

# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, December 16th, M. S. 34.

SIR THOMAS BODLEY.

"GOOD EVENING, SIR:—I might as well give my name now, so as to be sure of it, for my control may get weak toward the end of this communication. I was known as Sir Thomas Bodley. I was the founder of the Bodleian Library, attached to the Oxford University, at Oxford, England. In the 16th century, I collected manuscripts, and particularly those of a very ancient date, and I know that there was a collection deposited therein by me, called the "Controversy against the Council of Nice." It embraced writings of the Controversialists previous to and for a century after that Council, that are known to history; but how far the clergy have tampered with them since, I know not. I say this, because in the 16th and 17th centuries, if a priest saw a book or manuscript that was dangerous to Christianity, he did one of three things, stole it, bought it, or mutilated it. At Cambridge, you find what is termed the Cambridge manuscript, of which sixty leaves were missing, ten of which have since been supplied. Supplied by whom, I would like to know! The marginal notes of ancient scribes were damning evidence of the unauthenticity of the originals from which they copied; and those lynx-eyed priests could not afford to let them come down to posterity. But if the manuscripts of this Anti-Nicene Library, or copies of them are now extant, I think you will find them in Robert Watt's Bibliotheca Britannica. Published in 1819, 4 to vol. as it is the finest catalogue in the English language, and a work of vast research. That was the principal object of my coming here to-night. As there are others here I thank you for this opportunity."

[We take the following account of Sir Thomas Bodley from the Encyclopedia Britannica.—Ed.]

"Sir Thomas Bodley, founder of the Bodleian Library, at Oxford, was born at Exeter, in 1544. When he was about twelve years of age, his father, John Bodley, being obliged to leave the kingdom on account of his Protestant principles, settled with his family at Geneva, and continued there until the death of Queen Mary. In that university, then in its infancy, young Bodley studied under several eminent professors. On the accession of Queen Elizabeth, he returned with his father to England and was soon after entered of Magdalen College, Oxford. In 1563 he took the degree of bachelor of arts, and the year following was admitted a fellow of Merton College. In 1565, he read a Greek lecture in the hall of that college, took the degree of master of arts the year after, and read natural philosophy in the public schools. In 1569 he was one of the proctors of the University, and for sometime after officiated as public orator. Quitting Oxford in 1576, he made the tour of Europe; and on returning to his college, after four years absence, he applied himself to historical and political studies. He became gentleman-usher to Queen Elizabeth, and in 1585, he married Anna Ball, a widow lady of considerable fortune, whose father named Carew, was of Bristol. He was soon after sent as ambassador to the King of Denmark, and to several German princes. He was next dispatched on a secret mission to France; and in 1588, he went as ambassador to the United Provinces. On his return to England in 1597, finding his preferment obstructed by the jarring interests of Burleigh and Essex, he retired from court, and could never afterwards be prevailed on to accept any public appointment. He now began the foundation of the Bodleian Library; and soon after the accession of King James the First, he received the honor of knighthood. He died at his house in London, January 28th, 1612, and was buried in the choir of Merton College chapel, where a monument of white and black marble was erected to him, on which stands his effigy in a scholar's gown, surrounded with books. Sir Thomas wrote his own life to the year 1609, which with the first draught of the Statutes and his Letters, has been published from the originals in the Bodleian Library, by Hearn, under the title of Authentic Remains of Sir Thomas Bodley. London, 1793, 8vo.

[We will state that the above communication was inspired no doubt by the following circumstances, to wit: Some weeks after receiving the communication from Apollonius of Tyana, in which reference was made to the Anti-Nicene Library, while looking up historical matters in reference to other communications, we were surprised to unexpectedly find a mention of a collection of manuscripts formerly known as the "Anti-Nicene Library," which comprised a number of works controverting the action of the Council of Nice. Not thinking at the time that any one would ever think of questioning so well authenticated a fact, we made no note of the matter, and never thought anything more upon the subject, until one Wm. Emmette Coleman, publicly denied that such a collection of works ever existed. When we sought to find the reference that was so distinctly impressed upon our memory, to our surprise we could not lay our hands upon it. Failing to find it, we resorted, as we had done many times before, to the Indian guide of Mr. James, for assistance in our search for it. He promised to refer the matter to the Band of Spirits who have been

using that medium, and this communication was no doubt the result of their action in the premises. In any sense in which the communication purporting to come from the spirit of Sir Thomas Bodley may be viewed, it would seem to be authentic. It was given immediately after the communication that purported to come from Eusebius Pamphilus, Bishop of Caesarea, and was referred to by the latter as about to be given.

It will be seen that the spirit states that in the 16th century, he collected manuscripts, and particularly those of a very ancient date, and that among those manuscripts, there was a collection of them deposited by him in the Bodleian Library called, "The Controversy Against the Council of Nice," and that that collection embraced the writings of the Controversialists previous to and for a century after that Council was held.

It is equally a significant feature of that communication, that the spirit should so clearly testify to the vandalism of the Christian clergy, Catholic and Protestant, in the 16th and 17th centuries, when the fluctuating ascendancy of one or the other Christian faction was from time to time secured. No one knew better than Sir Thomas Bodley, the learned biblioteker and critic, the extent of the destruction and mutilation of all then existing ancient works whether in manuscript or in print. We have no doubt that the marginal notes, on many an ancient manuscript, sealed its doom. As directed by the spirit we sought the work of Robert Watt, a work we had never before heard of, and found it to be just what the spirit said it was, a work of four 4to Volumes, published in 1824, (not in 1819, as the spirit said,) which is truly "the finest catalogue in the English language, and a work of vast research." We have no doubt that that invaluable work contains the mention of all the works ever embraced under the general designation of the "Controversy Against the Council of Nice," but as Watt catalogues each work under its special title, we had nothing to guide us in our search. We have no doubt that this communication is authentic and true.—Ed.]

REV. JOHN DILLON.

(A Catholic Priest, Lawrence, Mass.)

"GOOD EVENING:—I was in my mortal life ordained a priest, but I have reaped small honor from it as a priest. It is against the advice of all, or almost all the Catholic priesthood that I return here to-night. But I am satisfied that that which is just and true should be acknowledged. My conscience feels better for it at least. I do not like the monotony—the dead ceremonial religion of Catholicism, as a spirit, however it may have suited me as a mortal. There is no light in Catholicism, and it is only leaning upon a broken reed to hope for any salvation to be gained by adhering to it. To make a clean breast as to my spirit condition, I would say, that that is not the way I would like any of my mortal brethren to follow. I give this advice, hoping that it may fall upon good ground, and that it may help to propagate the truth. There is, as far as I can see as a spirit, no spirit being who can claim to be God—no Saviour to wash you in his blood. The only religion by which you can enjoy yourself, as a spirit, is in serving each other, acting for each other, and advancing truth. However much that may disagree with my opinions as a mortal they are those of my spirit. I passed away one year ago last September, in Lawrence, Mass., at the age of twenty-eight years. I was called the Rev. John Dillon.

[We do not know that any such person as here purports to communicate ever lived; but if he did and the general facts are as stated, we would be glad to be so informed, and also to learn what were the mortal characteristics of the Reverend gentleman. As a spirit he would seem to have been a conscientious and fearless spirit.—Ed.]

ARCHBISHOP RICHARD WHATELY.

"GOOD EVENING, SIR:—Strange, that man can so warp his judgment, so bias his reason, that he cannot see a truth, however plain and apparent it may be. If half the talent that has been wasted upon this mortal plane, in trying to reconcile the errors, and inconsistencies, and I might almost say, the lies of the Jewish records and the Christian scriptures, how much better it would have been for humanity. I worked laboriously in that direction, and while my reason said, "You are writing lies," my bigotry and superstition, and I might also say, my sacred calling, kept me from acknowledging the weakness of the Christian religion in its most vital parts. If there is anything on earth, no matter how sacred it may be, that cannot stand the analysis of reason, let it fall, for it can do nothing but foster misery here and hereafter. There is no prayer so acceptable as a kind word or good deed. There is nothing like these, when you become a spirit. They are of more account to your spirit happiness than the blood of all the gods or Christs that ever lived. I have long felt it my duty to return and communicate my spirit experiences, but I have been held back by that which prevents many spirits from coming to you mortals, namely, a search for a pure channel to communicate through. But I found that where there was what I regarded as a pure channel, it was a poor one for me to utilize. So I make a virtue of necessity and come through this channel; but in saying this, I mean nothing derogatory to this medium. If ever this man through whom I speak to-night, is as much benefitted by my condescension, (so regarded by some), as I am

by his allowing me this privilege, he will be blessed indeed. This opportunity is one I can never repay him for, for it purifies me; and in the ages to come, I hope to be able to benefit him, if I cannot do it now.

In all the books I have read in support of the Christian religion, I could not name to you one to-night that would stand the test of reasonable criticism, therefore it would be folly for me to argue that which does not exist; and which, in reality, has no foundation whatever, except mortal man's lust for power, both on earth and in the spirit life. Those men, women and children who want to be the slaves of the superstition that I taught when here, can do so; but to those who do not, I would say: Come with me. I am in search of the key of reason and the altar of eternal truth. My name when here was Richard Whately, Archbishop of Dublin. I died in 1863.

[We take the following facts concerning Archbishop Whately, from Chamber's Encyclopedia.—Ed.]

"Richard Whately, Archbishop of Dublin, was born in Cavendish Square, London, on the 1st of February, 1787, and was the fourth son of Dr. Joseph Whately, of Non Such Park, Surrey, Prebendary of Bristol, Vicar of Wickford, and lecturer of Gresham College. He was sent in due time to a private school at Bristol, from which, in 1805, he passed to Oriel College, Oxford. He took the Bachelor's degree in 1808, taking a second class both in classics and mathematics. He got the English-essay prize in 1810. In the following year, he was elected a Fellow of Oriel College, which at that time ranked among its Fellows not a few men destined to play a considerable part in the world, and already remarkable for their attainments and intellectual activity—e. g., Arnold, Keble, Pusey, and the Elder Newman. In 1815 he became one of the tutors of his college; and about this time he wrote (originally for the Encyclopedia Metropolitana) what he afterwards expanded into his popular treatise on Logic and Rhetoric. In 1821, he married a daughter of W. Pope, Esq., of Hillingdon, Middlesex. In the same year he published two works; the one a volume of sermons on 'The Christian's Duty with respect to the Established Government and the Laws'; the other a work which is among the most celebrated and characteristic of his writings; this was 'Historic Doubts relative to Napoleon Bonaparte.' Its object was to throw ridicule upon the criticism to which the Gospel narratives were subjected by skeptical writers, by applying the same kind of criticism to events within the memory of all the world, and stating doubts as to whether these events had occurred. This *jeu d'esprit*, with a purpose, created a great sensation. It has been translated into several foreign languages. In 1822, Whately was presented to the living of Halesworth, in Suffolk. In the same year he delivered the Bampton Lectures at Oxford, taking for his subject the 'Use and Abuse of Party Feeling in Religion.' In 1825, he was appointed by Lord Grenville, Principal of St. Alban's Hall, which, under his energetic rule, quickly lost the bad character it had long sustained in the University. In 1829, he was appointed Professor of Political Economy; but he was destined not to hold his office long enough to do more than deliver an introductory course of lectures. In 1831, Lord Grey's government, at the instance of Lord Brougham, appointed him Archbishop of Dublin and Bishop of Glendallagh. Afterwards, in 1846, his episcopal charge was enlarged by the addition of the bishopric of Kildare.

"During the ten years preceding his appointment to the Archbishopric, Whately had been incessantly writing and publishing, chiefly upon theological and ecclesiastical subjects. He belonged to the Liberal school in religion and in politics; he was opposed, that is, to High Church or Catholic views in theology, and to Toryism in politics. He had taken a keen interest in the political questions of the time, and especially had made himself conspicuous in the University by his advocacy of Catholic emancipation, of which the party in the church which had the most sympathy with the theology and ecclesiastical system of the Roman Church were the most determined opponents. When Sir Robert Peel, after his change of views on the emancipation question, voluntarily submitted himself for re-election to the University, Whately, although a Liberal, came forward to support him, and was one of the most active of those who endeavored to prevent his rejection. His 'Essays on some of the Peculiarities of the Christian Religion' appeared in 1825; his 'Elements of Logic' in 1826; the 'Elements of Rhetoric' in 1828; his 'Essays on some of the Difficulties in the Writings of St. Paul,' etc., also in 1828; his 'Thoughts on the Sabbath,' in 1830; and in the same year, the 'Errors of Romanism traced to their Origin in Human Nature.' His 'Introductory Lectures on Political Economy' were published in 1831. By this time his writings, and the great activity and ability which he displayed in his various public functions, had placed him among the foremost men of the University, and had also got him rank among the most remarkable thinkers and writers of his time. Though many distrusted him as a Liberal, questioned the soundness of some parts of his theology, or thought his manners too eccentric, and his habit of mind too peculiar, for one who was to rule over others, nobody questioned that his abilities and reputation were equal to the high position bestowed upon him by Lord Grey.

