extracts from those writings very subtle discussions and remarks frequently most judicious. He has treated of all parts of philosophy, and though he had no system that was his own, and which differed essentially from that of Aristotle, a very complete doctrine can be derived from the mass of his writings.

“The letters of Albert the Great embrace the entire circle of the religious and philosophical sciences. They were a great help to St. Thomas Aquinas, to Ambrosius Senensis, to Thomas Chantrepe, and to other eminent theologians, whose names mark the apogee of Catholic philosophy in the Middle Ages. M. Leroux, in his remarkable work on Scholasticism, resumes thus the opinions of Albert the Great, on some of the high questions that it is the mission of philosophy and religion to solve. According to Albert, the First Cause ruled all beings created by it. All that which is in nature is organized. The law of causality governs all phenomena. Essence is distinct from existence. Existence communicates itself—not so essence. Essence is in God. He invested his creatures with it, but incorporated it in none of them. Differences between individual creatures are only accidental. If the rays of the divine light do not shine for all with a new splendor, the same principle animates and fertilizes them. From whence it follows that the individual is temporary—that is to say, as William of Auvergne has remarked, in the other life all the elect will have a single voice in praising God; from which it still further follows that, in this life even, all subjective and objective phenomena are determined by a supreme impulsion which does not comport with liberty. [This paragraph is a foot note.]

“Those who wish to know the whole of his metaphysical doctrines and his most remarkable ideas in detail, may be able to consult I. Brucker, *Hist. Crit. Philos.*; Bayle, *Art. Albert*; Buhle's *Lerbuch der Gesch. der Philosophie*, and above all, the works of the late M. Tiedeman, who was the first to give a luminous and complete analysis of Albert, in his *History of Speculative Philosophy*, in Germany. This scholastic knew among the ancients only Aristotle, Denys the Areopagite, Hermes Trismegistus, according to some Latin translations; some interpreters of Aristotle, such as Themistius and Proclus; and Cicero and Apuleius. He was much better versed in Arabian and Rabbinical literature. In theology Pierre Lombard was his guide and model. His ambition was to reconcile the nominalists with the realists by means of a syncretism of his invention, but he

only caused, as usually happens, the multiplication of contradictions and difficulties, and dissatisfied both parties.”

[Such is the account given of this extraordinary man, who has been so greatly misrepresented and misunderstood by those who have written regarding him and his works. He was not the superstitious slave of delusion; that they supposed him to have been; nor was he the ignorant votary of what is called astrology. He, as a returning spirit, plainly tells us that he was a Spiritualist and a medium, and communed with spirits as Spiritualists do at this time; and that he only professed a belief in the science of astrology to conceal that fact from the Catholic priesthood, who would have burned him as a heretic had they really known what he was doing. While he professed to have faith in astrology, he tells us it was merely to conceal the fact that he was a Spiritualist and held communion with spirits. He tells us that he used astrology in an allegorical and metaphysical sense, to teach that which he knew to be truth, but which he did not dare to teach openly. No doubt this spirit speaks a great truth when he says that the astrologers from the 10th to the 15th century kept science alive. We have not the opportunity to get into the real meaning of the teachings of Albertus Magnus, but we have no doubt he went as far as he dared to go, in stating what he knew in relation to the astrological character of the mythical Jesus. It would seem that as late as the latter part of the 13th century, Albertus Magnus attempted to organize a Spiritual movement, in which he was unsuccessful, only because of the bitter hostility of the Roman Catholic priesthood to any Spiritual movement whatever. How pathetic is the statement of this spirit, that nothing can equal the misery of the man who, knowing that which is true, does not dare to disclose it to a contemporary. Albertus Magnus, through the lips of an organism, the mind of which had no cognizance of his existence, thus vindicates his mortal labor against the misunderstanding which ignorance has sought to fasten upon his memory. Truly may it be said that the secrets of the past are being brought to the light of day through Modern Spiritualism.—Ed.]

MOHAMED AKBAR,

(A Mogul Emperor of India).

SAM:—In this life I was a follower of Mahomet. The question here arises: What has Mohammedanism done for you? After considerably over two centuries in spirit life, I have not found the paradise of the believers; but I have to a certain extent found the hell of the damned. Not through bad actions, however, because I tried to live a virtuous life. Then what has imprisoned you in hell? you may ask. I answer: Religious bigotry and fanaticism. Beware of it, no matter in what ism it presents itself. Mahomet in spirit is a wretched man. Billions of his followers ask him for that happiness which he promised them, and which he is just as unable to give to them as one of yourselves here to-night. I come here to free myself from the infernal coils of the snake, superstition; and from to-night henceforth, I shall make it my duty to sow seeds of infidelity in the minds of the faithful believers in any form of religious foolishness. These priests tell you: “Only believe and you will be saved.” I say to you: Only think and be saved. No thinker can be damned. You will excuse me if my hot blood boils when I think of these things. I was always earnest in everything I undertook; and as I wielded my bright scimiter well when here, I will now go forth to wield the scimiter of truth, and try to pave the way to progressive ideas. I died in the year of the Hegira, 1004, or A. D. 1614. My name was Mohammed Akbar of Agra, India.

[We take the following account of Mohammed Akbar from Thomas's Dictionary of Biography.]

“Mohammed Akbar or Akber, (usually pronounced by the Hindoos *akber*, written also Akbar, Akbar and Ekber, surnamed Jabeled-Deen, (or Dielab-ed-Din, the ‘glory of the faith’), the greatest and best of all the Mogul emperors, was born at Amerkote, in the Valley of the Indus, the 14th of October 1542. He appears to have been like Alfred the Great, one of those thoroughly accomplished sovereigns of whom history presents us with so few examples. His father, Humayoon, had been driven from his capital by the rebellious subjects; so that Akbar was born in exile. The young prince grew up among privations and dangers. He early distinguished himself by his courage and magnanimity. The victory which restored Humayoon to the throne of his father, after his long banishment, was due in a great measure to the heroic example of young Akbar, then only about fourteen years of age. But, although he displayed on various occasions the most splendid abilities as a general, his military achievements form the least part of the glory of his reign. He was not only a great and able commander, but a far-seeing statesman and a humane, magnanimous and enlightened ruler. He treated all his subjects, whether Mohammedans, Hindoos, Jews, or Christians, with strict and impartial justice, so that he received and deserved the title of ‘Jugat Gooroo,’ the ‘protector or guardian of mankind,’ and he furnishes perhaps the only example in which an Oriental sovereign has really merited such an appellation. If he had any fault as a ruler, it was perhaps too great a lenity towards his enemies. It is related that in the early part of his reign, when he had not yet completed his sixteenth year, he had de-

feated and taken prisoner a brave but most troublesome leader of a rebellious faction. The captive, covered with wounds, was brought into the presence of the young emperor. Akbar's vizier, who also held the office of tutor or governor, exhorted him to take away with his own hands the life of his dangerous foe. But, though on the field of battle he had no superior, he had not the nerve to kill in cold blood a defenceless captive. He drew his sword, but, scarcely touching with it his victim, he burst into tears. The vizier regarded the young prince with a look of stern disapprobation, and then with his own sabre struck off the head of his prisoner.

“Akbar earnestly sought to lighten as far as practicable the taxes and imposts of his subjects. With a view to regulate the imposts according to a just scale, he caused to be taken a complete survey or census of his whole empire, with minute statistical details in regard to the extent or area of the different provinces and their various productions. The book treating of these particulars, called *Ayeen Akberi*, (Institutes of Akbar), enjoys a great celebrity, and is probably without a parallel in Oriental history. Among his other regulations, Akbar established throughout his vast dominions posts (called by the Hindoos *Dak Chowker*), to convey either ordinary letters or the expresses of the government. According to Ferishta, he never during his reign had less than five thousand elephants, (probably the greatest number ever possessed by any Indian sovereign); he had also twelve thousand stable horses, and nearly one thousand hunting leopards. Akbar died in 1605, after a reign of fifty-one years, during which he had enlarged his dominions by the conquest of Bengal and the greater part of the Dekkan. With him died, it would seem, all the magnanimity which had hitherto distinguished the race of Baber. He was succeeded by his son Selim, better known by the proud title of Jehangher, or ‘The conqueror of the World.’

[Such was the prince whose spirit returned to confess that his faith in Mohammedanism and his bigotry and fanaticism had been a curse to him; and to testify that Mahomet is a wretched spirit, and unable to do ought to help those spirits whose faith in him as the true prophet of Ali had led to their spiritual undoing. Through all those long years this spirit had chafed to escape from the infernal coils of religious bigotry which had been wound about him in the tender years of his youth. At length, through a humble medium, Alfred James, he found his mental and moral freedom; and has now returned to spirit life to strike from the minds of his fellow Mohammedans the bonds that have held them in spirit slavery. And so the work goes on. Oh! what a privilege it is to be able to help these earnest and powerful spirits to execute their grand work of spirit emancipation. Friends, will you not aid them also, by doing what you can to spread their testimony before those who will shortly add to the spirit myriads who people space. Do what you can to send them forth as free, not as enslaved spirits.—Ed.]

JOHN BLACKADDER,

(A Scotch Covenantor Preacher).

GOOD EVENING:—No one could have preached “Jesus Christ and Him crucified” with more earnestness than myself. I was an enthusiast and preached under every difficulty—flying from town to town—hunted like a wild beast. Few endured more than myself in the cause of Christ; and after all my efforts I was rewarded by dying in prison. I will now say, as a spirit, that Jesus did not work any miracles in my behalf. Poor and old, after over forty years in the service of my Divine Master, I had no prison doors unlocked for me. But why dwell on a wasted mortal life? I will tell what I know as a spirit. Dying under the impression that I was to receive a martyr's crown of glory, upon reaching the spirit life I found nothing among all those divines who had preceded me to spirit life, but the injunction, “Wait and you will see the salvation of the Lord.” I waited fifty years—a hundred years—a hundred and fifty years—yet no Lord appeared. Sadly reflecting on these things in spirit life, one day a youth who had died young, spoke to me. He saw my despair, and awoke me with this salutation: “Awake, man, the kingdom of heaven is within you.” That made me think, and as soon as I began to think, oh! what a flood of light rushed in upon me. I became free from that old Scotch Covenantor's sphere and I am now happy, learning philosophy. New truths, new ideas are dawning upon me every day, and blessed indeed is the spirit life when you understand it rightly; but deep, dark and terrible the despair of those who hope to gain happiness through another's merits. If this communication of mine only makes one thinker—one inquirer after truth—I am amply rewarded for this night's effort. I died in 1685, in prison at Bass, in Scotland. I was a great preacher amongst the Scotch Covenantors. My name was John Blackadder.

[We have been able to find no biographical mention of John Blackadder, but as he mentioned the fact that he died in prison at Bass, Scotland, we find the following account of that place in the *Encyclopaedia Britannica*.—Ed.]

“Bass Rock, an islet of greenstone and trap tuff, about a mile in circumference on the coast of East Lothian, Scotland, near the entrance of the Frith of Forth, in 5th degree and 4 minutes N. latitude, and 2 degrees and 37 minutes W. longitude. Purchased from the Lauder family by

Charles I., in 1676, it was afterwards converted into a place of confinement for state prisoners, and during the religious troubles of Scotland, numbered among its captives Peden, Blackadder, and other Covenanting leaders. At the Revolution, a party of King James's adherents, got possession of the island, and held out after the whole of Great Britain had submitted. Dismantled of its fortifications in 1701, the Bass Rock became again private property, and is now farmed for the sake of the sea fowls that resort thither during the breeding season.

[It would therefore appear, as far as human probability goes, that this communication is authentic. Thus we have the spirit of a most sincere, devout and earnest Protestant Christian, testifying that for one hundred and fifty years he had been a despairing dweller in the spirit sphere of the Old Scotch Covenanters; and how much longer he would have remained there, God only knows, had not a youth who had died too young to have his mind poisoned with sectarian bigotry and prejudice, performed the office of a saviour of human souls, by imparting to him the living truth. Oh! what excuse is there for those who call themselves Spiritualists, to seek to load Spiritualism down by such Christian sectarian nonsense and wickedness. Truly has Christianity been nothing but an unmitigated curse to both spirits and mortals.—Ed.]

DR. WILLIAM TREVAVITT,
(Columbus, Ohio.)

GOOD EVENING, SIR:—I was, at the time of my death, an old man of seventy-two years. I was a physician—held several political offices, and was at one time connected with the embassy to Chili. I have been in spirit life just a little over one year. I had no particular religious opinions to overcome, although I was a church member for respectability's sake. But over here it is not what you believed, that seems to be the passport to anything like happiness. The question asked is: "What have you done?" If you have been honest, as a man—just in your dealings—and charitable to your fellow men, you need fear nothing. But if you have lacked those merits, and have been the most religious person in your earth life, you will find yourself ignored by every good and true spirit, and condemned to live with bigots and selfish persons like yourself. Therefore, I would not, if I could, live once more in mortal form and contribute one dollar for the support of any religion, but I would reject them all. As to my state over here, I am neither happy nor miserable. I might say I am contented. But still I hope to throw off the old earthly ideas, and not only progress myself, but help others to progress. With this intention, I hope, through the aid of Modern Spiritualism, as soon as I can find a medium suited to my purpose, to manifest myself to my relations and friends, in such a way that they will learn the real truths about spirit life. I was known as Dr. Wm. Treavitt, of Columbus, Ohio.

