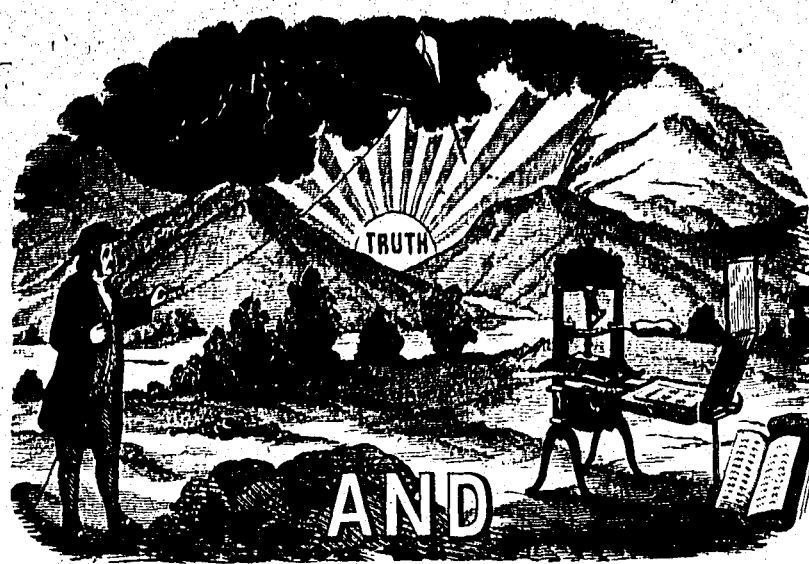


Mind



Matter.

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

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NO. 16.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

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

(Mrs. A. JAMES, Amanuensis.)

AGRIPPINUS PACONIUS.

(A Stoic Philosopher.)

I SALUTE YOU:—Strange but true is the advance of this spirit, over the mortal life. No philosophy—no science—no religion can explain the intricacies of spirit return. No spirit can unfold more than it can perceive of truth. Absolute truth, no spirit has yet been able to ascertain. No God or religion governs the spirit life. The two governing principles of that life are morality and reason. Morality as the outgrowth of reason, and reason as the guide of experience, are the two ultimates that form all spirit surroundings. That there is an intelligence so infinite that no mortal nor spirit can comprehend it, I admit. It is so vast and diffused that it becomes incomprehensible. No ism, of which I know, is calculated to explain the great and final phenomena of existence; but little by little we can, through our experience finally reach an ultimate from which we take our departure, either as a spirit or mortal. So far as my mortal experience went, I was banished because I would not agree with the popular ideas of my day. The popular ideas of my day were nothing but myths. I do not submit my reason either to Brahm, Jupiter, Jehovah or Mars. Reason is my God, and before it I bend my knee; but no other God rules my soul or spirit. To me the outgrowth of progressive ideas, in the shape of truth was everything; and that truth was embodied in one sentence—the ultimate of experience. Before that, after all these centuries in spirit life, I bow in submission; but for all teachings of priests, whether pagan or Christian, I feel that they merit nothing but my contempt. They lead men and women into confusion, and that is almost worse than destruction. Confusion in spirit life always leaves you without an object; and with some final point to gain, you had better been buried in the waters of oblivion. To sum up all I have to say to-night—truth can only be gained by experience. Experience is the true guide of both the mortal and spirit life; and happiness is only gained by morality. Yours for the truth, Paconius.

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

"Paconius Agrippinus, whose father was put to death by Tiberius on a charge of treason. Agrippinus was accused at the same time as Thrasea, A. D. 67, and was banished from Italy. He was a Stoic philosopher, and is spoken of with praise by Epictetus and Arrian."

[We cannot but regard that communication as genuine. "Wild Cat," the Indian guide, had introduced the spirit as a Stoic philosopher of the time of Nero. It was under Nero that he was condemned on a charge of treason and banished. The spirit tells us that he was banished for not agreeing with the religious ideas of his time. Whether that disagreement was regarded as equivalent to the crime of treason under the laws of Rome; or, whether the influence of the Roman priesthoods with Nero was such as to procure the condemnation of Paconius, their philosophical opponent, without law, we have no means of judging. But it is hardly likely that a man whose life was devoted to the study and teaching of philosophy, would have been engaged in political or treasonable intrigues; and therefore we may reasonably infer, that Paconius was banished from Italy, as he states, on account of his philosophical views and teachings, and not on account of any treasonable political acts. The testimony of the Stoic philosopher is not only characteristic of the philosophical school to which he adhered, but is remarkably sententious, instructive, and ethically and philosophically sound. Well may he express his contempt for the teachings of the priests. While this spirit admits an infinite intelligence, he denies that there is such a being as God, or such a system as a useful religion. His devotion to truth, reason and morality, is just what we might expect from a spirit philosopher.—Ed.]

GAUDENTIUS.

(Bishop of Brescia.)

I GREET YOU:—Life—spiritual life—is to me an enigma deep and intricate. There is only one thing for which I am anxious; and that is, that out of my spiritual life, I should endeavor to perpetuate the involvement of truth. As a Latin theologian, my training was totally unfit to prepare me for the requirements of the spirit life. Its basis was wrong, its ultimate leads to nothingness. There are no merits that will save this never-dying spirit, but the merits of yourself. There is no morality that was ever conceived of by the mind of man that can free you from religious bigotry. There is no spirit so high that it can redeem you, unless you try to redeem yourself. There is no power so infinite (at least so it seems to me) that it can analyze the requirements of one single spirit that was born, or passed through what is called death. That spirit may start in the lowest condition, of earthly sur-

roundings, and yet, it may require a deeper knowledge than spirits who have long preceded it. It is the desire that makes the spirit, and causes it to require more of infinity than if it had not half of that desire. To him that requires much, much will be given; but to him that is so constituted that very little makes his happiness, he never reaches the deep and profound of spirit life. Religion cannot foster this requirement. A thing that is often condemned by mortals can do this. You call it ambition. He or she, who requires the greatest truths, and works for them, receives them; but where this quality is weak, and there is no desire but for contentment, they reach nothing but the lower spheres of spirit life. I would say to you all; when your hour of transition comes, desire to be a power in the spirit life, without regard to belief. Say I will work for progression. This is the noblest sentiment I can inspire you with at the hour of death. I have no affinity for, nor any desire to perpetuate, the religion I taught when here, because it means nothing, and ends in spiritual imbecility. My name was Gaudentius, Bishop of Brescia, A. D. 406.

[We take the following account of Gaudentius, from McClintock and Strong's Ecclesiastical Cyclopaedia.—Ed.]

"Gaudentius, bishop of Brescia, succeeded Philastrius in the see of Brescia in the 4th century. He was chosen while away on his travels, and extraordinary means were used that he might be induced to assume the office. He was ordained by St. Ambrose about A. D. 387. He does not appear to have interfered in the disturbances of the times except in being one of the deputies sent to Constantinople in 404, A. D. or 405, by the bishops of the West for the reinstatement of St. Chrysostom in his see of Constantinople. When he died is unknown; some fix the date at 410, others at 427. Nineteen sermons of his are extant, preceded by a preface to Benevolus, which may be found in Bib. Max. Patrol. vol. v." etc.

[Here we have another distinguished Christian prelate returning from spirit life to testify that the Christian religion is untrue, and most pernicious to the welfare of the spirits who have been caught in its soul crushing coils while in the mortal life. We ask the reader to read these communications with critical attention, for they will be found to be replete with the most nourishing and soul inspiring meat and drink for thoughtful and appreciative minds.—Ed.]

NADIR SHAH OF PERSIA, KULI KHAN.

I SALUTE YOU:—I was born in Persia. I acted as Kalm of Persia. I was a Mahomedan of the Sect of Ali, distinct and separate from the Sect of Omar. I was born about 1710. I was murdered by my own relations in 1747. I am here to-night to say that conquest does not yield any fame. Fame is not gained by the sword, but by good and charitable deeds, which are the best passport to Paradise. Mahomed and all his followers have made a fatal mistake in regard to Paradise, for the question that is placed before you, on entering spirit life, is not "Effendi, how many cities have you conquered?" but it is, "how much have you done to relieve mortal suffering?" If you have acted your part nobly in this life; then your happiness as a spirit is secured. You may be very intellectual as a spirit, but your intellectual ability will not give you happiness, unless accompanied with noble deeds. Neither Christianity, Mahomedanism, nor any other ism, when finally reduced and searched with the eye of spiritual clairvoyance, will stand the test. Unless you can draw upon the bank of good deeds, these faiths amount to nothing. You may be arrayed in the essences of the finest jewels of the East, but these only mock you, unless you have relieved the sufferings of your fellow creatures. There is no diadem that sparkles on the brow of a spirit, like one good action. There is no spirit of mercy that will administer to your wants like a spirit of one who has preceded you, whom you saved from suffering. There is no God that will elevate you like charity. There is nothing that will give you happiness like a knowledge of truth. There is nothing that will lift you to the position of an archangel like a thorough knowledge of science. No Mahomet—no Jesus—no God—that was ever dreamed of by the mind of man, like the principles I have descanted upon. This is from Kuli-Khan, of Is-pahan, Persia.

[While that communication was given, the person of the medium was made to sit cross-legged upon the floor. The spirit communicated with difficulty, and seemed to speak by the assistance of a spirit prompter. We take the following account of Kuli Khan from Chamber's Encyclopaedia.—Ed.]

"Nadir Shah, of Persia, belonged to the Afshars, a Turkish tribe, and was born near Kelat, in the centre of Khorassan, Persia, in 1688. When seventeen years old, he was taken prisoner by the Usbeks, but escaped after four years of captivity; entered the service of the governor of Khorassan, and soon obtained high promotion. Having, however, been degraded and punished for some real or supposed offence, he betook himself to a lawless life, and for several years was the daring leader of a band of 3000 robbers, who levied contributions from almost the whole of Khorassan. An opportunity having occurred, Nadir seized the town of Kelat, and gradually extended his authority. Persia was at this time ruled by Melek Ashraf, an Afghan of the tribe of Ghilji, whose grinding tyranny and cruelty produced in the mind of every Persian a deadly hatred of the

very name Afghan, which exists to the present day. Nadir having avowed his intention of expelling the hated race from the country, and restoring the Saffavean dynasty, numbers flocked to his standard, and Meshed, Herat and all Khorassan were speedily reduced. Ashraf, signally defeated in several engagements, fled before the avenger, who, with a celerity only equalled by his thoroughness, purged the provinces of Irak, Fars, and Kerman, of even the semblance of Afghan domination. The assassination of Ashraf, during his retreat, terminated the war. The rightful heir, Tamasp, then ascended the throne, and Nadir received for his services the government of the provinces of Khorassan, Mazanderan, Seistan, and Kerman, assuming at the same time the title, Tamasp Kuli (the Slave of Tamasp), the title of Khan being subsequently added. He was sent against the Turks in 1731, and defeated them at Hamadan, regaining the Armenian provinces, which had been seized by the Turks in the preceding reign; but his sovereign having in his absence engaged unsuccessfully the same enemy, Nadir caused him to be put in prison, and elevated his infant son, Abbas III., to the throne in 1732. The death of his puppet, in 1736, opened the way for the elevation of Nadir himself, who was crowned as Nadir Shah, February 29th, 1736. He resumed the war with the Turks; and though totally defeated in the first two battles by the Grand Vizier Asman, turned the tide of fortune in the subsequent campaign, and granted peace to the Turks on condition of receiving Georgia. He also conquered Afghanistan, and drove back the invading Usbeks. His ambassador to the Great Mogul having been murdered, along with all his suite, at Jelabad, and satisfaction having been refused, Nadir, in revenge, ravaged the Northwest Provinces, and took Delhi, which he, by the insane behavior of the inhabitants, reduced to the necessity of pillaging. With booty to the amount of 20,000,000 pounds, including the Koh-i-nor diamond, he returned to the west bank of the Indus. He next reduced Bokhara and Khanreza, restoring to Persia her limits under the golden reign of the Sassanides. From this period, his character underwent a sudden change; he was formerly open-hearted, liberal, and tolerant; he now became suspicious, avaricious, and tyrannical. The empire groaned under his extortions, and he was finally assassinated on the 20th of June, 1747. His only surviving son was carried to Constantinople, and thence to Vienna, where he was brought up as a Catholic under the surveillance of the empress Maria Theresa, and died a major in the Austrian service, under the title of Baron Semlin. Nadir's tyranny has now been forgotten, and at the present day he is regarded with pride and gratitude as the 'Wallace' of Persia."

[It was the spirit of this great Persian ruler and conqueror who returned to protest against the Mahomedan religion, as in the least calculated to promote or secure the spirit happiness of those who as mortals had adopted it as their faith. His advice to those who are here, or who may live on earth hereafter, is worthy of this once high and powerful ruler of Persia, and deserves to be received with deep attention, if not with entire acceptance. The high moral teachings that are a marked feature of those communications, are justly calculated to place morality above all religion, philosophy, or science, as a means to secure human happiness.—Ed.]

GUIDO UBALDO.

