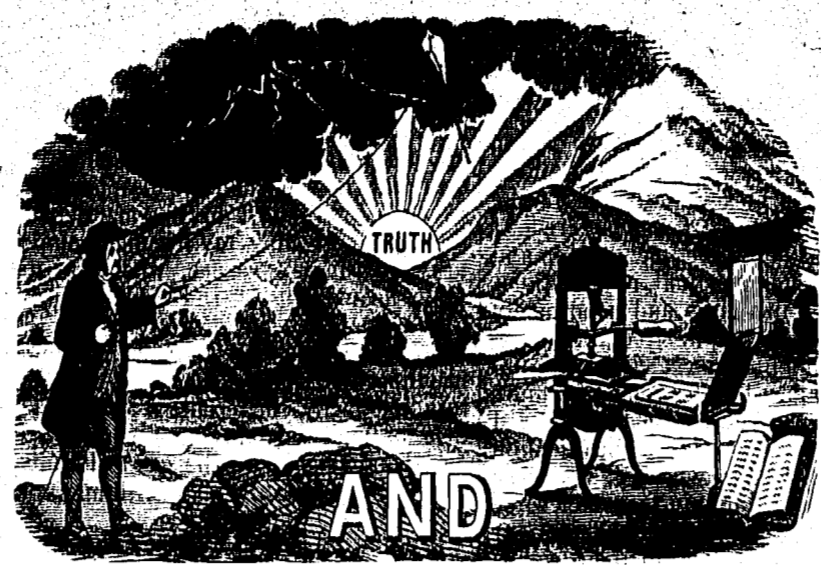


# Mind



# Matter

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

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

PHILADELPHIA, SATURDAY, JAN. 7, M. S. 34.

{\$2.00 PER ANNUM, Payable in Advance;} NO. 7.  
Single Copies Five Cents.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

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

JOHN ALCOCK (Bishop of Ely.)

GOOD EVENING, SIR:—My whole mortal life was devoted to religion. I had too much religion. I taught too much of it. I knew that spirits could and did return, but I called them all demons and evil spirits; and the way I knew this was, because I had seen some of the best men of my time, who had, for a period of twenty or thirty years, lived strictly pure and moral lives, become all at once reckless of all consequences; and in spite of the prayers of priests to God, to deliver them from the possession of the spirits who held them, these utterly failed to bring them relief. The fact of spirit obsession was well understood from the eighth to the fifteenth century. No one who reads the ecclesiastical and even profane histories of those times, can for a moment doubt this. When the theory of possession by demons ended, the theory of witchcraft was adopted, and persons so obsessed were said to be witches or wizards. There was a man brought before me, I being a bishop, to cast the demon or devil out of him. This man under control gave me such an inspirational lecture on the folly of my teaching and the corruptness of Christianity, that I have never been able to forget it after three hundred and eighty years in spirit life. The words of that man still ring in my ears. He told me that I was acting, teaching and living a lie; but as I was a Christian bigot then, I only thought I was being abused by the devil. I want it distinctly understood, by my evidence here for the truth, that there are no devils, demons, wizards, nor witches in the other life, except human spirits. Those who become devils here in the human form, are the curse of the spirit life. Cast them out here and you will never have them reacting upon mortals again. In my mortal life, I was the founder of the College of Jesus at Cambridge, England, and was bishop of Ely.

[The Indian guide of the medium, after the control ended, said that the spirit died in A. D. 1500, in reply to my question as to the time of that event. We take the following concerning Bishop Alcock from the Nouvelle Biographie Generale:

"John Alcock, an English theologian, was born at Beverly in the first half of the fifteenth century, and died at Wisbeach October 1st, 1500. After having filled different ecclesiastical charges, he was, in 1470, sent as ambassador to the king of Castile, and became in 1473 bishop of Rochester. About the same epoch he was named tutor of the Prince of Wales, and presided in the council of the Regency. In 1477 he exchanged his bishopric for that of Worcester, and in 1486 he occupied the episcopal seat of Ely. He was for a time Lord Chancellor. Alcock joined to much piety a taste for literature and a remarkable talent for architecture, which won him the position of controller of royal buildings under Henry VII. It is to him that belongs the honor of having founded the College of Jesus at Cambridge. He raised it on the ruins of a priory of St. Rhadegond. His body was buried in the cathedral of Ely, which he had erected in 1488."

In view of the fact that no one present when that communication was given, knew anything whatever of such a person as John Alcock, the spirit genuineness of that communication is undoubted. As we can conceive of no motive, why any spirit should personate the spirit from whom it purports to come, even if that were possible, we conclude it as authentic as it is spiritually genuine. As early as the latter part of the fifteenth century, the truths of Modern Spiritualism might have become the world's possession, if Christian bigotry had not chained the reason of this distinguished English prelate, and falsified his perceptions. Now, nearly four hundred years later, he returns as a spirit through the organism of a man who never so much as heard his name mentioned, and discloses his encounter with an intelligent and eloquent spirit who sought to force upon his attention one of the most important truths that can come to those in the darkness of Christian ignorance and superstition, to wit, that the whole Christian religion is a fatal delusion and a monstrous fraud. For Bishop Alcock, however, there was some excuse for his ignorance and blind bigotry; but what excuse is there for the same degree of ignorance and blind bigotry on the part of the Christian prelates and priests of the present day? We answer, none whatever. We tell these wilful deluders of their fellow-beings, that they are heaping up for themselves a harvest of remorse to which the regrets of Bishop Alcock will be as nothing. Heed this lesson, if you have any prudence or reason left. And you Spiritualists, who adhere to this delusion and curse, after the light of truth has shown full in your faces, and who seek to smother that light with that rubbish of the past—beware! beware! For you there is no excuse whatever. Heed the lesson given you by the spirit of John Alcock ere it is too late.—Ed.]

CHARLES BOYLE, (Earl of Orrery.)