[Any information concerning such a person as Dr. Treavitt will be esteemed a favor. As a spirit he is a very sensible person, and was no doubt a man of influence when in earth life. His testimony is as interesting as it is instructive and wise.—Ed.]

MARY SOPHIA HAND,
(La Salle, N. Y.)

GOOD EVENING:—I passed to spirit life in 1878, at La Salle, New York. I was brought up a Methodist. I was young—only about twenty. I died in the full faith of the redeeming blood of Jesus Christ. It has been a struggle with me ever since I entered spirit life. I have desired to see Jesus. I have seen none who have seen him. I find none to counsel me; but I have been told by a spirit that if I would come here I would obtain directions how to proceed. I knew not how to come, but have been directed here by this spirit woman, who tells me that when you cannot obtain light in your spirit sphere, you must return to earth for light; for there is a philosophy here that will direct me. But it seems strange to me to have to inquire of mortals how to get along in spirit. As my happiness is at stake, I am willing to do anything to set myself right. My name was Mary Sophia Hand. The name of the woman who directed me here is Phoebe Carey.

[This spirit was told that she had been advised wisely by her spirit friend and saviour Phoebe Carey; and that she would, on leaving the control of the medium, realize a new birth as a spirit, and that she would not return to her old Methodist sphere, but would find herself free to go and do as her friend had done—send other spirits who could find no one to advise and counsel them. That it was a fact that she would soon realize that by earnestly desiring and seeking to do good to others she would find true spirit happiness. To her question, "How shall I find Jesus?" she was answered that she would never find a being who had no other existence than in the deluded and deluding imaginations of ministers who had instilled into her mind the same deplorable delusion. She seemed to realize that what was told her was the truth, and she took her leave, expressing a hopeful result of her visit to earth. Any information concerning this young woman would be prized by us.—Ed.]

MRS. GRACE,
(Ramsay, Canada West.)

GOOD EVENING, SIR:—I return from the spirit life in the hope that a few words may reach my husband, who is terribly dependent over my loss. He knows no such comfort as can be obtained through Modern Spiritualism. He thinks the good will not return and, the bad cannot. Nevertheless, I have returned. I want him to know that I am free from certain religious ideas that I had in my mortal form. I care more for the fruits of philosophy than for the pearls of the heavenly New Jerusalem. While the teachings of philosophy ever afford you comfort and great mental improvement, the other is but a myth and cannot be found although there are millions over here waiting for it. The day of atonement is the day when you seek for the truth and try to find it; the day of salvation is when you have found and utilized it; and the days of everlasting happiness commence when you become a missionary to the benighted. Every soul set right in spirit is a jewel added to your crown of happiness. In this way my spirit-life passes serenely and happily. Hoping this may reach my husband John Grace, I give it. My name was — Grace of Ramsay, Canada West.

The Wicket's Island Home—Dr. Abbie E. Cutter, etc.
Editor of Mind and Matter.

I have intended, since visiting Onset Bay last September, to give my testimony, through the columns of your paper, in favor of the Home for invalids and mediums, established last year by Dr. Abbie E. Cutter, at Wicket's Island. I am aware that it will not be new to your readers, but it is due "the powers that be" there, and to the sensitives through which this power is transmitted, that I add my indorsement to what has already been said, since I have been greatly benefited by a brief sojourn there. My husband and myself went there very much debilitated, after a long hot summer, and recuperated with marvelous rapidity.

We take pleasure now in recommending this delightful and most restful Home to all who are ill, or to such sensitives as are seeking development, since the most desirable phases of mediumship, such as clairvoyance, healing, psychometry, and materialization, are represented in the Cutter family. At the time we went there, they had just begun to sit for materialization, and in five weeks they had full forms, though the features were not sufficiently distinct to be recognizable. The whole island seems to be permeated with this Indian magnetism. The very air is saturated with it as with a mist.

Wicket's band is powerful for healing or the development of sensitives, and all the influences there, seem wondrously soothing and strengthening, provoking cheerfulness in the most hypochondriacal. Dr. Cutter is truly a mother in Israel, patient and untiring in her ministrations; while Father Cutter, inexhaustible in humor, inspires the most melancholic with his good spirits—his jokes cease only with a suspension of breath. The genial, frank and hospitable Willie, with his equally genial and companionable wife, welcome all who seek their home, and spare no pains for the pleasure and comfort of their guests. These four constitute the Cutter family at the Island, and each seems imbued with the sentiment, "Heaven is home and all true homes are heaven."

I hope this little testimonial will direct invalids and sensitives to this health-giving and spiritualizing Island Home, and that it will become "as the shadow of a great rock in a weary land" long before its worthy founders have been translated.

M. M. BAKER.

Kansas City, Feb. 20, 1882.

Our California Correspondence.

FERNDALE, Cal., Jan. 16th, 1882.

Editor of Mind and Matter:

Our last article closed with the statement that the North Pole and country around it will be discovered by one acting measurably under spirit direction. The *Doctor's Journal*, from which I take the subject, continues as follows:

Question—"How can there be such a vast country around the Pole, as you indicate? Is not our geographical and astronomical knowledge of the approximate size and relations of the earth sufficient now to give us at the most a relative idea of the extent of the Polar regions?"

The spirit said: "I know, friends, that this must seem rather strange and improbable to you; but time will yet prove that our statements are in the main true. We are fully aware that your inhabitants are not sufficiently advanced as yet, to receive the truth on this subject, as well as many others which are based upon immutable law, and fact. I will say now that it is not true, as has been suggested, that the Poles are more elongated than has formerly been believed; neither is it flat as others have supposed, but it is so vastly concave, that, as I have told you, there is a great interior region never calculated upon by your philosophers.

Question—"How can it be as you say, an open sea with land and climate genial, and grand vegetable flora animals, and man also, where closed around by such a cold icy belt as is known to exist, and situated so the warming rays of the sun can not reach it?"

The spirit said: "I know that if your theories were correct it would of necessity be a region of darkness, gloom and death; but that is a great mistake on your part, made for want of knowledge. Could you visit that region of the globe you would then learn the causes which produce those pleasant and favorable conditions. You would find, what you call the aurora borealis is caused by a combination of magneto-electric rays concentrated so intensely there as to produce a brilliant aura much more grand and more brilliant than the sunlight of your temperate zone.

This condition gives light and life more beautiful, in some respects, than where there is sunlight, and it is from these causes that we find vegetable and animal life so far developed and the climate so genial. Before closing I will recapitulate so far as to say that time will yet reveal to you the fact that there is a country around the pole consisting of land and water. For beauty, pelucidity of her waters, salubrity of climate, grandeur of her vegetable kingdom, perfection of her animals and birds, this region is not surpassed by any portion of the earth. It is also inhabited by a race of people fair of skin, well formed, and quite advanced in many of the arts and sciences.

Question—Do you believe the poles of the earth have been changing their relations to the sun? If so, did this change have anything to do with the passing away of the glacial period from our temperate zone?"

The spirit answered: "The poles have been changing their relative positions to the sun in all past ages on the planet, and will continue to do so. That this changing of the poles had, and does still have, a mighty influence upon the icy regions near the poles, we know, but I do not believe that such changing either caused or relieved the earth from her earlier glacial condition of matter, to wit: cold, inertia, death or inaction. Such was once the condition of a large portion of the globe, and this was the glacial period.

The moon was partly formed of the cold electric matter of the earth, which relieved us of much of her icy, cold condition. As the moon is the satellite of earth she still continues to relieve the primary of this condition. The moon now has vast regions of that are glacial—especially on the side toward the earth. The opposite side is much more developed. To such an extent is this the case that the opposite side is inhabited by animals among which are human beings. Both animals and man, are however in an undeveloped state as yet. Well your questions have led me to occupy more time than I had intended this evening. We have said what we know to be true, and yet we are aware that it is in advance of what is known or believed by your scientific men. To you whose

investigations have taught you the truth of spirit intercourse, we say, think of these facts given in advance of your schools. Consider them with candor, for it is only by such a course that they will benefit you. Take nothing for granted, because we teach it. Investigate every statement we make, and if it does not seem reasonable do not accept it. Good night,

JUDGE DUNLEAVIE.

In conclusion I will state that the controlling spirit who gave this communication, claimed to have been a judge of one of the District Courts of the State of Ohio, about sixty years ago. The doctor who kept the account, wrote and ascertained that there had been a judge of that name about that time. In view of the prospect of the early discovery of the North Pole, I think it well enough to have this communication on record. In my next I will give a communication given through Mrs. Payne in 1865, in which it was affirmed that Apollonius was the original of the Jesus of the New Testament.

E. G. ANDERSON.

Evangelical Alliance and Iniquity for Power.

Editor of Mind and Matter:

The first united efforts, since the establishment of this Republic, to secure a legal recognition of God, Jesus and the Bible in the Constitution of the United States, was made at Xenia, Ohio, February 3^d 1863. The Christians then and there held a convention to set on foot a movement for a religious amendment to the National constitution. At this convention delegates from seven States, and eleven different protestant denominations were present.

Later on, in 1875, a convention of ministers was held in Kansas for the same purpose, and the following resolution was adopted.

Resolved—"That in this movement we come under the banner of one whose name is the synonym of all that is wise and good, generous and kind, merciful and gracious, a name under which the highest human progress has been made; and that in the Lord Jesus Christ we recognize the Governor of nations to whom all power belongs."

Liberals, Freethinkers, Spiritualists; let us not flatter ourselves that other and more formidable movements to fasten Christian theology dogmas upon us will not be made. Take warning! The old beast is not dead—he is only playing possum for a while in order to reinforce himself for a more vigorous attack to drive back free-thought, science, reason and Spiritualism. Now these clerical bell-wethers know very well that Christianity has nothing but tradition of the dead past upon which to lean, hence they seek another prop for their "saving faith" through legislative enactment.

This Christian alliance business has been going on for some twenty years, and political demagogues with an eye single to executive, legislative and judicial positions and fat offices, have all along encouraged it.

Nov. 19th, 1864, B. Gratz Brown wrote a letter to one of the officers of the new church alliance, saying the movement is "God's work in the purifying and exalting this nation," and this was to be effected "by inscribing His word as its Supreme Law in any and all ways, and in any and all places;" and this same B. Gratz Brown was afterwards nominated for the Vice-Presidency of the United States!

"Just God! And these are they
Who minister at thine altar, God of Right!
Men who their hands with prayers and blessings lay
On Israel's Ark of light!
Phate and Herod, friends,
Chief Priests and rulers, as of old, combine!
Just God, and holy is that church which lends
Strength to the spoiler, thine?
How long, O Lord! how long
Shall priesthood barter Truth away,
And in Thy name, for robbery and wrong,
At Thine own Altar pray?"

Those lines by Whittier fit these politic Christian fellows pretty well. At no time in the history of this country have the liberties guaranteed by the Constitution been more jeopardized than now, and it behooves us to study carefully and closely every movement made, political or religious, to conspire against the justice, freedom and general welfare of humanity. If Christianity, in any of its forms, is allowed to coil itself around and fasten its fangs upon the vitals of civil government, or to be clothed with special legal privileges and power, as surely as effects follow causes so surely will the horrors of the French Revolution of 1793 be witnessed in this country.

Now, Spiritualists have other and more important work to do for humanity, than that of trying to christianize Spiritualism or spiritualize Christianity. Truth and error will not affiliate, nor will the old lion be made to give up his prey by simply stroking his mane.

"A consummation devoutly to be wished"—that Christianity, in its attempts for power, may sign its own death warrant, as did American slavery in its attempt to extend and fasten itself upon the government!"

H. B. WILLCOX.

Boston, Mass.

Editor of Mind and Matter:

DEAR SIR:—While reading "Is Materialization true, with eleven other lectures," by Mrs. Cora L. V. Richmond, the thought has occurred, whether it would not be a good plan to issue either those two lectures on materialization, or some synopsis of its philosophy, by an able pen, in tract form, which could be sold at the rate of 25 or 50 for one dollar, or thereabouts; and distributed to investigators and sepiets when they visit materializing circles. As it is now, persons not Spiritualists, and even Spiritualists themselves, without scientific or other culture, and engrossed in the material interests and cares of everyday life, visit a genuine materializing circle, either through accident or curiosity, when the usual tests are given and the manifestations occur.

Nothing is said by the medium or any one else in regard to their philosophy; no information is vouchsafed about the medium's control, who does the speaking while the medium is entranced, and of whom the majority of first visitors cannot think otherwise than as being the medium; the phenomena are so unlike anything which they have been accustomed to witness, that they cannot realize that such things can be as they really are, and cannot account for them in any other way than as being the results of either tricks or fraud, (or by the hiring of confederates), on the part of the medium. The dissemination of tracts of the kind above mentioned, or something of a similar nature, for distribution, would, it seems to me, be good seed sown in good ground, and would be the means of influencing persons to examine the entire philosophy of Spiritualism, and its various manifestations, both through its weekly journals and its books, who would otherwise con-

tinue. In the absence of investigation, to regard it as a delusion and a humbug.