I SALUTE YOU IN ITALIAN—BELLISSIMO SIGNORE:—In my mortal life, I was principal of the University of Pisa, Italy, and was a mathematician and mechanician. I was an intimate friend of Galileo, and my principal business here, Signore, is to tell you what I know of pagan mythology, combined with what is known as Christian theology. The principal gods of the ancient Roman mythology are condensed into the present Christian trinity, and their communion service is borrowed from the Eleusinian mysteries of ancient Greece. Their Virgin (or Virgo) is borrowed from the ancient Chaldeans. Their Jesus is borrowed from the Ies, Jes, or Bacchus, of the Phoenicians. As Phoenicia was in ancient times a maritime country, it had much intercourse with the other different countries. Finally their whole system was evolved out of the teachings of the ancient astrologers; and the whole Christian religion is founded upon starry legends. This I know from having examined mathematically, and calculated astronomically or astrologically, concerning the signs of the zodiac. I am thoroughly convinced, as a spirit, that in those twelve signs you have the basis of the life of Jesus, his twelve apostles, and the whole of the Jewish legends, when they are properly understood. I dared not express or tell this during my mortal life, from fear of losing popular favor. I did what I could to undermine the religion of my day, either through Galileo, of whom I was a firm friend, or by my own efforts, and place it in such a position that any one of ordinary intelligence could comprehend what we were teaching or trying to arrive at. In short, Christianity could be easily understood by the aid of astrology or astronomy, and the fact was known that it was a religion of superstition and not of science. My name was Guido Ubaldo, of Pisa, Italy, about 1600.

[We take the following concerning Ubaldo from the Nouvelle Biographie Generale.—Ed.]

"The Marquis Guido Ubaldo, a mathematician, was born at Urbino about 1540. He was of the il-

lustrious house Del Monte, which then possessed vast landed estates in Italy. His taste for mathematics showed itself at an early age. He made rapid progress in that science under the instruction of Frederick Commandin, one of the most skilful men of his age. Guido Ubaldo, a stranger to all kinds of ambition, passed the best part of his life in the castle of Monte Borroccio, entirely occupied in study; and he died there towards 1601, aged sixty years. Of his works there remain, 1st, 'Planisphaerium universalium theoria,' Cologne, 1560, 1581, in 8vo.; 2d, 'Mechanicorum,' libri vi.; 1577. This work, said Montucla, contains, on several points, a judicious and solid doctrine; in it he made use of the methods employed by the ancients, of reducing lifting machines, and successfully applied several mechanical powers, among others, pulleys, of which he examined with care the greater portion of their combinations. This book, however, is not exempt from errors. 3d, 'De ecclesiasticis calendarii restitutione,' Pisa, 1580, in 4to. 4th, 'Perspectiva libri sex,' Pisa, 1600, in folio. He dedicated this treatise to his brother, Cardinal Alexander del Monte. This is the first work in which the explanations of the general principles of perspective was undertaken; but he there explains at great length what might have been better said in a few pages. 5th, 'Problematum astronomicorum,' libri vii., Venice, 1609, in folio. 6th, 'De Coelestia,' 1615. In this work, published after the death of the author by his son, he examined the different properties of the screw of Archimedes. David Bernoulli has treated this subject more briefly and with greater profundity in his 'Hydrodynamique.' And 7th, 'In Archimedeum de aequiponderantibus paraphrasis.'"

[Such is the account given of Ubaldo. It will be seen that no mention is made of his having been connected with the University of Pisa, but as two of his works were brought out in that city, in 1580 and 1600, not more than three years before his death, it is more than probable that at that time he was at the head of the department of mathematics and mechanics in that institution of learning. That the communication is authentic is in the highest degree probable, if not entirely certain, as we feel it is. In view of that fact, the value of the communication can hardly be over-estimated. What a flood of light it throws over the condition of affairs when Galileo was frightening the Roman Catholic hierarchy out of their wits with his sweeping and penetrating innovations on the domain of what was then popular thought and conviction. But for this spirit communication, the intimate social and scientific relations that existed between Ubaldo and Galileo might never have been known. Who can now say to what an extent Galileo did not owe the success of his great labors to his friend and senior co-worker Ubaldo. Ubaldo was twenty-four years older than Galileo, he having been born in 1540, while the latter was born in 1564; but Galileo was thirty-seven years old when Ubaldo died, and was then in his mental prime, if not at the height of his scientific renown. Galileo survived him forty-one years, during which time he added much to the stock of knowledge he had acquired when associating with his friend and fellow-worker, Ubaldo. The titles of the seven published works of Ubaldo suffice to show how fully the attention of that almost forgotten author was directed to all the scientific subjects which Galileo so grandly illustrated by his scientific discoveries and inventions.

Through this communication the fact is for the first time made known that Galileo and Ubaldo not only terrified the Romish hierarchy with their dauntless researches and announcements, but that they did this designedly in order to induce popular inquiry as to the real origin and nature of the Christian religion; a superstitious delusion that was barring the way not only to scientific progress, but to human progress generally. Ubaldo's unambitious disposition, and his love of studious retirement, led him no doubt, as he says, to put forward his young friend and coadjutor Galileo to meet the opposition of the Romish Church; and grandly did the latter perform the part assigned him by his learned and noble friend. Had we the time, we would like to follow up the historical clues which this remarkable communication gives us; but we find it necessary to leave much undone which we feel greatly needs to be done. Henceforth, when we hear or see the name of Galileo, we will be reminded of Ubaldo. We must close these comments, but in doing so we challenge any theologian or advocate of Christianity to confute the truth of any portion of that communication. Unless this can be, and is done, the falsity of the Christian religion as having anything of a divine or sacred nature about it must be admitted.—Ed.]

AUGUSTUS WILLIAM HARR.

(An English Episcopal Clergyman.)

GOOD EVENING:—In this mortal life I was educated and brought up an Episcopalian. I was an Episcopal clergyman. I was born at Hurstmonciens in Sussex, England. I died at Rome in 1837. I return here to-night to say that I was engaged with my brother Julius in writing a book called "Guesses at Truth," but spiritually speaking, I knew very little of truth as a mortal. You may be led by certain surroundings in your mortal life, into that which you consider the truth; but either glimpses or real views of truth are hard to be achieved. They must be worked for to be obtained. Spiritual truth is very different from mortal truth. In the spirit life creeds are but

born to die. Religions are reduced to nothing. Reason, rising over the ruins of foolish mortal anticipations, becomes the God that gives you real glimpses of truth. There is nothing that can finally satisfy a spirit but a desire to reach happiness through eternal truth. This you can only gain by a desire for knowledge. Knowledge can only save you in proportion to your efforts to study and acquire it. There can be happiness when these things are obtained, and not before. It cannot be bought through another's blood. Knowledge and happiness you cannot gain without seeking for them. You will only seek them when discontent prompts you to do so. Discontent in spirit life is the angel of hope, because the moment you become discontented with the surroundings you have brought with you from the mortal life, hope for something better enters your bosom, and under its inspiring influence you begin to seek for happiness; and your progress depends on the real earnestness of your purpose. All those things I have here set forth, combined, prove in spirit the incentives to progression, out of which you reach that state in which you destroy bigotry. I was known as Augustus William Hare. My father was a rector in the church at Hurstmonceux, as was my brother Julius.

[We can find no reference to Augustus William Hare, but we find the following concerning the Julius Hare to whom the spirit refers as his brother, and the joint author of "Guesses at Truth" with himself. We take it from McClintock and Strong's Ecclesiastical Dictionary.—Ed.]

"Julius Charles Hare, one of the brightest ornaments of the Church of England in the present century, was born September 13th, 1795, at Hurstmonceux, Sussex, his father being lord of the manor. After a brilliant preparation at the Charter House, he went to Cambridge in 1812, where he graduated B. A. 1816, M. A. 1819, and became fellow of Trinity. He was instituted to the rectory of Hurstmonceux (the advowson of which was in his own family) in 1832, was collated to a prebend at Chichester in 1851; was appointed archdeacon of Lewes by bishop Otter in 1849; and nominated one of her majesty's chaplains in 1853. He died at the rectory, January 23d, 1855. In 1827 he published the first edition of "Guesses at Truth," but his name was first distinguished in the literary world as one of the translators of Niebuhr's "History of Rome," in conjunction with Mr. Conop Thirlwall, the present bishop of St. David's."

[Whether this "brightest ornament of the English Church had a brother named Augustus William Hare, or whether that brother took any part in the preparation of the work "Guesses at Truth" we have no means of determining, but we feel that he had, and that this communication came from the spirit of that brother. The communication coming as it does from the spirit of one who was an earnest and active clerical advocate of Christianity, is worthy of the most serious consideration of those who now hold views such as Mr. Hare did when in charge of his earthly flock of Christian adherents.—Ed.]

MRS. MARIA HOYT.
(Dutchess County, N. Y.)

GOOD EVENING:—Where am I? Where is Jesus? Can you tell me? Say, can you tell me where to find Jesus. [She was told that the amantensis was as much Jesus as any she would ever find, at which she laughed and said,] You are a poor Jesus compared to the one I am looking for. Tell me where I am. What place is this? [She was told she was controlling a male medium.] What is a medium? I went away believing in the Saviour. Where can he be found? I do not know much. Life to me since 1877 has been very much of a blank. Can you tell me? I lived in Dutchess County, N. Y. I think the town was Armenia—it seems like that, but I am confused, I cannot say that that is the name positively. I don't seem to know where I am or what I have been doing. I was a Methodist in this life. I died in the belief that Jesus would take me home. I have not met Jesus, nor my dear Saviour. I was told here was a place to save myself. I want to know about it? [She was asked who sent her.] Achsah Sprague. I want to know. I wait for information. My name was Mrs. Maria Hoyt. I think I was 66 or 67 years of age. [She was given the information asked and left promising to come again.]

REV. D. F. DEMPSEY.
(San Mateo, California.)

GOOD EVENING:—I passed away in April, in San Mateo, California. I am here to-night to tell you what I know, and I believe that I know very little. But I will inform you as far as I have gone into that "Bourne whence travellers do return," as I can testify, here to-night. I am, or was at one time, a God-fearing man. There are two qualities that seem to govern almost all creatures on this planet—one is hope—the other fear. Fear of results always accompanies sin; hope of justice always accompanies a right life. In the spirit life, however, those that fear the most sometimes come out the best; and those whose hopes are the brightest come out the worst; because where there is fear, there is always a sense of humility; and the humble one in spirit life is generally the one that succeeds the best in the end. In contradistinction to a spirit who preceded me here to-night, I will venture to say, from what I know of spirit life, that ambition is not the best quality that can accompany your spirit there. Humility is a great deal better as a starting point. The more of it you have, and the less of knowledge, the more open you are to true conviction. Pre-conceived opinions have damned more spirits than anything I know of. But simplicity, and the feeling that you enter the great life beyond like a child, afford you the best elements of success as a spirit. There are some over there to whom the old saying may apply: "Of him who has little, little will be required." I have found ignorance to progress some men where wisdom kept them back. Ignorance, as a general thing, is ever ready to learn, whilst wisdom is wise in its own conceit. Although in this life I was a most ardent teacher of religion, I am sorry, as a spirit, that I ever wasted my talents in that direction. Far better is it to enter the spirit life an ignorant peasant, than a learned prelate in theology. Theology in spirit has but one effect, and that is, to bind you in the chains of bigotry, from which the great spirit trinity has to release you. That trinity is Reason, Wisdom and Experience. Hoping this will provoke thought, I remain yours kindly, D. F. Dempsey, (Reverend) God forgive the Reverend.

Missouri Correspondence.

KANSAS CITY, Mo., Feb. 25th, 1882.

Editor Mind and Matter:

DEAR SIR:—As secretary of a society organized in this city over one year ago, and which has held regular meetings every Sunday since, I would not have a radical of your stamp be deceived; or have you think you have no sympathizers or helpers in Kansas City.

The controls of Justin Robinson handle the subjects concerning the true state of life here and hereafter without gloves. They act upon the principle that we must work for all we get, and under the perfect laws of compensation we get just what we are entitled to. They teach that if Jesus ever had an existence, instead of being worshipped by woman, he should get down on his knees, and be a worshipper at the feet of every mother in the universe, for they are the only gods there are, or that ever will be, who cannot be destroyed. Some Spiritualists come to our meetings expecting to get a desert of milk and toast, but are surprised with a regular boiled dinner—meat and vinegar. Some depart muttering that they must have a god to lean against; others ask if we are starting a new kind of Spiritualism; novices are heard to say, Oh, my! goodness gracious! with an occasional exit. The medium, Mrs. Robinson is called by the bigots, the Bible destroyer; and is denounced by the half-fledged Spiritualists as an enemy to the cause. But without fear or favor, we are going right along, tearing up all sorts of superstition; laying out the free lust (misnamed free love) element right and left. With all, we are told that they are drawing it milder to what they will do by and by. The radical work is shirked by both spirits and mortals. The office of fool-killer requires too much sacrifice to be diligently sought after.

Yours truly, W. W. JUDSON.

EDITORIAL BRIEFS.

MILLER'S PSYCHOMETRIC CIRCULAR will hereafter be kept on sale at the office of MIND AND MATTER, and subscriptions will also be received for the same. Yearly subscription \$1; single copies 10 cents.

The renowned independent slate writing medium, E. C. Watkins is now located at the residence of Mrs. Maxwell, No. 1208 Mount Vernon street, Philada., where he is giving astounding proofs of his wonderful mediumship to crowds of visitors.

"THE SPIRITUAL OFFERING'S" REMOVAL.—As we go to press we learn from our esteemed co-workers of the *Spiritual Offering*, that, in consequence of the demands of the largely increased circulation of that paper, they have removed its place of publication to Ottumwa, Iowa.

HON. WARREN CHASE, who has been spending a few weeks in Washington and Philadelphia, will lecture in Worcester, Mass., March 19th and 20th and April 2d. He may be engaged for week-day evenings between the above named Sundays, in places near Worcester. After the above dates he will go to Ohio, on his way to California.