"GOOD EVENING:—I like to be comfortable. (This was said as the control placed the medium in a position of ease.) I was not a good man as

far as religion is concerned, for I had no faith in it whatever, but I was a good-natured jolly fellow for all that. I used to like to annoy the priests and churchmen, and so to raise an excitement, I wrote a book, more to raise contention than anything else. It was called a Dissertation on the Epistles of Philaris. (The control here gave indications of pain, as of gout.) I lived pretty high and am suffering a good deal in consequence of it. But to return to this book that was written about the tyrant of Aggrigentum. Our church bishop, Bentley replied to it and insisted that I was incorrect. Well, I knew that, all the time. I only did it to foment discord, and to oblige a friend, another churchman—who, you know, love each other like the devil. My friend's name was Conyers Middleton. But still, as I had written it, I did all that I could by wit and sarcasm, to drive my opponent from the field. (Again he seemed suffering from the gout.) Those who live high generally have to die hard. As a spirit, I have found out what I knew before was the fact, through my reason; and that was, if there was a hereafter, that I would be the same individual over there that I was here. I could not see how death was going to make any difference in regard to any of my tastes and opinions: I put my tastes first, for I had a very good appetite. I left this mortal life in the year 1731; and my name was Charles Boyle, Earl of Orrery."

[We take the following facts concerning the Earl of Orrery, from the Penny Cyclopaedia.—Ed.]

"Charles Boyle, second son of Roger, the second Earl of Orrery, in Ireland, was born at Chelsea, August, 1670. He was entered, in his fifteenth year, at Christ's Church, Oxford, as a nobleman. The directors of his studies were Dr. Atterbury, afterwards Bishop of Rochester, and Dr. Friend, the eminent physician, or, as others say, his brother, the master of Westminster School. The elevated rank and accomplishments of their pupil appear to have given the highest satisfaction to the master of the college, Dr. Aldrich, for, in the dedication to him of his 'Manual of Logic,' since adopted as the Oxford University text-book, he declares him *magnum edis nostrae ornamentum*. It is requisite here to say a word in explanation of the circumstances which gave rise to the controversy ostensibly sustained by the Rev. Charles Boyle, against the great Aristarchus of Cambridge, Dr. Bentley, but which, in reality, was an affair with which Boyle himself had almost nothing to do. In addition to the particulars in the article on Bentley, concerning the origin of this fierce contention of wit and learning, it may be observed that Dr. Aldrich, in order to promote the reputation of his college, encouraged the students in the practice of editing, every year, some classic ancient author; and—as Sir William Temple, in his 'Essay on Ancient and Modern Learning' had just then asserted that 'the oldest books we have are still in their kind the best: the two most ancient in prose are Aesop's Fables and the 'Epistles of Philaris'; the latter exhibit every excellence of a statesman, soldier, wit and scholar; I think they have a greater force of wit and genius than any others I have ever seen, either ancient or modern—these two Greek relics of antiquity, which Temple imagined to be of the age of Cyrus and Pythagoras, were chosen as subjects for the strippling Christ Church editors. Aesop was published by Alesop, and Philaris by Boyle, who was then at the age of nineteen. The title of his edition is 'Philaris Agrigentorum Tyranni Epistolae ex MS. recensuit, versione, annotationibus et vita insuper authoris donavit Car. Boyle; ex Aede Christi, Oxon., 1685.' In the preface it is stated that the text was collated only partially with the manuscript in the King's Library, because the librarian (Bentley) had the singular kindness to refuse the use of it for the requisite time. This petulant passage is said to have been occasioned by Bentley's remarking, at the time of lending the MS., that it was a spurious work, the subsequent forgery of a sophist, and not worthy of a new edition. In the Dissertation of the Epistles of Philaris, which Dr. Bentley annexed to the second edition of Dr. Walton's Reflections, in 1697, their spurious character, as well as that of the present Aesopian Fables, is clearly exhibited; the King's MS. is declared to have been 'lent in violation of rules, and not reclaimed for six days, though for collating it four hours would suffice.' To show all the silliness and impertinence of these epistles, says Bentley, 'would be endless; they are a fardle of commonplace without life or spirit: the dead and empty cogitations of a dreaming pedant with his elbow on his desk.' That Boyle, in his editorial office, received the aid of his tutor, Dr. Friend, is acknowledged by himself; indeed, to those who can justly appreciate the labor of revising the text of an ancient Greek author, the great improbability needs not to be suggested, that a young, fashionable nobleman in his teens should, unassisted, accomplish a task so dull and difficult. Of the real circumstances of the case Bentley appears to have been aware when, in his 'Dissertation,' he shrewdly designates Boyle as the young gentleman with great hopes whose name is set to the edition, and asserts that the editor, no more than Philaris, wrote what is ascribed to him. This declaration of Bentley's critical judgment elicited the witty and malignant attack upon him entitled 'An Examination of the Dissertation, &c., by the Honorable Charles Boyle, 1688, a work which, in reality, was the joint production of the leading men of Christ Church instigated by Dr. Aldrich, while Boyle himself was absent from the country. This is the meaning of Swift in his 'Battle of the