The foregoing has been hurriedly written, but it perhaps will give you the idea intended to be conveyed.

At present great darkness seems to prevail, especially in San Francisco, in regard to the grandest phase of the phenomena of Modern Spiritualism, namely, form materialization.

Yours truly, G. C. DRIVER.

P. O. Box 2328, San Francisco, Cal., Feb. 17, '82.

EDITORIAL BRIEFS.

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

FRANK T. RIPLEY writes us from Portage City, Wis., that he will answer all letters from his friends asking for engagements, as soon as he is able to do so. He states that his success is great at that place—houses packed to the doors. Address all letters to Omro, Wis.

THE Christian Spiritualist resembles the awkward man who bought a postal card, wrote his letter on it, and then put it into an envelope with a three-cent stamp on it, with the remark, "Well, isn't that convenient?" Those people want Spiritualism in a Christian envelope.—A. S. HADSON, M.D.

MR. C. E. WATKINS, the well known medium for slate writing and answering sealed letters, has arrived in this city, and is making arrangements for a stay of several weeks. His friends will find him at the meeting of the First Association of Spiritualists at Spring Garden Hall on Sunday (to-morrow) morning, and at the afternoon conference. His subsequent arrangements and movements will be duly noted in next week's issue of MIND AND MATTER.

POPULAR LECTURES.—Hon. Warren Chase is giving a course of popular lectures in the hall at 505 $\frac{1}{2}$ North Eighth street. Last evening (Friday) the lecture was on Ancient and Modern Idolatry. On Sunday, at 11 A. M. and 7:45 P. M., the subject will be "The Two Worlds and Life in the Spheres." The closing lecture will be in Academy Hall, No. 810 Spring Garden street, on Tuesday evening, March 7th, on the Philosophy of Materialization. Admission, 10 cents, except on Sunday.

OUR "COPY" FILES.—We have in our pigeonholes a large number of communications from our friends, awaiting publication when space will permit, among which are: A Lecture by J. J. Huber, of Mechanicsville, Iowa; "The Phenomena of the Universe are but the reflex of the unseen realities which have produced them: from Miss Annie H. Lanning, of Phila., Versus Capital Punishment: from W. B. Fahnestock, M. D., of Lancaster, Pa., on Exposures of Mediums; also, "Of Stantivolence, its Uses," etc.: from Mrs. M. A. Winslow, of Newark, N. J., on Spiritual Manifestations, at the Spiritualists' home in that place; from J. Sherman, of Astoria, N. Y., endorsing Mrs. Reynolds; from Dr. F. F. Taber, of Atlanta, Ga., giving an enthusiastic account of "Eddie" Keen's public circles and tests at that place, and of Nelson Davignon's slate writing; from R. M. Adams; Vineland, N. J., in reference to the message of Pope Boniface published in our last issue of MIND AND MATTER; from O. B. Lisher, Terre Haute, Ind., confirming the spirit message of Eva Burbank; from J. Tinney, Westfield, N. Y., an appendix to his last article in MIND AND MATTER, explaining his position; from Hon. A. G. W. Carter, of Cincinnati, giving a description of one of Jesse Shepards remarkable musical seances; and others received as we go to press.

EAST Boothbay, Me.—Dr. Abbie E. Cutter:—Please send me another of your amulets. The one I have is good, but I would not be without them for twenty times their cost. My daughter had been troubled with enlarged tonsils for five years, and every winter, during that time, she had been subject to colds, which seriously affected the throat, suffering terribly, while the cold lasted. I sought relief from several well-known physicians of different schools in Boston and elsewhere, but her case baffled them all, as one after another would say, "She can never be helped." One advised cutting; another declared she would bleed to death under the knife.

I became discouraged, being in constant dread of Diphtheria as the doctors said "she was subject to it, and would not live but a short time if attacked." Having heard of your amulets I obtained one for her, feeling it would do no harm, and now, after having worn it about a year I am happy to inform you that she has not had a symptom of cold or sore throat, and her general health is very much improved. Please accept my heartfelt thanks for your amulets. I believe them to be a sure prevention of Diphtheria.

Yours truly,

F. R. WHEELER.

Feb. 15th, 1882.

Dr. Abbie E. Cutter:—My niece had been troubled with diphtheritic sore throat for several years, whenever she took the slightest cold. The doctors could only relieve her, but since she began to wear the amulet a year ago, she has entirely recovered from her throat trouble—has not had a cold this winter. Many thanks to you and the spirit world for this blessing.

E. C. PIERCE.

Chelsea, Mass.

Dr. Abbie E. Cutter:—My son Harry has improved wonderfully since wearing the amulet. His catarrh seems to be entirely cured.

Yours truly, Mrs. N. ROGERS.

Salem, Mass.

Michael Angelo preserved his creative genius to extreme old age.

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.

Experiences With the Eddys and Mrs. Huntoon. Editor of Mind and Matter:

By your permission I would like to give to the readers of your paper my experience with the Eddy boys, and also with Mrs. Mary Eddy Huntoon, as the Journal of Chicago pronounced them frauds. I wish to say that I know them to be genuine mediums. I have attended twenty to thirty seances with them at Lake Pleasant Camp Meeting, and been with them night and day, and lodged with them; and have never seen any sign of fraud, or anything for the purpose of deceiving the people. They are mediums for all phases of mediumship, including slate writing in closed slates, placed more than ten feet from any one present, which I witnessed, and got a communication from my deceased wife and my brother. I could distinctly hear the movement of the crumb of pencil not bigger than a grain of rice. This was through Horatio, and I don't believe there is any better medium for slate writing; and although he does not hold himself up before the public for that phase, he sits for me as a favor. Their materializations were life like and gave general satisfaction. E. V. Wilson came several times, as naturally as in life, with all the light that we could get from a kerosene lamp; he calling for light until I who was attending the lamp, could give no more. He then spoke and said he thought any one who had ever seen him before ought to know him. Then one man came from near Holyoke, who being an entire stranger to Horatio, was asked by him to sit by him at the light circle. When taking his seat he said, if he saw any fraud he would pitch him out of the window, and he seemed to be able to do it; but after the seance was over he said he would not take two thousand dollars for the knowledge that his little daughter could return to him in such life-like shape. Now I could give many more facts but will not occupy more of your space at this time. I may in the future, give your readers more concerning new mediums here.

Yours in the cause of Truth, B. STEADMAN. Balston Spa, N. Y., Feb. 13th.

A Communication Taken from the Book Called "Strange Visitors," by Dr. John W. Francis.

The rude nations of the earth believed that disease was the result of evil spiritual agencies, and the untutored savage, without the aid of books or any of the advantages which the learned physician possesses of studying the human system, arrived at the conclusion that disease was inflicted by living unseen individualities. Science has discarded that idea. It has dissected the human body, and, finding the result of the disease, has assumed to have found the cause; assumed that it is mere bodily disarrangement. Yet any intelligent physician will tell you that in his own experience he has witnessed the effect of mind upon the body; that he can give a bread pill to a patient, informing him that it is a purgative, and it will act in that manner; that a certain powder will create nausea, or a burning sensation, and it will produce those results where the powder itself is harmless.

As the body, if permitted to decay, comes to be infested with vermin, so the spirit, if allowed to remain idle or inactive, will become infested by spiritual vermin, that will taint and destroy it; and the savage idea that disease is caused by spiritual agency is correct. If an individual permit any one idea to obtain pre-eminence, and he dwells upon that idea to the exclusion of other thoughts, he will attract spirits who fill the air—not organized spiritual beings who inhabit the spirit world, but half organized beings (polypsi) who live in this atmosphere, and were originated from the brains and physical organizations of the inhabitants of the earth; these beings finding his mind concentrated or magnetized to a point, will effect an entrance.

Suppose, for instance, the person centres his mind upon the loss of a friend or of money; this concentration becomes a magnet, which, like the rays of sunlight acting upon a portion of vegetation, produces decomposition, upon which spirit vermin may feed; so, by dwelling too continuously upon one thought, certain faculties of the mind become excited by constant action, while others become paralyzed, and the result is insanity.

Now, Spiritualists, or believers in spirit intercourse, should be the most healthy persons in the community; for they understand, or should understand, the laws of psychology, which teach that a constant dwelling upon one thought will bring spirit characters who will intensify that thought, and they also know that they have but to use their will, and the whole magnetic relations will change and a new influence will be brought to bear.

Tell a man that he has heart disease, and make him believe it, and his heart will beat like a sledge hammer. Tell him that his liver is diseased, make him believe it, and he will feel bilious and look bilious. Tell a man he looks well, compliment him upon his appearance, and he will look spruce and his spirits will become elastic.

It has been a matter of surprise to some why the spirits have taken such interest in the science of medicine, and why they have developed so many as healers. It is, that they may teach man that disease is generally a magnetic condition, and they hope to teach the community through those physicians whom they develop, to discard drugs and rely upon magnetic influences and the power of will to keep the body in its normal condition of health. Too much stress cannot be laid upon the power of the will in dispelling disease and expelling it.

A diseased patient may be likened to a medium who is possessed by a spiritual being of low order. The very low condition of the spirit causes him to adhere and cling to the medium, unless the will is directed to exercise him he will keep his subject continually under his influence, and the proper individuality of the person will be annihilated. Thus disease, like an evil spirit, takes its hold upon an individual and can only be overthrown from its position by a strong will which sends it shrinking away like a criminal from the body it has infested. If the will of the spirit is not sufficiently strong, then the will of some good friend must be used. These good friends are known as healing mediums. Also a change of air

and scene should be obtained which brings the will into a new action and thus dislodges the tenant. The will is like a two edged sword which cuts right and left, and leaves no chance for skulking, to anything to which it has directed its power. I will close my remarks by repeating that the savage is right in his belief, and that disease is indeed the result of—I might call them spiritual harpies, who, though they may not in these civilized times be driven out by the beating of drums, and tomtoms and the howling of frenzied savages, yet can be dislodged by kindred manipulations such as mesmeric passes, deep breathing, a positive though almost quiet exercise of the will. Some of the brethren of the profession will be surprised to find these views advanced by one who, they believed, held more rational opinions on earth; but there are others whose keen intellects have pierced through the wisdom of the schools which have concocted laws that when applied to the complex mechanism of the human system, in following the disorder of one function, disarrange some half dozen others: that the soul and body are so interblended that we must heal a disease of the body through and in conjunction with the spirit its counterpart.

Prof. Henry Kiddle on Materialization and the Circle-Reynolds Manifestations.

We are glad to copy from an advanced sheet of Millers Psychometric Circular for February. The following letter of Mr. Kiddle to that paper, which should be read and pondered by all investigators of spiritual phenomena, and especially those in or outside of the spiritual ranks, whose natural propensities lead them to suspect and nose out fraudulent and evil practices on the part of all but themselves. This letter, comes at a very opportune time, and all honest and earnest spiritualists, as well as all sincere seekers after truth, will thank Mr. Kiddle for this plain statement of common sense facts.

789 LEXINGTON AVE., NEW YORK, Feb. 16, 1882.

Dear Sir—The paper on Materialization which I read to the Alliance on Monday evening, and which was necessarily very brief, and hence quite imperfect as an exposition of the subject, I do not wish to publish, and consequently I must decline your offer to print in the Circular.

Permit me, however, to say that the time seems to be opportune to give the public—both spiritualistic and non-spiritualistic—some light upon this subject, such as those have gained who have patiently and carefully investigated the subject, not through the communications received from non-materializing mediums, but by means of the phenomena themselves, as presented by various mediums. I have been present at a large number of seances—perhaps more than fifty—and I am prepared, on the basis of what I have seen, to give a reason for the faith that is in me—that materialization is a reality; and I understand the condition of the manifestations too well to suppose that, while there are from twenty to thirty persons sitting in the "circle," the medium alone is accountable for the kind of spirits that are brought to it, at whose mercy the entranced medium, for the time being, surely is. The recent case of "exposure" seems to me, in the light of my experience and study, an exposure only of the unfortunate ignorance of many who call themselves spiritualists. It looks to me as if they thoughtlessly made the conditions that produced the strong evidence of "fraud." There was a plan to entrap the medium (that I know); and many, if not most, of those who sat in that circle were pretty well satisfied before they took their seats that she was dishonest, and were determined to interrupt the proceedings by an "exposure." You know as a spiritualist what kind of influences were brought by such a state of things. Of course, these people, in their ignorance and spiritual blindness, cannot see this, and must perforce condemn the medium, who has, since that "exposure" scene, given several seances, under such conditions as did not, in any degree admit of the practice of deception by herself, as she was most thoroughly searched by the ladies before she went behind the curtain. Of these occurrences a full account will be given to the public. I do not blame Mr. Beard and his friends; they acted according to their best light, but that light was very, very dim.