We have on file for publication next week, a communication from Mrs. F. M. C. Moseley on "The Absolute and the Relative"; from Charles Thompson, upon "Frauds practiced in presence of Mediums"; and from Will C. Hodge, defending Spiritualism, without prefix, affix, or suffix, as directed by the spirit world.

ANNIVERSARY CELEBRATION.—The Spiritualists of Buffalo and vicinity will celebrate the 34th anniversary of Spiritualism in St. James' Hall, Friday, March 31, 1882. There will be three sessions, at 10 a. m., 2 and 7 p. m. The exercises will consist in speaking, singing, and tests. Mr. and Mrs. Moses Hall, Lyman C. Howe, Geo. W. Taylor, and other speakers will be present. All friends of Spiritualism are cordially invited. As many strangers as can be accommodated will be cared for, and the Fillmore House will entertain others for \$1 per day. Buffalo, N. Y., March 5, '81.

ERRATA.—Our good friend, J. H. Mendenhall, calls attention to some typographical errors which appear in his last published communication in MIND AND MATTER, of February 25th, "Is there a God?" In first column, 15th line from top, for "non de plume" read "nom de plume"; in 52d line from the bottom, for "this" (infiniteness) read "his"; in 42d line from the bottom, for "intelligence" read "intelligences"; 19th line from bottom, for "this" read "his." In second column, 79th line from top, for "internality" read "eternality"; line 80, for "laws" read "law"; in 51st line from bottom, for "intelligent" read "un-intelligent"; in 2d line from bottom, for "aggregate" read "aggregate." In last column, 8th line, for "source" read "state and condition."

SPIRITUAL COWARDICE AND INTOLERANCE.—We have been informed that the Brooklyn Spiritual Society has, by a vote of its members, refused to allow MIND AND MATTER to be distributed in their hall. We are glad of it, for in no other way could those intolerant hypocrites so markedly confess their inability to meet our arraignment of the Kinsella, Sinn, Tauner, Beard and Mills crowd of Brooklyn slanderers of Mrs. Elsie Reynolds, and so manifest their signal failure to do that noble woman the least harm. We do not wonder that these people feel that they cannot afford to let the public know the extent of their iniquitous conduct. Had we in any way participated in such a contemptible conspiracy to injure an unoffending woman and to deceive the public, we would do just as these intolerant cowards have done. We would do all we could to conceal our guilt from the public. We do not believe all the members of the Brooklyn Spiritual Society took part in this attempt to suppress the truth, but those who did not, should resent this attempt to muzzle the

freest discussion of all matters relating to Spiritualism. A supply of MIND AND MATTER may be found each week, at Room 6, No. 17 Willoughby street, Brooklyn, where all who desire to procure it, transiently, can do so.

FREE THOUGHT.—The Michigan State Association of Spiritualists and Liberalists will hold their Sixteenth Annual Convention at Bayard's Hall, Ionia, March 22d to 28th, 1882; opening session Wednesday, at 7 p. m. The Mediums' Medical Association will meet at the same time and place. Speakers engaged: J. H. Burnham, Saginaw City; Rev. C. A. Andrus, Flushing; Mrs. L. A. Pearsall, Disco; Abraham Smith, Sturgis; Mrs. C. Fannie Allyn, Bay City; J. P. Whiting, Milford; Mrs. E. C. Woodruff, South Haven; J. W. Kenyon, Grand Rapids. An effort is being made to secure the attendance of J. Frank Baxter, the world-renowned test medium. Hotels at reduced rates; the Dexter and National at \$1 per day. The following Railroads will sell round trip tickets to designated points from March 21st to 25th inclusive, good to return not later than March 29th, at two cents per mile, to wit:—The Detroit, Lansing & Northern, and Detroit, Grand Haven & Milwaukee, from any station to Ionia and return; Grand Rapids & Indiana, between Sturgis and northern termini, to Grand Rapids and return; Lake Shore & Michigan Southern Railway, from points on the Lansing Division to Lansing and return, and on Kalamazoo Division to Grand Rapids and return; Chicago and West Michigan, from any station to Ferrysburg or Grand Rapids and return; Chicago & Grand Trunk from any station to Durand or Lansing and return. Persons desiring reduced railroad rates must send an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich., for certificate, naming the road or roads over which they wish to go. This being our first meeting as a delegate body, we hope every locality will be represented. All will be invited to take part in its deliberations. Local Committee: Mrs. King, Mr. and Mrs. John Dunham, Mr. and Mrs. O. H. Soule. Directors: B. F. Stamm, Detroit; Hon. J. H. White, Port Huron; Mrs. G. Merrill, Lansing. Treasurer: Mrs. R. A. Sheffer, South Haven. L. S. Burdick, President; Box B, Kalamazoo, Michigan. E. L. Warner, Secretary, Paw Paw, Michigan.

NEVADA, Mo., Feb. 22, 1882.

Editor of Mind and Matter:

DEAR SIR: I wish to say a few words in regard to Mrs. Crindle-Reynolds. I had her at my house in Astoria, L. I., in December, 1881, on a Sunday afternoon. I called upon her in Eleventh street, New York city, and she accompanied me to my home, and there, after dinner, she went into a cabinet of my family's making that she knew nothing about—having never been in it before in her life—when eleven spirits materialized, four of them appearing two at a time, while we could see the medium on the sofa in the cabinet. Little Elsie materialized and dematerialized before us. I want to say, right here, that this was at my own house, and that we had previously held circles and made all the conditions before she came; and I want further to say, that it is just as impossible to get true materializations without the right conditions as it is to make a tree grow without soil. The above are facts to me and my family and home circle.

I had the pleasure of hearing Mrs. Anna Kimball, in Kansas City, Mo., and was much pleased with the way she handled her subject. I have never seen her equal in psychometric reading. She has great accuracy, and remarkable power. I also had the pleasure of attending a lecture by Justin Robinson, of 1416 Grand avenue, Kansas City. They want more speakers through this country, and I wish your valuable paper was sold in more places out here. I am on my way to California, but hope to see you in June.

Yours truly, I. SHERMAN.

One who has been a laborer in the cause for twenty-six years.

Wonderful Manifestations in Newark, N. J.

MR. ROBERTS.—Dear Friend:—The most wonderful manifestations of spirit power and spirit return are taking place at the Spiritualists' Home, No. 65 Mulberry street, this city, during the past five weeks, that are to be witnessed in the world; such as moving large articles, bringing flowers, writing as with fire, upon the wall and on the table; letters written in the room when no person is present; taking food from the hand of the medium under the table, when at meals; eating parts of apples and leaving marks of teeth; taking food from dishes left in the cupboard; heavy pounding on the table; beating upon a tin kettle from the hall up to the top floor; taking the leaves from the table and materializing in the centre, where all could see them; beautiful spirit lights; taking down ladies' hair; patting the face and hands of friends; pulling off shoes and stockings; drawing water and throwing it upon those present; materialized friends walking in the room, seen by all; rocking the visitors in their chairs; taking the hats from gentlemen's heads and pulling their hair; taking their canes and slapping them on the back. And all this in the daylight, and many other manifestations.

Yours, M. A. WINSLOW.

Newark, N. J., Feb. 8, 1882.

Obituary.

Passed to spirit life at the residence of Capt. James M. Beardsley, in the city of Rock Island, Ill., on Thursday, February 9th, Elsie Beardsley of Cambridge, Ill., in the 87th year of his earthly sojourn.

Mr. Beardsley was a staunch Spiritualist and a friend of MIND AND MATTER, although he had been a Methodist preacher until within the last fifteen years, and we are informed by those present at the close of his long and eventful pilgrimage, that he met and embraced the "messenger" with the calmness of a summer evening. Bro. Beardsley was twice married, and had a large family of children and grand-children, many of whom were present at the funeral, at which a large gathering listened attentively to a discourse by E. S. Roberts, and an appropriate song was sung by some of the grandchildren of the deceased.

Would There Were Many Such Staunch Spiritualists.

FRIEND ROBERTS.—I have read lately, of the dastardly outrages that have been perpetrated upon several of our materializing mediums, by grabbing the spirit forms, tearing down the cabinet, and of the insults otherwise offered to the mediums, who are unoffending ladies. If the mediums were men, I doubt not, but some of those fiends incarnate would get their just deserts. These human devils (the best name for them I can think of just now) seem resolved not to rest, till they have driven all of our materializers from the field. This means war does it not? If so, let them come on. I believe the Spiritualists are well prepared and ready for it. All the spiritual papers in the land, as far as I have seen, have struck their colors to the foe, (Christianity), but you still stand fearlessly beneath yours, undaunted by the storms raging around you. I admire your courage. I thank you for your defence of the cause; I for one will stand by you till my last cent is spent. I trust that you will expose the rascality of the so-called expositors in the Brooklyn affair, where sinners tried the paraphernalia game. To make the story short, please accept of the enclosed \$5, to aid your paper, and although a hard working man, I am only too happy to be able to devote even so small a sum to the cause. Let me repeat it again, whoever says Elsie Reynolds is a fraud and uses deceit by producing manifestations, in any shape or manner, is simply a liar. Let them be man, woman or child, friend or foe. I am perfectly able to prove all that I say, and woe betide any person that would dare to raid a cabinet where I was sitting in a circle. I would sell my life dearly, for I count it as useless, except in the service of the spirit world. I will do my part in the warfare. You can rely on me for one. If I can be of any service, please let me know. Yours for the campaign,

EMANUEL M. JONES.

Philadelphia, Feb. 17, 1882.

WESTFIELD, N. Y., Feb. 22, 1882.

Editor of Mind and Matter:

Please accept thanks for extra numbers of MIND AND MATTER, and as an appendix to my article in your last issue, I would like to add a few words explanatory of my position. I am firm in the belief that every element in nature is represented in the positive and negative poles of the magnet, and that the sexes including all opposites have their source in these elements, and like the elements from whence derived, are inseparable and convertible, and that interchange between these elements is the organic law on which existence is founded—the source of motion, sexuality, and life; instead of being separate and distinct as taught by the religion and science of the day. To further elucidate my position, suppose a circle corresponding to the waves of growth in a tree, the representative of all lower forms of vegetation, as man is of the lower grade of animal life, to constitute the surface of our planet; the visible animal located on the interior side of that circle, the change called death a transfer to the exterior side, and these two sides bearing the same relation to each other, as the roots and tops of the vegetables, and you have my views of the relations existing between so-called spirit, or force and matter. With worlds in our solar family as much above ours, as the animal is above the vegetable; with untold millions of worlds studding the universe in every direction, is not the conception a narrow one that makes the man of our little world the ultimate of organic laws, and he a being too ignorant to cure the belly-ache when he has it? That existence is the effect of interchange between all opposites under whatever name, is a fact that challenges refutation.

Yours truly, J. TINNEY.

"Materialization," by Mrs. M. Merrick, in "A Fountain of Light."

Materialization is not a new idea, but is one of the great natural laws of life, and has been in operation since the beginning of creation. This is a materialized world, and the law is always in operation. All vegetation is brought forth by this law; the leaves, blossoms, fruits and seeds are materialized in due season; and as matter cannot be annihilated, it is in existence, and nature makes use of the same invisible material to clothe the earth every year. This earth is one great magnet, the north pole being the head and the south pole the feet. Human beings are all magnets—little worlds in themselves; and all visible objects are held in their proper spheres by the law of magnetism, as the magnet holds the bar.

This planet was invisible before it was visible, and was in spirit form before it was materialized, and the prototype of all things is in spirit first, as when we desire to build a dwelling house, we begin by thinking and expressing our thoughts to others, and make a spiritual pattern and cannot see it with our natural eyes until it is materialized; and from this standpoint we may, with reason and our best judgment, perceive that the spirit world is the real world—the cause of this, and all others. The great tree of life has its roots in the earth, and its branches have no limit to the circumference; this tree is knowledge, wisdom and understanding, and we are the branches having life continually from that source. All things are possible for man to accomplish, if he is willing. Jesus materialized bread and wine, clothed his spiritual body with material that made him appear to his friends the same as when in the flesh. Other men can do the same. It has been done since the beginning, and always will be; notwithstanding divines, scientists and all the knowing ones in existence cannot change one natural law—cannot make one hair white or black. The great spirit is striving with mortals, through his divine laws, to make humanity understand the true principles of life, and is at this time pouring out his spirit on all flesh, raining down intelligence, love and mercy, and there will be a flood of power that will remove all obstacles in the way of this grand army of progression.

The Lakeview (Oregon) Herald says that the remnants of the Modoc Indians that were transferred from the lava beds to the Indian Territory are now among the quietest, most peaceable and industrious in the country. There are only 100 left, but they cultivate 450 acres of land, have established schools, and are thriving generally. Scarfaced Charley, one of the heroes of the Modoc war, is now a respectable, well-to-do farmer.

The Ontario Court of Common Pleas has decided that the shaving of customers by barbers on Sunday is a violation of the laws, it being not a work of charity or necessity.

TICEANA.