Books,' when he presents Boyle as being 'clad in a suit of armor given him by all the gods' that is, Dr. Friend, Dr. King, Dr. Smallridge, Dr. Atterbury, &c. A letter of the last, in his 'Epistolary Correspondence,' upbraids Boyle with ungratefully requiring his services in planning, writing half, and correcting the whole of the 'Examination.' See also Warburton's 'Letters' for a confirmation of the fact that all the wit and erudition displayed under the name of Charles Boyle was the produce of his fellow collegians. After this, it is somewhat amusing to find Dr. Kippis, in his Biog. Brit., asserting that 'Mr. Boyle wrote extremely well in defence of his performance;' and the polite Dr. Felton observing that 'if we own that Dr. Bentley is the better critic, we must acknowledge that his antagonist is, much the gentlest writer.' The truth is, the united efforts of the Oxford scholars resulted in total failure. 'In many parts of the 'Examination,' says Bishop Monk, 'the critics seem to have parted too soon with their grammars and lexicons.' It occasioned, however, at the time, a very great excitement in the two rival Universities; for though it left unimpaired the main arguments of the 'Dissertation,' yet, abounding in ready wit and satirical vivacity, it procured the young nobleman of Oxford a temporary triumph. Bentley put forth, 1689, his 'Dissertation' enlarged and separately printed: it effected the most complete demolition of the Oxford wits, who threatened but never attempted an answer. Boyle, in 1700, was elected a member of Parliament for Huntingdon; and in consequence of a quarrel with his opponent, Mr. Wortley, he fought a duel with him in a gravel pit near Grosvenor gate, Hyde Park, an affair which, from his extreme loss of blood, was nearly fatal to him. In 1703 he succeeded to the title of Earl of Orrery. He entered the service of Queen Anne, received the command of a regiment, and was made a Knight Companion of the Order of the Thistle. In 1709, as major-general, he fought at the famous battle of the Wood, under the Duke of Marlborough and Prince Eugene, at Malplaquet, near Mons, in Belgium. On his return to England he was sworn a member of the privy council, and sent, at the time of the treaty of Utrecht, in 1713, as envoy extraordinary to the states of Brabant and Flanders. For his services on this occasion he was raised to the English peerage, with the title of Lord Boyle, Baron of Marston, in Somerset. On the accession of George I, he was made a Lord of the Bedchamber, and became a confidential favorite at the court. In September, 1722, he was abruptly committed to the Tower on a charge of high treason, as an accomplice in the sedition called Layer's Plot. After six months' imprisonment he was bailed by Dr. Mead and others, and was ultimately acquitted. He amused himself in the latter part of his life with philosophical subjects, and patronized George Graham, an ingenious watchmaker, who constructed the mechanical instrument representing the planetary revolutions, and, in gratitude to his benefactor, gave it the name of an Orrery. He died at the age of fifty-six, on the 28th of August, 1731.

Such is the account given of Boyle and his connection with the controversy with Bentley. When we come to compare it with the communication given through Mr. James, who at the time did not know anything of what was said or done, and who never in his life knew anything of the circumstances mentioned through him; it is hardly possible to doubt the authenticity of the communication. It would seem that Boyle was a natural wag and wit, who took pleasure in annoying the learned churchmen of his time; and did it most effectually in his controversy with Bentley. There can be little doubt that Boyle was, as he claims in his communication, the real antagonist of Bentley, of the credit of which, the churchmen who suffered so from his wit and sarcasm, have sought to despoil him. There is no mention whatever of his having been incited to criticize Bentley by Conyers Middleton, and if such was not the fact, it is very strange that it should have been mentioned by the spirit. We will give here, a few facts concerning Middleton, in order that the reader may judge as to that point. We quote from Thomas's Dictionary of Biography.

"Conyers Middleton, a celebrated English scholar, divine, and controversialist, born in Yorkshire, in 1683. He studied at Trinity College, Cambridge, of which he became a Fellow in 1706. He was created D.D., in 1717, on which occasion he opposed the claims of Bentley, (then regius professor of divinity) to an exorbitant fee. A law suit followed, in which Bentley was defeated."

It will therefore be seen that while Boyle was himself convinced that Bentley was right in his views concerning the "Epistles of Philaris," he refused to acknowledge it at the instance of Conyers Middleton, who although a fellow divine and churchman, was the enemy of Bentley. Although nothing has been said of Boyle's love of good living, as well as of fun and mirth, or of his affliction by gout, we have no doubt, that such were the facts. Taking this communication as a whole, it constitutes of itself absolute proof of the truth of Spiritualism and the falsity of all that is inconsistent with it.—Ed.]

HENRY KIRK WHITE, (An English Poet.)

"GOOD EVENING, SIR:—I am strong enough in spirit, but like the preceding spirit, I am weak when I come back to this mortal, although I died young. The defect with me was, that my spirit was too strong for my mortal body. If I had lived

in your time, I would probably have been termed a medium, for I had the most remarkable visions and dreams; and whether I was in a trance state or not, I talked with those who had departed this life, and whom I knew in my boyhood days. My constitution gave way; and they tell me, if I had lived on in the mortal form, I would have been one of the greatest poets of my country. I left considerable, however, in the poetic way. I want to come again, when I can gain more strength. I am happy as a spirit, enjoying pleasures mentally and physically that I never could have enjoyed here. Another thing; in spirit life, you have such chances to improve, if you desire to do so, and your mind or reason is free from the religious errors that are taught here for truth. The best motto to that a spirit or mortal can adopt is: save yourself. I died in Nottingham, in 1806. My name was Henry Kirke White."

[Before this spirit took control, Cha-wan-ska, the Indian guide, said "the next spirit comes very weak, and appears to have died of exhaustion." The control spoke very low, and apparently with much effort. We take the following concerning Kirke White from Thomas's Dictionary of Biography.—Ed.]

"Henry Kirke White, an English poet, born at Nottingham in 1785. As a child, he was remarkable for precocity of intellect, and distinguished himself by his attainments in the ancient and modern languages, music, and natural science. Having previously made several contributions to the 'Monthly Mirror,' and other literary journals, he published about 1803 a collection of poems, which were severely criticized by the reviewers. The volume, however, attracted the notice of Southey, who subsequently became his warm friend and generous patron. Having about this time experienced deep religious impressions, it became his earnest desire to educate himself for the ministry. Through the assistance of several friends, he was enabled to enter St. John's College, Cambridge, in 1804. His severe application to study, and the excitement of preparing for examination, were too much for his originally frail constitution, and he fell into a rapid decline, dying in October, 1806. His works in prose and verse were published in 1807 by Southey, with a very interesting biography."