The lesson was needed, and will do good. It is simply a repetition of the Mrs. Corner (Florence Cook) case in England, the particulars of which you know; and you know that the sitters in that case were crude fraud explorers, not spiritually-minded people nor really spiritualists. Their minds were impregnated with the demon of suspicion, and an "exposure" of the medium, controlled by such spirits, as they brought, followed. You also know that the abused medium, that very evening, gave a successful series of undoubted materializations under "test conditions," to a different circle of sitters.

This is the true solution of the otherwise inexplicable inconsistencies involved in these so-called exposures. Many of the earth-bound, malevolent spirits have a wonderful power over matter. They can bring into a room, through such mediumship as that of Mrs. Reynolds, anything they need to consummate their devilish designs, when conditions enable them to drive off the medium's guardians, and get control; and this they are always able to do under the powerful attraction of spirits in the flesh who are determinedly hostile to the medium, and resolved to do her harm. Why will spiritualists not understand that they are spirits, though embodied, and that each exerts an attractive influence, good or bad, powerful or feeble, and that each carries with him or her a peculiar spirit surrounding, it may be bright with angelic radiance or dark as that of pandemonium? The sitters need testing far more than the medium; and this recent experience will perhaps show to mediums the awful peril to which they expose themselves when they allow themselves to be controlled by such spirits as any circle may chance to bring.

I have only to add that it is a most melancholy fact that one who should be as a "master in Israel" is willing, without any experience of his own, to brand as "frauds" and "tricksters," defenceless women simply for exercising their God-given mediumship, and who is so simple as to trust some spurious message from the "Fifteenth Heaven," rather than the accumulated testimony of his friends here below. I can only claim with Cicero: O tempora! O mores!

Yours respectfully, HENRY KIDDLE.

Menage apologizes for writing verses in his old age, by showing how many poets amused themselves by writing sonnets, and epigrams at ninety.

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 harrassing 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.

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:

Table with 2 columns: Name and Amount. Includes W. A. Mosby, S. New Lyne, O. Thos. Middlemist, Yreka, Cal. 3 00.

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.

THE ICONOCLAST,

On and after March 15th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

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

COL. E. G. INGERSOLL,

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

TERMS OF SUBSCRIPTION:

Table with 2 columns: Term and Price. One Year \$1.00, Six Months .75.

Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free.

Address, W. H. LAMASTER, Editor, Indianapolis, Ind.

"NATURES STORE HOUSE."

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

THE EXCELSIOR CONSOLIDATED GOLD-MIXING COMPANY.

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

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

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

THE DEVELOPMENTS.

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

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

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

BONANZA ORE CHUTE.

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

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

Those desirous of participating in the advantages certain to result from the unlocking of this

STORE HOUSE OF NATURE.

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

Address, J. WISCHETER, President and Managing Director, Columbia, Colorado.

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

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

Special Notices.

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

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

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

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

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

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

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

DEAR SIR:—I am still holding successful seances in this city, Tuesday, Thursday and Sunday evenings, at 7.30 o'clock; also on Thursday, at 2 P. M., for the accommodation of those who cannot come evenings, at 184 Nassau street, corner of Duflield, Brooklyn. A. ROTHEMEL.

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. Rumlill; Collector, Frank H. Philbrick.

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.

Dr. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 210a 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.

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.

osophy are to supplant the credal superstitions as fast as the latter are broken up."

We cannot well see how the Banner of Light could more glaringly misrepresent the views of the great bulk of those people who call themselves Spiritualists. It is not pretended, so far as we are aware, that there is such a sect, or faction, or party, or school of people known as Spiritualists, as contradistinguished from any other sect, or faction, or party, or school of people; nor are we aware that any portion of those who call themselves Spiritualists desire to see Spiritualism as a sect, faction, party, or school, supercede and supplant any other sect, faction, party, or school. Nothing could be more unfortunate than that the Spiritual movement should be permitted to become a rival, in the scramble for popular favor, of the dying sects, factions, parties and schools that have, in all the past, served no other purpose than to block the wheels of the car of human progress. We, therefore, cannot but think that the Banner wholly misstates the position of Spiritualists generally, when it says: "The theory and doctrine of Spiritualists has been from the first, that their faith and philosophy are to supplant the credal superstitions," etc. We have been a close observer of the various views entertained by Spiritualists as to the purposes and uses of spiritual knowledge and information, but we have never heard one talk about the doctrine and faith of Spiritualism. When Spiritualism narrows itself to the confines of faith and doctrine, of any restricted limitations; it will sink back into the sectarian darkness from which it is, as we think, justly claimed to have emerged. Spiritualism has one distinctive feature which distinguishes it from all religious sects, all political factions, all combinations of a partisan character, and from all schools of philosophy or science, that have, in the past, contended for ascendancy in the mental, moral and physical control of human affairs. If we understand the mission and scope of Spiritualism, it admits of no doctrinal limitations, and rests solely on knowledge and experience, to the exclusion of faith. Modern Spiritualism, therefore, comes not to supercede or supplant other faiths and doctrines by a new doctrine or faith, but to put an end to all doctrines and all faiths, which ever have been the hindrances of human progress, and which will continue to be so, until truth, knowledge and wise experience shall be the only guides that lead the thoughts and actions of mankind. This being the true mission of Spiritualism, a difference of views and efforts among those who recognize this sweeping tendency of spirit teaching, and the beneficent effects of perfect freedom, from all doctrinal or credal restraints, is a necessity that no true friend of human progress should regret or seek to avoid. What the Banner of Light calls harmony is as impossible in Spiritualism as it is undesirable. In China, Japan, Hindostan, Thibet, Persia, Turkey, and throughout Christendom, wherever the Catholic Church prevails, there is harmony in faith and doctrines, such as the Banner would have in Spiritualism. Look at those mighty and ancient Asiatic nations and the Catholic nations of the world, and what do we see? Look at Italy, look at Spain, look at Austria, look at Ireland, look at Mexico, and look at the South American nations, where harmony of faith and doctrines prevails, and what do we see? Stagnation, and worse than death, a lingering national existence that has hardly a ray of hope to light the darkness of impending oblivion. On the other hand, look at Germany, at France, at England, and at all our mighty nations, and what do we see? Just in proportion as general toleration and inharmony of views in religion, in education and politics, and the liberty to think, to investigate, to speak and to write prevails, we see the march of progress, the smile of prosperity, and the enjoyment of rational happiness. If human experience has any value as a guide to the attainment of true wisdom and happiness, then what the Banner calls harmony is neither needed nor to be desired in Spiritualism. If men differ in their views as to what is right and proper, or as to what is wrong and improper, in any department of human interests, why should they not freely express their respective views on all questions, each being the judge of what it is proper for him or her to think, say or do? Where all are left free, and encouraged to do this, that which is true and best will have a chance to come uppermost, and in no other way can it have that chance. Are we not, as a nation, differing widely in matters of religion, of politics, of education, of ethics, of philosophy? And yet, by common consent, no one—not even the Roman Catholic clergy—dares to agitate for national harmony on any of those points. Why? Because the experience of the American people has demonstrated that human happiness, human prosperity, and human usefulness, depends upon the fullest and freest toleration of differences of views on all matters which concern man as an individual or mankind as a race. Why should men and women hypocritically pretend to agree about matters concerning which they differ? We insist that morality forbids it. And hence we will insist upon the widest latitude of opinion and action, always trusting to the common sense and natural intuitions of the general understanding, for that wisdom that will in the end bring the best results. That trust which many place in a personal God for the attainment of ultimate human perfection, we place in humanity itself; and hence we demand the removal of restraints and

hindrances to the fullest play and exercise of all the natural faculties of man. We have not seen the "tendencies to separation and even to discord" of which the Banner speaks. There has been nothing in Spiritualism to separate or to produce discord. It is not a thing that admits of separation, nor about which discord is possible. Spiritualism represents the views of no spirit and no class of spirits; it represents no religion, and no system of teaching; it represents no dogmas, doctrines, creeds nor faiths; it is nothing more nor less than intercourse between spirits and mortals, and is no more capable of separation than intercourse between mortals themselves. We can, therefore, understand the Banner in no other way, than that it desires to obstruct spirit intercourse with mortals, until its friends shall become adherents of some one common doctrine and faith. As that time will never come, we infer that the Banner, is willing that the cause of Spiritualism shall advance no further, but fossilize in its present state, to mark to future generations the evanescent existence of the most hope-inspiring creation that ever dawned upon the anxious gaze of an enslaved and suffering race. The Banner seems to have caught the infection that has palsied the spiritual movement in all parts of the country, to wit: the desire for the establishment of doctrines and faiths that spirit intercourse was instituted to do away with forever. Spiritualism does not in any sense depend upon the acceptance or rejection of any person or class of persons, nor is it desirable it should. It would be impotent to perform its mission if it did. We frequently send forth our grateful acknowledgement to the present spirit workers for the beneficent foresight with which they avoided the errors of all previous efforts from the spirit side of life, to point earth's inhabitants on the right road to eternal happiness. Sad; sad; will be the day, should mortals by their perverseness succeed in postponing the hour of their final success. Says the Banner, "There should be more unity and harmony of spirit than ever among Spiritualists. At least the early feeling of love and fraternity should rule. The last thing they should consent to in such a crisis is, to follow the fashions of the credulists themselves; to dispute and wrangle with one another; to struggle for power and authority; to seek to gain advantages when the necessity is for mutual concession and sacrifices." And this is the Jesuitical policy of the Banner of Light. The time was when we heard a sound very much like that from the Bundyite organ in Chicago. Who is struggling for "power and authority?" Who is seeking to gain advantages of any kind? The Banner has not stated, and therefore we may justly infer that such has been its policy. But what "mutual concessions and sacrifices" does the Banner regard as a necessity? We know of none, and therefore will concede nothing and sacrifice nothing. If we thought it was a necessity to concede or sacrifice anything that is right or true, in order to be a true and consistent Spiritualist, we would be anything but a Spiritualist. It is because Spiritualism necessitates no concession and no sacrifice of anything that is just, right or true that we are a Spiritualist and nothing else. Will the Banner tell us what it is that necessarily requires of it in the way of "concession and sacrifice" in order that it shall fulfil its duty to Spiritualism? Had it told us, it would then have been found that that necessity arose from the personal and pecuniary interests of its proprietors, and not from the interests of Spiritualism. Again the Banner says: "Jealousies, bickerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of early love and faith (bah!) and steadily eating out the life of a cause which angels themselves cannot advance without the willing co-operation of mortals." What a beautiful personification of the Uriah Heap genus is the editor of the Banner. Oh! how the hypocrite loves those at whom his vile insinuations are aimed. This canting hypocrisy is simply disgusting to sincere and truth-loving persons, and deceives no one possessed of a grain of common sense. We are amazed that the prematurely old editor of the Banner should show such signs of senility as to suppose such whining cant as that would pass for a love of truth or decency. It is painful for us to have to tear the mask from this editorial dissembler, but duty requires it and we obey. But what does the Banner mean? when it says: "Let us pause amidst the din which disaffected ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled." You miserable dotard, who is repelling the invisibles? Not we surely, for we are having to defend the mediums through whom alone the invisibles can come and manifest themselves, against those who are in full sympathy with the editor of the Banner, and even against the slanders of that paper itself. In another column we have been compelled to do this in this number of our paper as the reader will see. For the sake of common decency let us deal a little less cant and hypocrisy, and a good deal more of actions that show that you have some sincere and unselfish interest in the cause of Spiritualism. But we have neither space nor disposition to give further notice to the discourteous and cowardly insinuations of Luther Colby, as to our being jealous of him, and ambitious to put him in the shade. We