The *Two Worlds* and *R.P. Journal* of February 18th, ult., contained notices that the indictment for libel found more than a year ago, on the complaint of Wm. R. Tice, of Brooklyn, against ourself, was set down for trial on Monday, February 27th. It is very evident that this information was given to those publications by Wm. R. Tice himself. We accordingly prepared ourself to meet the false accusation, and expected, after so much delay, to have the opportunity to vindicate ourself and expose the malicious nature of these long delayed legal proceedings. What was our surprise, then, when the case was called in its order, to find that neither Mr. Tice nor either of his two specially employed counsel nor his witnesses, were in court, and that the Assistant District Attorney was under the necessity of asking for a postponement of the case, without giving any reasonable ground for the continuation. We would have insisted, through our counsel, on the submission of the indictment for a verdict, were it not that we desire the opportunity of laying bare the real nature of this attempt to injure us in the estimation of the public. We will insist upon an early hearing of this case, or its dismissal, in justice to ourself and those who have been misled into believing that we are capable of wilfully and maliciously libelling any one. As all who have been readers of *MIND AND MATTER* know, we have assailed no person's private character, except as it was manifested by their public acts, and then only in the interest of truth, right and justice. This will become conspicuously manifest when we are allowed to meet Mr. Wm. R. Tice's attempt to injure us by making this false accusation against us. Until then we ask a suspension of popular judgment.

"THE SPIRITUAL OFFERING" ON THE DEATH OF "THE TWO WORLDS."

The *Spiritual Offering*, noticing the death of the *Two Worlds*, says:

"The *Two Worlds* has gone 'where the wood-bine twine'; its days were few in the land, but as long as could be expected under the circumstances. The ex-ministers who conducted it, the ex-ministers who wrote for it, and the ex-ministers who trusted to it as the organ of Christian Spiritualism, expecting it to be the successful instrument in the work of Christianizing Spiritualism, all underrated the intelligence, and mistook the tendency of the earnest, thoughtful Spiritualists of America. They are intelligent men and women who have studied the old system, and knowing it to be based on a false foundation, do not propose to carry forward its worshipped Jesus as the special leader of the New Dispensation, and they well know the utter hopelessness of putting the new life of Spiritualism in its effete, dying system. The two cannot be made to harmonize, and whoever attempts to pour the new fresh wine of Spiritualism into the old bottles of Christianity will fail, ought to fail; hence we express no regret that the *Two Worlds* has failed.

"We should be sorry to have the *Banner of Light* fail, or *MIND AND MATTER*, the *Oliver Branch*, *Voice of Angels*, or any paper advocating a true Spiritualism; would rejoice to see a good Spiritual paper sustained in every State, but we do want to see all advocating Spiritualism as received from the spirits.

"The fact is, Spiritualism is aggressive, and because of this in its early days, it spread rapidly; let it cease its aggressive work, its antagonism to old errors, even though branded 'Christianity', and its vitality is gone. It may, like the Christian Church, barely exist as a material body, but it will have no soul.

"The *Two Worlds* was devoted to Spiritualism in 'Its Higher Aspects', which simply means that 'we, a select few wish to organize ourselves into a 'Spiritual Alliance'; we will decide who are Spiritualists, who are genuine mediums, and who are not; we advocate Spiritualism in its 'Higher Aspects', and speakers and mediums who in our judgment do not, should be frowned upon.

"A paper started upon such a basis would no doubt command a small following, but any paper starting with the avowed purpose of drawing lines of demarcation among Spiritualists, in any degree advocating a system which has built more sectarian walls than all other religions of the world combined; and knowing as all must know, that the nearer approach is made to Christianity, the more numerous will be the divisions as witnessed to-day in the Christian Church; therefore, are we not justified in expressing our belief that papers in any degree advocating Christianity had better die than live? It will be noticed, too, that the nearer approach is made to Christianity by any class of Spiritualists, the more violently does it oppose mediums and manifestations of spirit power. The *Spiritual Offering* claims some credit for the work accomplished in giving notes of warning of the conflict within our own ranks, and we feel already that the victory is nearly won. We propose to make the battle so warm that all half-way advocates of Spiritualism shall be compelled, like the Rev. Stewart, to take refuge in the church where they properly belong, or engage earnestly in aggressive work against old myths and superstitions."

We have quoted this vigorous and unmistakable statement of the position of the *Spiritual Offering*, in opposition to all adulteration of Modern Spiritualism with Christianity, or any other dilution of ancient superstitions, in full, as we know that that is the only means by which it can be saved from the greatest danger that has ever threatened it, or that will ever threaten it. While we had no sympathy whatever with the supercilious self-righteousness that gave birth and a brief existence to the *Two Worlds*, we cannot say we were glad it went down in the ignominious manner it did. We hope the rumor is true that Col. Bundy has at last concluded to abandon the wreck he has made of the *R.P. Journal* and place the fragments in the hands of some New York Spiritualists, who will make it into some kind of craft under the name of the defunct *Two Worlds* to be issued in New York City. In

that case the *Spiritual Offering* will have the great West to itself, and should at once be located in Chicago with ample support to make it a grand success. While we have differed with Mr. and Mrs. Fox in some of their views about incidentals, in the main we are in hearty accord, and both their paper and our own are necessary for the attainment of the victory they think so near, but which we see yet in the far distance. Would it not be retributive justice to see the *Spiritual Offering* flourishing on the spot where the sheet that so bitterly slandered Mr. Fox, gave up the ghost. It is refreshing to see how staunch and sturdy a champion of unadulterated Spiritualism, the ex-minister of Methodism, D. M. Fox, has become despite his former Christian prejudices. He is one of the very few Christian clergymen who having entered the Promised Land, has not sighed for the leeks and feshpots of the benighted Egypt from which they came forth. A little rejoicing on the part of Bro. Fox, at the sorry plight of his Christian fellow ex-ministers is not unnatural and therefore not out of place; but for us to rejoice at the down-fall of our bitterest foe would be unbecoming in us—our instincts of magnanimity forbidding that we should do so.

Confirmation of Spirit Message of Eva Burbank.

Editor of *Mind and Matter*:

DEAR SIR:—In *MIND AND MATTER* of July 9th, 1881, I read a message that purported to come from Eva Burbank, who said she was drowned at or near Astoria, Oregon, and the spirit had lost power to further speak. Wild Cat said that she appeared to be a young woman about eighteen or nineteen years old, and to have been in spirit life about one year.

Having previously had some acquaintance with a young lady of that name, and who would have been about that age, I immediately wrote to a friend who lived neighbor to her family in or adjoining Lafayette, the county seat of Yam Hill county, Oregon, and about one hundred and thirty miles east from Astoria, inquiring if the Eva Burbank I had known was still living, and mentioning the message in *MIND AND MATTER*. Only very recently I received an answer to said letter, which, after informing me of the receipt of my letter of inquiry, and stating that sickness, at the time of its receipt, and long after, had delayed an answer, stated as follows:

"Yes, Eva Burbank was drowned at or near Astoria, while bathing in the surf. Her death occurred in July, 1880, so that she had, as the message states, been in spirit life about one year, and was nineteen years old at the time of her drowning. Her parents are almost crazed with grief, at her loss, though her mother, recently, has been receiving much comfort from spiritual manifestations. If you have a copy of the paper containing the message, please send it to me, as I am sure it will be a great source of pleasure to her parents to read, or hear it read." Which request I have just complied with, and I have no doubt but at least two sad and mourning hearts will be made to rejoice through the instrumentality of *MIND AND MATTER*, its medium, and last, though not least, the ministry of the angel world.

Dear little Eva! the only and idolized child of doting and wealthy parents, how natural that she should feel that she has been wronged by being "cut off just as life became so happy to her," and that her parents should feel "almost crazed with grief" at her loss. Life, indeed, must have been pleasant to her, having all that heart could wish, and beloved of all in whose presence she came. May her grief-stricken parents soon have the pleasure—so often enjoyed by the writer with his own beloved ones—of meeting their angel Eva in materialized form, in the earnest wish of theirs and yours truly,

O. B. LISHER.

Terre Haute, Ind., Feb. 24th, 1882.

The communication referred to is as follows:

"Good Day, Sir:—I am weak, extremely weak, because of the way I left the mortal life. I was drowned. My life was cut off when I was young, and suddenly. I feel that the decrees of Providence are past finding out, for even now, as a spirit, I can see no reason why I should have been cut off just as my life began to be happy; and on account of this, I cannot rise to happiness as a spirit. I live in an element that makes me feel that I have been cheated out of what I desired. I find no consolation in any religion. I have been severed from all I love, and therefore live on the mortal plane. I desire nothing higher until I can meet the loved ones of the past again. The place where I was drowned was Astoria, Oregon, and my name was Eva Burbank (Miss)."

[This spirit could not hold control any longer. But "Wild Cat," the Indian guide, said that the spirit appeared to be a young lady of eighteen years, and, he thought, about one year in spirit life.—Ed.]

Mrs. Morrison Strongly Endorsed as a Healing Medium.

SARATOGA SPRINGS, March 1882.

Editor of *Mind and Matter*:

Duty prompts me to a most grateful acknowledgment of the healing powers of Mrs. C. M. Morrison, M. D., of Boston, Mass., and especially so for the cure effected in my case through her mediumship.

Some eight years ago I saw her advertisement in the *Banner of Light*, and being at that time afflicted, and suffering much pain from disease I wrote to her. On receiving her reply, I at once availed myself of her treatment. I was under her treatment some three months, and the result was a complete cure of my serious ailment. For twenty years I had suffered from a chronic diseased condition of the liver and kidneys; also at that time was suffering from what physicians and I myself thought to be an abscess of the spleen; but through her instrumentality I received a new lease of physical life, and am to-day enjoying good health, and I am as spry on foot as any man of my age (seventy-two).

For the benefit of others similarly or otherwise afflicted I would say that I know Mrs. Morrison's mode of treatment is scientific and effectual, and I bespeak for her a wider professional publicity, and those in search of health, will, if they seek her aid, find her an honest and reliable medium and healer.

FELIX THOMAS.

Notice.

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

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

J. NELSON HOLMES,
JENNIE W. HOLMES.

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

Mind and Matter Free List Fund.

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

Previously acknowledged,	\$132 48
Emanuel M. Jones, Phila.,	5 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 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

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

COL. R. G. INGERSOLL,

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

TERMS OF SUBSCRIPTION:

One Year.....\$4.00

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

Address, W. H. JAMASTER, 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 "Drallabas."

THE EXCELSIOR CONSOLIDATED GOLD MINING 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 bed-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 Tuolumne 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 \$210 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 \$100, which, if estimated as fine gold, would amount to \$210 per ton.

Those desirous of participating in the advantages certain to result from the uncovering 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.

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Altogether covering a domain of human knowledge never before embraced within the lids of a single volume, and given through an uneducated medium, ALFRED JAMES; and also embracing biographical sketches of the mortal lives of each of the communicating spirits, with critical observations by the compiler and publisher in relation to each communication.

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

A Developing Circle will be held at Hall 5051 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.

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.

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 Duffield, Brooklyn. A. ROTHERMEL.

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

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

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

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

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.

the question, "Does death end all?" Says Col. Ingersoll:

"All the questions of the past ought to be settled. [By the "intelligent dead," we suppose!] Some modern ghost ought to get acquainted with some of the Pharaohs, and give us an outline of the history of Egypt. [Col. Ingersoll doubtless means an "intelligent dead" ghost!] They ought to be able to read the arrow-headed writing and all the records of the past. [Col. Ingersoll thinks the "intelligent dead" ghosts ought to do this!] The hieroglyphics of all ancient peoples should be unlocked, and thoughts and facts that have been imprisoned for so many thousand years should be released and once again be allowed to visit brains."

Col. Ingersoll would have "intelligent dead" ghosts to perform all this! Colonel, you expect too much; and like the idiot who sat down to wait until the sky would fall, so that he could catch larks, you will have to be disappointed. Had Colonel Ingersoll been a constant reader of MIND AND MATTER, he would not now be wasting his time and strength in contending against "intelligent dead" ghosts. He would find that much in the direction of what he feels "intelligent dead" ghosts ought to have done, has been actually done by intelligent living spirits, who, through an uneducated man, have done those very things under the most unfavorable circumstances. That Col. Ingersoll is ignorant of this fact, is his misfortune. It is not too late for him to begin to get rid of his ignorance upon that point. Says Col. Ingersoll:

"If they [the "intelligent dead"] could only bring us valuable information; if they could only tell us about some steamer in distress, so that succor could be sent; if they could only do something useful—the world would cheerfully accept their (the Spiritualists') theories and admit their facts. I think thoughtful people have a right to demand such evidence. I would like to have spirits give us the history of all the books of the New Testament, and tell us who first told the miracles. If they could give us the history of any religion, or nation, or anything, I should have far more confidence in the phenomena of the nineteenth century."

Well, as it is very evident that Col. Ingersoll is a stolid ignoramus, as regards the phenomena that demonstrate and establish the fact that what is called death does not terminate man's individual and sentient existence, it is very natural that he should substitute that common-place drivel for a rational and intelligent answer to Dr. Taylor's question. Whether Col. Ingersoll has or has not confidence in the phenomenal facts of Spiritualism is not of the least consequence to any person but himself, and has about as much to do with answering Dr. T.'s question as had the Irishman's evasive answer to the priest. The story goes that a lackey of a Roman Catholic prelate was directed by his reverence to allow no one to intrude upon his privacy, as he desired to be alone, but should any one call to see him, his servant was instructed to put the caller off with an evasive answer. Soon after an especial friend of the prelate called to see him, and Dennis, true to his instructions, sent the visitor away in a towering passion. His master seeing Dennis afterwards, asked him if any one, and who, had called. The latter answered that the friend had called, naming him, but he, Dennis, had put him off with an evasive answer. Said Dennis, "When he axed me was yer Reverence at home or axed him if his grandmother was a monkey; and that sint him away as mad as the devil." If Dr. Taylor did not lose his naturally genial nature, he was no doubt greatly amused, instead of getting angry at Col. Ingersoll's evasive answer to his question. "It won't do, Colonel; it won't do." It is time to give up waiting for the sky to fall, and try to catch those wished-for larks. If you don't so conclude you will see the world in a broad grin at your "simply honest" delusion.