"As Archbishop of Dublin, Whately was very active in all matters of importance, social and ec-

clesiastical, and showed a deep interest in every question affecting the welfare of Ireland. He was one of the original members of the Board of National Education, and continued a member until 1853, when he retired, in consequence of a departure, as he thought, having been made from the principles on which, up to that time, the national education had been carried on. He was perhaps the most active member of the Board, and the success of the national system was in a great measure owing to him. He and members of his family were always foremost in supporting well-devised charitable schemes. His liberality was, in fact, unbounded, though an opposite impression prevailed among those who did not know him; because he wrote and spoke strongly against casual benevolence, and used to say he had never given a penny to a beggar. As an archbishop, his rule was firm and judicious. A slight disregard of etiquette was about the worst thing ever alleged against him; he was not disposed to make much difference between a rector and a curate. His activity as an author was not stifled by his energetic discharge of his public duties; indeed, he seems always to have been writing a book, or affording literary help to others. Besides many charges, sermons, and a few pamphlets, his 'Kingdom of Christ Delineated,' one of the most remarkable of his works; his 'Introductory Lectures to the Study of St. Paul's Epistles'; his 'English Synonyms'; and his annotated edition of Bacon's Essays—perhaps the best example of good editing in the English language—belong to this period of his life. A work, published anonymously in 1855, 'Scripture Revelations respecting Good and Bad Angels,' has been generally ascribed to Whately.

"He died on the 8th of October, 1863. The world's esteem, and the regard of his friends for him had been growing until the last. In early life, there was much about him to shock the fastidious; and some things that might hurt the sensitive; but his peculiarities softened and wore off as he advanced in years. At Oxford, he was noted for his rough, unceremonious manners, for which (together with his dress) he was nicknamed the White Bear; and for the plain speaking and rough ridicule with which he would overwhelm an opponent in an argument. He was remarkable, too, for his fondness for athletic sports, which he indulged with perfect indifference to the minor proprieties. He used to say that his abrupt and careless and seemingly unfeeling ways were a recoil from the painful shyness for which he had been remarkable in his youth. Those who knew him, however, made light of his peculiarities; and few things about him are more pleasing than his firm belief in the merits of his friends, and the number, the warmth, and the permanence of his friendships. He had great talents for conversation, and was famous for his bon-mots, happy repartees, and conversational pleasantries of every kind. His writings are not so much remarkable for subtlety of thought or novelty of view, as for strong logic, acuteness, felicity of arrangement and exposition, and the frequency and homely force of his illustrations. \* \* His theological works have been charged with 'a cold rationalistic' tendency, and with being wanting in reverence; and it has been inferred, though perhaps too hastily, from some passages in his writings, that he was heretical on the subject of the Trinity."

Such was the man and Christian prelate whose spirit returns to confess that his laborious efforts "to reconcile the errors, inconsistencies and lies of the Jewish records and the Christian scriptures," had been useless to himself and worse than useless to humanity. He even admits that he was conscious of "writing lies," but that his bigotry, superstition, and his sacred calling (!!) kept him "from acknowledging the weakness of the Christian religion in its most vital parts. The spirit with great emphasis says: "If there is anything on earth, no matter how sacred it may be that cannot stand the analysis of reason, let it fall, for it can do nothing but foster misery here and hereafter." But the most instructive feature of that communication, is the pungent exposition of the fallacy of supposing that the mediumistic channel through which spirits may communicate has anything to do with making pure or impure the communications given; and his testimony that what is mistakenly regarded mediumistic purity, is, as a general thing, mediumistic impotency or uselessness. The spirit of Archbishop Whately tells us that he had long since sought what he regarded as a pure mediumistic channel through which to communicate, but that he had found that he had been purified and placed under an eternal debt of gratitude to a medium that Spiritualists, in their pride and ignorance, had adjudged to be impure and unsuited for high and truthful spirits to communicate through. But for Alfred James, the perfect instrument for spirit control, the spirit of Archbishop Whately might have been obliged, for many years yet, to postpone giving a communication which he admits was necessary for his spirit purification and happiness. How long will mortal ignorances as to spiritual needs continue to block the way for the return of spirits, through their self-righteous and silly condemnation and persecution of humble, honest mediums such as Alfred James? We presume until they themselves pass to spirit life, to realize, as did the spirit of Archbishop Whately, the wretchedness and folly of that course. To all who think they know how Spiritualism should be run, we say, read the lesson given in that communication, and



be willing to learn before you undertake to teach or dictate.—Ed.]

Public Circle, December 23, M. S. 34.

LUCIUS VARUS,  
(An Epicurean Philosopher).

I SALUTE YOU, SIR:—I am here to-night for the purpose of throwing all the light I can, as a spirit, upon my religion, or upon my philosophy, of which I was a follower all my mortal life. I mean the Epicurean philosophy. Most moderns regard that philosophical sect as made up of gourmands. That is not true. The doctrine of Epicurus was, that all good things were created to be enjoyed, but not to be abused. At Rome, in my time, about B. C. 80, there was great confusion and contention between the philosophers on one side and the priests of Apollo and Mars on the other. In order for a person to be a philosopher, it was necessary to be a thinker, and those priests taught that it was perdition to think except for their especial benefit. But the Emperor Julius Cæsar, of whom I was an intimate friend, always encouraged philosophy before the worship of religious myths, regarding the former as more beneficial to men, and as better enabling them to discriminate between right and wrong. In the century before the Christian era, all those sects or followers of gods were intermingled with the philosophies of Plato, Aristotle, Epicurus, and of all the other ancient Greek philosophers, and had their schools and adherents; and that which afterwards took place or became established in the days of Ammonius Saccas, was the result of this interblending of philosophy with religion. Ammonius mixed the Hindoo and Grecian philosophies. It is my opinion, from what I have learned in spirit life, and indeed I may say I know it to be the fact, that the light of your time—Modern Spiritualism—is a philosophy, and not a religion. You do not need religion at the present time, because it takes reason captive. You need the right to think for yourselves. In my views, as a spirit, I am a Pantheist, and believe that each and every one of us contains a portion of the infinite essence of all things, and that in the end we must all be saved, after the proper expiation for the wrong actions of our mortal and spirit careers; for the effect of wrong done does not end with this mortal life; it continues to follow those who commit it into the spirit life. The best thing you can bring to spirit life is an unswerving conscience, and feeling of love towards all, both spirits and mortals. My name when here was Lucius Varus.

[There seems to have been some historical uncertainty in regard to Lucius Varus, as will be seen by the following facts taken from Smith's Dictionary of Greek and Roman Biography:

"Lucius Varus, an Epicurean, and a friend of Cæsar, mentioned by Quintilian (vi. 3, sec. 18). See Aulus Varus.

"2. Aulus Varus, commander of the cavalry under C. Fabius, one of Cæsar's legates in Gaul, is praised as a man of extraordinary mind and prudence. He is probably the same Q. Varus, who commanded the cavalry under Domitius, one of Cæsar's generals in Greece, in the war with Pompey. It is supposed by many modern writers that he is the same person as the Varus to whom Virgil dedicated his sixth eclogue, and whose praises he also celebrates in the ninth, from which poems we learn that Varus had obtained renown in war. It is also believed that he is the same as the Varus who is said to have studied the Epicurean philosophy along with Virgil under Syro, a philosopher mentioned by Cicero; but others think that this Varus is the same as the Lucius Varus, the Epicurean philosopher and friend of Cæsar, mentioned by Quintilian."

It was the spirit of this distinguished Roman philosopher who, after more than two thousand years, returns to vindicate the philosophy, to which he was devoted in his mortal life, against the prevalent modern error that the ancient adherents to the Epicurean philosophy were sensualists and gluttons. Of all the various systems of ancient philosophy, the Epicurean was the most rational, and this has been fully demonstrated by the teachings that have come through the facts of Modern Spiritualism. This spirit certifies to that which he knows, as a spirit, when he designates the present dispensation of spiritual knowledge "the light of your (our) time; and, as a philosophy, and not a religion. The reasonable enjoyment of all good things, and the avoidance of all abuse of them, is the basis of the only true philosophy, call it by what name we may. But this spirit gives us some information not to be obtained from books, and yet which is no doubt true, that in the century before the so-called birth of Jesus Christ, the priests of Apollo, Mars and other Roman deities, were as bitterly opposed to the teachers of philosophy, and no doubt especially to the Epicurean philosophy, the most rational system of them all, as are the Christian priesthood, Catholic and Protestant, so-called, of to-day, to Modern Spiritualism. That Julius Cæsar was the friend of Varus, a prominent if not a leading Epicurean philosopher, shows that that great man was not a superstitious votary of the religious myths that constituted the stock in trade of the Roman priesthoods. This communication, manifestly authentic, is strongly and intelligently corroborative of the fact that the eclectic philosophy of Ammonius Saccas and his followers, out of which the so-called Christian religion grew through priestly cunning, and greed of power and pelf, was a blending of Oriental theology with Grecian philosophy, and the taste for mysticism which pervaded the ancient civilized world. The communication is every way worthy of the spirit from whom it purports to come, and if appreciatively read will make a lasting impression upon the mind of the reader. It is a fact that should be constantly borne in mind that when these communications, so replete with philosophical and ethical truths, are given through the medium, he is in the deepest trance condition of insensibility. It is no doubt owing to this fact, that Mr. James is so perfect a medium for the control of ancient spirits; until this time never equalled by any other. Our weekly sittings with Mr. James for the past four years have no doubt tended to that result.—Ed.]

#### Alfred James' Relief Fund.

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

Previously acknowledged	\$162 58
Mrs. M. A. Manly, Franklin, Pa.,	1 00
Chas. Fix,	1 00
Jas. Osborne,	1 00
D. S. Kimball, Sacketts Harbor,	1 00

#### DR. S. B. BRITTAN AGAIN CHALLENGES CRITICISM—WE ACCEPT THE CHALLENGE.

Two years ago Dr. Brittan went through the motions of spirit ordination, and publicly announced, through the columns of his organ, the *Banner of Light*, that he would, from that time, under his assumed title of "Editor-at-Large," become the Sir Oracle of Spiritualism. He very complacently assumed that the "Editors-at-Small" were wholly unfit and incompetent to expound the principles and truths embraced in what, for want of a better and more appropriate name, is called Modern Spiritualism. This snubbing rebuke of Luther Colby and the *Banner* was meekly accepted by them as deserved, and as an atonement for their journalistic worthlessness, they have turned in and acted as lackey for their lord and master, the "Editor-at-Large." We resented, as it was our duty to do, this pretension and assumption on the part of Dr. Brittan, and in the most unanswerable manner showed the absurdity that Dr. Brittan could be an editor, in any such sense, of journals, over the columns of which he had not a particle of control. For the third time, yearly, have we had him repeating that absurd pretence; which makes it necessary for us to repeat our criticisms of his nonsense. The only possible relation that Dr. Brittan can have to publications over which he has no control, is that of a general correspondent, and as such correspondent, he represents himself and nobody else, and Spiritualism is in no sense especially represented by him. If any person or persons see fit to pay Dr. Brittan for doing something or nothing, as the case may be, we have no objection whatever, and would have them to please and help him to his or their full contentment. But, that Dr. Brittan is an editor, in his present position, in any sense whatever, is not true, and to insist upon it, is to practice a deceit which we feel it our duty to protest against. If Dr. Brittan says nothing in answer to this third denial of his claims to be regarded as "Editor-at-Large," we have a right to insist that he is wilfully seeking to deceive, in order to receive money under a false pretence.

In the *Banner of Light* of December 24th, is published what Dr. Brittan calls "The Second Annual Report of the Work," as "Editor-at-Large." In this so-called report, which is nothing more than a begging appeal to his previous dupes, to repeat their contributions to his personal support for the coming year, Dr. Brittan, we think, very unadvisedly goes out of his way to make a little cheap capital, as he thinks, at our expense, but, as he will find, at his own cost and charges. He says:

"In the beginning it was not presumed that there could be any serious opposition to the Bureau or the work it proposed. The nature of the case seemed to preclude the possibility of any determined resistance of the measure. Only those who favored the plan were called upon to furnish the necessary means for its execution. No one else was expected to subscribe for the fund. People tired of empty words and hollow pretensions to an interest in the cause, and many more who were heartily sick of personal and aimless disputations in our own ranks, felt that they might very properly engage in some practical work, without giving offence to any one, and with a view to a wider diffusion of spiritual knowledge among the people. It did not occur to the earnest and liberal friends of the movement that we had any petty dictators in this free country, whom they must first consult and conciliate before daring to support a measure of such public importance as the subsidiary employment of the secular press in the interest of Spiritualism. Accordingly, they went about their business in no ostentatious manner, but in a quiet rational way; regardless alike of personal jealousies and the explosive passions of little souls who are accustomed to shout freedom until they are hoarse, and practice intolerance until they disgust the rest of mankind."