would despise ourself if we were capable of entertaining so preposterous an appreciation of the standing and influence of either Luther Colby or ourself. Oh! no, Luther, we are not jealous of you, and it would be a poor ambition that would aspire to no higher or more advanced place than you seem content to take, in Spiritualism. It is well that "God tempers the wind to the shorn lamb," or you would realize what a sorry figure you are cutting in your role of Uriah Heap. In closing, let us ask the Banner to whom it refers as the "disaffected ones"? Who are they and what are they disaffected about? If it will answer, we venture to say that it will be found that the disaffection to which it refers is the growing contempt among Spiritualists at the selfishness, supineness and unfaithfulness of the publishers of the Banner of Light, in their management of that paper. This worthlessness to the cause of Spiritualism would be to us a matter of utter indifference, if it were not that these greedy, mercenary, spiritual drones seek to cast reproach upon all who are busy and active workers in the spiritual hive, and who cry jealousy, ambition, disturbers of harmony, etc., at those who will not consent to imitate their laziness, selfishness, and greed, that would soon make an end of the spiritual swarm, for want of spiritual food. These drones are becoming the enemies of the spirit and mortal workers for Spiritualism, and their natures' not admitting of any further usefulness, they will do well to find a little less fault with those who are doing the work that they are doing all they can to neutralize. Do something and stop your fault-finding, or the fact that you are spiritual drones will become known of all men. The people are more and more demanding Spiritualism and the facts that make it of any use to humanity. Do your part in that direction and you will have little time and less occasion for general grumbling with the current of Spiritual events. THE "BANNER OF LIGHT" BITTERLY ASSAILED AT ITS OWN DOOR. Where is that harmony which the editor of the Banner of Light says is so necessary, to begin in the vicinity of Boston. We copy the following from the R.-P. Journal of last week. "AN OMINOUS VOICE FROM THE OLD BAY STATE." "An experienced Spiritualist and Director of the N. E. Camp-meeting Association speaks his Mind and Echoes the Growing Sentiment which a Boston Spiritualist Paper has Striven so Long and Unavailingly to Smother." "To the Editor of the R.-P. Journal: "I clip the enclosed statement from to-day's Boston Herald, which fully corroborates all that the Clyde Spiritualists (all honor to them) claimed. It will be now in order for Thomas R. Hazard to take a journey to New York to vindicate Crindle, and then write a two and a half column article for the Banner of Light describing her beauties as a genuine materializing medium. When will the Banner get sick of trying to sustain fully exposed frauds? Echo answers when? All honor, I say, to the Religio-Philosophical Journal, to the Clyde Spiritualists, and to the Brooklyn, N. Y., Spiritualists, for their efforts to expose this contemptible trickster. Let Spiritualists everywhere constitute themselves a committee of investigation, whenever and wherever materializing mediums give seances, and having done so, endorse the true and genuine, and denounce the false. Let their motto be 'The true forever, and the false never.' Let Spiritualists from upon all Spiritual (so called) papers who allow themselves to become the defenders of fraud. Let Spiritualists stand by their organs that have the courage and honesty to denounce frauds wherever found. When this is done, and certain Spiritualist papers find it does not pay to champion fraud, they will cease doing so. When that time comes, Spiritualism will take its place where it belongs, and not till then. Let us hope that the day is not far distant." "Yours, for the true and genuine." "M. H. FLETCHER." "Lowell, Mass." The biped who wrote that is the father of J. Willie Fletcher, the popular medium and Spiritualistic lecturer, whose eloquent discourses have attracted the attention and commendation of the most cultivated people in this country and England, and who was so cruelly and vilely slandered by the editor on whom and the paper on which he lavishes such fulsome encomiums. He is the same M. H. Fletcher at whose house a most vile attempt was made to discredit Mrs. John H. Pickering as a medium, and who was made our bitter enemy because we would not allow him to misrepresent that true and faithful medium through the columns of MIND AND MATTER. We relish the enmity of such men, for in no other way can we be so well assured that we are in the right. That this man should so bitterly assail the Banner of Light for publishing the letter of Mr. Hazard in favor of Mrs. Reynolds, shows to what lengths the vindictiveness and prejudices of a man will carry him. As M. H. Fletcher has had so little occasion to find fault with the Banner's worse than milk-and-water course towards Mrs. Reynolds and other assailed mediums, and as he is so lavish of his praise of the Journal, we have a right to infer that Fletcher is in this covert way making known his approbation of the vile treatment which his son, J. Willie Fletcher, and his son's wife, Mrs. Susie Willis Fletcher, received at the hands of Bundy and the Journal. Every word of what we have above italicised in Fletcher's letter is aimed at the Banner of Light by a man who claims especial importance in Spiritualism, because he is a director of the Lake Pleasant Campmeeting Association. If the Banner silently pockets such wholly gratuitous charges of dishonor at the hands of the enemy of truth and decency, the public will have a right to conclude

that it feels guilty of all that is charged against it. Bundy, by publishing that assault upon the Banner, makes it his own, and gives it to be understood that the Lake Pleasant Campmeeting management are heartily in accord with the Journal and adverse to the Banner. If that is so, so much the worse for those managers. The lines must be, and are being, very clearly drawn, and it is for the Banner to say on which side it proposes to stand. What the Boston Herald article was that Fletcher made the basis of his letter, we are not informed, and may therefore infer that Bundy thought it worthless for the purpose it was intended to serve, to wit: as an excuse for Fletcher's letter, and for his malignant publication of it. The Banner of Light had better think less about seeking "harmony" than defending its good name and fame against the attacks of Pope Bundy, the head of Bundyism, in whose favor the Banner has gone as far as it dared to go, in its bad faith with true and faithful mediums. A. E. NEWTON AND THE BROOKLYN CONSPIRACY. At the Everett Hall Conference, Brooklyn, on the evening of February 11th, Mr. A. E. Newton, of the late Two Worlds, was called upon for some remarks about the assault upon Mrs. Reynolds, the previous evening at the residence of W. J. Beard. He is authoritatively reported to have said: "While he was slow to condemn any person without the fullest knowledge of guilt, and believed it possible for susceptible mediums to be psychologically impelled to fraudulent acts by suspicious investigators, yet this case appears to admit of no such explanation. The masks and paraphernalia of deception must have been provided beforehand with deliberate intention to deceive. He understood that Mrs. Reynolds claimed, in this, as in a previous case of exposure in Ohio, to have been in an unconscious trance all the while, and therefore not responsible. He would not presume to say that this was not so; but if so, he would say, with the previous speaker, that the medium had no right to be in a condition to be the tool of spirit-tricksters, who trifle with the most sacred feelings of humanity. While in this condition, however genuine may be some of the phenomena in her presence, she is a detriment to the cause of truth, and should be frowned into retirement." Is it any wonder that the spirit friends of Spiritualism, who seem to have become a resistless power in all matters relating to the cause of Spiritualism, upon the mundane plane as well as in spirit life, should have made an end of the Two Worlds in the short space of five months, in view of such conduct as its late publisher, Dr. Crowell, and its late editor, Mr. Newton, have been guilty of, towards Mrs. Reynolds, in both the Clyde and Brooklyn affairs. Without stating one fact that showed that Mrs. Reynolds did or could have taken the masks and other paraphernalia, which were for the first time seen in the possession of Mrs. Reynolds' male and female assailants, Mr. Newton says: "The masks and paraphernalia of deception must have been provided beforehand with a deliberate intention to deceive"; and attributes that preparation and deception to Mrs. Reynolds. That Mr. Newton so quickly condemned Mrs. Reynolds, shows that when it suits his purpose, or he can make a little cheap capital out of popular prejudice, he is not so "slow to condemn any person" as he publicly professed. Grant that those articles of deception were on hand, in Mr. Beard's house, at that time, we ask Mr. Newton to tell us or show us who put them there, who intended to use them to deceive, and who did they intend to deceive? Neither Beard nor any of his co-conspirators has shown that Mrs. Reynolds could possibly have concealed them about her person or the cabinet without detection, or that there was any appearance of her having tried to do so. Whether they were found in the cabinet at all, is a question about which there is not a particle of unimpeached or reliable evidence. If in the cabinet at all, it is infinitely more probable that the conspirators placed them there, for the purpose for which they made use of them, than that Mrs. Reynolds did, who could not have done it without some one of the twenty or more disinterested persons who were present, discovering that fact. That neither they, nor any of them, nor the conspirators, who have been at so much pains to make use of every possible circumstance to injure Mrs. Reynolds and deceive the public, have attempted to show how three bulky and stiff wire masks were taken by the medium into the cabinet, shows that that was a feat they were not equal to, untruthful as they showed themselves to be. The story invented by Mrs. Mills and Mrs. Hussey about the sounces and the numerous pockets in Mrs. Reynolds' dress, was an after-thought, and without a particle of foundation, as they would have seen, if they wanted to tell the truth. It seems to be an inevitable fate with untruthful people, that when they commit falsehood they do it on so large a scale as to make their untruthfulness manifest. That was the case about those blue and white tucks and the thirty or more pockets in that dress. If Mr. Newton, without taking the trouble to inform himself as to what is true or false when a medium is assailed, and without such information he endorses the slanders circulated against mediums, he will have to incur the moral and personal responsibility which such injustice involves. But let us suppose, that Mr. Beard and his associates in that outrage did not provide those masks beforehand, which supposition in the absence of positive facts to the contrary is most proper; then, what was there to prevent the spirit

production of the wire marks, illusion, etc., which were found in the cabinet? We know that articles not a whit less material, bulky and heavy, and even much more numerous, have been produced by spirits, under the most positive test conditions, as they are called, in the cabinet, under circumstances not at all dissimilar to those which surrounded Mrs. Reynolds. If Mr. Newton does not know that spirits can do such things, or denies that they have done such things, we will refer him to volumes of evidence of such facts, which have been occurring ever since Modern Spiritualism became a subject of investigation and observation, thirty-four years ago. We conclude therefore that Mr. Newton was not only hasty to condemn Mrs. Reynolds, but most unjustly and recklessly so. Mr. Newton has had some reputation for moderation and a conscientious desire to act justly and wisely; but his claims in that direction will not endure in the light of his injustice and his supple-kneed surrender to such conspiracies, as were carried out at Clyde and Brooklyn, to crush a defenceless and faithful medium.

When Mr. Newton says: "The medium had no right to be in a condition to be the tool of spirit-tricksters who trifle with the most sacred feelings of humanity," we are unable to decide whether Mr. N. is responsible for what he says, mentally, morally, or personally. What does he mean? Does he mean that Mrs. Reynolds had no right to sit in that circle for spirit entrancement? That is what his language implies. If she had not so sat we venture to say that Beard and his associates would have failed—utterly failed—in the infernal plot in which they engaged. It was impossible for Mrs. Reynolds to sit successfully for full form spirit materializations in the light except she submitted to perfect entrancement by her spirit guides, and this Mr. Newton ought to have known, if he did not, before he condemned Mrs. Reynolds for submitting to that condition in this instance. On the other hand, if Mr. Newton, concedes her right to sit for spirit entrancement at all, by what rule of law or propriety can an unconscious medium be held answerable for the acts of spirits who may control her unconscious organism? The position is simply absurd, and shows that Mr. Newton, has a great deal to learn before he is competent to judge any medium either intelligently or fairly.

But we must hasten to a close. In the next paragraph of the same report in the *Two Worlds*, Charles R. Miller, Esq., of the *Psychometric Circular*, is reported to have said:

"He had long held that mediumship was to be the basis of a new civilization, but it needed to be improved and perfected through experience; and he believed that this seemingly untoward occurrence was to be a help toward improvement. It was evident that fraud and simulations were practiced on the occasion referred to, but he proposed to utilize the occurrence, and to make it tell for good. He would at the proper time propose to investigate the affair and endeavor to get at its lesson."

This paragraph was manifestly intended to make it appear that Mr. Miller conceded that Mrs. Reynolds had committed fraud, and consciously simulated spirits; a most unjust representation of the views of Mr. Miller, who stated his position in his letter to us, published in last week's *MIND AND MATTER*, in answer to the misrepresentations of the *Banner of Light* on that subject. Mr. Miller made the motion afterward, that a committee of investigation should be appointed by the Conference, but this very proper motion was voted down, as a majority of those present feared the result of an honest and thorough investigation of all the facts. Consistently with that evasion of an honest and fair investigation, the same persons gave a vote of thanks to Mr. Beard for his action. That vote of thanks is about as creditable to those who voted for it as it is to Mr. Beard. We do not envy them their moral responsibility in this shameful affair.

PROF. J. W. TOOHEY IN NEW YORK.

At a recent conference at Harvard Rooms, New York; Prof. Toohey, of Boston, according to the *Two Worlds* report said:

"Some years had passed since he addressed a New York audience. It was a pleasure to meet again in conference with those he had known so long and well. He thought if spiritual conferences had been opened as the chairman had opened the conference to-day, they would not to-day be burdened by bogus materializations and other species of frauds which have brought discredit on Spiritualism. He had just returned from the West, and had spent five months in Chicago. Among the discussions that came up there was the expose of Mrs. Crindle, in Clyde, Ohio. This morning he took up the New York *Sun*, and he felt a humiliation as he read that woman's doings in Brooklyn. He was determined to do all he could to root out all fraud, no matter where it was found or whom it touched." ["Them's" our sentiments exactly.] "He desired to admonish them to see to it that all frauds be brought to justice."

Those be brave words truly, Prof. Toohey, but pray tell us, if you can, what they have to do with that potent opening of the Conference by Mr. Partridge, which you so much commended, who is reported as follows:

"Mr. Charles Partridge, chairman, in opening the meeting, called to the attention of the audience the fact that this was a Spiritual Conference, and he wished the speakers to keep to the subject of Spiritualism. Last Sunday, there was a great diversity from it. If they wanted to talk upon other subjects he was in favor of setting another day for it. This was advertised as a Spiritual Conference, and he did not think they were justified in inviting people there to hear other subjects discussed. The subject for to-day was 'Spiritualists, their facts and fanaticism.'"

How anything Prof. Toohey said, bore on the stated question, the reader can see. Professor Toohey's one point was, that "he desired to admonish them [Those present, we presume.] to see to it that frauds be brought to justice." Mrs. Reynolds, after that admonishment of Professor Toohey, remained in New York for two weeks, giving frequent public seances without Professor Toohey or any of his admonished hearers daring to take one step in the direction of Prof. T.'s suggested legal action. The Clyde, Ohio, legal fiasco had settled that Prof. Toohey nonsense. On the other hand, such prominent and influential Spiritualists of New York city, as Mr. Kiddle, Judge Cross, Mr. Leonard, and others, not only attended her seances, but publicly attested the wonderful results obtained thereat, to the confusion and dismay of her assailants and accusers; and when literally worn out, and compelled by her spirit guides to return to her home in the far West, to rest and recover from the effects of her unprecedented mediumistic labors, those naughty New York Spiritualists did Mrs. Reynolds the justice to present, as some mark of their appreciation and esteem, for that noble, fearless and faithful woman and medium, a magnificent diamond set of jewelry worth several hundred dollars. It is a long lane that has no turn in it. On the other hand, it is a short lane that has so short a turn in it as that by which the Brooklyn and Clyde slanderers of Mrs. Reynolds were brought up in their attempt to lie her down. Poor Prof. Toohey, we pity him. The contempt with which New York Spiritualists sat down upon that admonition should make him a wiser if not a more just man.