THE "BANNER OF LIGHT" TAKES A FULL HAND WITH THE SLANDERERS OF MRS. CRINDLE-REYNOLDS.

In the *Banner of Light* of February 18th, the editor of that journal shows how ready and eager he is to lend himself, and the paper under his charge, to the infernal and dishonest misrepresentation of mediums, which has become the avowed purpose of a set of hypocrites, who, professing to be Spiritualists, are doing all they can by lying and fraud to create popular prejudice against Spiritualism and the media through whom the phenomenal facts come, that can alone demonstrate its truth.

Our readers have been largely, if not fully informed of the facts connected with the damnable outrage perpetrated in the name of Spiritualism, in the city of Brooklyn, on the evening of February 10th. We need not, therefore, repeat them in this connection, our object being solely to protest against the conduct of the editor of the *Banner of Light*, in relation to that outrage. The editor says:

"As a public journalist who acknowledges his duty to his readers to be, that he give them such information as is in his possession regarding any matters of current interest, we here epitomize the report of this expose as given, in the *Boston Herald* of February 13th: The statement appears in connection with a report of the doings of a meeting of Spiritualists held in Everett Hall, Fulton street, Brooklyn, N. Y., on Sunday evening, February 12th."

The editor then gives what he calls an epitome of the untruthful second-hand report of the *Herald*, which is as vile and mercenary a journalistic enemy of Spiritualism, as exists to-day; and as Jesuitical a foe of truth as can be found in opposition to Spiritualism outside its lines. In so far

as the original statements on which the *Herald* based its second-hand report, and the synopsis of it given by the *Banner*, relates unfavorably to Mrs. Reynolds, we have irrefutably shown, in previous issues, that they are a tissue of falsehoods from beginning to end; and of such a character that no honest or just minded Spiritualist would accept, endorse or publish them as true against any medium, without careful and mature investigation. So far from the editor of the *Banner* taking any measures to inform himself of the facts of the case, he hastens to collate and publish the manifest falsehoods of the *Boston Herald*, a publication that has rendered itself notorious for its malignant hostility to Spiritualism and to spiritual media, and seeks to make his readers believe that this second-hand untruthful report of the *Herald*, gives the facts of the case. We assure Mr. Colby that it is not only his duty to his readers to lay before them such facts as are in his possession regarding any matters of current interest, but it is his duty not to deceive them by giving them maliciously concocted falsehoods for facts. Such deception, whether the result of ignorance, indolence or indifference, should cover the editor and the paper that indulges in it with contempt and pity, if not with the indignation of all justice-loving people. Spiritualists, we ask you whether a paper that hastens, without any examination, to take its place with the *Brooklyn Eagle*, the *New York Sun*, the *New York Star*, and the *Boston Herald*, in hunting down one of the most thoroughly tested and amply attested mediums, by falsehood and groundless defamation, has any claim, just or unjust, to be regarded as a faithful exponent of Spiritualism. Four years and a half ago, the *R.-P. Journal*, in order to curry popular favor, and put money in its coffers, adopted precisely that line of policy, and where is it to-day? It has fallen so low that now, when its proprietors would gladly dispose of it to any buyer they could find, it is of so little value that it is going a begging. The *Banner* will do well to heed the certainly similar outcome of the adoption of that ruinous policy. The mass of Spiritualists are intelligent, thoughtful and discerning people, and are sincere, earnest and unselfish friends of what they know to be true; and they not only clearly perceive what is proper and right on the part of the public advocates of Spiritualism, whether mediums, speakers, authors, or journalists; but they demand that good faith and truthfulness shall be the passport to secure their approbation. When they see the *Banner of Light* striking hands with such journalistic enemies of Spiritualism as the *Eagle*, *Sun*, *Star*, and *Herald*, they can make no mistake in regarding it as a traitor to Spiritualism. At the risk of giving offence to those whose prejudices will not permit them to see the danger that is now impending over Spiritualism, we charge the editor of the *Banner of Light* with treachery to the cause he professes to serve, and demand that he will meet that charge or be branded as a traitor before the Spiritualistic world. He has gone among the enemies of Spiritualism, and has taken counsel of them—a point which of itself, if not disproven, demands condemnation at the hands of every friend of Spiritualism. But, in order to do Mr. Colby no injustice, we will here quote the whole ground on which he has undertaken to condemn the brutally and seriously injured medium, Mrs. Reynolds, and to help her assailants to effect their dishonest and devilish purpose, of crippling or destroying her. Here it is:

"She went behind a curtain which parted in the middle, to begin her materialization. She took no bundles or wraps behind the curtain that could be seen. When the curtain was examined it was found free from any paraphernalia. [The italics are our own.—Ed.] The lights were all turned out, with the exception of one; that was turned low, so as to cast a dim light over the room. Presently two materialized spirits appeared before the company. They were clad in the finest illusion, and their faces were seraphic. The drapery was long and flowing from one spirit, which seemed materialized about one-half way down, while the other seemed solid from head to foot, and while the unsteady spirit had a wavy, willowy motion, the other seemed firm and stalwart. The spirit that seemed legless, held what appeared to be an outstretched arm to the other, and moved with it when it moved, like a Siamese twin. Suddenly Mr. Beard turned up the gas, and Mrs. Crindle-Reynolds, half disrobed, stood with a mask over her face, clad in illusion, holding at the end of her outstretched bare arm another mask. From her hand draped folds of flimsy lace. The women uttered screams, and the men were furious with rage. The medium then declared that she was unconscious of what had happened, and claimed that she was ignorant of the possession of the paraphernalia, and that she had been made the instrument of evil spirits."

There you have all that the editor of the *Banner of Light* deems sufficient to ask his readers to join him in condemning Mrs. Crindle-Reynolds as a medium and woman. They are not told how the reporter of the *Herald* came to know so much about a matter he does not pretend to have witnessed. No name of any person is given who could be held responsible for any misinformation in relation to the matter, nor are we told how any one could see whether the form that stood there wore a mask or not, or how, if such was the fact, those present could distinguish who was behind that mask. We have seen no less than seven persons who were present, who could not state one fact that showed that they could identify the form that stood there as the medium. It has not been pretended by any one that they saw Mrs. Reynolds remove a mask from her face, or that they saw any one else do it. It is not pretended that she was seen to make any attempt to conceal any-

thing about her person except the wigs, or the false hair that Mrs. Tauner and Mrs. Mills falsely allege she thrust under her skirts, a falsehood that was proved by Miss Williamson, who completely unrobed Mrs. Reynolds, without her being a moment out of her sight, and who states positively that Mrs. R. had nothing whatever concealed about her person, or any means of concealing the things alleged to have been found in the cabinet. That a form was seen standing there in full stature, and another seen of only partial stature, all testify to; but what they were or who they were, no opportunity was given to determine. Beard, Sinn (an appropriate name, by the by), Tanner, Everest & Co., having by their rehearsed parts in the performance, provided against every chance of letting those present see or know what had been done or what occurred. And just here it is well to note that in every instance of an alleged exposure of a medium, the conspirators who set it on foot and execute it, take especial pains to prevent the result, whatever it may be, from being seen or known. It is this feature of the Brooklyn affair that brands every one who had any part or lot in it with the most malicious dishonesty. But we must hasten on. The editor of the *Banner* then says:

"We have thus briefly outlined the new difficulty in which this medium has become involved. Making all due allowance for exaggeration in the reports, as hinted at by our correspondent, we still feel, with Judge Daly, that, in her case, to use an old adage, 'Where there is so much smoke there must be some fire.'"

And this is as near an open slander of Mrs. Reynolds as the editor of the *Banner* could muster courage to go. It is this kind of insinuated vilification of mediums that places its author beneath those who, like Beard, Daily, Kinsella, Sinn & Co., openly allege what they know is false in relation to Mrs. Reynolds, on the occasion referred to. "But the depth of degradation was not reached until the editor of the *Banner*, after having so plainly insinuated that he regarded Mrs. Reynolds as a dishonest woman and mediumistic impostor, hypocritically and falsely says:

"We desire to enter upon no crusade of criminalization and recrimination in regard to this matter."

Poor hypocrite, he was too dishonest not to see that he had entered upon a crusade of criminalization when, for no other or better reason than he assigned, he joined the lying accusers of Mrs. Reynolds in seeking to injure that noble and faithful medium. He continues:

"As we have said in a previous issue, equally respectable people conscientiously differ in regard to the validity of what is witnessed at her seances, and this freedom of opinion in society is a social necessity."

Now, the editor of the "Old" *Banner* thinks he can dodge responsibility in that barefacedly hypocritical manner, but he will find he has not made the escape he intended. It is not an open question with any person who has had sufficient opportunity to investigate the phenomena occurring in the presence of, or through Mrs. Reynolds, as to her mediumship, for that is settled, so far as human testimony can settle anything, overwhelmingly in her favor, even Beard, Judge Daly, John Wetherbee, and others of her slanderers, admitting that point. That statement of Mr. Colby is, therefore, without any excuse whatever. But that is not the question. It is whether Mrs. Reynolds, at Mr. Beard's house, on the evening of February 10th, did anything whatever that warranted her condemnation as a woman or a medium. We have read carefully all that has been said against Mrs. Reynolds, in the *Two Worlds*, the *Banner*, the *Eagle*, the *Sun*, the *Star*, and by Beard, and have had personal interviews with seven persons, a majority of whom were strongly prejudiced against Mrs. Reynolds, and we have failed to discover one fact that is not perfectly consistent with Mrs. Reynolds' integrity as a woman and medium. There is one fact which alone shows the nature of Col. Sinn's part in that outrage, and that was his ostentatious offer to give Mrs. Reynolds, as heading a subscription for her benefit, twenty-five dollars. How many other of the conspirators to wrong that defenceless woman, would have been willing to contribute in the same manner cannot now be known, for Mrs. Reynolds, true woman as she was, indignantly spurned the insulting offer. That fact alone shows with whom the honor and with whom the dishonor lay, as between Mrs. Reynolds and the human brutes who wrought her that terrible wrong.

As an excuse for doing nothing to right the wrong done to Mrs. Reynolds by those conspiring knaves of Brooklyn, the editor of the *Banner of Light* says:

"But personal conflict in the press cannot settle the matter, while it is really injurious to the cause, in that it keeps up useless contention, and consequently multiplies divisions in the ranks of the believers in Spiritualism itself."

That is the *Banner's* policy, and it is its shame. Selfish, cowardly, mercenary, hypocritical, and full of barefaced guile, it seeks to create, by such canting deceit, public prejudice against those who fearlessly try to uphold the flag of spiritual truth, when hostile and traitorous hands try to tear it down. To uphold and defend Spiritualism is not "useless contention" on the part of MIND AND MATTER, the *Spiritual Offering*, or the *Psychometric Circular*. It is a necessity, if Spiritualism is not to be borne down by its foes, from without and within; and the necessity is all the greater when a paper that has had the reputation of being its leading exponent, joins the enemy; and justifies or

approves their warfare upon it. And now, in closing this painful exposure of the bad faith of the editor of the *Banner*, we will quote his closing sentence. He says:

"We feel that the case of Mrs. Reynolds may be safely left to the lapse of time, which in its searching alembic tries all things earthly, and will inevitably bring about a righteous conclusion—which ever way it may point—concerning her."

Is that anything but the language of a man who is dead to every sense of right, truth and justice? Is it anything but the language of a crouching traitor to truth? Is it anything but the language of a skulking evader of right? It certainly is not. How will time settle the issue which the Brooklyn accusers of Mrs. Reynolds have raised against her? Is the editor of the *Banner* so great a fool as not to know that there is no time so proper to settle that issue as now? If the day of his usefulness to the cause of Spiritualism has gone by, he must be laid aside as a supernumerary on the stage of Spiritualism.

Oh! that there were a brave, consistent, earnest Spiritualist, such as was William White, to take the control of the *Banner* in this hour of Spiritualism's pressing need; then would the victory be sure, quick and complete. A little longer, and that will be, or the *Banner* that once waved so grandly in the forefront of the battle, will go down in night. The *Banner* will never be any better than it is, under its present mismanagement, and flourish it cannot, conducted as it is.

JUDGE A. H. DALY IN DANGER.

In nothing is it more advisable to make haste slowly than in matters pertaining to Modern Spiritualism. The course of this new revelation of truth is strewn with the cadavers of those rash and venturesome youths, men and women, who imagined, before they had fairly set out on their way to the mountain top whence blazed its hope-inspiring torch, that they would escape the pitfalls and precipices that would have to be passed to reach the destination they sought. Judge A. H. Daly seems emulous to share the fate of those unfortunates. He would have his hearers believe that in a few short months' investigation, he is competent to correctly solve all questions relating to spirit control, mediums and spirit phenomena, without any liability to err. Judge Daly's greatest danger lies in the complacent egotism he exhibits whenever he assumes the role of a public teacher or exponent of spiritual affairs. As a specimen of Judge D.'s methods, we quote the following remarks, which *The Two Worlds* reported him as having made. At the Everett Hall Conference Judge Daly is reported to have said:

"He thought the excitement over this matter (the alleged exposure of Mrs. Reynolds) was uncalculated for. There was no cause for alarm. The truth will stand in spite of all exposures. The repudiation of flesh and blood materializations is unwise, for they have been established by abundant proofs. He thought the people were more to blame than the medium. They invited her to their houses to give seances every evening, perhaps, in the week, and sometimes in the daytime, when their good sense ought to tell them it would be impossible for so many genuine materializations to be given through her agency; and she being avaricious, and unable to give genuine phenomena, simulates, in order to get the money. He was satisfied, from personal investigation, that she was a good medium, and at the same time a great fraud. [Italics ours.] He said if we go to a seance and do not insist on such conditions as will preclude fraud, and fraud occurs, we are to blame. If Mrs. Reynolds were to take a large hall, and advertise as an exposé of Spiritualism, she would make ten times as much—and that she does not do so, is evidence that she is a medium. [Italics ours.] He, however, would condemn fraud most unequivocally, whether practised by the medium or the spirits; yet would not condemn without looking into the cause."