Who knows how far spirit influences operated to remove that undoubted medium from the earth life to prevent a knowledge of the fact of spirit communion with mortals from being known? We have no doubt of the authenticity of the communication, and regard it as being as true as it is interesting and instructive. It is not the least significant point of it, that this gentle Christian poet should return to earth and express his joy at having escaped the thraldom of religious errors which he was taught, to be truth, as a mortal. Friends, ponder on such lessons as these spirit communications convey to you; for they contain the truest and highest wisdom, though they come from the lips of a poor unlettered medium.—Ed.]

THOMAS ADDIS EMMET.

GOOD EVENING, SIR:—The priests tell you that the good do not come back and the bad cannot; and furthermore, they seem to think the lawyer stands the worst chance, on the other side, of cheating the devil out of his due. Nevertheless, although a lawyer, I find myself as a spirit in a far better condition than are these God-men who have led so many people astray. I passed away to spirit life under their influence. I tell you that this priestly psychological influence exerted upon the spirit as it leaves the body, is one of the worst legacies you can take with you to spirit life. You are met, as soon as your spirit enters the life beyond, by the same class of psychologized spirits as yourself, who are there, ready to receive you; and the priests in the mortal form know this. Alas! too well. Beware of what kind of influences, and what kind of conditions you have around you in your dying hours, for those conditions can introduce you to heaven or hell. Not the hell of Christians, but the hell of bad conditions. They can coop your spirit up in their narrow sphere, and keep you there, unless you have a will of adamant, for many, many years. I wish I could descend further upon this theme; for it is one of the most vital importance to know how to leave this house of clay. I wish all you who read this, would ponder it deeply, and beware of having a priest or minister at your death; for his influence will never save you, but it will damn you, and make you suffer untold misery, and keep you away from truth and progression. I am thankful for this hearing. My name was Thomas Addis Emmet. I died in New York in 1827.

[We take the following concerning Emmet from the American Cyclopaedia:

"Thomas Addis Emmet, a politician and lawyer, a brother of Robert Emmet, the Irish revolutionist, was born in Cork, Ireland, April 24th, 1764, and died in New York, November 14th, 1827. He graduated at Trinity College, Dublin, studied medicine at the University of Edinburgh, visited the most celebrated schools of the continent, then selected the legal profession, studied two years at the Temple in London, and was admitted to the bar of Dublin in 1791. He soon became a leader of the association of United Irishmen, and was one of a general committee to superintend all similar associations, having rebellion for their ultimate object. He was arrested with many of his associates in 1798, and was finally conveyed, a prisoner, to Fort George in Scotland, where he was

confined for more than two years. After the treaty of Amiens he was liberated and permitted to withdraw to France, the severest penalties being pronounced against him if he should return to Ireland. His wife obtained permission to join him on the condition that she would never again set foot upon British soil. From Brussels, where he passed the winter of 1802-3, he saw his brother Robert embark in the enterprise that led him to the scaffold. He came to America in 1804, rose to eminence in his profession in New York, and was attorney-general of that State in 1812."

There is no mention of the religious convictions of Emmet at the time of his death, in the biographical sketches of him, but he was reared and educated a Catholic, and no doubt died one, receiving the rite of extreme unction at the hands of some Catholic priest. The spirit most forcibly depicts the consequences of that deplorable error to himself, and earnestly appeals to all who have yet to meet death to avoid the baleful psychological influence of a priest at their bedside in the dying hour. Why should any one question the truth and wisdom of this spirit's advice and instruction. It is of more importance to humanity than all the preaching that has ever taken place from all the pulpits in Christendom, since Christianity was taught as a religion. We believe the communication to be authentic, and we know that it inculcates nothing but truth. When will mankind become aware of the terrible curse that priestcraft has ever been to the world, and especially of its latest phase, in the persons of men who impiously call themselves "the ministers of God"? Not until they have recovered their reason enough to do their own thinking, and their own investigation, of the truth as to the fact of spirit communion with earth's people.—Ed.]

ELIZABETH MORROW,  
(West Hebron, New York.)

"Where am I? (She was told she was in Philadelphia, and controlling a medium. She replied.) I see I am. I went away a woman—I come back a man. I was a Methodist, but I have not found the Saviour, yet. Can you tell me where I can go to find him. I have seen a great many spirits, but they do not appear to know anything directly about it. They do not seem to know what to do themselves; and even the preachers who used to preach the word so earnestly, seem to know nothing, but to tell you to wait, and that we are at rest until the judgment day. I said to them, I do not want any rest—I want life—I want to see all those I once loved; and when I said that, a woman took me by the hand, and said she could do nothing for me but to introduce me here. She told me that as I had died in darkness, I would have to look for the light in some spiritual circle. She says you knew her. She says her name was Child. (Lydia Maria Child.) I passed away in 1877, at West Hebron, N. Y. My name was Elizabeth Morrow."

[If that communication is authentic, as we firmly believe it is, what a lesson it teaches to those who are seeking salvation through what Christian priests and ministers call the Saviour. This spirit might have remained in the same ignorance that has held her back as a spirit for four years, but for the opportunity given her to get the light and truth through the mediation of the malignant and neglected saviour of human souls, Alfred James. One such medium is worth more to his fellow beings than all the Christian contemners of these useful, to be blessed, lowly and humble benefactors, put together. Come on friends. You shall be heard. There is at least one journal through which you can without let or hindrance give your spirit testimonies. We wish there were hundreds where now there is only one. We gave this spirit such advice as seemed to us best, and she left, a hopeful, if not, a rescued spirit.—Ed.]

JOHN HAZLETON,  
(Middletown, Connecticut.)