TICEANA AND BUNDYISM. OR BUNDYISM AND TICEANA—WHICH?

We clip the following specimen of Ticeana-Bundyism from the *R. P. Journal* of February 18th. It speaks for itself. It is given with double-leaded emphasis:

"CRINDLE REYNOLDS AGAIN EXPOSED."
(Special Teleg. am.)

To the Editor of the *Religio-Philosophical Journal*:

"Mrs. Crindle-Reynolds exposed in the presence of some of her heretofore defenders. Curtains suddenly drawn apart revealed her in white undergarments holding up a mask, with drapery representing two spirits.

W. R. TICE."

Brooklyn, N. Y., Feb. 12th.
We leave the reader to imagine the inhuman malice with which W. R. Tice, sent that untruthful telegram, and the exstic malignity with which John C. Bundy hastened to send it forth to the few hundreds of readers of his paper, to prejudice them against a woman who, in honesty and womanly propriety is in no respect less than the peer of Mrs. Bundy or Mrs. Tice. Col. Bundy had learned too costly a lesson in the part he took in joining the Clyde slanderers of Mrs. Reynolds, to repeat his experience in that line, so he contents himself with letting Wm. R. Tice monopolize the disgrace of joining Mrs. Reynolds' Brooklyn defenders. He has in this instance shown more discretion than is his wont, and we have some hopes that he has resolved on changing his crooked course. We do not wonder at this for he must be heartily ashamed of Bundyism since the *Banner of Light* seems bent on rendering it ridiculous by its new found zeal to put Colonel Bundy in the back-ground and run the Bundy movement itself. The work of slandering Spiritual mediums is not an enviable one, as Col. B. has found, and as the *Banner of Light* will find before it goes far on the road of slander that it is following.

It is a marked change for the better, when Col. Bundy dares not utter a word in commendation of the Brooklyn slanderers of Mrs. Reynolds, but contents himself with copying Eugene Crowell's dying kick through the *Two Worlds* (published by us last week); a lying statement of the New York *Sun*, some two weeks old; and a characteristic manifestation of malevolence on the part of M. A. Fletcher, of Lowell, Mass., concerning the Clyde and Brooklyn conspiracies to injure Mrs. Reynolds. The *Banner* would have acted prudently, if it had taken the same course.

OUR DEFENCE OF THE LAKE PLEASANT CAMP-MEETING VISITORS.

In the dying number of the *Two Worlds* was a report of the proceedings of the Conference at the Harvard Rooms, New York City, on Sunday, February 12th, at which Dr. Joseph Beals, of Greenfield, Mass., President of the Lake Pleasant Camp-Meeting, is reported to have said:

"That he had hoped to step in without being called on to speak. He was too material for that. He wished that he could be satisfied of materialization, but that he had never seen anything yet that had fully satisfied him, though he had seen a good many seances of that class. They were too gross. At Lake Pleasant it takes a good deal of time to go around and smooth things over there, to keep the peace. I know that spirit-friends can return to us. I was converted to Spiritualism in a home circle, and I think that is the best way to hold seances."

We cannot but think that Dr. Beals, when he made those disconnected remarks, was at a loss for some excuse for his great ignorance about a matter so important as is the subject of spirit materialization to the cause with which he is officially identified. On no other theory can we account for the certainly exaggerated statement that it takes so much time "to smooth things over," and "to keep the peace" at the Lake Pleasant camp ground, that Dr. Beals could not find a little time to investigate the phenomena of spirit

materialization. We were at the Lake Pleasant Camp Meeting, last summer, for nine full days, and during all that time we saw no disposition on the part of a single person to disturb the peace and quiet of that lovely summer resort, although many thousands of persons were on the ground daily. We do not think it is right for Dr. Beals to make the visitors to Lake Pleasant the scapegoat for his indifference and ignorance in relation to spiritual phenomena. It is some consolation for Spiritualists who visit Lake Pleasant Camp Meeting, to know, or to have the assurance, that its President "knows that spirit-friends can return to us." He would have made them feel more comfortable if he had given them the assurance that he knew they did return to us. He was converted, he tells us, at a home circle, and that he thinks that is the best way to hold seances. Ye four hundred public mediums, who assembled at Lake Pleasant last summer, and who gave that camp meeting all the interest and value it had as a Spiritual gathering, how do you like President Beals' opinion that your spirit-appointed calling is less desirable as a promoter of spiritual truth and knowledge than some home circle where a Spiritual convert like himself is convinced that our spirit friends can return to us, but who has not been convinced that they do return to us? Dr. Beals, that is not Spiritualism. Any Hindoo, Chinese, Parsee, Arab, Turk, Egyptian, African, or Roman Catholic Christian knows more than that, and yet they would hardly pass muster at any Spiritual camp-meeting as Spiritualists. Doctor, wake up, and go to investigating for spiritual truth. You seem to have very limited knowledge of it, at present. It is mete that the President of so flourishing a Spiritual enterprise as that over which you preside should be more than a know-nothing or know-little in spiritual matters. If you have concluded not to inform yourself any further about a subject that you will never exhaust though you shall live longer than Methuselah, we would suggest that it is not well to encourage others to follow your very bad example.

Obituary.

Mrs. Nellie J. Kenyon passed to spirit life from her home in Woodstock, Vermont, on Friday, February 10th, M. S. 34; aged 46 years and 3 months.

Dear friends, brothers, and sisters, who enjoy the blessed light of truth throughout the world; it is with a sad heart and tearful eye that I pen these lines. Suddenly as the swift-lightning's stroke has the blow fallen, casting a deep shadow over the lives and hearts of thousands here in Vermont and elsewhere, causing bitter tears of anguish to chase each other alike down the furrowed cheek of age and the rosy cheek of childhood and youth; for to know our dear Nellie was to love her—so good, pure, loving, beautiful, grand and true!

It will take a pen more potent and eloquent than mine, to do justice to the memory of our risen sister, and I shall not try it in this short sketch, trusting that some one who has known her longer and more intimately, will undertake the sad task. But her memory will remain ever fresh and green in the stricken hearts that loved her so, and although we miss her so much on earth, we know that heaven has an angel more. One more cord is severed that bound us to earth; one more joy to look forward to—the time when we shall again clasp her hand—freed spirits on the beautiful spirit shore.

Mrs. Kenyon was one of the best trance mediums in the world. In private circles her tests were most satisfactory and convincing, making converts to Spiritualism by hundreds; and among the many good speakers in this State she deservedly stood at the head; and after the most powerful and eloquent lectures, she almost always gave tests from the rostrum. Sometimes I have heard her give twenty, almost all of them recognized by persons in the audience. Sympathetic and charitable, she possessed in an eminent degree all the qualifications essential to a powerful medium and perfect woman.

She was the loving and beloved wife of an honest farmer. No children have blessed the union; therefore, in her death Mr. Kenyon seems to have lost his all. Poor man! how our hearts go out in sympathy to him in his deep sorrow. Although not a medium, he has ever been in full sympathy with her work, and without him she could not have done the good she has.

Although living twenty miles from her home, I heard from her three times the evening of the funeral, through mediums in this neighborhood, begging us not to weep for her, she was so happy, and would never leave us.

Yours truly,

L. O. WEEKS.

Proctorsville, Vt., Feb. 19, M. S. 34.

"Oh! I know thou art gone to the home of thy rest,
And why should my soul be so sad?
I know thou art where the weary are blest,
And the mourner looks up and is glad."

"Oh! I never look up with a wish to the sky,
But a light like thy beauty is there;
And I hear a low murmur like thine in reply,
As I pour out my spirit in prayer."

"In thy far away home, wheresoe'er it may be,
I know thou hast visions of mine,
And my soul hath revelations of thine and of thee,
In many a token and sign."

"In the hush of the night, o'er the waste of the sea,
Or alone with the breeze on the hill—
I have ever a presence that whispers of thee,
And my spirit lies down and is still."

BESSIE BARRETT FOSTER passed to spirit life at 12 o'clock (noon) on Friday, February 24th, at the age of 63. Her funeral took place on Monday, the 27th, at her residence, 4218 Columbia avenue, West Philadelphia. Mrs. Katie B. Robinson, the well-known medium, of 2128 Brandywine street, spoke with great acceptance, and J. M. Roberts and others made brief remarks.

Mrs. Foster had been thirty years a medium, and had given up all social standing, all connection with her earthly relatives, even all material comfort, in living out the truth as revealed to her from spirit spheres. "The very centre of her being one living flame of pure affection," her organization so finely attuned to nature's harmonies, and love of things most beautiful, her sensitiveness to the discords of pain and poverty, and ex-

lie from the loved ones of her past, was keen to an extent of agony which coarser, harder natures cannot know. And yet, amid the slow racking torture of one of the most terrible diseases which afflict humanity, those who were privileged to visit her in her last hours, said they would hardly realize they were sitting round a death-bed, so gloriously did her spirit soar in triumph over all the ills of earth, and so joyfully did she anticipate reunion with the loved ones gone to spirit life before her. She often spoke of seeing them, and was often heard, by her attendant, talking calmly to them as we talk face to face with mortals.

She made all arrangements for her funeral and the final disposition of her body, as calmly as if preparing for a pleasant summer journey to her native mountains, which she longed to see once more. She desired the cremation of her body, both on account of the health of the living and the comfort of the departed spirit; but the Spiritualist friends who generously contributed to defray the last expenses, did not find it possible to gratify this wish, and she is doubtless satisfied with what was done. It is due her Christian friends and neighbors to say that they were very kind and helpful, and she often expressed gratitude which she wished conveyed to them. Many of them have been awakened to desire a further knowledge of what Spiritualism is, since it could bear so great a sufferer so triumphantly through death.

Mrs. Foster felt the most thorough and lively interest in the work of J. M. Roberts, through *MIND AND MATTER*. She often said she believed him to be the "bravest, truest man on earth." She knew by terrible experience what it is for mediums to battle with the spirit enemies of Truth. She often, while on her sick bed, prayed most fervently to spheres of Love and Wisdom for power to be given him to perfect the work he is so nobly carrying on in defence of mediumship and truth. Years before his work commenced, while she was a public medium in Boston, she prophesied of him and of his paper, *MIND AND MATTER*, whose motto she then said would be "Truth." She will doubtless be a valiant worker for it, from the spirit side of life. O. F. S.

A Good Joke.

We have received from our friend D. Hamilton Warren, of Marion, Iowa, a copy of the *Eclectic Medical Journal*, edited by Jno. M. Scudder, M. D., and published at Cincinnati, O., from which we copy under the above caption, the following interesting case of "small pox," taken from the *Illinois State Register*, which proves conclusively the necessity that exists for stringent legislation to protect the community from the malpractice of the numerous "quacks," (electric, magnetic and eclectic "doctors") who are increasing to such an alarming extent throughout the country; and placing the safety and well being of the helpless sick, altogether in the hands of the skilled and educated "regulars" who alone have any right to the knowledge which enables them to distinguish the difference between a desperate case of *confluent Croton oil* and the comparatively trivial and common place ailment known as small pox.

The *Illinois State Register* of June 22d, 1881, contains a report of a case of small-pox which is a good joke on scientific medicine, and especially on Dr. Rauch, the manipulator of the State Board of Health. Mistakes may occur in the best regulated families, as the grass-widow remarked when she had twins; but we hardly expect such a showing from the regulator of mistakes.

The story runs that one Todd, a somewhat notorious violator of law, was at last taken and confined for horse-stealing. "He obtained a continuance of his case from one term of court to another, but finally plead guilty at the last May term, and sentence was withheld in hopes that he might be induced to 'peach' on some of his pals, but it proved a vain hope, and his later conduct has shown that he gave it to be understood that he possessed valuable information, solely for the purpose of attempting that in which he has since been successful. Last Tuesday Todd complained of being ill, and in the absence of Dr. Palmer, the city physician, Dr. Jones was called, and prescribed for measles. On Thursday evening Dr. Palmer returned from Chicago, and thinking Todd's symptoms indicated small-pox, ordered him secluded from the other prisoners. On Saturday, Dr. J. H. Rauch, secretary of the State Board of Health, and Dr. J. Norman Dixon, happened to be at the jail the same time Dr. Palmer was visiting his patient, and they were by him invited to examine Todd.