We cannot see what sense, logic, consistency or justice there is in such a public harangue as that. As a matter of course this is but a synopsis of what Judge Daly said, and therefore may not do him full justice, but it is hardly likely that the reporter did not catch and report the main points of his discourse with substantial correctness. It must have been very consoling to the Brooklyn Spiritualists (so-called) to have the assurance that there was no cause for excitement and alarm. What there was to excite and alarm them we fail to comprehend, unless it was the intensity of the shame and the fear of the remorse that was sure to overtake them, for their sympathy with those who had perpetrated that brutal outrage on an unconscious and helpless medium. Judge Daly, however, should have known that no mere verbal assurance from him would satisfy the demands of violated consciences. Judge Daly thinks "the truth will stand in spite of exposures," and in one sense this is true, but there is another question far more important to humanity than whether the truth of Spiritualism shall stand, and that is whether it will be allowed to stand in the open view of all humanity or be forced into holes and corners where a glimpse of it by the masses of the people is impossible. In the case of the Brooklyn outrage on Mrs. Reynolds we have what Judge Daly is pleased to endorse as an exposure of a medium, but which in reality was nothing more than an exposure of the extent of meanness and malice to which those who were engaged in it were willing to descend to injure the medium and prevent the truth from becoming known. That such "exposures" can have no other effect than to keep back knowledge from the public, should be apparent to even such a spiritualistic optimist as Judge Daly. The fewer

of such "exposures" we have, the less obstruction there will be placed in the way of the propagation of truth. Because we view the matter in that light, we have devoted much time, space, and even expense, to probing this exposing business to the bottom.

What Judge Daly means by "flesh and blood materializations" we do not know, and as he has not told us, we may infer that he did not know himself. One thing is very certain, that if spirits can return and materialize flesh and blood organisms, which will be independent of the organisms of the mediums through which the spirit materializations take place, then has the time come when an end should be made of that phase of spiritual phenomena. We are credibly informed that spirit forms have been materialized through Dr. Francis Monck, which were severed from all connection with him, who were able to maintain an independent physical existence for several hours; but in every instance the phenomenon caused the greatest physical injury to the medium, and even threatened a fatal result. With all our eight years' experience in observing what are called spirit materializations, we have not been able to determine the underlying laws that govern them. One fact has been determined with invariable certainty, and that is, that the medium has no voluntary agency in the matter, and cannot control or limit the result. Further than this, we have never yet had from spirit sources any philosophical or scientific explanation of the laws governing what are termed physical manifestations of spirit return to earth. These laws are no doubt understood by spirits who have advanced beyond any point known to mundane science and philosophy, but they are so far beyond the comprehension of mortals, and even of manifesting spirits, as to preclude an intelligent elucidation of those laws. Indeed, the more advanced and developed spirits tell us that we have no language that is adequate to express the subtle operations of spiritual laws. All that we can possibly know about such matters are the perceptible or conceivable results that follow the action or operation of those subtle laws or natural principles, and there we must leave the matter so long as we remain subject to the conditions and limitations of the mortal life. We have seen thousands of spirit forms occur at what are called materializing seances, the individuality of which was as distinct from the mediums, through whom they occurred, as one individual person is distinct from another, or from all other persons. And yet, to call those temporary modifications of form, appearance and individuality, "flesh and blood materializations," would be a rash conclusion in the extreme. We have witnessed as many as three spirit forms, on several occasions out in the room, which came from a cabinet in which there was a single person, and absolutely not more, in mortal form. We have seen two forms out in the room, bringing the medium with them, when to all appearances the spirit forms were more substantial and positive than the form of the medium. We have seen men, women and children emerge from a cabinet, to the number of a score, at a single seance, when not one of them would in any respect bear any resemblance whatever to the medium. We have seen these forms enact feats of strength, intelligence, grace and agility, that far transcended the natural ability of the medium; but how all this was done we have not the faintest conception. We are, however, very far from concluding that these forms are "flesh and blood materializations" in the sense that they are the independent physical organizations of returning spirits. If they were such independent physical organisms, the spirits who had produced or appropriated them, would in many instances desire to retain them, and would retain them, thus ignoring death. The theory of spirit reincarnation would then become a reality, in a sense such as Allen Kardec and his disciples never dreamed of. It is certainly enough to know that spirits can and do return, through what are called spiritual media, so as to positively identify themselves to their acquaintances and friends of earth, and there all discreet Spiritualists or friends of Spiritualism will be content to leave the matter. To insist that these are independent materialized "flesh and blood forms," is to raise an issue that is of secondary importance, even if it is of any importance whatever.

As to whether the people who patronized Mrs. Reynolds as a medium were more or less responsible for what occurred at her seances, we regard as of no relevancy to the case that Judge Daly was discussing, and, therefore, we will not stop to consider that point. We will pass at once to the consideration of Judge Daly's allegation that Mrs. Reynolds, "being avaricious, and unable to give genuine phenomena, simulates, in order to get the money." We have attended, as we have before said, more than a score of Mrs. Reynolds' seances, and never yet have we seen her fail to get genuine phenomena of spirit materialization through the control of her spirit guides. In two or three instances the manifestations were comparatively slow in their occurrence, and apparently weak in force, but in those exceptional cases there was no attempt, upon the part of her spirit guides or herself, to simulate the manifestations. If Mrs. Reynolds was the dishonest mediumistic trickster that Judge Daly and his fellow-slanders of Mrs. Reynolds allege, we could not have failed to see some indication of it. Because we

have seen nothing of the kind, we fail to see the least propriety in the course taken by Judge Daly, in making a wholly unsupported allegation to the prejudice of a lady, the genuineness of whose claims as a medium Judge Daly does not dare to deny.

Judge Daly is reported to have said: "He was satisfied, from personal investigation, that she (Mrs. Reynolds) was a good medium, and at the same time a great fraud." We would think that no medium, who was a great fraud could by any possibility be a good medium! Judge Daly does himself no credit by such a manifestation of incompetency to distinguish between what is good and bad. Such a position as that looks to us very much like moral imbecility. If Mrs. Reynolds is a great fraud, as Judge Daly alleges he knows her to be, from personal investigation, then Mrs. R. is not a good medium, but a very bad one; on the other hand, if she is a good medium, as Judge Daly is forced to admit she is, then she is not the great fraud he pronounces her. In either case Judge Daly has grossly blundered, and his testimony is of no consequence whatever. But there is one feature of Judge Daly's condemnation of Mrs. Reynolds against which we, in the name of common sense and justice, protest, and that is, that Judge Daly should publicly allege that he knew Mrs. Reynolds to be a great fraud, without stating one single fact to show how he knew anything of the kind. If Judge Daly had in his investigations observed any fact or facts that warranted him in charging Mrs. Reynolds with being a great fraud, it was his duty to state those facts, and allow his hearers to judge whether his inferences and conclusions were warranted by the premises. As it is not pretended that he alluded to one fact of that kind, it is natural to infer he knew of nothing to the prejudice of Mrs. Reynolds, so far as his personal investigations would have enabled him to discover. It is time that those who claim to be Spiritualists, should be made to understand that what they believe, or what they think, is of no weight whatever, except as their opinions and beliefs are supported by absolute and attested facts. Judge Daly's opinion of Mrs. Reynolds, whether favorable or unfavorable, is of no consequence to any one but himself, and the consequence to himself in this instance is such as no fair minded man should invite.

In relation to the allegation that Mrs. Reynolds was prompted by her avarice to become a great fraud, it is very evident that Judge Daly was wilfully misrepresenting that lady medium; for he says in the same paragraph: "If Mrs. Reynolds were to take a large hall and advertise as an exposé of Spiritualism, she would make ten times as much, and that she does not do so, is evidence that she is a medium." Yes, Judge Daly, that fact not only shows that Mrs. Reynolds is a medium, but equally shows that she is not the great fraud you falsely allege she is; nor is she the avaricious woman you groundlessly charged her with being. The fact is, Judge Daly, that not having one fact on which you could rest a single well-grounded charge against Mrs. Reynolds, and not having the manhood to face the current of public prejudice that you were in, you joined her slanderers in their work of falsehood and defamation. We are sorry for you, but if this blunder and its consequences make you a wiser and truer man and Spiritualist, or serve to deter others from following your foolish and bad example, you will have accomplished an unintended good.

Again Judge Daly is reported to have said: "If we go to a seance and do not insist on such conditions as will preclude fraud, and fraud occurs, we are to blame." If Judge D. had told what is fraud at spiritual seances, we would have some means of knowing what conditions would or would not prevent its occurrence. He, in his closing sentence, speaks of "fraud whether practiced by the medium or spirits." When Judge Daly can make conditions at any seance that will prevent the occurrence of spirit deception, he will find he has made conditions, under which no spiritual manifestation whatever could take place. That spirits do often, if not generally, practice deception at spiritual seances, is a matter that every experienced and well informed Spiritualist knows. To make conditions that will prevent this, is what no spirit or mortal intelligence or power has yet been able to accomplish. When the time comes that this can be done, all disposition to do wrong will have been banished from the mundane and super-mundane spheres of human existence. When Judge Daly says such a thing is possible at this time, and under the universally existing state of affairs, he only shows how much he has to learn before he will be qualified to impart any actual or useful information to those whom he seems so ready to assume to teach. We do not wish to seem uncourteous to Judge Daly, but we are strongly disposed to use the language of David to his servants when Hanan the son of Ammon, cut off one-half their beards, because he considered them spies: "Tarry in Jericho until your beards be grown and then return." With one-half his beard shaved off by the spirit enemies of truth, Judge Daly, figures neither as a comely youth, nor as a bearded sage, and a sojourn at Jericho, for a time, to allow his spiritual beard to grow, may enable him to acquire that wisdom which he so greatly needs and so markedly lacks.

Horace Greeley's Endorsement of Mind and Matter.

BROOKLYN, Feb. 25th, 1882.

J. M. Roberts, Esq., Editor of Mind and Matter:

DEAR SIR:—Last evening I received the following communication, which purports to come from the spirit of Horace Greeley. I leave the paraphrasing, punctuation, etc., to yourself, as I do in fact the whole message, always preferring to give the communication as received without any changing of my own. Please understand that I am merely the medium; not the critic.

Very respectfully yours,
GEORGE COLE.

17 Willoughby St., Brooklyn, N. Y.

MY FRIEND ROBERTS:—In these days of pretended fraud and exposure, a spirit occupies much the same position with regard to affairs mundane, as a member of a family who has said farewell to his kindred never to return to them; but, who finally perceives an opportunity to revisit and renew, in a measure, his former relations, and yet is deterred from doing it by the possibility of being mistaken for some one else, and of being denounced as a fraud.

While in life, you will remember, I had a considerable taste for agriculture, which led me to tell the world "What I knew about farming," and some suggested that that would be an appropriate epitaph for my tombstone. The memory of this peculiar taste, together with the inclinations it awakened, adhere to me still in spirit life. It may be entertaining to your readers and the Spiritualistic public in general, to know that what is misnamed monomania in earth life, becomes a developed and enlarged characteristic in spirit life. To speak more clearly, a predominating inclination of the spirit in the flesh accompanies it and constitutes a principal feature of recognition, or rather should do so, when the spirit returns to the former scenes of its earthly career.

I will now assert, without reservation or exception, and invite criticisms upon the statement, that the characteristics of a spirit in earth life are the characteristics of the same spirit in spirit life. To illustrate this proposition, the liar, slanderer and scoundrel in earth life, will attract to himself, through sympathy, those of the same disposition in spirit life; and this, I apprehend, was the occasion of the difficulty in relation to Mrs. Reynolds, in Brooklyn, some time since.

But I intended to ask the question, how you are to realize that I am not a false pretender, and other than I represent myself to be? As you have not the opportunity of giving a ready answer, I will refer you to the columns of the New York Tribune of years gone by, where you may determine the question for yourself, by a comparison of the diction found therein with the diction made use of in this communication.

Of course you will excuse the frequent use of the personal pronoun, as it is very essential to that familiarity, the extension of which may be found in the independent and fearless tone of your journalistic course, which has attracted me hither, and which awakens in me an admiration, as an editor, of which I am proud.

A careful perusal of my earth-life writings, cannot fail to convince the most skeptical, of my sympathies and belief previous to my passage to the spirit realm; and, indeed, had we, in our time, had so able and so fearless an exponent of Spiritualism in our midst as MR. AND MRS. A. MORE, a more decided and effective stand would have been taken; and the present cry of fraud would have been hushed in the revolution of developed facts that a secular press and bigoted ministry would smother under the pompous robes of an unscrupulous aggrandizement.