"During the first year of its existence, a few persons were intensely active in their unreasonable opposition to the Bureau," [Dr. Brittan do you not lie there, under a mistake. You must have a bad memory. The first year the swindle was called, if we remember rightly, the Editor-at-Large Fund. It was only the next year, when you sought to extend the swindle, that it was labelled the Secular Press Bureau Fund.—Ed.] "In the bitterness of their hostility, they did not hesitate to publicly defame the more prominent persons engaged in the work, and always without the slightest cause or provocation. For the credit of the common humanity, let the fact be plainly stated that this peculiar class is not numerous, though often offensively obtrusive and noisy. Perhaps in the course they resolved to pursue they saw the main chance of acquiring distinction in this world. We know that some noble natures are rendered memorable by their helpfulness of their fellow men, and for important services in the interest of truth, justice and humanity; while others only escape oblivion, and achieve an unenviable immortality by reason of their offences. It is not the province of the writer to determine the motives of those misguided persons who placed what obstacles they could in our path, and also in the way of many enlightened men and women, who have been engaged in this conscientious effort to disseminate the truth. So much, simple justice to all parties demands. There was never any rational ground for the opposition to stand on. There was no proper occasion for its existence, and no justification for its conduct; and since the enemies of the movement, now, perhaps wiser grown, have exhausted their aggressive spirit and seem inclined to get out of sight, let us here draw the veil over the record of the spiritual (?) opposition to the Secular Press Bureau."

If we were to set out to paint Dr. Brittan as an inflated wind-bag; as an egotistical and supercilious fool; as an evasive falsifier; as a disgusting hypocrite and a swindling sham, how could we do it one-half as effectually as he has done it himself, in this wholly irrelevant attempt to escape his own conscious sense of meanness and make others responsible for his humiliation? As in the

case of Guiteau, who finds himself compelled to confront outraged justice, Dr. Brittan will find that it does not answer to feign merits and virtues that are swallowed up in the disgusting egotism of selfishness. Again we will proceed to strip the mask from this swindling humbug, and show, out of his own mouth and by his own actions, the hypocritical part he is playing in his role of "Editor-at-Large."

The first point of his hypocritical game is shown by his false allegation that there has been any opposition to those who have seen fit to give him Dr. Brittan, the gratuity which has figured in the *Banner of Light* as the "Editor-at-Large Fund" and the "Secular Press Bureau Fund." We, at least, have all along declared, that any persons had a right to give Dr. Brittan anything they pleased, for doing something or, nothing, as they pleased, and it was nobody's business but the parties concerned, and the only objectionable feature about the business is that they do not designate their transaction by its proper name, to wit: "A Fund for the Benefit or Relief of Dr. S. B. Brittan." Then all persons who contributed would know just what they were doing, and no person would be deceived. Why, after running the swindle a year as the "Editor-at-Large Fund," the "movement" should have been re-christened "The Secular Press Bureau Fund," has never been explained. When the original title of the scheme was changed, it was an admission that the "Editor-at-Large" dodge had played out and a new one was necessary. But the second dodge is more intolerable than the first; and for the reason that it may naturally be inferred that the fund to be contributed was to buy space in the columns of papers unfriendly to Spiritualism, for the purpose of explaining or advocating that cause. This is not the fact. No part of the money goes anywhere else than into the pocket of Dr. Brittan. It should, therefore, be called the Dr. Brittan Fund. That it is, nothing more nor nothing less; and why it is not called so, let those explain who are guilty of this indirection.

When Dr. Brittan and the *Banner of Light* hit upon that scheme of raising the wind, MIND AND MATTER had been published hardly a year, and had not had time to get that hold upon public attention which it now commands, but we were not willing to submit to the preposterous gossamer with which Dr. Brittan announced his purpose to become the Pope of Spiritualism under the title of "Editor-at-Large." It was a gross insult, not only to the editors of other Spiritual publications, but an insult to every other person who, as a correspondent of newspapers, felt called upon to advocate or defend Spiritualism. Not only did Dr. Brittan assume to speak for Spiritualism, but he assumed to do so by a spirit authority superior to that which was given to any other person. Dr. Brittan did not even deign to call himself an editor-at-large, but "The Editor-at-Large." Col. Bundy, by way of protest, got up a rival scheme to head off Pope Brittan, who was seeking to feather his papal nest with a fat pecuniary living; and he announced some twenty-three Editors-at-Large, among whom were such shining lights as Dr. Peebles, Dr. Watson, Hudson Tuttle, William Emmette Coleman, Dr. Kayner, William Denton and others, just as competent to play spiritual pope as Dr. Brittan, and who, one and all, agreed to serve without pay and for the mere honor of the thing. The excuse for Dr. Brittan's presumption was the same insulting one which he now goes out of his way to repeat, to wit: "People were tired of empty words and hollow pretensions to an interest in the cause, and many more who were heartily sick of personal and aimless disputations in our ranks, felt that they might very properly engage in some practical work." That was Dr. Brittan's pretended excuse for posing as the one supreme and spirit-authorized representative of Spiritualism. This insult should have been especially offensive to the proprietors of the *Banner of Light*, inasmuch as Dr. Brittan seemed studiously to aim it at them; but, spaniel-like, they crouched at the feet, even if they did not kiss the toe, of their spiritual master, and whined their approbation of his antics whenever he raised the lash over them. No paper that was conducted by men who had any sense of independence and self-respect, would be open for the publication of such a studied condemnation as that. Here is Dr. Brittan, who, but for the paper he thus contemns, would be in oblivion, telling its proprietors that he condescended to give them the benefit of his countenance, because, forsooth, he had "become tired of their words and hollow pretensions to an interest in the cause" of Spiritualism. If Dr. Brittan did not judge them correctly, why did they not have enough manhood about them to spurn the supercilious mendicant who had seated himself upon their necks? If they can afford to submit to the degradation, we do not see why we should grieve. The "Old *Banner*" is about as dead, spiritually, at this time, as Dr. Brittan said it was then, and we are sorry for it. But it is the fate of old things to die in their time and season, and the time for the *Banner* to die is in this hour of its deep humiliation, when every vestige of life and animation seems to have left it.

But in justice to the *Banner*, and as due to the memory of what it once was, we resent the imputation that the *Banner*, in the beginning of 1880, was not engaged in any practical work, as Dr. Brittan alleges. It was doing much practical work prior to and up to that time, and if it has not been doing it since, it has been because Dr. B. misled

the *Banner* people into the belief that he would, as spiritual pope, relieve them from all necessity of feeling that they were alive, or responsible for any thing. It is a delusion that has all the symptoms of proving fatal to the pope and his antiquated dupes.

But there is another feature in this case, that it is well not to overlook, while we are about it. We want Dr. Brittan to show what he has done, in the past two years, for the money that has gone into his pocket, except to write a few "empty words," and make a few "hollow pretensions to an interest in the cause?" Or, on the other hand, to tell us what he has done but indulge in "personal and aimless disputations," in our own ranks as well as outside of them? What has anything that he has done amounted to, any way? Does anybody know? We do not. He has made more noise over nothing than a pullet over her first egg. The cackling of the one will amount to just about as much as that of the other, and no more.

As a specimen of the egotistical impudence that makes up one of the most prominent traits of Dr. Brittan's character, and which is exceeded by no other traits than his extreme selfishness and disposition to innate crookedness, we invite the readers attention to the following:

"Perhaps in the course they resolved to pursue they saw the main chance of acquiring distinction in this world."

Dr. S. B. Brittan is so miserable a fool as to say, even if he is not idiotic enough to believe, that those who refuse to recognize his sham pretensions to spiritual superiority, hope to acquire distinction by that refusal. There is but one other such a fool, we venture to say, at this time in the world, and that is the Deity inspired Charles Guiteau, who imagines the people of the United States should bow down and worship him as their Saviour. There is some excuse for Guiteau, who knows nothing of the subtle influences exerted on mortals by spirit devils, but none whatever for Dr. Brittan who should know, if he does not, all about that spiritual truth. Dr. Brittan is, no doubt, emulous to keep up with Guiteau in the race for the championship of egotism, but Guiteau is in the best training, and the "Editor-at-Large" might as well go out of the race.

We had written thus far before we discovered that Dr. Brittan had struck against the spirit world, whose employee and representative he claimed to be, and thrown up his commission as "Editor-at-Large" and head of the "Secular Press Bureau. That is just as it should be. We may now hope that the editor of the *Banner of Light* will feel that he has some editorial responsibility resting upon him, and not trust everything in the way of the expression of editorial views to Editors-at-Large, nameless subs, and namby-pamby correspondents.

If Dr. Brittan had left the "Secular Press Bureau" swindle to lie where he dropped it, we would have felt that our duty in this connection was done; but the "sarpient" is only playing the defunct for the time, as will be seen by the following Britannism:

"When it became evident that from and after the close of the current year, we should be obliged to devote our time mainly to other work, the suggestion came from several quarters that the Editor-at-Large should continue the work of the Bureau by organizing a staff of able writers to perform the labor under his general supervision."

Well, all we have to say in reply to that proposition is, try it if you dare. Spiritualism has been cursed and obstructed by any amount of perfectly intolerable nonsense, but this proposition surpasses anything that has preceded it. Does Dr. Brittan think that Spiritualists are such fools as to be trifled with in this manner? If he does he will find out his mistake. No more of your nonsense Dr. Brittan, if you please; and if it don't please you no more of your nonsense.

#### Mediums' Home Fund.

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

#### CASH.

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

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J. D. Robbins, Terre Haute, Ind.....	50
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Mrs. Dr. J. Bull, Little Rock, Ark.....	1 00
J. V. Pedron, Camden, Ark.....	5 00

Total Pledged..... \$268 50

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

#### NOTICE.

In commencing our fourth volume, we find it necessary to withdraw our offer of clubbing subscriptions with the *Spiritual Offering*, finding that we cannot afford so great a reduction of the regular price of our paper, which is already lower than any other, containing a like amount of reading matter, before the public. We do this regretfully, and with the kindest wishes for the success and increased usefulness of our highly deserving contemporary.

On November 14th, a meteoric stone, large enough to have crushed a house, if one had been in its way, fell, with a tremendous report, in the market place of Vevey.



### Another Lie of Wm. Emmette Coleman and the "R.-P. Journal Nailed—Letter from Horatio G. Eddy.

204 West 34th Street, New York City.

MR. ROBERTS—DEAR FRIEND:

I received a letter this morning from my dear friend Charles Goodsell, of Howard Lake, Minn., which I send you, with an article clipped from the R.-P. Journal of the — of —, which I had never seen before; and I feel it a duty that I owe to myself and others to publicly deny its statements. I have often said to mediums, when they have been misrepresented and imposed upon, by or through that scandalous sheet, that it would come my turn, I supposed, some time to be lied about, through that untruthful publication. Now I say that the person, whoever he or she may be, that says or intimates that I ever made an affidavit that any medium was a fraud, is a liar, and I defy Coleman, the R.-P. Journal, or anybody else, to show anything to the contrary. I have stated that there were those who called themselves mediums, but I do not remember to have mentioned names through whom spirits sought to deceive the sitters. Mrs. Huntoon is a good medium, but deceiving spirit manifestations are given through her. That does not show her to be a "fraud" in any respect. Coleman writes to the Journal as follows:

"Let me state that I have positive proof that the phenomena of Horatio Eddy are fraudulent, including the evidence of my own wife and a number of others who have detected his impostures. In addition, out of his own mouth is he condemned. A few years ago Horatio published an affidavit that, to his knowledge, the materialization and other phenomena of his brother and sister, William Eddy and Mary Huntoon, were all fraudulent. He also said he (Horatio) was a medium, but not a materializing medium. As Horatio has been giving seances for years, both before and after this declaration, in which so-called materialized spirits take part, talk, sing, write, fight combats, etc., and as Mr. Goodsell himself tells us he saw and talked with a number of materialized spirits at his seances, then, according to Horatio Eddy's solemn attestation, all such phenomena are frauds. When he swore William Eddy was a fraud, he virtually swore that he himself was a fraud; inasmuch as for years previously he and William had been running a materializing 'show' in partnership, William giving materializing exhibitions in the light and Horatio materializing seances in both the light and dark. If William was a fraud, then Horatio was a *particeps criminis*, dividing the proceeds accruing from their performances. Moreover, since the publication of Horatio's affidavit, he has again united forces with William and given seances in conjunction with him; that is, joined hands with a man whom he had sworn to be a wholesale fraud. So, when I call Horatio Eddy a fraud, I am merely repeating his own language. 'I am not a materializing medium,' says he; therefore, when he pretends to give materializing seances, he acknowledges himself to be a fraud."