"Dr. Dixon examined the patient and said, 'small-pox.' Dr. Rauch, who had been standing in the corner of the cell and evidently marshaling his ideas by sucking the head of his gold-headed cane, re-echoed in his sonorous voice, 'small-pox,' and the chorus 'small-pox' was then sung by the prisoners in their cells and the industrious citizens on the street. Fond mothers gathered their innocent brood under their wings and sent in great haste for their family physician to come and vaccinate the children. Sheriff Shoup removed his family to the country, and the red flag and the small-pox signs were conspicuously displayed at the jail. The physicians in charge and the Board of Health ordered Todd removed to the pest house, which was done, and he was then left in charge of the profoundly wise Dr. Stanley. Yesterday morning about three o'clock Dr. Stanley appeared at the jail and said that, feeling sleepy, he had taken a nap, and during that interval, Todd had escaped. Yesterday morning it was discovered that Mr. Button, who lives on South Ninth street, had had his horse stolen during the night, and the natural presumption is that it left the city under Mr. Todd's care. After Todd's disappearance, a small phial, which had evidently contained croton oil, was found in his cell and is believed was given him by one Alice Rutherford, 'his friend.' Croton oil, when applied to the body, produces a pustule, somewhat resembling those produced by small-pox, but we are astonished that one should have been misled, as there are so many other symptoms by which experienced physicians discover small-pox, and in addition to this, Todd's actions were very suspicious, he refused to leave his cell and did not seem to be very ill.

"Altogether, it is an unfortunate affair. Todd is a hard case and should have been sent to Joliet long ago. Justice is defeated and the doctors have brought themselves into ridicule. At last accounts no trace has been found of Todd."

Altogether, it was a good case, quite a remarkable case, and the thirteen hundred(?) quacks and ignoramuses who have been driven out of the State of Illinois could hardly have done better.

PLYMOUTH, Mass., Feb. —, M. S. 84.

Editor of Mind and Matter:

DEAR SIR:—I read that communication signed with my name, January 4th. I wish to make some corrections, and one in particular. Speaking of the management of the Banner, I said, "It looks to me as if there was foolishness mixed with selfishness (or knavery)," etc. Then—at the time of writing—I did not understand the full import of the word knavery, or I should not have used it as I did. I don't suppose any one took any notice of it as coming from me; but I think something of it, after seeing it in public print. I do not believe that the manager is either a knave, a liar, or a villain; therefore I regret that I used that word. I would rather substitute, "is a spiritual and moral imbecile." (The former would best apply to the editor of the Religio). Imbecile, destitute of strength of mind; a lacking of spiritual mindedness. Then there are minor things I wish to correct: one is My idea of the God is that "he is etc." it should read *the*, instead of *he*; for I do not believe in any man made God, especially a Heone. Then again, for "every unfolding," read "forever unfolding;" again worlds universal should be "worlds universal," etc., once more: for "I consider we are in the greatest and most satanic conspiracy etc." should read, "in the midst of the greatest and most etc.;" I do not want to trouble you with any long windy letters, I do not write for any notoriety of any kind, but I feel that the cause of Spiritual truth is nearest to my soul. I seek for nothing for selfish purposes, if there is anything good in any world, I only want to share it with the Universal Humanity, I see you are fearless and Unselfish in your defence of Humanity, therefore I feel as if I should try to sustain and encourage you with all the means at my command, and that is very little. Yet I must go for the right as I understand it, and I think you are in the right, generally. Now, I never did, nor do I now, write anything to be published, yet you are at liberty to do with it as you please—throw it into the waste-basket, or not. I know I am no scholar; no grammarian. I am simply one of the common people, who wishes for the truth, which found, a wayfarer man and a fool need not err therein. I take that to mean, though a common laborer, and unlearned in the schools, scientific or theological, yet need he not err in seeking spiritual things or truth, for the spirit is no respecter of mere persons, learned or unlearned, especially in dogmatic theology. Now comes another "expose" from that hot bed of exposers Brooklyn, as I read in the Boston Herald. When I first read it, I said: If Mrs. Reynolds was caught in that predicament, as stated, that there were conspirators on both sides of the river; as like attracts like the evil-minded sinner who worked for and plotted for the "expose," were helped by evil-minded spirits out of the flesh, and Mrs. Crindle was not at all responsible for the trick, or deception; and as stated, it was the most foolish and childish trick that was ever gotten up. Only think of Mrs. Crindle standing out there with only a mask on and holding another in her hand, with some kind of drapery hanging down to resemble some spirit form, no one with half sense, would think that that great and successful medium would ever think of resorting to such a simple, childish trick, to deceive any one, sceptic or believer, and the ones that devised it, whether spirit in or out of the flesh, must have laughed within themselves to think what simpletons, and would be wise ones, could be serious in thinking that Mrs. Reynolds would knowingly resort to such childish tricks to deceive; and to bolster up her mediumship. So if all was done as reported in the Herald, it was a trick of some foolish spirit. They might have known that the trick was too thin and would break down, and the truth would come out. If spirits did it there might have been some wisdom in it; yet the Banner man thinks where there is so much smoke there must be some fire, Ahem! fire of the pit? Why cannot the Banner man give up the idea that Mrs. Reynolds is a fraud.

Yours for more light,
NATHAN CHURCHILL.

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(Reported for MIND AND MATTER.)

Report of the Mass Convention of Spiritualists Held At Waterbury, Vt., Feb. 11th and 12th, 1882.

The first session of this convention met in the spacious hall of the Waterbury House, on Friday morning at 10 o'clock. But so few members had arrived on the first train that it was thought best to hold an informal meeting. The convention was organized in due time by electing for president, Dr. E. A. Smith of Brandon; for secretary, Geo. A. Fuller of Dover, Mass.; for business committee, Dr. S. N. Gould of W. Randolph, Lucius Webb of Granville, and Mrs. H. E. Muzzy of Rutland.

The Duxbury Glee Club were in attendance, and to avoid the needless stereotyped repetition common to reports of this kind, let it be said here, once for all, that the exercises of the convention were interspersed with fine music and song; Mrs. Dr. S. N. Gould and Mr. and Mrs. A. E. Lamb of W. Randolph, coming in occasionally as alternates. The usually dull half hour, while the audience was being seated, was also rendered delightful by fine organ music by Miss E. Boyce, inspirational medium of Montpelier. The following are some of the spiritual songs performed by the Glee club: "There's a good time coming," "When the mists are cleared away," "Scatter the gems of the beautiful."

Let it also be said here, in justice to the several speakers, that in presenting some of their best ideas in a condensed form, it becomes necessary to some extent to employ the language of the reporter, instead of the elaborate sentences of oratory, employed by them.

At 2 P. M. the conference again came to order, devoting one hour to conference. During a running debate, Jos. D. Stiles of Dover, Mass., said: "We are moving out in the great world of spirit to-day. Spirits who have passed out of the mortal form are bringing to us their wisdom derived from personal experience and observations, and are impressing their thoughts upon our brains, so that we often speak wiser than we know; so much wiser that society is not yet ready to receive our teachings. In our investigations in this new school of thought, we submit all problems to the test of reason. We could never be made to believe that two and two make five, because such a conclusion would be contrary to reason. Spiritualism, therefore, makes every life build upon its own experience, and progress by its own individual action. We are not to follow old theology and refer everything to the next life; but we have already learned that all we can do is to take care of this life, and by so doing, prepare for the next."

Mr. Stiles was followed by Geo. A. Fuller, of Dover, Mass. "Science is the saviour of the world. Theology has always enslaved it. Hell was created for the especial benefit of people outside of the church without regard to character. Some day we will look back and wonder that we did not now see the connection between the two worlds that surround us, both in the here and the hereafter."

At the close of the conference hour, Mr. Stiles stepped upon the platform and delivered an able address.

"The subject which to us is paramount to all others is, whether or not we possess a nature capable of unfoldment. 'You are in the spirit world to-day,' says your brother, and we are thankful for the privilege of this organism to give to the world corroborative testimony of this great truth. The spirit world is with us, and at the same time it extends on and on as far as a human spirit has penetrated into illimitable space. You often feel that you have lived always, and you often wonder if you will ever live to understand the laws of life; and we must tell you that, from the lowest to the highest, there is a gradation of intelligence. In the mineral kingdom there is a connecting link between every particle of matter and other particles; and the same law obtains in the spiritual universe. And since you find something in intelligence you cannot destroy, you may safely conclude there is no death."

The evening session assembled at 7 P. M., one hour being devoted to conference debate, in which Col. E. C. Bailey, proprietor of Mt. Mansfield House, of Stowe, Vt., took the lead, making an eloquent plea for a practical Spiritualism which shall find its way into every transaction of life, enlightening and elevating its recipients, day by day, and year by year."

At the close of the conference hour, Austin E. Simmons of Woodstock, favored us with an address which was delivered in a higher order of oratory than is often listened to at our conventions.

"The divine life of Spiritualism has never been spoken, and we must define the human heart as the natural ground for the growth of this heavenly gift to man. It has been proclaimed that Spiritualism is an unholy thing; that it came into the world unheralded by any priest. But we must remember that we are allied to all there is in nature beneath us, and that the highest archangel dare not look down upon us with disdain as if we were unworthy of his notice, for God manifests himself in the very lowest order of nature as emphatically as in the highest. Even the mosses and lichens are just as much the holy messengers of God as men and angels. Neither can we tell where the mineral ends and the vegetable begins, and the same is true in every department of nature. They who assume that all things are created, are brought face to face with the question, 'Who made God?' But this will not do, for every proven fact in science impels us to the acknowledgement of a continuous gradation and perpetual growth and unfoldment."

At the close of this able address, Jos. D. Stiles gave a public seance, describing spirits in his unique manner, and so accurately that nearly all were recognized.

Saturday morning. The convention came to order at 10 o'clock, devoting an hour to conference, in which Col. E. C. Bailey again made the leading address. Dr. Gould, A. F. Hubbard, B. F. Knight, D. Yarbelle, and others taking part in the debate after which we listened to an interesting lecture by George A. Fuller of Dover, Mass.

"The theme which has been set before us here to-day, is immortality. The Materialist says we have had too much faith and too little knowledge, and the church is letting go one after another, of its dogmas to borrow inspiration from our living philosophy to fan its expiring fires into a continued existence; and the naturalist is looking to us to find a solution to nature's problems which lie beyond his reach. Hence it is seen that Spiritualism has already become so important a factor in the realms of science and philosophy, that neither

the theologian nor the scientist dare longer to ignore, nor are they able to cope with it, but are coming over to us to learn the solution of phenomena that can never be solved by the methods of popular thought. The bottom has already been knocked out of hell, because orthodoxy could no longer withstand such sturdy blows as reason is hurling against it. Spiritualism is forcing its way into every avenue of life, even into the church, and by and by the entire field will be ours."

We again assembled at 2 P. M., and at the close of the conference hour, Mrs. Gertrude Howard of Wallingford, gave a public seance, describing spirits and giving their names and such leading incidents in their lives, that none that ever knew them could fail to recognize them. Mrs. Howard was followed by Jos. D. Stiles, who gave one of his scientific lectures which have made him so popular wherever he is known.

"It has been said that true light will some time illumine every soul, and my observation assures me that even I shall come into a brighter halo of light than has yet dawned upon my vision, and that, through the connection existing between the material and spiritual universe, man who now in his blindness, is looking to the crude things of earth for light and wisdom, will be attracted to a higher source of knowledge, and will then learn that spirit is more potent than matter, and that the negative is more enduring than the positive. According to the story of Adam, he had not sufficient strength to overcome his superstitious fears, while his weaker companion possessed that higher endowment of moral courage which enabled her to overleap the bounds of prohibition and face even death, in an honorable pursuit of knowledge. So, many of the gentle, retiring women of to-day are putting forth their hands to test the virtue of the fruits growing upon the tree of life."

"Thus man is to learn that the muscular arm, the iron beam, and even the strong beam of despotism, are being governed by spiritual forces, as gradually, yet surely, as drops of water cut their way into solid rock. So, too, the arts of peace are superior to war. The artisan at work with hammer and chisel, is a greater hero than the leader of a conquering army. But all true progress is the result of co-operation by which minute particles, in their aggregate, assume colossal proportions. All the products of industry, science and learning are the results of talents so varied that no two minds were ever constituted exactly alike. And when all turn their backs upon folly and strive earnestly to do the best they can, we shall surprise ourselves with the rapidity with which we will become truer and better men and women, which is really the true aim of life."

Evening.—The convention again assembled at 7 o'clock. The usual conference hour was omitted, to give place to a public seance by Joseph D. Stiles. The spirit world were in attendance, for their members were described from all parts of the States and even into the Canadas. Of ninety spirits described, all were recognized but four. At the close of the seance, Austin E. Simmons gave us a lecture in his usual masterly style.