It is a circumstance as extraordinary as it is incomprehensible, that trembling humanity should cling so tenaciously to a dogma, the only teaching of which that has anything in common with pre-conceived ideology, is the damnation and eternal punishment of those who believe in the very doctrines which consign them to their own destruction. This self-devotion to punishment has no parallel among the devotees of Hindooism and their blind and fatal fanaticism pales before the lurid folly of the nineteenth century. Assuredly, that an intelligent and untrammelled intellect should be controlled and insulted by hypocritical villains who are paid and applauded for a system of theology, which grasps the purse with one hand and strikes the unresisting spirit with the other, is an anomaly in this age of enlightenment which passes understanding.

Spiritualism, Friend Roberts, is the corrective, the refuge of those who would escape the torments of doubt and sorrow, and as is our beautiful country to the oppressed, so Spiritualism is a paradise to the weary and heavy laden.

Gird on your armor, therefore, and be a Leonidas for Spiritualists who are being assailed by a far more brutal horde than were the Persians under Xerxes, and let the phenomena of materialization be the Thermopylae of your cause, and I will answer for the results.

HORACE GREELEY.

[Whether or not that communication came from the spirit of Horace Greeley, there is one fact that alone leads us to believe it is authentic and genuine. The communication is written in the usual hand of the medium, Mr. Cole. Not so the signature. The latter is written in a markedly different hand, and on comparing it with the autograph of Mr. Greeley, as it is shown in the frontispiece of his "Recollections of a Busy Life," we found it to be as absolute in identity with Mr. G's signature, as one signature is like another. This fact shows that Mr. Cole is a very remarkable medium for the mechanical as well as the psychological control of spirits—a mediumistic attribute of the rarest occurrence. Knowing that the communication is genuine, and from the spirit of Horace Greeley, we highly appreciate his words of approval of our journalistic course. We would advise some of those who, being wholly unable to reply to our rasping criticisms of the public actions of themselves, or the leaders in whose wake they are content to trail, can find nothing better to do than to grumble and growl at, and slander and misrepresent us, wherever an opportunity offers for them to do so, to heed the approving and encouraging words of Spirit Horace Greeley, sent to us through a medium whose acquaintance we had never made, and when we were absent doing Spartan duty, at our post, the pass of Thermopylae, of Spiritualism, as friend Greeley does us the compliment to call our humble stand. It was

the proud realization of that great and useful man that he could have no more glorious epitaph than to have "Founder of the New York Tribune," inscribed upon his tomb. We ask no prouder reward than that we shall be remembered as the founder of MIND AND MATTER.—ED.]

THE BROOKLYN CRUSADE AGAINST SPIRITUALISM.

From information recently received, the fact becomes very apparent that W. J. Beard, of 123 Ryerson street, Brooklyn, was nothing more than the willing tool of Jesuitical Catholic bigots, in the mean and contemptible part that he acted in the scheme to injure Mrs. Elsie Reynolds, which was carried out at his residence on the evening of February 10th, ult. We have no doubt whatever that the account of that outrage which was published in the Sunday Brooklyn Eagle of February 12th, disclosed the true inwardness of that disgraceful transaction. We will therefore give such portions of the Eagle's account, as is pertinent to the issue that the conspirators sought to make. It must not be forgotten that Mr. Thomas Kinsella, the proprietor and editor of the Brooklyn Eagle is the warm and intimate personal friend of Col. Sinn of the Park Theatre, Brooklyn, and that they are both bigoted Catholics. Speaking of the part Col. Sinn took in the matter the Eagle said:

"It was agreed," (between Col. Sinn and some unnamed plotter with him), "that Mrs. Reynolds' pretensions should be passed upon at the earliest opportunity, and the visitor took his leave. Early on Friday morning last, Col. Sinn was informed that a private seance was to be held that evening at the house of Mr. Beard, 123 Ryerson street, at which his presence would be agreeable. He went. Assembled in the parlor were some thirty ladies and gentlemen, intent upon the manifestations which were promised to follow the appearance of the medium, Mrs. Reynolds.

We will not take up our too valuable space by repeating the exaggerated details of the Eagle's account, but will at once proceed to the rehearsed climax as described by the Eagle, which says:

"At length, encouraged by these indications of appreciation, Mr. Gruff announced that a double spirit would be revealed. 'The Sweet Bye-and-Bye' rolled out in stentorian tones, following this announcement, and as the final note sounded the curtains parted and two women appeared. This was the opportunity that had been waited for. It had been agreed between Col. Sinn and these doubters, that at a given signal the curtains were to be torn apart and the fraud, if fraud there were, be disclosed. [The italics are our own.—Ed.] As the dual materialization bowed slowly toward the spectators, a united 'O, grand!' was uttered. In an instant the cabinet was invaded, the light turned on, and there stood the medium, her outer garments thrown off, a mask upon her face, and supporting at arm's length a second mask, a skillfully disposed draping of black cambric and white tulle forming the contour of the bust of her supposed companion. * * * * *

"The detection of the fraud was complete. A search of the medium and the cabinet discovered one fine wire mask, with one gray beard, recognized as the face of Mr. Gruff; one child's mask, recognized as Little Elsie; another recognized as Miss Julia Dean Hayne, a blonde; a brown and black wig, a tin horn, supposed to be employed in imitating the deep voice of Mr. Gruff, and several yards of black cambric and white tulle. These trophies were divided among the audience; the medium offering no objection to such disposition of her stock in trade.

"As the prime mover in the expose, Col. Sinn was warmly congratulated, and thanked by all present; and particularly so by Mr. Beard; the host of the evening, of whom it should in justice be stated that he was in entire ignorance of the true character of the supposed medium. If it should be wondered how the medium was enabled to conceal so many 'props,' it may be added that they were so constructed as to fold into small compass, and were readily hidden beneath her skirts."

This is the original version of the Brooklyn conspiracy and its result, and so far as it relates the part performed in it, by Col. Sinn and those who were acting in collusion with him in the matter, it is undoubtedly true; but manifestly not so, so far as it relates to Mrs. Reynolds, as must be evident to any one who has attended any of Mrs. Reynolds' uninterrupted seances. It will therefore be seen that Mr. Beard's subsequent statements, made to relieve himself of the humiliating plight in which the statement of Col. Sinn and the Eagle had placed him were most untrue and absurd. He has not dared to say that Col. Sinn's version of the affair is not true, and therefore he is now eschopped from doing so with any appearance of propriety. The admitted facts are that Col. Sinn is the proprietor of the Park Theatre, Brooklyn; that he was accompanied to Mr. Beard's residence on that occasion, by one or more attaches of his Theatre, male or female; that preparatory rehearsals had been held at Mr. Beard's house by the conspirators; that the "props" found were theatrical paraphernalia; that they were produced by one of Col. Sinn's companions, who passed under the alias of Mrs. Tauner, at that time, from where, none but the conspirators know; that Col. Sinn, unasked by any one, offered to pay Mrs. Reynolds twenty-five dollars for committing the fraud which he falsely and maliciously accused her of; and that the cruelly wronged and outraged Mrs. Reynolds indignantly spurned his infamous proposal. And this is the transaction that W. J. Beard is so anxious to monopolize the credit of. The greater fool, he. This is the Jesuit crusade against Spiritualism, that men and women calling themselves Spiritualists, in the cities of Brooklyn and New York, and elsewhere have sought to claim, as wholly due to the Spiritualist tools of these implacable enemies of Spiritual truth. If they do not get their just deserts in the premises, it will not be our fault.

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.

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, 1892.

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.

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

CASH.

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

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

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FROM OUR WESTERN CORRESPONDENT.

The question of the hour is most truthfully and pointedly set forth in an article under the head of "Free-thought," in the *Banner of Light*, Feb. 4, from the pen of Thos. R. Hazard, the constant and fearless defender of mediums and spiritual phenomena. It would be well if we had more such defenders of the alphabet of Spiritualism. Many a veteran who has enlisted for the war of truth against error, will take courage and press on in the battle, when they read the proclamation of Bro. Hazard.

It has been perfectly evident to the close observer of the spiritual movement in the several years past, that there has been a manifest determination on the part of a certain clique or clan to organize out of existence the most important phases of spiritual phenomena.

The animus and purpose of this movement has been fully set forth from time to time in *MIND AND MATTER* by its true and faithful editor in his defence of the channels through which the phenomena have wrought to bring the two worlds into communication, and thereby have brought light to millions of minds in this life, as well as to untold millions in spirit life. We are sure that spiritual phenomena have come to stay and that no organization of so-called Spiritualists or of any other body can bid them depart, or defeat their purpose, which is to demonstrate to mankind the fact of a continued life beyond the narrow limit of mortal existence.

This organized effort truly exists in the far west as well as in the eastern and middle states, and shows itself in London as well. But it stops not there; the most important part of this organization is beyond the human plane. In fact we may trace the primal cause to the church power in spirit life, where the interests of the church centre in a focus of great power.

We here call attention to a communication in *MIND AND MATTER*, February 4th, from Rev. John Simons, bearing upon this point.

He tells us plainly that power is the great object of this combined movement of the church in both worlds; power to satisfy ambition. Has the Christian Spiritualism movement any other object than to gain power to satisfy ambition? It is apparent to every thoughtful and unprejudiced mind, that they can have no other object in forcing Christianity upon Spiritualism. (The Spiritual Alliance is evidently only another name for Christian Spiritualism.) All who join this movement in a crusade against mediums, particularly those for materializing, and who seem determined to have Spiritualism rest upon fine spun theories instead of upon the phenomena which have made Spiritualism possible as a fact, thus following in the wake of the church, commit the same fatal mistake and thus prove themselves unworthy to be numbered with Spiritualists proper, or to be classed with the spiritual movement. The proper thing for them to do is to return to the church until they wear out their Christian garments, for the cause of Spiritualism possesses no clothing that will fit them or cover up their unworthy purposes and inconsistencies. The leaders of this movement are evidently led by ambition and a desire for worldly gain. To make merchandise of the cause of truth has been one of the world's greatest misfortunes, and it is to be deeply regretted that with the present light, after so much truth has been reflected from the spirit world, such things can be possible among those calling themselves Spiritualists. Where there are leaders there is always a class to be led. In this case those who are led are those who have adhered to the church for some unworthy object, some gain, popularity, etc.; and many who thought that the story of the Christian fables might be true, therefore joined the church insurance company, and paid their assessments until the sun of truth revealed to them that their Christian stock consisting of creeds and dogmas was bogus.

This caused them to move out of the church; their spirit friends through mediums, having assured them that there was no literal burning hell, but that life was continuous and progressive, after which they determined to settle down, follow the best of their inclinations, and take their chances. This class did not attach themselves to the church in the interests of truth, but to save their poor insignificant selves from perdition. They have joined the ranks of Spiritualism also with selfish motives, and with the hope that perdition will not overtake them, but in this they will be mistaken for those who allow the cup of truth to pass from them without drinking in its contents to the extent of their opportunities and ability, and thus prostitute the uses of human life, will surely repent it farther on in life's history. It will be seen by reading Spirit John Simons' communication, as before mentioned in connection with Bro. Hazard's article above referred to, that they agree in the main as to the present attitude of the church power in both worlds. Thus we have the thoughts and evidence from two different minds occupying positions in two different worlds, published the same day to us in this life and in separate journals. This is indeed evidence of co-operation. The spirit enemies of Spiritualism which of course embraces the church power, are evidently bent upon neutralizing Spiritualism in some way, either by bringing to bear the powerful solvent of Christianity and the influences of the church, or by doing away with mediums, and thus destroying the visible channels of communication between mortal and spirit life, which is now separated from us only by the veil of mortality. This veil is growing thinner day by day, and spirit power to manifest on this plane of life increases every hour. But for the spirit enemies of truth, and those who lend them their aid either through indifference or intentionally, the mortal and spiritual conditions of life might be much more perfectly blended than they now are.

To a superficial observer it may seem strange that so much pressure is brought to bear against the phenomena of materialization and the class of mediums for the same. There is method in this, for the church power and opponents to the advancement of spiritual truth, know that when this phase is brought to that state of perfection that will enable the dwellers in spirit life to come to us at will, in a form material enough to be discerned and recognized by the physical eye, and when our spirit teachers are able to speak to us through forms that all can see, that will settle the question at issue. We say the enemies of truth know this, hence their opposition. When this is accomplished there will be a mighty revolution, not in a moment of time however, but by degrees. In a word this effect will be the result of growth and unfoldment. The law of spiritual gravitation will then be in order, and through its exercise many who now occupy high places

through usurpation, title and power, will be brought down to their proper level, and others who have been kept down by various forces will rise to their natural and proper level. This is what the enemies of truth and justice do not want, and are determined shall not be accomplished. There is at present a sifting process being applied to those who aspire to be leaders, as well as to the rank and file of all who subscribe to Spiritualism. They are being tried as by fire. Those who have not grown strong enough to stand the pressure, are fleeing to the rear, finding shelter under the ægis of Christian Spiritualism, Spiritual Alliances, and in persecuting mediums, in some cases in a most brutal manner; but those who have the moral courage to stem the tide of church power and influence, as well as popular opinion, are the shining marks that draw the fire of the enemies of truth and progress. Bro. Hazard has connected San Francisco with the ring organized to divert Spiritualism from its true and legitimate course.