Now, what this Emmette Coleman says is a falsehood. I never said I was not a medium for spirit materializations. I have always claimed I was a medium for every known phase of mediumship, and stand ready to prove that I am so. It is true I have not sat for full-form materializations; but every Spiritualist who ever saw the manifestations which occur at my seances, has seen spirit hands and faces, and what is that but spirit materializations?

There have been many things said in and published through the R.-P. Journal as coming from me that never did come from me; and for this reason, and for its abuse and mean treatment of mediums generally, I hold that paper in such contempt that I have not read it for over two years. But for my friend Goodsell, I would never have seen this lying article of this Coleman. Coleman further says:

"On one occasion he actually palmed off a common Evangeline print, touched up a little, as a genuine spirit picture of a visitant's daughter."

Now, in regard to the picture he refers to, and calls Evangeline, and says a visitor's daughter received it, what of it? Suppose it was Evangeline, has he any proof how it came on the plate? Did he or any one else see me make such a picture, or touch it up? I defy him to produce one particle of proof that I ever did either! How that picture came I think I know. A person who wished for a picture of Evangeline, and said she would be dissatisfied if any other picture came on the plate, as Evangeline was her guide, received the picture through the efforts of spirits to satisfy her.

Now, what Spiritualist that knows me, will question the truth of what I say, or believe the falsehoods uttered by this Coleman; which I have condescended to notice? I have hosts of friends to back my statements, who have tested me for years. I would further state, that I have plenty of firm friends who are willing to give me everything I need; and besides, I am so situated, that I do not sit in seances for mere gain, but for the good of those who need just such mediums as I am, to prove to them the truth of a future existence. It is one of my greatest gratifications to satisfy these seekers for truth. I do not need, seek, or desire the patronage or good will of any Bundyite enemy of mediums. I am able, at the present time, to take care of myself, and do a great good besides. But, nevertheless, I wish some of the Bundyite dead-beats would pay me for the board they incurred when spunging upon me at the old homestead at Chittenden, Vermont. I would then take that money and give it to people who are too poor to take a Spiritual paper; and I would recommend to them MIND AND MATTER, the true defender of mediums.

My brother William and myself are having all we can attend to here; and I think, when Bundy and his followers make a few more attacks upon mediums, his paper will only be called for by rag and waste-paper pickers. I would like to know what he is trying to get through him, and how many friends he expects to make out of his attacks upon mediums. He will find if he or any of his converts attack me, that I ask no favor of them.

Very truly yours,

HORATIO G. EDDY.

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.

Thomas Middlemist, Yreka, Cal., writes, with remittance: I think you are filling a place no other spiritual editor can, and you are doing it thoroughly, too. I subscribe for ten spiritual papers; they are all doing their work, and I wish you success in yours."

#### Special Notices.

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.

R. J. SHEAR the materializing medium, is now permanently located at Springfield, Mass. P. O. address, Box 1,438. Will answer calls for seances between Boston and Chicago.

SUBSCRIBERS to the Spiritual Offering who fail to receive their paper on time will please notify the publishers direct, and immediate attention will be given. Address D. M. Fox, Newton, Iowa.

RHODES' HALL, 505½ NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2½ and 7 o'clock.

FRANK T. RIPLEY, lecturer and test medium, can be engaged to speak and give public tests in Wisconsin, Illinois and Ohio. Address him care of John Stearns, Gurnee, Ill.

We have one copy of J. M. Peebles' "Round the World," and one copy of Giles B. Stebbins' "Bible Revelations." The above books are in good order, and will be sold very cheap—less than half price.

THE Vermont State Spiritualists Association, will hold its winter quarterly convention at Essex Junction, Vt., Friday, Saturday and Sunday, January 6th, 7th, and 8th, 1882, M. S. 34. W. H. Wilkins, Secretary.

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

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.

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.

MEDIUMS, ATTENTION.—The Spiritualists of Joplin, Mo., are very desirous of a visit from some one or more good mediums—women preferred. Much good, it is thought, would result, as there are many liberal-minded people among them who are at present ignorant of the facts, but open to conviction, and willing to receive new truths.

Subscriptions for The Spiritual Offering, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take The Offering also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

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.

SPIRITUAL PUBLICATIONS.—We are prepared to furnish any of the standard or other Spiritual and Liberal publications at publishers' prices, adding postage, when such is charged to us. Such books and publications as we have not in stock will be ordered from the publishers, and forwarded, upon receipt, without delay, or sent direct from the publishers to the party ordering.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carver Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

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.

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. This notice is final, and will not be repeated, but all communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these com-

munications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

#### Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice. JOSEPH MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

#### Dr. Dobson's Liberal Offer.

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

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

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

#### A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribers to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address, DR. B. F. BROWN, P. O. Box 28 Lewiston, Maine.

#### A Vitaphathic Physician's Kind offer.

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

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

#### A Chicago Medium's Generous Offer.

No. 7 Lafin St. cor of Madison St.  
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,  
MRS. MARY E. WEEKS,

#### PHILADELPHIA MEDIUMS.

Mrs. Williams, Trance and Test medium, 1336 Bainbridge Street. Sittings daily. Circles Tuesdays and Fridays. Developing Circle, 1614 Ellsworth Street, Monday and Thursday evenings.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily.

Mrs. E. S. Powell, Business and Test Medium, Sittings from 9 a. m. to 9 p. m., at 927 Race St.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Mrs. S. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-ct. stamps.

Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium. Sittings daily.

Mrs. George, Business and Test Medium, 680 North Eleventh Street, Philadelphia. Circles—Tuesday and Friday Evenings.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Consultation fee, 467 North Fourth St. Office hours from 10 A. M. to 3 P. M.

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Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Roxilana T. Rex, Healing and Test Medium, 614 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct stamps.

Alfred James, Trance, clairvoyant and letter medium, Trance Test circles every Sunday and Wednesday evenings. Sittings daily, at No. 939 Carpenter street.

Mrs. Katie B. Robinson, the well-known Trance Test medium, will give sittings daily to investigators, at 2128 Bradywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1015 S. Sixth Street.

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A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening. Mrs. Powell, medium.

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Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages. In No. 1, Vol. IV., of date September 1, a new inspirational story was commenced, entitled, "Mysteries of the Border Land; or, The Unconscious Side of Conscious Life," by Mrs. Nettie P. Fox.

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That shows that they think Mrs. Reynolds is as mercenary, dishonest and hypocritical as themselves, and therefore they respect her. On no other basis could they have any more respect for her than have the lying crew who have tried to do her harm. And this openly manifested depravity is called, or rather calls itself, Spiritualism. We begin to think that we are no Spiritualists. If we believed, as Mr. Wetherbee pretends he does, that Mrs. Reynolds, by the use of masks, wigs, fabrics, and other articles, sought to deceive the people of Clyde, or those of any other place, as a sincere friend of truth in Spiritualism we could not respect her. We might pity her, as we do Guiteau, but respect her we could not. It is because we have every possible reason for believing her innocent and deeply wronged, that we have stopped in our general work to defend her against her slanderers, and place them where they properly belong, among the enemies and traitors to truth. For the sake of the cause, we wish we had been spared the necessity of putting John Wetherbee and the "Old" *Banner of Light* in the docket with John C. Bundy, the R-P Journal, and A. B. French and his Clyde crew of "good Spiritualists." We "expected better things of them. We had a right to."

After waiting months to make up its mind what to do, and after all this rolling in the dirt and filth of Bundyism, through John Wetherbee the *Banner of Light* says:

"Believing fully in Mrs. Reynolds' mediumship, having had proof of it, believing, also, in the testimony of Messrs. Kase, Lippitt, and others, since she came to Philadelphia, and fully in the report of the test seance printed in MIND AND MATTER—and as I must, also, as fully believe in the testimony of some of those in the Clyde affair, I must come to the conclusion that there was some fire as well as smoke on the occasion, and the verdict forces itself upon me—"Not guilty, but don't do it again."

And that is the mouse that all that mountain in labor has brought forth. What honesty, what manliness, what decency or common sense is there in such a verdict? That "verdict" is perfectly characteristic of the mercenary and grovelling selfishness that marks the slimy trail over which this journalistic snail, the *Banner of Light* is slowly crawling. That "verdict" is an insult to every truth loving, honest and fair-minded reader of the *Banner*. It can do Mrs. Reynolds no harm. The condemnation of mediums by such a journal, should be regarded as worthless for any other purpose than to show the depth of meanness to which selfishness, greed for money, and the desire for popular favor, will carry weak and dishonest natures.

#### DRIVEN TO THE WALL—AND THERE THEY DIE.

We last week promised to give our attention to the so-called affidavits of the Clyde, Ohio, assailants of Mrs. Elsie Reynolds, who conspired together to prejudice the public mind against that prominent and useful medium. It would seem that one A. B. French, a pseudo-Spiritualist, and Spiritual lecturer, procured, and most probably drew up, the respective statements of the several so-called affiants; and a pretty mess they have made of their performance. As we write this, we have before us the R-P Journal, of December 17, in which these statements were published. We will now proceed to show what it is that John Wetherbee and the *Banner of Light* say they "cannot help believing." Some people can believe anything, said of another, when they try hard enough, and have enough inducement to do so. So important did they regard the self-evidently untruthful statement of Chester Hunter, that they set it forth in the columns of the *Banner* and endorsed it as true. Hunter begins by swearing thus:

"I have been a Spiritualist for more than thirty years, and I am a believer in the fact of spirit materialization." [From the man's acts no one can blame us if we believe that he swore to a lie on both those points. We prefer to judge men by their actions, rather than by their professions or declarations. Hunter further testifies as follows.] "I first met Mrs. Crindle (Mrs. Reynolds) in the city of Fremont, and there attended two seances given by her, which I then believed to be genuine. I was so much interested in these two seances aforesaid, that I invited her to my house at Clyde, Ohio. She came to my house, and I used every effort to get her a paying circle. About twenty-five paying members came, nearly all of whom I personally invited. This was in the month of May, last. She gave the pretended manifestations, and I saw certain things at this circle which weakened my faith in Mrs. Crindle. None of the circle seemed satisfied, and she agreed to come again. I resolved in my own mind, if she came again, I would satisfy myself. She came back on Friday, October 24th, 1881, and took dinner, with her son Harry, at my house. My brother escorted them to Dennis Drown's for a circle that evening. I attended the circle. I was not satisfied, but felt, from what I saw, that Mrs. Crindle and her son Harry were deceiving us. I talked with my brother, William A. Hunter, and we concluded to make an effort to detect her. I left my office Saturday evening, October 25th, and went directly to the residence of Dennis Drown. I went to the window, with my brother, and looked through the blind into the sitting-room, and saw Harry seated by Mr. Sweetland with a curtain in front of them. I saw Harry handle the instruments, and I know he made the pretended manifestations in this performance."

"When Mrs. Crindle began her materializations" [Wetherbee's expression exactly] "I went to another window, leaving my brother, who was recognized and invited into the house. I went to a window directly opposite the door upon which the curtain was suspended, leading from the circle into the seance room, said seance room being a room twelve to fifteen feet square. I turned the sash to the blind from the outside, so that I could look directly at Mrs. Crindle, the light shining from the sitting-room through the curtain and over the transom. There was only a lace curtain and the window glass to look through, and I could see plainly every move she made."

"The first thing she did she quickly pulled off her shoes and stockings. She then took off her dress and threw a piece of gauze over her and partly opened the curtain and appeared. She quietly opened and closed the curtain several times, the light being quite dim. Then she walked around the room and sung through the horn, passing so near me I could have touched her. Had there been no window between us. Next she got down on her knees, right in front of the curtain, and talked like a little child, and sang 'Sweet By and by' in a very child-like voice, and quite sweetly. She took up false faces from the floor, where they lay by her side together with other things, and appeared several times, but they did not seem to be recognized. Then she dressed herself in a silk waist with a string of beads representing diamonds, and appeared as an actress, whereupon my brother caught her. I saw she was caught, and I went into the house quick as I could. When I entered my brother was engaged in an encounter with Harry. She had gone back into the cabinet room and shut the door. I tried to enter, but found it fastened, or firmly held. She called for Harry, and he went in, and in a moment Harry

called for Sweetland, and he went in. I tried to get permission of Mr. Drown to enter and get the things, but he seemed confused and slow to act. My brother left for an officer to arrest them. Sweetland came out first, afterwards Harry, and then Mrs. Crindle came out, and I then said to her, 'I had thought better things of you.' [The liar! If he told the truth when he said, at the beginning of his statement, that as long before as the previous May he had made up his mind not to think better of her than that, he was a liar and hypocrite when he said so.—Ed.] "I have stood at the back window and seen all you did, and I know you are a fraud." [As cowardly a brute as he was a sneaking knave, his statement, from beginning to end shows.—Ed.] "Affiant further says: I know she made all the pretended materializations, and I saw her do it. I further know the waist, masks and wigs captured at Sweetland's to be the ones worn by Mrs. Crindle on Friday evening, and I saw her use them on Saturday, as I have stated."