"GOOD EVENING, SIR:—Well, what have you to say for yourself John? I am here, whether for good or bad I don't exactly know; but I believe in reform in everything. I am told that this is the way to reform in religion. I have been above a year, what the people call, a dead man; but I am as much alive as ever I was. Now some people say a man can't keep a hotel and be happy. Well I say he can. A hotel keeper, if he is a really respectable man, and tries to treat all people right, has as good a passport to heaven as any other man. Now, this thing called heaven, I have found out as a spirit, is exactly what you make yourself. Some men go to hell out of a church—others out of a bar room, and it makes no difference which, for their hell is within them. I am happy in one idea, and that is I acted out in life what I really thought, was good. If I made a mistake in my avocation, it is not too late to mend. All I can say of my knowledge as a spirit is: Make your own heaven—carry it with you, and you will never want any other; and that is to be done by good and charitable deeds, and following out humanitarian principles. My name while here was John Hazleton, keeper of the Air-line Hotel, Middletown, Connecticut."

[We hope some of our Connecticut friends will inform us as to what they know about the man whose spirit gave us that communication. If he was not a philosophical "diamond in the rough," we are mistaken. At our suggestion this spirit promised to go into the spirit-waking-up business in good earnest, and there will be lively times wherever he exerts the psychological power of his good and noble soul. One such spirit as that is of more value in the spirit world, "rum-seller" as he was called, when here, than all the spirits of those who, with long visages, rolled-up eyes and nasal whine, pretend to be attending to God's business on earth, while especially attending to their own. Go at it, John Hazleton; you have the upper hand this time, and can teach these pious hypocrites and their deluded victims truths that they never dreamed that a "rum-seller" could know. We are with you, John. Hurrah! Hurrah! Press on to victory.—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

#### Materialization.

To the Editor of the Banner of Light:

I arrived here on the 15th inst., and was glad to find our world-wide-known materializing medium, whose name may be found written in the "Book of Life," and in the hearts of hundreds of loving friends who have received consolation and instruction through her spiritual ministrations, most eligibly situated in a large and handsomely furnished house, at 352 Adelphi street, Brooklyn, N. Y., where she is holding select circles on Sunday and Friday evenings, besides some of a more private nature on other evenings in the week. I was present with ten others at the seance held on Friday evening last, which, as usual, was very harmonious and of course highly successful, some fifteen or more spirits fully materializing their forms and presenting themselves to their friends present. So long as this once sorely persecuted instrument of the angels, even almost to the death, adheres to her present resolution to admit into her seance no person not approved of by her angel guardians, I think she will be safe, although I hear that more than one of the "spiritual" pharisees that are seeking so strenuously and subtly in these parts and elsewhere to control and direct the spirit-outpouring of the century into priest-made channels of their own devising, are insinuating abroad that they lack but opportunity to expose the "fraud." But let these Pilates and Herods and lineal descendants of the high priests of old set their hearts at rest, for so far as the peace and usefulness of this particular medium is concerned, I have full faith in the ability of her angel guardians to protect her from the fell influence of their poisonous presence and unhallowed clutches, though they should increase their present offers (as I understand) of one hundred and five hundred dollars, to be permitted the coveted opportunity, to as many thousands.

Would to God that the spiritual guides and guardians of all other materializing mediums were gifted with the like prescience and influence over their several wards that attend those who preside over the destinies of the medium I have referred to, and more especially as regards that most outrageously abused materializing medium, Mrs. Reynolds (formerly Mrs. Crindle), several of whose seances I have (for the first time), had an opportunity of attending during the past week. Of all the materializing mediums that have been denounced as frauds by the Chicago junta and its co-workers elsewhere, commencing with Bastian and Taylor, some years ago, whose resistance to the self-constituted spiritual (or rather anti-spiritual) tribunal, added to Spirit Ballon's deserved sharp rebuke of its proceedings through the inspired lips of Mrs. Richmond, gave rise to the unholy crusade, running down for years to the present day, through the columns of a Western journal, in one undeviating malignant stream of falsehood and abuse in regard to the mediumship of nearly or quite every materializing medium now so successfully in the field, or that has ever been before the public, including Mrs. Stewart, Mr. Mott, Henry C. Gordon, the Blisses, Laura Morgan, Alfred James, the Holmeses, Mrs. Wilson, Mrs. Hall, Mrs. Pickering, Mrs. Markee, the Yddy brothers and others—scarce one among them all (with perhaps the exception of Mrs. Bliss and Markee) has suffered so severely at the hands of their persecutors as Mrs. Crindle.

But let the facts of the Clyde affair be what they may, I am satisfied that no fair-minded person could have been with me at 24 West 11th street, New York, on last Thursday evening, and witnessed what then and there occurred in the presence of Mrs. Crindle, who would have listened for a moment to any charge of fraud that could have been whispered against the genuineness of her mediumship. I have attended hundreds of materializing seances before our best materializing mediums, but scarcely one that surpassed in marvelous proofs of genuineness, to say nothing of the wonderful versatility of the manifestations that then and there occurred. I was accompanied to the seance by two practical, hard-headed New-Yorkers, one of them a millionaire, who had visited every quarter of the globe, and was the last man to be deceived by tricksters. The other was a good deal of a like character, who had never before attended a spirit seance, and who went, as he afterwards told me, with the conviction that he should be able to readily penetrate the *modus operandi* of the trickery he expected to see practiced. "But," said he, on our way back to the hotel, "I shall never dare to go to a spiritual circle again. What I witnessed passes my comprehension, as I know it could not have resulted from any trickery on the part of the medium."

On several occasions two spirits walked out of the cabinet together (sometimes male and female) and conversed as naturally as individuals do in mortal life. When the medium left the cabinet, she brushed by a female spirit about to enter it, clothed in resplendent white; a little child (Effie) six years of age repeatedly came out and chatted in her childish prattle. Mr. Gruff (the medium's spirit guide) repeatedly made his appearance in full form, clothed in a dark suit, and to all appearances was a man of this world, conversing on general topics and in distinct language all the time.