"There are times when it seems as if it were fitting to sit down by the river of life, and listen to the murmurings that flow from the city of God. When the glories of a heavenly existence flash down upon us, proclaiming to our sense that we are the children of God; and after listening to the teachings of nearly a hundred of our ascended brothers and sisters, who have within the last hour testified to the glory and reality of the life beyond this mortal existence, bringing with them the love and memory of all they have left behind, and speaking to us with no uncertain sound, through the lips of our Bro. Stiles, who can longer doubt that all that has been told is true? Does not the experience of the ages compel us to reiterate the old declaration that, 'Of myself I can do nothing? There is a higher power to which we all look for aid. But while we acknowledge Godhood, we must acknowledge motherhood, for here in we find our saviour. Godhood and motherhood are manifested on every hand. But what we need most, is that education and culture that will emancipate reason from the bondage of the ages and give it freedom of action; for it is through the office of reason that we are to reach a higher plane, and come into possession of a superior wisdom, so that we can read God's word, not in printed books, but in that spiritual language that 'whispers in the breeze.' Who taught the American Indian to bow in reverence to the Great Spirit? He did not read it in any book, save the book of nature which is the only volume sent forth from God to man."

Sunday morning.—The conference hour was succeeded by a lecture by E. A. Stanley of Leicester:

"Have you, my friends, one reasonable answer to the question, Why are we here? To meet the importance of the *here* and *now*, is the very first problem for us to solve. To-day a new teacher claims the ear of the laborer while he toils for bread, the outcome of which is his immortality, for the future, and his right to be useful and happy to-day. But to reduce this to practice, every one must do all he can for himself and the world around him. Hence, whether here or there, urgent duty appeals to the ever present now. The man of to-day is not only his mother's son, but he is the son of all past ages, and these relations will attend every one through all time."

Mrs. Emma M. Paul followed in an address upon the subjects: "The cross we bear, the crown we win." She drew such a glowing picture of that true heroism which has sustained so many through severe trials, that we felt ashamed of our weakness in complaining of the common vicissitudes of life. She paid a high tribute to womanhood, referring to many eminent samples of magnanimity, among them Josephine of France, and Catharine, consort of Peter the Great, who went uncomplainingly through life, concealing their crushed hearts and unspoken woes beneath a smooth exterior, in order to administer to the needs of their people.

"Man can hold the dew drop in his hand, or he can take the pebble and dissect it and tell the whence and wherefore. He can make the elements of nature the play things of his power; but when he comes to investigate his own nature, constitution and capacity, he utterly fails to solve the problem."

Afternoon session.—We again assembled at 2 o'clock, devoting an hour to another public seance, by Jos. D. Stiles; 116 spirits being described and recognized all but five or six. This seance was followed by a lecture by Fannie David Smith.

"I am not of this world." Like Paul on his way to Damascus, or Jesus upon the mount of transfiguration, we often feel ourselves drawn by the spirit to exclaim, 'We are not of this world.' This is the influence that comes as the Saviour of

the centuries, to open the door of perpetual youth to all God's creatures. It comes to correct the mistakes of the past and present, but not to destroy anything that is good. It is teaching us that we are better than we thought, and are of so much importance to one another and to ourselves that our highest estimate must fall far short of the reality. If we knew how to appreciate our real worth, we would let no opportunity slip that could possibly be turned to our lasting advantage. The human soul is greater than any book. I once listened to William Lloyd Garrison, when he declared, in the presence of the most intelligent and cultured audience that New England could produce, that, 'I have no objection to the Bible, but I do object to its being received as a holy book'; and a response went up from that vast concourse of freedom-loving people. And that is where we stand to-day."

Sunday evening. The last session of a most harmonious and profitable convention came to order at 7 o'clock. Daniel Tarble of Granville, who was formerly an infidel, and is well posted in mind reading, mesmerism, etc., had assailed the flowery speeches of A. F. Hubbard, Dr. S. N. Gould, and others, claiming that in all their glorification over Spiritualism, they had failed to furnish any better evidence than the church gives of immortality. Mr. T. was now called upon to define his position, and was allowed to occupy nearly all the conference hour in so doing. He said he never assails his friends to undermine their faith, but to keep them from forgetting the bed-rock upon which we are building. He then proceeded to relate some of the indubitable evidences and positive facts that overcame all his materialism of former days. The world is full of materialism to-day, and its representatives are in every meeting that we hold, demanding evidence of immortality, which they fail to receive elsewhere, and too often go away disappointed, because the advocates of Spiritualism present theory instead of proof. He said:

"The first thing that disturbed the equilibrium of my infidelity, was the work of a little ignorant, dirty and ragged French girl, who came to my office in a trance, and handed me a message from my dear sister. I went to the child's parents to learn how she came by the writing, and learned for the first time that there was, at least, one writing medium that was no humbug. The next message that came to me through the hand of the child, Mary, was from Ex. Gov. Paine, dated Mexico, where I supposed my old friend to be surveying for a railroad; but this message said he was dead, and the mails brought the same news a few days later. This is the kind of evidence the world demands of us."

Geo. A. Fuller made the closing speech in his usual logical style of oratory.

"The world is advancing at the present time with giant strides, and its inhabitants are being led out of darkness into light. The microscope of to-day is a very useful instrument; but let some gifted mind invent a better one, and the one now in use would become useless rubbish. The same is true in the realm of morals, ethics and religion; the advocates of dead theories will strive to keep them alive but in vain. Among many improved conditions of the age, inspiration has become man's messenger, bringing words of knowledge and wisdom from all the cultured minds who the world in its blindness believes to be dead. For one, I am getting sick of standing upon the rostrum to preach Spiritualism. It seems to me we are to work out our philosophy by taking it with us into all the business affairs of life."

At the close of Mr. Fuller's able address, a vote of thanks was unanimously passed thanking the Glee Club, the proprietor of the Waterbury House and the Central Vt. R. R., for courtesies extended to the convention; Adjourned sine die.

CHARLES THOMPSON.

St. Albans, Vt.

James A. Bliss' Reply to Dr. J. D. Moore.

Editor of Mind and Matter:

It may be that this letter will give notoriety to an individual that is hardly worth the powder I shall spend upon him, but as his case is like that of thousands of others that are the deadly enemies of mediums in this country, his actions may serve as a text whereby I can strike at an attempt to misrepresent mediums, and accuse them of dishonesty, while their accusers are capable of stooping to the meanest falsehoods to carry their ends.

I refer to an extract from that defunct abortion of spiritual Bundism called (*The Two Worlds*). The article is a mean onslaught upon that earnest medium Mrs. Crindle-Reynolds, and gives a report of the conference meeting at the Harvard Rooms in N. Y. City. The article reads thus:

"Dr. J. D. Moore, of Boston, remarked: 'Our friends come back to us and say that they still live. As for fanaticism, he did not know which possessed the most, the church or Spiritualism.' Continuing he said, there are three materializing shops (this from a pretended Spiritualist) in Boston. * * * One of those in Boston who is running a materializing shop is Bliss, of Philada. He is at the house of a friend of mine. I asked my friend yesterday what he thought of the first week of his materialization, and he replied, 'I wish that Mr. Bliss had not come to my house.' That was enough for me. Another is Mrs. Fay. Another is Mrs. Pickering, and she has been found out several times. * * * Look out for Mrs. Pickering, Mrs. Fay and Mr. Bliss. They have been exposed, Mrs. Pickering three times, Mrs. Fay twice, and Mr. Bliss I do not know about, only from a friend who visited his shop in Philadelphia. * * * I told Mr. Bliss I would grab a fraud as I did in the case of Gordon. He said that if any one grabbed a spirit in his seance he would use his revolver on them; this was said in an audience. I told him I was a dead shot with a revolver or rifle, and I would grab a so-called spirit if I thought it was produced by fraud."

There is a "Daisy" for you. What an honor to the so-called "higher aspect of Spiritualism." How proud should be the Bundys, the Hunters, the Browns and the Colemans of their disciple of Spiritual Guitaenism in the person of the hump backed Dr. (?) Moore. Are they not responsible for the insane ravings of this crank, and if they, in their writings, work up the egotism of this fanatic to such an extent that he should sometime use his "revolver" or "rifle" to murder some faithful medium in the discharge of his duty, should not the persons named be held responsible for the crime.

Now, Mr. Editor, as far as I am concerned in the above onslaught, allow me to say that as soon as I read the article, I went to the residence of Mr. Carr, (the person referred to above as Moore's friend), and immediately demanded an explanation. Mrs. Carr indignantly denounced the false-

hood of Moore, and said that not one word was even hinted that she and her husband were not satisfied with the seances, but that they were delighted that they were held in their parlors. More than this, Mr. and Mrs. Carr have been constant attendants at every seance we have held since we opened in Boston, and have recognized several of their own spirit-friends.

Mrs. Carr informs me that she and her husband are ready to put the above declarations in writing at any time, and swear to it if necessary. So much for Moore's lie No. 1.

Oh, Doctor (?), you did not know that there was "a cheil among ye taking notes," and that your falsehood would fly to me from that distant city, to be contradicted so flatly. Be a little more careful next time.

Now, what does Dr. (?) Moore know about me to be so terribly worked up? He admits, carelessly, that he knows nothing but what somebody else has told him. Just think of it, reader! What can any one think of such a man other than that he is a lunatic, fanatic, or, as I once called him in public, a fool.

Now, Mr. Editor, a word more and I am done. I never carried a revolver in my life, in fact I never owned one; but if my life is to be in constant danger from such a Guitaen crank as Dr. (?) Moore proves himself to be, I think for my own self protection, I shall be obliged to get one, and that possibly the time has come when all materializing mediums should protect their seances with deadly weapons. I will hereby give notice to all the Bundy and Crowellite cranks that may be running around at large, that I shall protect the seances given by Mrs. Bliss and myself at all hazards, and if they get hurt after this warning, it will be their own fault. I would advise all my brother and sister mediums to take the same stand. If our enemies mean business, let them understand that they have not got children to deal with.

God bless you, Bro. Roberts, for the noble stand you have taken in defence of Mrs. Reynolds. May you be sustained by our angel guides and friends in the coming fight with Tice and that Brooklyn crowd of hypocrites, is the prayer of every true medium and Spiritualist.

JAS. A. BLISS.

Was It Authentic?

Editor of Mind and Matter:

"It is as broad as it has breadth."—Shakespeare.

Many of your readers must have been struck with the ready slip with which you detect personating spirit deceivers. For one I have several times overlooked such deception till pointed out by yourself.

But you make no comment on the communication in MIND AND MATTER for January 28th, M. S. 34, purporting to come through G. A. Peirce from Dr. Benj. Rush. In my judgment that effusion was not from Dr. Rush but from some shallow imposter.

Note the ambient cloud of vanity in naming himself as the friend of Washington, Franklin, and others, and a signer of the Declaration of Independence, also his request to have his callow message printed in tract form and sent to the officers of all professional and business men throughout the city for everybody to read male and female. He wanted to "invite attention to a very important subject," as if he would anticipate another assassination and stop it; but before he gets through he wanders away into three other subjects, the last of which is "the proper education of the medical profession." But the very important subject of which he in the outset labors to be delivered, "is better sanitary regulations in Philadelphia, in order to secure the free circulation of pure and good wholesome air, and abundance of pure and good wholesome water in all parts of the city." He might have added other adjectives such as uncontaminated to air, and sparkling to water. This pure air ventilation business is a good thing. We heard Dr. George Comb publicly discuss the importance of that subject in the city of Albany, N. Y., over forty years ago, and we have been scared ever since.

The communication says, "there are other causes of uneasiness; one is the very improper use of intoxicating liquors and drinks." Liquors and drinks! Exactly! Our would be Dr. is a temperance man. That's right. Noah was not, though he navigated the flood, he leaned to wine, but Jonah to water. For all that, Mr. Roberts, what can you do for the "uneasiness"?

You notice, the author has a stupid phobia against "the use of opium as a narcotic," and says "it is brain-dementing, insanity-producing, and deadly poison in its way." So is water deadly in its way, or rather in its abnormal way. Objecting to opium, he says "other sedatives are far preferable." This statement is wide of the fact. Occasionally other agents are employed in its stead, yet they are all, all inferiors, and fall short of the object sought, while in cases of urgency there is nothing to take its place. It has no substitute; for the writer hereof has for thirty-five years been seeking in vain for a substitute for opium. If space permitted, we would like to prove that, of the nearly six thousand remedial agents in our materia medica, there is none equal to opium. There is none capable of doing so much good on the one hand, and so incapable of doing harm on the other, unless we except Quinine. Quinine is less noxious, but its range of utilities is less. Opium is not merely a palliative, it is a curative in the most eminent degree.

If you quadruple all the ills that have been laid to its account, they will prove less than those which result from the use of tobacco. Our Doctor forgot tobacco. Nearly every case of intemperance is associated with the use of tobacco; and tobacco takes precedence in the intemperate habit. Opium does not produce insanity; but tobacco is de-energizing, poverty-bent, produces impaired vision, gastric disease, heart disease, paralysis, and some loss of sympathy with life.

Perhaps I have undervalued the great importance of Dr. R.'s communication. But his apt remark in regard to medicine, namely, "the less the quantity used the better," bespeaks the same comment upon his own oracular effort; the less of such the better. Its amphibious importance, ranging between air and water, resembles Antoy's crocodile, where Shakespeare says, "The elements once out, it transmigrates."

A. S. HUNSON, M. D.

Stockton, Cal., Feb. 8, 1882.

[When Doctors disagree, who shall decide unless each decide for himself?—En.]

Dryden in his 68th year proposed to translate the whole Iliad; and his most pleasing productions were written in his old age.