—CHESTER HUNTER.

We will reserve our general criticisms on that manifestly untruthful statement until the reader has had an opportunity of reading some of the other "affidavits," as these untruthful statements are called. We will next give such portions of Wm. A. Hunter's version of the affair as is pertinent. He says:

"I attended her [Mrs. Reynolds'] seance at the residence of Dennis Drown, on Friday evening, October 24th, 1881, and became thoroughly convinced of the fraudulent character of her said seance. I therefore felt justified in using any reasonable means to expose them, and accordingly went to Mr. Drown's, in the early part of the evening, to examine the premises, but did not reveal my feelings or plans to any in the circle, except my brother Chester Hunter. I found that the blinds of all the windows could be easily turned from the outside, to enable me to look into the room. I then went back and told my brother Chester of the situation, and we decided to avail ourselves of this opportunity of determining the character of her so-called spiritual manifestations. We went back to Drown's, and found the exercises already commenced. Harry Crindle, Mr. Sweetland and Mrs. Drown were seated in front of a curtain drawn across one corner of the room, (looking from the outside). [How the corner of a room can be situated looking from the outside, is one of those things that it took Wm. A. Hunter to see.—Ed.] The curtain was so arranged as to hide them from the audience, except their heads. I could and did see Harry handle the instruments, and whirl the tambourine, etc. This was plain from the outside window through which I was looking."

"After this performance by Harry was completed, Mrs. Crindle began her pretended materializations. My brother Chester Hunter, took a position at a window—behind and nearly opposite the door leading from the sitting room. I stood at the same window where I had viewed Harry Crindle's tricks, with the blind partly open. Mr. Drown discovered me, and came to the door and admitted me. I took my seat at the right hand of the circle, and the pretended manifestations proceeded, whereupon a conversation was held with the pretended spirit regarding the lateness of my arrival. I had intended to remain outside with my brother, and witness the deception, but Mr. Drown, thinking I had just arrived, admitted me altogether earlier than I designed. I resolved, however, to make the most of my opportunity in the circle. I professed deep interest in the manifestation, and when the so-called Julia Dean Hayne appeared, I was called toward the aperture, where the pretended spirit gently patted and stroked me on the head, whereupon I seized her firmly between my two hands, and soon found, by the pulling and twisting, that I had hold of an arm of real flesh and bones, and a second arm, and a third, and a fourth, and was none other than Maria Crindle. [There French sticks out.] I could have held her had I not been struck by Henry Crindle, who jumped from the opposite side of the room and beat me, which caused me to release my hold of Mrs. Crindle, who went into the seance room, where I found the door fastened, or firmly held. I soon left, telling my brother to remain and wait the Mayor's office to obtain a warrant for their arrest, and when I returned Mrs. Crindle and Harry had left. I will further state that when I sought Mrs. Crindle I did not know of a single person in the circle who would defend me at the time except my brother, whom I knew to be outside of the house, and there was no collusion or understanding between myself and any one in the circle."

—WM. A. HUNTER.

And now we come to the *creme de la creme* of this Clyde, Ohio, lying. It is the statement called an affidavit of G. E. Sweetland. As this man has thrown a little more light on the true inwardness of this devilish plot, we will give his statement entire.

"George E. Sweetland being by me duly sworn deposes and says:

"I know Elsie Crindle and her son Harry. I first met them at the residence of Dennis Drown, in Clyde, Ohio, on Saturday evening, October 24th, 1881, and there witnessed her pretended spirit materializations. I sat by the side of her son Harry, together with Mrs. Drown during his part of the exhibition that evening with hands joined with Mrs. Drown, said Harry, placing his hands upon my arm. Mrs. Crindle then placed a second curtain around us, entirely enveloping the rest of our persons, but leaving our heads exposed. Thereupon, Harry's pretended spiritual manifestations commenced. He removed his hand from my arm and exhibited it above the curtain as a pretended spirit hand. He also put me on the head with his hand, and threw the bell, tambourine and other articles from the table behind us over the curtain upon the floor. I know Harry did all this himself because I felt him remove his hand from my arm, and I could also feel the tremor of his body when he was whirling the tambourine upon a stick which I still have in my possession."

"After this performance was concluded, Mrs. Crindle commenced her pretended spirit materialization. She went into an adjoining room used for a cabinet, with a curtain hanging from the transom over the door to the floor, and the door to said room opened. Soon the curtain parted and an apparition dressed in white, followed by several others, none of which were recognized. As this performance began, Wm. A. Hunter came into the circle and seemed to be much interested in the manifestations, which unfortunately continued until a form purporting to be Mrs. Julia Dean Hayne appeared at the aperture in the curtain and was induced to come out, the table being moved by Harry for that purpose. I shook hands with her. She afterwards beckoned Wm. A. Hunter to her, and while she was in the act of stroking his hand he seized her by the arm. A struggle began between them, and in an instant young Harry sprang forward and struck Mr. Hunter, and between the blows of a young Harry and the struggles of the pretended spirit, Mr. Hunter let go his hold, and she went into the room used for a cabinet, and I shut the door behind the curtain. Great consternation and confusion followed. She called for Henry, who followed her into the room, and in a moment Harry called for me, and I was admitted into the room used for a cabinet. When I had entered the room Mrs. Crindle said, 'Sweetland, what in God's name shall we do? We are caught.' Mrs. Crindle was at this time removing from her person the waist she had on when Mr. Hunter caught her. I could see her plain, for the lights were burning outside, and shone over the transom. Mrs. Crindle's dress was on the floor. She had on her skirt, chemise, and waist she had on when Hunter caught her. Harry was gathering up false faces, wigs, rubber tube, gauze and other paraphernalia that were scattered over the floor, and putting them under his arm, preparatory to getting away with them. She asked me to go outside and open the window and let them out, after which Harry tested the front window and found he could open it, and did so; going out the window with his bundle and placing it under the porch, and went back through the window. I went back among the company. When I left this seance room Mrs. Crindle was still dressing, and had not yet put on stockings and shoes. After this, and while there was great confusion inside, I went out and took the bundle Harry had deposited under the steps, and carried it across the street and laid it down. They told me to take charge of it. I took the bundle home and went to my office, but before I got home or had a chance to examine them, the Marshal had come to my house and got them from my wife. Mrs. Crindle and Harry left Drown's before I did. The next I saw Harry he was in the Clyde jail. I went and saw him, and he inquired after the things, and was greatly excited when I told him the Marshal had got them. I did not see Mrs. Crindle until in court. After she had plead guilty to the charges she went to Fremont by rail. I was on the same train; also Mr. Williams, her attorney, and she cautioned me not to let Mr. Williams know the things were hers, as he was a firm believer. Affiant says he never saw her said masks, wigs, or anything else, save them on Mrs. Crindle and in the room aforesaid, and that they did not belong to him and never were in his possession until he was given charge of them as aforesaid."

—G. E. SWEETLAND.

No one will venture to say that we have not fairly dealt with A. B. French, the Hunters, and Sweetland, in this matter, for we have printed their respective statements in full; neither have we followed the mean and cowardly course toward them, crowded as our columns are by more valuable matter, that the twelve page *Banner of Light*, largely filled as it is, with useless trash, has pursued towards the wronged and slandered ob-

ject of their malice. Not one word has the *Banner* printed in defence of Mrs. Reynolds; but without giving her side of the story, or seeking to know what it was, it published the statement of Chester Hunter against her. We will now place Mrs. Reynolds' statement in juxtaposition to those so-called affidavits, and after criticizing both sides, ask the reader to pass judgment in the case. We will follow, as nearly as we can, the statement publicly made by Mrs. Reynolds on Sunday, November 6th, before the Keystone Spiritual Conference.

Mrs. Reynolds stated that on her way back to California, last Spring, she stopped at Fremont and Clyde, Ohio, where she gave two or three public seances. The one in Clyde, at the residence of Chester Hunter. For reasons she did not understand, the manifestations were less positive than usual at her seances, and some dissatisfaction was expressed by those in attendance. Being willing to give another seance free to the same parties, but not having the time to do so at that time, Mrs. Crindle (as she was then) promised to return to Clyde, as she came to the East, and give a free circle to the dissatisfied Clyders. This promise Mrs. Reynolds (who had in the mean time been married) kept; and on the evening of October 28th, gave a free seance to those who attended her previous seance. It seems that among these dissatisfied ones was A. B. French and the two Hunters. These men now say that they were all satisfied that no spirit manifestations had occurred in their presence at the first seance. What reason they had for so believing none of them have been able to tell. When Mrs. Reynolds returned to Clyde, French was not there, and the two Hunters were compelled to carry out the plot, which the whole three had formed to injure her when she returned. The seance was held on the evening of October 28th, at the house of Dennis Drown, why not at the house of Chester Hunter, as before, the Hunters have not dared to explain; and for the very good reason that they could not take the advantage of Mrs. Reynolds, that they had decided on in advance of her return to Clyde. This will become clear as we proceed. Not a breath of dissatisfaction nor suspicion was breathed by any one present at that seance, and Mrs. Reynolds was left to think that she had been successful in winning their confidence. So thinking she made the arrangement with Mr. and Mrs. Drown to give a public pay circle the next evening. At that circle not one person who was willing to pay attended; the only persons being present were Mr. and Mrs. Drown, G. A. Sweetland, who attended as a dead-head, if not a dead-beat editor of a one horse local paper, and Louisa McGrew, a friend of the Drowns. As there was nothing to be obtained in the way of remuneration, Mrs. Reynolds naturally declined to give a seance, but allowed herself to be persuaded to go into the cabinet room for a few minutes to see whether any manifestations would occur. With no intention of giving a seance, she became entranced, and knew nothing of what had occurred until she heard a commotion in the adjoining room, but sunk at once into an unconscious trance again. The next thing she remembered was that her son was pulling her up from the settee, or lounge, or sofa, (we do not remember which) in which she had laid down when she went into the cabinet. He was very much excited, forced her bonnet upon her head, and led her forcibly from the room, she protesting against leaving, as she had done nothing. Young Crindle told us that his reason, for forcing his mother to leave was, that the Drowns and Sweetland told him that if he did not take his mother away she would be locked up for the night in a filthy lousy calaboose, and that he could not bear the thought of her having to undergo that vile outrage. Fearing to allow his mother to go to the railroad depot to take the night train for Fremont, where they were stopping with friends, Harry insisted on his mother walking to Fremont in that dark and inclement night, rather than fall into the hands of the human brutes, who like hell-hounds were seeking to disgrace and ruin her. Bewildered by the terrible nervous shock, caused by the grabbing of the solidly materialized spirit form, and exhausted with the fatigue of that long tramp, and exposure to that stormy night, Mrs. Reynolds, sunk down in helpless prostration, was compelled to remain until the light of morning enabled them to proceed to Fremont, which they did not reach until nearly noon. Mrs. Reynolds knew that the Hunters were aware of her whereabouts, but did not seek to conceal herself from any person they might send in pursuit of her. She and her son were arrested by an officer in Fremont, who was telegraphed to by the Mayor or Marshal of Clyde, but who had no warrant for his action, and carried on Sunday afternoon back to Clyde, where, without a hearing, Mrs. Reynolds was locked up in the room of a hotel, and her son locked up in the lousy, filthy, lock-up of that fool and knave-cursed town. The next morning Mrs. Reynolds and her son were taken to the Mayor's office, where she found her friend, Mr. Williams of Fremont, who had without any consultation with her or her son, arranged the case with the mayor, and who told her to deposit her watch as security for the payment of some twenty-five dollars, and hurried her away to take the train for Fremont, without either her or her son understanding what had been done, or why it had been done. That same evening under a previous arrangement

with Mr. Hiram Pool, who lives in the vicinity of Fremont and Clyde, in the country, Mrs. Reynolds and her son gave the test circle, which, notwithstanding the fatigue, exposure, and terrible excitement, to which they had been so recently subjected; and notwithstanding the fact that the Clyde officials had deprived them of the curtains, musical instruments, and the articles which are always openly used at their seances; resulted in such a complete triumph to both mediums, as set forth in MIND AND MATTER over the signatures of Mr. Pool and his friends. The next night they gave another seance, with even greater success, under the strictest test conditions.

This was substantially Mrs. Reynolds' version of the affair; and we venture to say there is no honest, fair-minded person, who has witnessed the remarkable spiritual manifestations that take place through Mrs. Reynolds and her son, who will question the truth of her statement. At any rate, it is so consistent with what we have an absolute knowledge of, that we do not question the truth of any part of it. Now, let us see how the matter stands as to the Hunters and Sweetlands, whose statements A. B. French, John C. Bundy, John Wetherbee, and Luther Colby, pretend to accept as true.