But I forbear saying more about this seance, further than that before closing, Mr. Gruff requested me to call at Mrs. Crindle's the next morning at ten o'clock, and hold a private seance with his medium. I did so, and will say that if what I then and there witnessed was the result of fraud, I should be prepared to believe that all the phenomena involved in the universe of God are results of fraud. So varied, so tangible, so stupendously startling and striking were the phenomena which occurred, that I would not for a moment hesitate to bear witness to their being as genuine as any that ever occurred in any quarter since the inauguration of Modern Spiritualism, even on the stake of my life, should they be proved to the contrary.

Among others, a female form on several occasions fully materialized, and floated out of the cabinet, remaining in mid-air within three or four feet of me for several minutes. My spirit wife and two of my daughters presented themselves before me, one of them at the same moment that the floating spirit was present, which last I was told was the materialized spirit of a poor girl, whom one of the friends I had brought with me the evening before, used to buy flowers of in the street, who died at about the age of fifteen. This "flower girl," I was told, had made her appearance the evening before, and endeavored to get a rose-bud to her former patron (the gentleman who sat beside me), but through some misunderstanding it was handed to one of two German young ladies who sat directly behind us.

On my return to the hotel, the gentleman, on

being informed of the circumstances, told me that he fully recognized the flower-girl, whom he often met in the street and bought her flowers, and that he should think she was about fifteen years of age when she disappeared from the street. (I will just here remark that on the subsequent evening my friend accompanied me to Mrs. Crindle's seance, when the flower-girl again floated out of the cabinet and handed him a small bouquet of flowers.) At this morning's seance my daughter Anna came to me magnificently clothed in white, with every feature distinctly materialized (without a particle of mist surrounding them), and with her own hand turned up the gas to its full height, standing by and conversing with me in the meantime.

It would take several columns of the *Banner of Light* to narrate all that occurred at this glorious morning seance. Mr. Jenkins (a gentleman from Washington City) having invited me to attend still another seance arranged for with Mrs. Crindle, to be held on the same afternoon at a private residence in West Thirty-ninth street (two miles away), I went, and there witnessed equally marvellous manifestations with those I have related. Among others, little Effie, the child-spirit came, and, as she had promised, walked up to within a couple of yards of me, and showed me her little feet, as she had promised to do, so that—the great exposers, should not say that she was the medium on her knees. The flower-girl also floated into the little room in which we sat (four persons only, all told). Mr. Gruff came in, also, fully dressed in his peculiar suit, and conversed some time with us as naturally as any mortal could have done. Before leaving the room he took my hat from off a piano, and put it on his own head. I felt of it whilst in position, and found it a good fit, although I wear a hat of nearly the largest size. Two of my daughters and my wife came fully materialized; my daughter Anna greatly amusing us by attitudinizing before a mirror, and slyly glancing from time to time at a young lady present, as if she would insinuate that she was imitating her when dressing for a party.

But I must close, as my communication is already quite lengthy. THOMAS R. HAZZARD.  
New York, Dec. 18th, 1881.

[\* The *Banner of Light* eliminates from Mr. Hazard's letter, the name of Chester Hunter, who had falsely sworn that he had seen Mrs. Reynolds personate that little spirit at Clyde.]

#### Mrs. Dr. Cutter's Certificates.

"Dr. Abbie E. Cutter:—Dear Madam:—About ten weeks ago I wrote to you in behalf of a friend who was then suffering from some complicated disease and sent for an amulet for her. She had been doctoring under a noted physician here, and after being several months under his care, and receiving little or no benefit from him, I then advised her to try you, which she consented to do. I wrote and in due time she received the amulet, and a written diagnosis of her case. She said it was a correct description as far as she understood it herself, except in one instance. She had been nearly blind in both eyes for several weeks; that circumstance was not mentioned, however, but her feelings in other respects were described exactly. She has worn the amulet according to directions since she received it. Her health is very much better, her eye sight is nearly restored. My sister who lives near her, sent to you for an amulet last summer. Her health was miserable, caused by some weakness, but after wearing the amulet sometime, she began to gain strength, and is now almost entirely cured. Her name is Mrs. J. H. Conmy, the other lady's name is Mrs. R. T. Van. Sincerely hoping you may live long to have the chance of relieving much of the sufferings of humanity, I remain yours fraternally, Sarah I. Kimball, Wyoming, Jones Co., Iowa."

Mrs. N. E. C. Hill writes: "The amulet has cured me of chronic bronchitis, and entirely stopped the rattling in my throat and lungs."

Mary D. Folsom, Lincoln, Ill., writes: "Dr. Abbie E. Cutter, please send two more of your amulets as soon as possible. The small-pox is near us, and I would like to have your remedies for my friends instead of vaccination. I have received great benefit from wearing the amulet, and recommend them to all my spiritual acquaintances."

Mrs. C. P. Meriman, Bloomington, Ill., writes: "Some weeks since I sent for two of your amulets. I think they have been very beneficial. Please send me three more and oblige."

Ed. Lyon, Yreka, Cal., writes: "The amulet you sent me last summer did me much good. Please send another."

#### Letter From Columbia, California.

COLUMBIA, December 7th, 1881.

Editor of Mind and Matter:

DEAR SIR:—Enclosed find \$2.00 for MIND AND MATTER for the year 1882. I think it the best spiritual paper in the world; and I want to thank you for your brave defence of mediums and mediumship. Without them we could have no spiritual intercourse with those that have gone before; and the enemies of spirit intercourse seem to understand that fact better than its friends. You seem to find the truth every time; but I should not feel as if I was your friend, if I did not tell you that I think you weaken your own cause by attributing bad motives to some who may differ from you, and me, and others, as to what is the right course to pursue. Score the act, lay bare the fallacy of the action, as you always do; but of the motive we cannot always be so sure. You are doing a great and noble work, and almost alone, as far as those who would like to be called leaders are concerned. But you will be sustained by all honest spirits and mortals. I hope you will live to commence the fortieth volume. Rest assured you will get a good reward, as long as you defend the right.