The writer can vouch for the correctness of his statements, having had the opportunity to observe the present status of the cause in the metropolis of the Pacific coast. There was a time when the cause had a better public record than it now has in that city. There are many true and faithful workers in the cause there, but little can be said to the credit of the first society of Spiritualists, who are expected to publicly represent Spiritualism there. Evidently they have been captured, and Spiritualism is wounded in the house of its friends. Mediums are persecuted and slandered from its platform, and intolerance is as rife as in any of the Christian churches.

As an instance, we will cite the fact that *MIND AND MATTER* is not allowed to be sold or even given away, within this fold of Christian Spiritualism. Mrs. Watson, the present minister over this congregation, has assumed the former role of Mrs. Hardinge-Brittan, (or spirits representing the church power through her), by denouncing as frauds the mediums for physical phenomena. We only hope, when the proper time comes, as it will, that Mrs. Watson will be as just as Mrs. Brittan was, when she was compelled to indorse, by the most overwhelming proof, the very medium that she had so unjustly condemned in public as a fraud and deceiver, because she was a medium for spirit form materialization. We refer to Mrs. Elsie Crindle-Reynolds.

Right here it seems proper to bring to public notice an item in the history of Spiritualism which we believe is not generally known. After Mrs. Hardinge-Brittan had been convinced that Mrs. Crindle-Reynolds' mediumship was genuine, and that forms could be materialized through spirit power, so as to be recognized by our physical senses, we are informed on direct and reliable authority that Mrs. Brittan wrote to her friend, Mrs. Ada Foye, in San Francisco, of the discovery she had made in Philadelphia, viz: that under strict test conditions it had been proved to her that Mrs. Reynolds was not a fraud, and that she wished Mrs. Foye to call a meeting of the society before whom Mrs. Brittan had denounced Mrs. Reynolds as a fraud, and materialization as a trick, and retract as far as possible what she had said as to this matter as above stated, and counteract as far as possible its unjust effect upon Mrs. Reynolds and the public generally, or in words to that effect. This act was worthy of Mrs. Brittan, as well as womanly on her part, and only just to Mrs. Reynolds, the public and herself.

It is to be regretted, however, that Mrs. Brittan's request has been only partially complied with, as we have been credibly informed that Mrs. Foye did not call a public meeting as requested, and but only made known Mrs. B.'s wishes at her seances and in private interviews. We presume that the reason why Mrs. Foye shrank from this public statement, was because she had denounced materialization to such an extent herself. The mistake of Mrs. Brittan should be a lesson to many others who are loudly condemning materialization and its media, as well as treating them in the most inhuman and brutal manner. The contest is as fierce in San Francisco, and possibly more so than in any Eastern city. Hundreds of so-called Spiritualists—and among them, we regret to say, are some mediums—are joined with the first society and its present speakers as well as the local press, spiritual and secular. All seem bent upon the purpose of putting down materialization and preventing, if possible, even a proper investigation of the subject, by prejudicing the public as far as possible, by slander and misrepresentation.

The enemies of truth seem alarmed at the remarkable and unprecedented advancement that the spirit world is making in this crowning phase of spiritual manifestations. The appeal of Bro. Hazard is not like a trumpet of uncertain sound, but has the right ring. Every individual who has any just claim to be called a Spiritualist, should read his appeal, and then fall into line and march to the front to do battle for the truth, where Gen. Roberts, the champion defender of mediums and the phenomena, will be found, as well as many others who are proving by their earnest sincerity and spiritual patriotism that they enlisted for the war, which will cease only when the victory is won for the side of truth.

In the meantime, it is an encouraging sign of the times that the *Banner of Light* has finally found its voice and mustered courage to speak a good word in favor of materialization and a few of the media thereof. If the editor of the oldest journal representing the Spiritual movement, can accept no evidence as to the mediums of materialization, except that which comes under his personal observation, it seems very unfortunate that the said editor or manager of that journal does not embrace more of the many opportunities at hand, in order to become posted for the benefit of its readers and for the advance of the cause generally. We sincerely hope, as one who has subscribed for and read the *Banner* from its birth, that its voice may be heard with "no uncertain sound in the coming time as to mediums and spiritual phenomena.

Mediums, are the batteries to be held and defended in this struggle? The enemies of Spiritualism in both worlds have captured too many of them already, and boast of the fact. We here give your readers a sample. On February 18th last, a spirit dignitary of the Roman Catholic church, while controlling a medium and speaking on this point, said: "We have effectually silenced the voice of Jennie Leys, and thereby prevented her from giving utterance to this damnable thing called Spiritualism. We have also been able to destroy and neutralize the effect of many other sensitive instruments."

This is plain talk, and we were glad to record this important scrap of evidence bearing upon the

present contest, and we thanked him kindly for the same, although it was said on his part, to show the power the spirit enemies have to capture and destroy the usefulness of our best media of every phase. Such statements give us points, however.

We are glad the editor of *MIND AND MATTER* has published the appeal of Thomas R. Hazard, and hope it will be read and candidly and thoughtfully considered by all who call themselves Spiritualists; that they may choose which side of this question shall receive their support. Bro. Roberts, through the columns of that paper, has often sent forth his appeal for the defence of mediums; but it has not been properly heeded in the past, evidently for the reason that the majority of the Spiritual fraternity have not fully understood this matter. But later developments have thrown much light upon matters pertaining to the present condition of the subject of Spiritualism, and those who are honest and really earnest as Spiritualists begin to better understand Mr. Roberts and his course in defence of mediums, as well as of Spiritualism, pure and simple.

In conclusion, we will add our appeal to those which have gone before. Spiritualists of the world, do you value Spiritualism? If so, remember that it came to you as a priceless boon, through the instrumentality of mediumship. If it is sustained, and becomes the saviour of our race, through the unfoldment of Spiritual light, it will so become only by defending and sustaining the channels through and upon which we depend for communication with the spirit spheres beyond.

Will you now come forward with voice and pen and whatever other assistance you can command, and stand by media and the journals who dare defend them against the brute force that is brought to bear against them?

Those who neglect or refuse to do this at the present stage of the struggle are unworthy to be numbered among true Spiritualists, but should be classed with the stragglers, suttlers, and hangers on, who follow in the rear of all progressive movements. Soldiers in the army of truth and spiritual enfranchisement, to the front! Your cause is in great need of you, and it calls loudly for your support. Will you respond? We believe you will.

OF STATUVOLENCE, ITS USES, ETC.

Statuvolence, is a state or condition, resulting from the will of the individual—the term being derived from the Latin words, status and volo, and is virtually identical with natural somnambulism; differing only in having been originally induced by instructions instead of occurring naturally. It is the educated condition of what has been called mesmerism, and by Mesmer, was ascribed to a supposed power, which he termed "animal magnetism," but whose existence as an entity, has never been demonstrated.

The use of statuvolence as a remedial agent, in contracted habits and diseases of the mind and body, is as effectual as it is important—for when persons, who have been properly taught are in this condition, they have perfect control of the nervous system, and can by an act of their own will, suspend feeling and sensation entirely, for an indefinite period, consequently, all diseases of a painful, spasmodic or inflammatory nature, can be arrested at once; and if the affected part be kept in the insensible state, until the existing trouble has subsided, the cure will be effected independent of a positive act of the will.

It is not generally known, that those who have been properly taught, can, at will, throw the whole, or any part of the body into the insensible condition, independent of the rest, and can feel or not, as they please, in any part, although their head is in a natural state.

This power, particularly in the case of accidents, is of great importance to the individual, as he can at once arrest all pain and swelling of the parts, until the necessary aid can be obtained, and the cure effected without suffering of any kind, or the inconvenience usually experienced in such cases.

Thus, also, severe surgical operations can be undergone without suffering, and the agony generally experienced in giving birth to offspring entirely avoided.

The clear-minded powers of the statuvolist are as far reaching as they are extraordinary, and those who have never seen persons in the condition, and take the natural powers of man's senses as a stand-point, can form no adequate idea of the extraordinary power possessed by those who are in this condition; and as darkness, matter and space, offer no obstruction to their view, their hearing, taste, smell or feeling, which compared with the same powers when in a natural condition, are infinitely beyond them, enable them, not only to diagnose diseases, delineate character, and read the mind—but, in a measure to peer into the past, as well as the future, and, bring forth the long forgotten scenes and deeds of the past, and foreshadow those of the future.

The discernment and discrimination of the statuvolist depend entirely upon the clear-mindedness of his faculties, viz: his internal sight, hearing, taste, smell and feeling, as well as of the various faculties of the brain.

The acuteness of the senses of feeling, taste and smell, exhibited by our experiments with Miss Z—, were remarkable, and to be understood, we will give one or two of them in detail. Upon one occasion, ten or twelve articles, were tossed into her lap, by different persons in the room, several of whom were entire strangers. She was then requested to hand each one, the article that belonged to them. This she did unhesitatingly, and without making a mistake, although the experiment was often repeated.

Upon another occasion, half a dozen wine glasses were filled with water in an adjoining room, into one of which some one was requested to thrust a finger, and upon presenting them, she never failed to detect the one that was so touched. Many attempts were made to deceive her, by sending in the glasses untouched, and then again by touching two or more, but she could not be deceived, and when asked as to how she recognized their difference she declared, that she could feel, taste or smell the peculiar aura of the individual in them. The existence of a peculiar aura in every person, is simply the effete matter always emanating from individuals, and is imparted to things that have been touched or handled by them.

This aura, thus imparted, carries with it the peculiar characteristic of the individual, and enables the clear-minded qualities of the statuvolist to recognize, and give correct delineations of the character of the owner. This can be done by spirits as well as men through mediums, but there is nothing special or superior in either case, both being correct or not, as the condition of the medium is perfect, or the aid rendered by the spirit is reliable or not.

Spirits no doubt can, and have impressed mediums, by mind blending, with things and circumstances, etc., that have transpired in the past, that men and women, from a want of confidence in their own powers could not grasp; but this does not prove that the individual man or woman under proper conditions could not reach it independent of spirit aid.

It is evidently impossible for spirits to impress or control any one who is not in a susceptible or statuvolic condition; and as mediums are deeply in the state or not, so will they be able to read, or spirits to aid them in learning the past or the future. But experience teaches, that absolute perfection or infallibility, will depend both upon the soundness of the condition and the truthfulness of the man or spirit. Those who insist upon the absolute perfection of the medium or spirit, are as wide of the mark as those who preach psychology, advocate Christian Spiritualism, or run wild upon the subject of magnetic healers, when the power is all in the will or faith of the individual.

WM. BAKER FAHNESTOCK, M. D.

Materializations Extraordinary—Eddie Keene and Nelson Davignon in Atlanta.

ATLANTA, Ga., Feb. 28, 1882.

Editor of *Mind and Matter*:

I think it due the good of the cause to give you an account of the last seance in my house with Mr. Eddie Keene and Mr. Nelson Davignon. My family, consisting of my wife, my sons David and John, and myself and the two mediums assembled in my parlor for a seance on the 19th of the present month. After singing a few songs, the spirits began to form; my father, my first wife, one of our children and another, an old spirit, four in all. My wife and father came and disappeared several times, and at one time my wife formed at my side and I first saw the small spot of mist resembling white vapor commence near the floor and continue increasing until the full form of my wife stood beside me, and this without the cabinet, which is so essential to other mediums, while both mediums were sitting in the circle in full view of all in the room. Their phase of materialization, or etherization, as they call it, is the most satisfactory that I have ever witnessed in my life, and I should think, convincing to the sceptic.

Mr. Davignon's slate writing is equally as remarkable, as the slate never leaves your sight. These young men have done a good work for the cause here. Mr. Keene's tests in public are wonderful. They are the most truthful, outspoken mediums I ever met; especially Eddie Keene. They gave a benefit to the children's lyceum, which netted the lyceum some forty or fifty dollars, besides giving a benefit to Dr. Wm. C. Bowman, the lecturer of the society here. They have had a large number of church people come to see them, and made several converts to the faith, besides setting many to thinking, which will doubtless cause them to tip the shell of their orthodoxy. God grant they may, is my prayer. They left my home this morning in answer to a call by telegram from their home, Philadelphia, and ere this reaches you, will be in your city. God bless them, and keep them in health to do battle in our noble cause. Yours, truly,

F. F. TABER, M. D.

A Pleasant Social Gathering.

Editor of *Mind and Matter*:

Convened at the house of Mr. and Mrs. L. V. Turner on the eve of the twenty-fourth of February, about one hundred and fifty persons, to celebrate the twenty-fifth anniversary of their wedding, which custom designates a Silver wedding; and a very enjoyable time was had by those present. Near the hour of ten, the children of the above, who are the Duxbury Glee Club, sang a spirited piece, after which Geo. F. Fuller, of Dover, N. H., uttered a fine and touching invocation. Singing. A brief but sweet poem by Eliza Turner, of Duxbury, Vt. Remarks by Dr. S. N. Gould, of Randolph, Vt. A poem written expressly for the occasion by the gifted hand of Charles Thompson, of St. Albans, Vt. Remarks by Rev. S. B. Currier, Methodist pastor of Moretown, Vt. Poem by C. A. H. Chamberlin, of Waitsfield, Vt. Singing. Inspirational poem by Abbie Whitney, of Montpelier, Vt. Presentation words by Geo. A. Fuller. Reply by L. V. Turner. Singing. Cake and coffee. Not until the morning hours did the happy gathering entirely disperse, leaving with their respected citizen nearly fifty dollars worth in money and other presents.

Mrs. C. A. H. CHAMBERLIN.

Waitsfield, Vt., Feb. 27, 1882.

E. V. Wilson Fund—Subscription for Bonds.

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

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

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