As William A. Hunter was the leading actor in the plot, we will first give him our attention. He tells us that he attended the seance at the house of Drown on October 28th, "and became thoroughly convinced of the fraudulent character of her said seance." Now, as he has not dared to state a single circumstance that occurred at that seance, we have a right to infer he lies when he says that. The fact that he said nothing about seeing anything wrong at that seance, and the further fact that no one of the other twenty or more persons, including Chester Hunter, who were present, said anything about the fraudulent character of that seance, justifies us in concluding that there was no reason for believing that seance fraudulent. There was no attempt made to grab any of the spirit forms that appeared there, as these Clyde enemies of the mediums would have done, if they thought they could succeed in discrediting them at that time. The conspirators were not then ready to commit the fraud they were contemplating. Besides, they knew, that as that seance was given free, they could not make a false charge against the mediums, of obtaining money under false pretences. They knew that Mrs. Reynolds and her son intended to give a public circle for those paying an admission fee; and therefore made their preparations for that occasion. So busy, however, were the Hunters the next day, in trying to injure the mediums, that they defeated their own scheme, and made the holding of the contemplated public circle impossible. There was no public seance on the evening of the 29th of October at Mr. Drown's, as the Hunters, Sweetland, the Drowns, and Louisa McGrew falsely allege. It was, as far as it went, simply a private sitting given at the earnest solicitation of the four last named persons, with no intention or expectation that anything would be paid for it. Wm. A. Hunter gives us the true inwardness of the disgraceful affair, when he says: "I therefore felt justified in using any reasonable means to expose them [the mediums]. What the Hunters regarded as reasonable means to expose the mediums, we have seen, or will see, before we are through with them. As we shall show that Wm. A. Hunter has willfully lied in essential parts of his statement, nothing that he says in regard to the manifestations, which occurred through Henry Crindle, need be noticed, for that is not likely to be one whit more true than his lies about Mrs. Reynolds. We will therefore take up that part of his statement, where he says: "My brother Chester Hunter took a position at a window behind and nearly opposite the door leading from the sitting room into the room used as a circle or seance room. I stood at the window where I had viewed Harry's tricks, with the blind partly open." It would seem that Wm. A. Hunter has the faculty of looking through the walls of a house, or otherwise he could not have truthfully sworn as to the position his brother took on the other side of the house from where he remained standing. We call that very reckless and discreditable swearing. Again Hunter says: "Mr. Drown discovered me, and came to the door and admitted me. \* \* \* I had intended to remain outside with my brother, and witness the deception, but Mr. Drown, thinking I had just arrived, admitted me altogether earlier than I desired." This testimony of Wm. A. Hunter positively contradicts the statement published at the instance of A. B. French and the Hunters, in the Clyde *Enterprise*. In the latter statement, they positively said they had both stood behind the cabinet room looking through the turned sash, and that they both saw what Chester Hunter now swears he alone saw. From what Wm. Hunter says, it is very manifest that there was an understanding between him and Drown about the latter admitting him; and the pretence that Drown's discovery and admission of him was incidental was simply untrue. The fact is the whole affair was a put-up fraud to injure the mediums, and the Drowns and Sweetland evidently urged Mrs. Reynolds to go into the cabinet against her inclination to enable the Hunters to carry out their plot.

We will now pass on to the following part of Wm. Hunter's statement: "I resolved, however, to make the most of my opportunity in the circle."



I professed deep interest in the manifestations, [The hypocritical liar! That was one of the "reasonable means" of carrying out the fraud in which he was engaged] and when the so-called Julia Dean Hayne appeared, I was called toward the aperture, where the pretended spirit gently patted me and stroked me on the head, whereupon I seized her firmly between my two hands, and soon found, by the pulling and twisting, that I had hold of an arm of real flesh and bones, and no insignificant amount of muscle, which was none other than Madam Crindle." That Wm. A. Hunter swore to a lie, when he swore that he grabbed the person of Mrs. Reynolds on that occasion, we are as certain of as we can be of any thing. Hunter did not dare to tell how he recognized that form to be the form of the medium, and as he has not done so, we have a right to infer that he did not recognize what he swears he did. At any rate, he, a burly ruffian, was so palsied with fear, that he swears he could not drag a slightly built woman out into the room, but at most, could have held her, if he had not been beaten by the boy Harry. It has become a stereotyped thing with spirit-grabbers to tell what feats of brutality they intended to do, but which they never accomplish. There is something about contact with a spirit form that makes impotent and helpless ninnies of these gentry. Instead of William A. Hunter and his brother Chester, and the Drowns, and Sweetland insisting on going into that room, or making any attempt to enter it, William Hunter, without knowing anything about the situation of affairs in that room, or taking any steps to inform himself, runs away to get a warrant for their arrest. What charge he made against the mediums, if he ever made any, he has not informed us, and therefore we may infer he never made any. Unless he charged Henry Crindle with assaulting him, he could have sworn to no complaint against either of the mediums. If it was Mrs. Reynolds he assaulted, as he swears it was, young Crindle gave him just what he deserved for his brutality. He knew, and Henry knew, that the form grabbed was not Mrs. Reynolds, but that the danger to the medium was all the greater on that account. Hence the sudden and to him unsatisfactory termination of his brutal exploit. Says this mean spirited cowardly ruffian: "I will further state that when I caught Mrs. Crindle, I did not know of a single person in the circle who would defend me at the time except my brother, whom I knew to be outside the house, and there was no collusion or understanding between myself and any one in the circle." Now here Wm. Hunter seeks to lead the public to believe there were other persons present than the Drowns, Sweetland, and the woman McGrew. These persons, Hunter knew he could rely upon to serve him in any dirty way he would request them to do, and their conduct since shows that he was not mistaken, even if he had not a distinct understanding with them to that effect, which we believe he had, for the many reasons we are giving for that belief. This whole statement of Wm. Hunter, so far as it can in any way appear to the prejudice of Mrs. Reynolds or her son, bears falsehood on its face, but when taken in connection with the statements of his confederates, there can be no mistake about it.

We will next give our attention to the statement of Chester Hunter, A. B. French's first lieutenant, and show that he was ready to make oath to circumstances, that it was impossible for him to know to be true. He pretends that from the outside of a house through the turned blind slat of a window and a lace curtain, he could see what took place in a perfectly darkened room. This fact is beyond the power of anything less than clairvoyant vision, and Chester Hunter makes no pretension to possess any such power of vision. He therefore necessarily spoke falsely when he alleges he saw Mrs. Reynolds take off her shoes and stockings and her dress, and, throwing a piece of gauze over her person, appear in the opening of the curtain as a spirit form. That statement is too thin for any one possessed of common sense to credit. Besides, who believes that if Chester Hunter had seen what he alleges, that he would have failed, when he entered the house, to have entered the room used as a cabinet, and confronted Mrs. Reynolds with the proof of her dishonesty? That he did not do so, shows absolutely that he saw nothing of what he afterwards falsely pretended to see. The whole of this public statement of Chester Hunter shows him to be an unprincipled liar, and capable of any amount of lying to conceal his hypocrisy and dishonesty.

We will next take up the statement of G. E. Sweetland, and see what it amounts to, as against Mrs. Reynolds and her son. It will be seen by the affidavit of Henry Crindle, hereinafter given, that there could be no possible truth in what was stated by him, Sweetland, and the Hunters, to be true. It must not be forgotten that the so-called affidavits of these three lying accusers of Mrs. Reynolds and her son, were gotten up to break the damning force of our editorial review of their first statements published in the *Clyde Enterprise* of November 31st last, and have been doctored by A. B. French, or some other bungler, to screen these guilty scoundrels from the just consequences of our exposure of their villainy. As the affidavit of Henry Crindle shows, Sweetland swore to a positive lie when he pretended to swear that he had never met him, H. C., until the evening of

October 20th. Now, a man who will swear to one positive lie knowingly, may justly be regarded as so wilful a liar, that he is not entitled to be believed, when he tells that which is on its face untrue. It will be remembered that at the time when the *Clyde Enterprise* first published the account of this alleged exposure of Mrs. Reynolds and her son, A. B. French and the Hunters, deceitfully and fraudulently pretended that Sweetland was acting in collusion with the mediums. This dishonest concealment of Sweetland's real part in the matter, shows that his vile and lying services in the affair were an essential part of the plot that had been formed to discredit the mediums, and shows the dishonest and scandalous nature of that plot. It was just as easy for the Hunters and A. B. French to have incorporated Sweetland's lying statement, in their first version of the affair, as it was to do it after the dishonesty and untruthfulness of their first statement was made apparent. That they did not do it then, shows that nothing of the kind stated by Sweetland occurred. It will be seen that the affidavit of Henry Crindle contradicts the statements of Sweetland in every essential particular; and being entirely consistent with all the collateral circumstances and facts, is true, while that of Sweetland is manifestly false and wholly unworthy of belief. A man who swears that he aided and assisted the mediums to escape the consequence of a fraud in which he himself had no part, and this without any rational motive or object assigned for his conduct, is a self-convicted liar and scoundrel. And now we come to all that is pertinent in this case, and this A. B. French, the Hunters, Sweetland, and the Drowns, have carefully and designedly said nothing about. We presume, when they are confronted with this fatal oversight, they will one and all go to making affidavits to stop up the hole which we are about to knock through their carefully concocted tissue of lies.

In the first place, while Chester Hunter swears that he saw, from outside of the house, while looking through a turned blind slat, and through a lace curtain, into a pitch dark room, the medium take off her shoes and stockings and dress, and saw the medium walk around the cabinet room blowing a horn, [A thing that we have never heard of before as taking place at Mrs. Reynolds' seances] and saw her get down on her knees and personate a little child; and take "up faces from the floor where they lay by her side, together with other things, and all this when the light in the outer room was quite dim; yet this wonderful seer, Chester Hunter, did not pretend to see how "those faces, together with other things, got on the floor by her side. If he saw anything take place in the room such as he swears he did, he must have seen Mrs. Reynolds put those things upon the floor, and must have seen where she took them from to place them there. As he does not pretend to have seen anything of this, it is natural to infer that he did not see them there at all, or see Mrs. Reynolds use them in the manner he falsely swears to. Neither do the Drowns, at whose house Mrs. Reynolds and her son were stopping, nor Sweetland, nor the Hunters, nor any one else pretend to state any circumstance that shows that it was possible for either of the mediums to have taken any of the articles into the house, clandestinely or secretly, which were used by Sweetland and the Hunters to base their groundless slander of the mediums upon. It was not enough to show that those things were in or about Mr. Drown's house, to show that the mediums had anything to do with it. It was indispensable for the conspirators to show that the circumstances were such, that it was possible that the mediums could have taken them there and concealed them until used as alleged. As no one has pretended that it was possible for them to have done so; the natural inference is that they had nothing to do with them whatever. This is rendered all the more certain from the fact that neither Chester Hunter, the Drowns, nor the woman McGrew, heard the window opened, and Henry Crindle pass out and in the window, as they must have done, and as they would have stated if such had been the fact, it may be set down as certain that that part of Sweetland's sworn statement is a groundless lie, and having lied in that respect, it is certainly a lie that either Mrs. Reynolds or her son knew aught about the articles that Sweetland alleges he took from under the porch of the Drown's house. If they were there, they were put there by the conspirators for the very purpose for which they were used by them; and upon them, and not upon the medium, must rest any infamy that attaches to the articles and the use made of them by Sweetland and his confederate slanderers. Besides, any person knows who has had any experience in witnessing what occurs at the seances of Mrs. Reynolds, that it would be impossible for her to deceive any person with wire masks or other false faces. This lie is the sheerest absurdity, and none but a set of natural born fools or knaves would be guilty of it.

As to Mrs. Reynolds or her son having plead guilty to having practiced any deception, the facts seem to have been these. Mr. Williams, of Fremont, Ohio, who is a lawyer, and an old personal friend of Mrs. Reynolds, and at whose home she was sojourning at the time of her arrest, appeared for her and her son; and knowing the capacity of the Hunters, Drowns, Sweetland, and other Clydes, for lying under oath, waved a hearing on behalf of the mediums, before either of them was taken to the Mayor's office, when that "Dogber-

ry" ordered them to pay a fine of five dollars each, and the illegal costs of the illegal transaction, which Mr. Williams advised them to agree to pay, when he constituted himself a pawnbroker, without taking out a license, and assumed to pay the fine and costs himself, taking Mrs. Reynolds' gold watch in pawn for the amount—no doubt at the same time exacting the highest rate of "shent for shent" for his loan. To close this article, we herewith publish the sworn statement of Mr. Henry Crindle, the truth of which is apparent, which of itself shows how villainously the Clyde accusers of himself and mother have lied to injure them. The pretence of Sweetland and Nuneville that Henry Crindle claimed any masks, wigs, india-rubber tube, or other things of that nature, the latter says is false. The articles he claimed were the bells, tambourine, tin horn, and other things of that nature used in their seances and never concealed by them. That these men should seek to make the public think otherwise, shows how utterly destitute of principle they are where their prejudices or interests are involved.