Yours for the right and truth,

J. BYRNS.

#### Special Notice.

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

#### Spirit Phenomena in Louisville, Ky.

Editor of Mind and Matter:

While recently at Louisville, Ky., I was kindly invited by Mr. Cascaden, one of the old land marks of Spiritualism, to call on Mrs. Evans, the spirit photographer, who gave me an invitation to sit for a picture, which I very gladly accepted. Desiring to make my own conditions, to which she readily agreed, I was permitted to see the whole process from the clean plate of glass, till the picture was developed. First I cut a peculiar mark with a diamond on a corner of the glass, then saw it thoroughly washed, and flowed with colodion, then dipped into the silver bath and put into the shield, or tablet, when I saw the same shield (my eyes not leaving it) put into the camera. After being exposed about the usual time, it was removed and taken to the dark room, where I also went and saw the plate removed from the shield, and subjected to the process of development, all the time in full view, when to my astonishment, clearly defined features appeared on the plate, that I know were not in view to mortal eyes when taken. I saw the likeness of E. V. Wilson which was taken only a few days before under similar tests, that all who ever saw him would at once have recognized as a good likeness. The pictures are taken at Carpenter's photographic gallery. Mr. Carpenter is a well known and highly accomplished artist, having learned the art with Mr. Brady of New York city, who also has an art gallery in Washington, D. C. When Mrs. Evans applied to Mr. Carpenter for the use of his camera, chemicals, etc., he never having seen any proof of her mysterious art, of course was very incredulous, but replied, that if Mrs. Evans would allow him to prepare the plate, and attend to the process of developing it himself, and an invisible face could be taken under these test conditions, she should be welcomed to his gallery. Mrs. Evans most cheerfully complied, and the result brought a fine and most truthful likeness of his own mother, in her every day dress, as he daily saw her years ago. Another plate was prepared by him and a good likeness of the Colonel of his (Mr. Carpenter's) regiment appeared. Mr. Carpenter gave me these facts, also that no likeness whatever of his mother was ever before taken.

"Before my God, I might not this believe,  
Without the sensible and true avouch  
Of my own eyes."

Mr. Carpenter has the manliness and moral courage to acknowledge that there can be no deception in this, and, without compensation welcomes Mrs. Evans to his gallery with all his appurtenances with which she is taking pictures of departed friends, which are taken by sending a lock of hair cut from the party desiring a picture. Orders in this way are filled from all parts of the country, and even from South America. Mrs. Evans address is at Mr. Carpenter's gallery, 323 4th Avenue, or 1224 West Walnut St.

I was also invited by Mr. Cascaden to see Mrs. Jacobs at 935 West Walnut St., for slate writing. A clean double slate with a pencil about half an inch long was placed on top of a double slate, which was held with one hand under the table, her other hand resting on top of the table. In a moment we heard sound of slate writing; when the dropping of the pencil upon the slate, indicated that the message was completed. On examination, the four sides of the slate were written upon, and no pencil was within its folds. To test this matter, I was permitted to clean the slate carefully, and after being sure that no speck of a pencil was inside, I took strong linen thread and wound it several times around the slate, and snugly tied the ends in a hard knot. After being held under the table as before, like results followed; on examining the slate, the thread that bound it was as I left it, while writing was on the outer side. I broke the thread and unwound it, and found as before, that both of the sides within were written upon, with the names of Judge Edmunds and E. V. Wilson. I said, if this is Bro. Wilson, can you give me a test? At once it was written, "I rode part of the way with you in an old wagon to Schroon Lake Camp Meeting, on the way we stopped for dinner, and got what I called, hard-luck." Nothing could have been more truthful, or have given a better test.

Surely such mediums must be sought by the immortals, and should be sustained by mortals. I was in hopes of seeing Mrs. Cooper's wonderful materializing powers, but opportunity did not favor.

Spiritualism is moving the world, and all who prefer facts to blind faith, or the glorious philosophy of our religion to dark superstition, can now, in some of its varied manifestations, find a key that unlocks the portals of the tomb, and reveals to their admiring gaze a placid and silvery stream, with life boat decked with flowers to convey them in due time to their loved ones on the "Evergreen Shores." Yours for the cause of Truth,

WARREN S. BARLOW.

#### Notice.

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

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

J. NELSON HOLMES,  
JENNIE W. HOLMES.

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

#### Mind and Matter Free List Fund.

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

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

#### Four Seances With Mrs. Mary Eddy Huntton. One Of Bundy, Coleman & Company's Frauds.

"O hearts that never cease to yearn,  
O burning tears that ne'er are dried,  
The dead, though they depart, return  
As if they had not died."

On December 8th, M. S. 34, twenty-three of the friends of Ozro I. Spaulding, assembled in his pleasant sitting room at 7 o'clock P. M., for the purpose of witnessing the manifestations that occur in the presence of the above named medium. Rufus Spaulding, a sturdy, honest farmer, held her hands during the first part of the seance, while musical instruments were played, bells rung, revolver fired, and hands shown as they stroked the two sitters playfully on the heads. Mr. Spaulding reporting that the medium did not stir or attempt to. Mr. S. and Mrs. H. sat in full view of the entire circle. Then came the other part. Mrs. H. going behind the curtain, tied, we were instantly greeted by the voice of George Dix, the controlling spirit, bidding us "Good evening, ladies and gentlemen," and, by request, he untied the medium with the rapidity of lightning. Then Dix tied her himself, so tight that it was with difficulty that we could untie her after the seance. Then thirteen different forms came from the cabinet within forty minutes. Nearly all were recognized; Ellen Smith coming dressed in the purest white, and speaking to her mother in a whisper, saying, "Mother, mother, I am very happy." Aunt Eunice Wheelock, who died here in this place a few years ago at an advanced age, came out into the room, and was greeted by "That's Aunt Eunice," by many voices, she bowed, laughed, turned and went into the cabinet. In an instant she reappeared, bringing in her arms two sticks of stove-wood (taken from the wood-box in the cabinet), and advancing to the stove, with an audible chuckle she threw them with a crash on the floor.