We take this opportunity to say, in justice to Mrs. Mary Sweetland, that from all the circumstances revealed by the so-called affidavit of her graceless husband, we are glad to believe she had nothing whatever to do with this shameful outrage, and we deeply regret that we should have been led, by the first statement of the Clyde conspirators, to think she knew of and connived at the plot. We are glad to make this amende for our unintended injustice towards her in this connection.

The testimony we have herein reviewed, and shown to be malicious and false, is endorsed by A. B. French, John C. Bundy, John Wetherbee, and the *Banner of Light* people, as true and worthy of implicit belief. The reader can judge whether the endorsers are any less worthy of contempt than the untruthful principals. We close and await your verdict.

STATE OF PENNSYLVANIA, }  
PHILADELPHIA COUNTY, } ss.  
Henry E. Crindle, of the city of San Francisco, California, being by me, duly sworn, doth depose and say that he has read the so-called affidavits of Chester Hunter, William A. Hunter and G. E. Sweetland, of Clyde, Ohio, published in the *Religio-Philosophical Journal* of December 17th, 1881, alleging that his mother, Mrs. Elsie Reynolds, and himself did, at the house of Dennis Drown, in said town, on the 29th day of October last, attempt, as mediums for spirit manifestations, by sundry false devices and contrivances, to deceive those then and there present by simulating spirit materializations and other spirit manifestations; and he doth depose and say that said so-called affidavits, and also the so-called affidavits of Dennis Drown, Helen Drown, Louisa McGrew, P. Nuneville and Z. Perin, in so far as they tend to impute deceitful or dishonest conduct to either his mother or himself, is absolutely and wholly untrue; and he doth further depose and say that it is unqualifiedly false that either Chester Hunter or William A. Hunter saw him do anything alleged in their so-called affidavits as being done by himself to deceive; and he doth further depose and say that he arranged the thick, heavy cotton curtain in the doorway between the two rooms in such a manner as to completely cover the transom, taking particular care to do so, in order to exclude the light from the room used as a cabinet, and that when the curtain was down the light in that room was not sufficient to distinguish anything in it, especially from outside the house; and further, that the light in the room where the circle sat was at no time sufficient to distinguish clearly the features of the forms that appeared at the parted curtain; in fact, that, as Chester Hunter alleges, "the light being quite dim," and the deponent further saith that when Chester Hunter came into the house he at no time went into the room where the medium was, and where he alleged he saw a piece of gauze, false faces and other things, although there was nothing whatever to have prevented him from doing so; and the deponent further saith that it is untrue that William A. Hunter was forced by him to release the arm of the form he grasped, that form having disengaged herself before deponent reached Hunter; and deponent further saith that he was introduced to G. E. Sweetland on the morning of the 28th of October, and afterwards saw him at Sweetland's printing office, where he went to have an advertisement inserted in his (Sweetland's) paper, and that it is false that he had not seen him, the deponent, until that evening of the 29th of October; and he further deposes and says that G. E. Sweetland alleges what is absolutely false, when he alleges that he, the deponent, removed his hands from the arm of Sweetland and did any of the feats falsely attributed to him, deponent, by said Sweetland; and he further deposes and says that as soon as he could do so he went into the cabinet room to look after his mother, and found her in a deep state of trance, with her dress upon her arranged precisely as it had been when she went into the cabinet a short time before; that, being alarmed for his mother, he called for water for her, but without being able to arouse her to drink of it; that in the meantime William A. Hunter had left the house, saying he would have them (the mediums) arrested; that the Drowns and Sweetland urged them to leave, in order to avoid being locked up over night in the lousy, filthy prison; that having no friends whom they could rely upon, in Clyde, where they were strangers, he determined to force his mother to leave; that she was still entranced when he obtained her bonnet and took it to her, and that it was with the greatest difficulty that he could arouse her to consciousness sufficiently to make her understand that he wanted her to leave the house; that when he did succeed in this, his mother, Mrs. Reynolds, declared that she would not leave, that she had done nothing whatever to warrant any interference with her and she would not go, that he, the deponent, forced her to leave the seance room, he himself putting the bonnet on her head, and forcing her to the door of the house, that Mrs. Reynolds had worn a pair of slippers into the cabinet, leaving her shoes which were new and hurt her feet in the bedroom she occupied, that finding, deponent was determined she should leave the house she said she would have to change her slippers

for the shoes which she did in her bed room before the Drowns and others, and when this was done, and not even then, did she consent to leave, but was forced by the deponent from the house; and deponent further saith that he was beside his mother during all the time when G. E. Sweetland was near her and that it is absolutely false that she said to the latter "Sweetland, what in God's name shall we do? we are caught," that on the contrary, at no time while she was in Drown's house, did she do aught else than protest her innocence; that it is equally false that Sweetland saw deponent's mother removing from her person anything whatever as he states; or that he saw her dress upon the floor and the medium in her under-clothes, as he falsely states; that it is a wilful and malicious lie that Sweetland saw deponent gathering up false faces, wigs, rubber tube, gauze, or any other paraphernalia whatever in the cabinet room, or that deponent's mother asked him to go outside and open the window and let them out, or that deponent went to any window to examine it as a means of exit from the cabinet room, or that he did go out any window with any bundle or thing whatever, or that he returned through such a window to that room, or that he placed any bundle under the porch, or that deponent or his mother ever said anything to said Sweetland about taking charge of anything, all this being falsehood in the solid chunk without so much as a shadow of truth about it; and deponent further saith that it would have been impossible for his mother to have made use of any of the traps such as masks, wigs, india-rubber tubes, &c., without his knowledge, and that he positively knows that she had no articles of the kind about her in the cabinet room on that occasion, nor has he ever known her to have had on any other occasion, or at any other time or place, any such articles whatever.

HENRY E. CRINDLE.

Sworn and subscribed to before me this 27th day of December, 1881.

[Seal.]

ROBERT HUTCHINSON,  
Notary Public.

#### EDITORIAL BRIEFS.

Mrs. Elsie (Crindle) Reynolds' residence is at No. 351 West 34th St., N. York City.

Emily B. Dick has removed to No. 204 Spruce street, Philadelphia. Seances held daily.

Will Dr. E. Bascom send his address to N. A. W., 1323 North 21st street, Philadelphia,—an old friend. If any person knows Dr. E. B., please send to him.

We learn that Mr. H. Crindle has been giving very successful sittings for independent slate writing at his present residence, No. 351 W. 34th St., N. York City.

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.

Mrs. Josephs, spirit artist, &c., will be at Rhodes' Hall, Sunday evening, January 1st. Tickets, 50 cents. For sale at the office of MIND AND MATTER, 713 Sansom street.

The meetings of the Second Society of Spiritualists, in Frohisher Hall, New York city, will be discontinued from January 1st, and in their place the Church of the Free Republic will hold its services mornings and evenings.

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.

ALFRED WELDON writes under date, New York City, December 26th. "Hon Warren Chase closed a very successful four weeks engagement with the Second Society of Spiritualists, on December 25th. He is one of the best and most logical speakers in the field, and ought to be kept busy.

We omitted last week to send a greeting to our friends, on the anniversary of the birth of the "Sun" God, thinking that the omission in a spiritual paper is better than the observance, especially as so many confound the original and true observance of the day, with the celebration of the false idea of the birth of "the Son of God" the mythical Jesus from a woman. But we will take occasion to wish our many friends and patrons a "Happy New Year" and may it indeed be a "happy year," in the promulgation of truth, and the confounding of all error and superstition.

HON. WARREN CHASE, of California, who has just closed a course of ten lectures in New York, will lecture in Dr. Rhodes' hall, No. 505 1/2 N. 8th street, Philadelphia, on Sunday, January 8th, at 11 a. m., on "Mediums and Mediumship," and at 7.30 p. m., on "What we Know and what we Believe about Spirit-life." Mr. Chase is too well known in this city and all over the country, to need any introduction, as he has been longer in the field as a lecturer on that subject than any other person now on the rostrum in the nation. Admission 10 cts., to meet expenses.

#### 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, twenty-five cents, for the benefit of the medium. The public are respectfully invited.







## MIND AND MATTER No. 18.

## Mental and Spiritual Prostitution: The Philosophy Of Rascality.

BY CHARLES THOMPSON.

Having chosen the above for my present theme my honored friend, Mrs. C. kindly presented me with the following leader.

"Mental and spiritual prostitution means, as I understand it, to offer our minds and spirits to bad uses. When the mind is thus offered and used, the question arises, does it affect the spirit? As it has been asserted, and I believe conceded, the attributes of the mind, as thought, memory, affection, etc., with their attendants are parts of the immortal spirit, the God-principle within; and furthermore, that the mind must be appealed to and resolution formed before the tongue can speak, or the hand can act; and thus makes an impression upon the spiritual nature, and by so doing does affect the conditions of immortal beings. This new creation of the mind upon the spirit in shape, or hue, or quality, or quantity, must be met and recognized as our individual work. Will the hue be rose-tinted? Will the shape be drawn in lines of beauty? Will the quality be so precious and priceless that we can revert to it with pleasure and gladness when we shall have reached the higher spheres of existence? Will the quantity be great, and compact with emotions of kindness and brotherly love? Not if conceived in selfishness and perfected in wrong doing.

"Had the shot from the pistol held by the hand of Guiteau entered the heart at which it was aimed, and death ensued at once, would the spiritual laws of the assassin have been more broken or blackened? Certainly not; only the mortal or physical laws would have been made more suddenly to perform their hellish work.

"Oh! humanity, when shall we learn wisdom and do better, so that we may people the earth with better mortals, and heaven with better immortals? How can we afford to be careless in the minutest efforts of mind, heart, or hand?

"As by the wonderful process of digestion food and drink are converted into mind and spirit, must we not conclude that the animals, vegetables, fruits and flowers which are also consumers, have their counterpart in a refined and higher life than they now occupy, and that refined particles assume forms that will be hereafter mirrored to our senses? If so, then those particles of spiritualized matter, which are the constituents of grossness and imperfection, must seek their place among the elements of which they are a part."

My friend's last proposition, from its nature, is to be considered first and the more weighty matters afterwards in the following order:

1. Spirit and spiritualized matter.
2. Nature's wonderful power of converting food and drink into mind and spirit.
3. The legitimate fruit of daily practices, good or evil.

First. I cannot too often nor too emphatically present to the reader the superiority of spirit over matter, because science so persistently keeps the latter in view as the only thing in existence worthy of attention; yet I cannot conceive of spirit unattended by matter. It seems certain that we are just as much spirits to-day as we ever shall be, because we must have existed in some form always. To break the cycle of eternity so as to find a beginning, must bring us face to face with the opposite, which must be an ending. The eternity of a circle consists in its remaining unbroken, and there is no end that will not produce two ends at the same stroke. That science which can find nothing in nature save "Matter and Force," has confined its investigations to the "right side of nature," hence, science as it exists to-day, is incapable of realizing the force of a blow that is not laid on by a cudgel formed of matter. To meet science upon its own ground and with its own weapons, and at the same time establish the truths of immortality upon a firm basis, we have only to establish the fact that even matter is immortal. It is not only indestructible, but is as thoroughly individualized as anything possibly can be. The fifty-five elements, as defined by science, out of which all other things are formed by an endless variety of combinations are none of them destroyed by mutation. The firm of Smith and Jones, is a unit, a corporated body, and so understood in all its business relations; yet Smith and Jones retain their individuality. If there is any significance in language, science has given to water the formula of H<sub>2</sub>O, because it is a corporate body of hydrogen and oxygen; and to alcohol for the same reason, C<sub>2</sub>H<sub>5</sub>O<sub>2</sub> to pure atmospheric air N<sub>2</sub>O, because composed of nitrogen and oxygen; and because these constituents still exist in the several bodies, and the chemist can find them and restore them to their individual and separate state of being as easily as he can find Smith and Jones. Fuel and water are made to propel a locomotive, but they never created one. So animals and men traverse the journey of this life by the consumption of fuel or food, or if you please, matter; yet matter did not create them one whit more than the locomotive was created by fuel and water. We, as spiritual entities manifest through, and subsist on matter. Farther than this, science is at fault through a dogged refusal to examine the facts in the premises.

Secondly. Nature's wonderful power of converting food and drink into mind and spirit. Everything that grows, feeds; hence we are a population of feeders. From the formation of the rocky crust of the earth up to man, every species of growth is derived from the consumption of matter in some form or nature best adapted to produce these several new formations. Even the mind of the philosopher which is acquiring wisdom daily by study and research, has to be sustained, first by feeding his physical body, and secondly by opening resources of information which can add to his stock of knowledge. It is for this reason that so many honest investigators become Atheists; yet, if they would look a little deeper into Nature, they would find that matter is being everywhere controlled by spiritual forces. The Rev. E. P. Powell, in his reply to Robert G. Ingersoll, clinches a nail in the latter's coffin, when he says: "I at least find one thing in nature besides matter and force, and that is Robert G. Ingersoll." Whence came the real man which science fails to find a single trace of in bone, muscle, heart or brain? Science has also made many a search for the Deity, and if it ever discovers him it will find man and all other forms of life at the same time. One may carry a kernel of wheat in his pocket for many years without find-

ing any signs of germination; so a man and woman may live together for a lifetime without having offspring; but let the requirements of nature be met and conception is sure. But this grand result is not produced by the consumption of food; gastronomy at its best can only mature the young germ and carry it forward through the natural course of its life. From the minutest insect up to man, that living being which is capable of grasping the most of nature's elements and appropriating them to his own use, will reach the highest point in the scale of being. Such is nature's wonderful power of "converting food and drink into mind and spirit," that without pabulum the man could not long exist upon a mortal plane.

Thirdly. The legitimate fruits of daily practice, good or evil.

The results of good practices are too self-evident to require the figures of rhetoric or the logic of argument to make them palpable to every inquiring mind. Good deeds are the worlds saviours. Every turn of the plow, every blow of axe or hammer, every dip of the spade, and every stroke of the pen that has contributed to the progress of the race has been produced by a noble impulse. But, alas! what shall we say of the noble impulses crushed, to give place to the sordid demands of selfishness? The human family is composed of antipodal existences; and they whose course is downward can best realize the demerits of their deeds by contrasting them with those of the noble men and women whose lives are devoted to the cause of truth and justice. The worlds saviours of the past, were all guided by motives commensurate with the needs of the age in which they lived; and our estimate of their true greatness is formed more from what they aspired to, than from what they succeeded in accomplishing. If Garrison had succeeded in his labors according to the measure of his desires, negro slavery would have gone out by the force of reason, instead of being perpetuated until it became so powerful as to deluge our beloved country with blood. If Theodore Parker had succeeded in his attempt to enlighten the people of his day, the minds of the present generation would not be crushed beneath the weight of theological fetters as they are.

It is in consequence of this blindness that society to-day manifests such slavish reverence for men in position; yet out of the vast multitude who have held places of trust in past ages, the number whom we can honestly place on record as real benefactors of the race, are comparatively few.

Why is it that so few can fill the measure of true manhood? Is there not some cause lying deeper than that of education and culture? Is not hereditary taint more far-reaching than we have generally supposed?

Jean Story pertinently says: "The fact that humans, as also other organic forms, grow themselves by assimilating through their organs of sense the substances necessary to their growth, which thereby become their sentient powers, is sufficient evidence of the falsity of supernaturalism."

Add to this another fact, that every form and grade of life draws from Nature's storehouse materials adequate for and commensurate with the growth and sustenance of itself, be it good or bad, coarse or fine; and we get some insight into the hereditary nature of the laws of life. I see it on record, that a man who had received an accidental injury in one of his thumbs, transmitted deformed thumbs to his children to the third and fourth generations. If it is possible for a mere physical accident to thus perpetuate itself, what may we not expect from those finer essences which go to make up the inner or real man?

To borrow an idea from the above named author, I observe that the male qualities are transmitted through their nucleation as forms of substance, with the essence fruit of the female nucleus forms to effect organic combination; hence the new formation is a representative of both parents, be they good or bad, pure or impure. Such are the forces, physical and spiritual, which drag the descendants of lecherous and intriguing kings and nobles to the lowest depths of human woe and degradation, while the Washingtons, Franklins, Lincolns and Garfields have come up from the pure lines of more humble homes.

The atmosphere of purity begets that honesty and integrity of character which alone is adequate to hold the individual persistently to the leadership of a high resolve. Wealth and station afford golden opportunities for improvement; and at the same time present means of indulgence which too often are allowed to supersede all worthy interests. Here is where selfishness creeps in to sow seeds of mental and spiritual prostitution, which soon poisons the atmosphere of society, and crops out in high places in the form of persecution and mal-administration, which is tantamount to wilful oppression.

What other inference can we draw from that official action which hesitates not to keep upon the statute books of a civilized people, laws which were enacted in barbarous times, and use them for the persecution and imprisonment of innocent mediums? The conduct of our courts of justice, in such cases, is incompatible with the ends of justice, view them from whatever standpoint we may. The same may be said of a reporter of a public journal who has sunk so low beneath the level of common honesty as to attend the seances of our best mediums, and goes away and publishes a tissue of falsehood, in order to blind the eyes of the public in regard to the great merits of a new truth.

But the lowest depths of a moral and spiritual degradation are reached by the proprietors of a public journal, who profess to advocate the truth, and yet go secretly at work and concoct and carry into execution bogus exposures of honest and unsuspecting mediums, leading them into cunningly devised traps which cannot fail to convince the public that the mediums are a set of vile tricksters. And that teacher or clergyman who takes a long stride in the path of degeneration, who, with voice or pen, can boldly advocate doctrines which are based upon data that never had an existence, and at the same time denounce the truth as a delusion.

Hence we see that lying back of present appearances, hereditary taint, and early training are powerful hindrances to the elevation of the substratum of society, in which evil practices and beastliness fill the measure of days from the cradle to the grave. But in higher circles of society, that subtle villainy which has been reduced to a science, stalks abroad to-day, and has become so infectious that few, if any, are wholly free from its blighting influence. Its secret power of evil rests in its deceptive and plausible methods of appealing to one's selfishness, in order to lead

him into a trap. We might naturally suppose that to entertain the thought of evil is the first downward step; but lying back of this is the dereliction of duty, arising perhaps from a lack of moral courage which deters one person from advocating a new truth, however important, simply because it is unpopular.

This phase of moral cowardice, if indulged in, never fails to produce the most recreant traitors to the cause of truth. The downward course of character, when once commenced, is as natural as the descent of ponderable bodies by their own weight from an elevated position. Thus the Spiritualists who unite with the Church for no honest purpose, but for selfish ends, are likely to become leaders of the mob in its persecutions of the advocates of our beautiful philosophy; and that, too, to prove their fealty to a cause which they know to be both false and pernicious.

But what are we too thick of that spiritual prostitution under whose reign the most shameful and barbarous persecutions of upright and honest truth-seekers are instituted, in the vain hope of crushing a new truth before the people have time to make themselves acquainted with its intrinsic value? Scarcely a week has passed within the last thirty years in which some defenceless medium has not been made to suffer at the hand of the myriads of Christianity. Bogus exposures, imprisonment, sham trials, mal-administration, and unjust verdicts of guilty against innocent defendants, are daily repeated, when it is known that all the crime rests with the prosecuting parties, and nowhere else.

If Mrs. Fletcher had been a Christian revivalist, instead of a Spiritualist and medium, would she now be languishing in an English prison? No, indeed. The trumped-up accusation and false testimony brought against her would have fallen to the ground by its own weight. But when the emissaries of the Church are the plaintiffs, and a Spiritualist the defendant, falsehood is sufficient to convict in the eyes of a Christian jury.

There is great significance in the manifestation of such a bitter feeling of persecution on the part of the Church at a time when she is receiving so many encomiums for liberality as are being squandered upon her at the present period. It shows that the modification of her creeds is resorted to as the only means of increasing her membership; and that she is removing sectarian walls, in order to enable the various denominations of Christians to unite and pack their forces against a common enemy, and that enemy is Spiritualism. But with all her professions of liberality, and compassion for the common brotherhood of man, she is still the same old blood-thirsty and relentless tyrant that centuries ago invented the Spanish inquisition for the slaughter of the innocent; that converted Smithfield into a human slaughter-pen, and hung innocent maidens for witchcraft, in Massachusetts.

The martyrdom of Joan of Arc was a Christian method of rewarding her for the highest measure of heroism ever recorded in the annals of history. Christianity is still animated by the same lying spirit by which she has always falsely laid claim to all the virtues and graces, and at the same time has never failed to put the most savage barbarians to the blush by the fiendish cruelty of her persecutions of all who dared to think for themselves, or to adopt spiritual methods independent of her dictation; and if the victims of her cruelty are less numerous now than formerly, it is because her power is departing from her. The ostracism of all her clergy who dare proclaim their honest convictions in favor of a new truth, is sufficient evidence of her purpose to accomplish by intrigue and deception what she can no longer grasp by brute force.

It is this mental and spiritual prostitution that in past ages produced the same policy of rule or ruin that is rampant in our midst to-day, and under its iron heel the grand old civilizations crumbled into ruins, and if we follow their example, we must meet the same sad fate. We have too many false beacon lights which are leading the Ship of State into the whirlpool of destruction. But what wonder is it that the political waters are un navigable, so long as the church which arrogates to itself the sublime privilege of shaping the character and directing the conduct of society? No stable government was ever maintained by intriguing constituents and officials. The stream must be as pure as the fountain from which it emanates.

All religions have had their origin in the supernatural; Spiritualism is the crowning glory of the natural. Religion still clings to all superstitions, denying the right to investigate new truths; Spiritualism seeks after all truth; fosters progression, investigation, discussion and discovery. Religion compels its votaries to renounce nature, live a lie, live and die in ignorance of their own nature and of the life beyond the grave; Spiritualism holds the mirror up to nature, revealing the operations of cause and effect, by which we see that "in order to be better we must do better," enabling us to draw inspiration from her sacred altars adequate to bring us into communion, through Nature, with Nature's God, and to impart to us the knowledge of immortality and the life beyond the veil. Religion denies the right of seeking the knowledge of immortality in that direction where it can only be found; Spiritualism opens the door of heaven so that our loved ones (who the Church declares are dead) can come and go at pleasure, bringing us knowledge of the summerland gained by actual experience, and therefore reliable.

Religion owns a personal God that possesses a wonderful faculty of mind-reading, which enables him to command any dark deed that his devoted followers desire, so that not only Moses, but also the Freemans and Guiteaus of to-day, can commit cold-blooded murder by the command of God. She also owns a lying devil, who for personal ends is ever ready to offer the whole world as the price of evil doing, and yet never owned a single cent's worth of this world's goods; and she, in like manner, offers to save all creation and crown them heirs of heaven upon the same ignoble terms, but pronounces eternal damnation upon all who dare even reject her proposition. Spiritualism constitutes all men their own saviours, and at the same time extends to them all the knowledge, wisdom and power that earth and heaven can bring within the limits of human understanding, and crowns individual effort with a reward worthy of men, angels and gods. "Choose this day whom ye will serve."

Rise, brothers, and assert your sovereign right Of leading creed-bound mortals to the light; Strike off the fetters that for many a year Have made them slaves to darkness, death and fear. From base of spiritual prostitution save, From cringing fear of judgment and the grave— From fatal snares, false guides, and man-made creeds— From blighting superstition and misdeeds

That lead through devious ways which end in shame, And ripen into crimes beyond a name, By the eternal arm of life and light— By every principle of truth and right— Lead from the haunts of vice and human strife, To liberty and all the nobler aims of life.

St. Albans, Vt.

## Letter From Dr. J. B. Campbell.

AMERICAN HEALTH COLLEGE, Cincinnati, Ohio.

DEAR SIR:—In writing of healers and mediums, the letter of Dr. Wm. Rose of Louisville, Ky., in MIND AND MATTER of last week, induces me to say something about that remarkable man. A natural doctor, healer and medium from his youth up I have known him intimately for twenty-three years, at which time he came to me as a pupil, and was in our class of those years, and graduated in all we had to teach then. Since then he has taken in all our advanced lessons in the higher art of healing, as we gradually built up the great Vitapathic system, of which he and his estimable lady are honorable graduates, and have, of their own, a fine Vitapathic healing institute, at 508 First St., Louisville, Ky., where the sick are cured with a success only known to Vitapathy.

Yours for Progress,

J. B. CAMPBELL, M. D. V. D.

James White, Springfield, Ill., December 12th, writes: Dear Sir,—Enclosed find two dollars for one year's subscription for your valuable paper from an old man eighty-six years of age. I am and have been a firm advocate of the spiritual philosophy for more than thirty years. I feel sure that the angel world has many times aided and prolonged my life on earth, and now I feel to live more with the angels than anywhere else; and therefore I wish to procure all of the best publications and newspapers of this divine philosophy I can, for the few remaining days I will be permitted to sojourn on earth, and when I read them to hand them round among my many kind friends and neighbors. I have given a great deal of money to mediums and lecturers in my day, for the up-building of our glorious cause; and at all times and places have aided the cause in my humble way, and for so doing I feel happy and contented in mind.

Robt. Walker, Libertyville, Ill., writes: "MIND AND MATTER is the masterpiece of all Spiritual newspapers I ever saw. Long may it live."

## 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 between now and January.

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.

## 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.

## Mind and Matter Free List Fund.

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

Previously acknowledged,	\$128 95
W. A. Mosby, S. New Lynne, O.	50
Thos. Middlemist, Yreka, Cal.	3 00