Among those spirits who came was one tall negro woman, saying in a loud voice, "My name is Sally Barnes." At the same time, Mrs. H. spoke in the cabinet, saying that an old negro man was in the cabinet, but he did not get power to come out. It was very satisfactory to all present.

After music and songs, Miss Alice M. Warren, controlled by Theodore Parker, gave a short invocation and address, when he yielded control to President James A. Garfield, who said he had tried hard to materialize, but could not get power. He spoke eloquently and fitly, saying he was glad to meet us; "his people," although dwelling among the green hills of Vermont, were as dear to his heart as any in the Union. With James A. Garfield, were seen clairvoyantly Abraham Lincoln, Thomas Jefferson, and George Washington. The last named gave us a short address through the excellent organism of Mrs. Warren.

At my house, the evening of the 9th, only three persons were present besides Mr. and Mrs. H. and my family. I held Mrs. Huntton's hands. I was nearly sick with a hard cold settled in my throat and on my lungs. Long slim white hands came through the curtain and fell with heavy blows on my breast and back, seemingly well aware of my of my condition, and ended the first part by passing out a heavy wooden chair over the head of the medium.

The first spirit form that stepped out was our old Vermont speaker, Achsa Sprague. Passing back, she again appeared, and, in a loud voice, said: "Friends, we come from our bright home to let you know that we have not gone."

She was followed by Grandma Wheelock and George Dix; then a tall, heavy man, with a full beard, showed himself. Not being recognized, he stepped back, and George Dix said, "That gentleman is your President, James A. Garfield." He came again, bowing to us all, and to his name, but did not speak. It looked more like Garfield's picture than it did like Mrs. Huntton. Almost four years ago my Aunt Sarah (spirit) said to me, through Mrs. Kenyon, "Luther, in less than four years you will hear my voice in your own home." On this evening she next stepped out into the room, saying, in a clear voice, "Luther, I told you." I said, "You told me at Woodstock?" Three quick raps was my answer. A good test, and one I will bet my life Mrs. H. did not know anything about.

Ten spirit forms were seen. One more good test, and I will close, and let Mrs. Weeks report the other two, as one of them I was unable to attend.

One little boy came out, and we recognized it as little Roy Town, who was scalded to death in Rutland, last October. Mrs. Huntton said that there were four little boys in the cabinet, and only this one came out. Two of them were dressed alike, and were burned to death in their father's house. We knew, by her description, that they were all brothers; one passing over, with its mother, when a babe. She gave ages and descriptions of each one, as seen by her in the dark cabinet, by the light each one brought with him. Mrs. H. knew nothing of the sad history of this afflicted family. If she is not a true medium, there are none. Yours for truth, LUTHER O. WEEKS.

A State Temperance Convention is to be held in Harrisburg, Pa., January 19th and 20th, to be composed of men and women who wish to bring about the adoption of a prohibitory amendment to the Constitution of the State.

#### Special Notices.

Dr. B. F. Brown, Lewiston, Maine, is open for engagements for lectures or test circles.

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

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

A. F. Ackerly is now located in Cincinnati, O. Parties through Indiana and Kentucky desiring his services, can address him at the Cincinnati post-office.

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.

Henry Crindle and Elsie Reynolds will give one of their wonderful physical and materializing seances at Frobisher Hall, 23 East 14th street, Monday evening, January 9th. Admission 50 cents.

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

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.

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.

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 Carqueville 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.

Mrs. Sarah J. Selfe, Healing and Test Medium, 814 South Ninth Street, Philadelphia. Sittings daily.

#### CARD.

I have personally known Mrs. Sarah J. Selfe for a period of seven years, during which time I have placed her mediumship under my most critical espionage, and have ever found her to be an earnest and truthful medium of remarkable powers, and can bear witness to the many cures and tests performed through her while in this city.

MARY A. WINSLOW,  
65 Mulberry St., Newark, N. J.

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

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

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

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

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

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

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

Maquoketa, Iowa. DR. A. B. DOBSON.

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

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

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

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

DR. B. F. BROWN,  
P. O. Box 28 Lewiston, Maine.

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

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

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

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

No. 7 Ladin 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. Jennings, Trance, Healing, Business and Test Medium, No. 1514 Parrish Street. Sittings daily. Public circles, Tuesdays and Fridays.

Mrs. Williams, Trance and Test medium, 1236 Bainbridge Street. Sittings daily. Circles Tuesdays and Fridays. Developing Circle, 1614 Ellsworth Street, Monday and Tuesday evenings.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1236 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, 336 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-cent 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. Nienemann, M. D., Clairvoyant and Magnetic Healer. Consultation free, 467 North Fourth St. Office hours from 10 A. M. to 3 P. M.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 50 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. 3 doors below Fairmount Ave. Select seances every Tuesday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mr. and Mrs. T. J. Ambrosini, 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-cent 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 2122 Brandywine 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.

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.

Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Private sittings daily.

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### "THE TWO WORLDS" JOINS THE BUNDYITE CORPORAL'S GUARD.

Four months ago it was publicly announced that a new publication was to be launched in the city of New York, which was to be called *The Two Worlds*, and that this publication was to be the exponent of *Spiritualism in its higher phases*. It was further announced that Eugene Crowell was to be the publisher and A. E. Newton was to be the editor; but it was not told whose money was to be spent in the undertaking. We have been informed, whether rightly or not, that there are prominent men in good standing in so-called orthodox churches, who are contributors to the exchequer of the concern. One of the promises made was that spiritual mediums would be fairly and honorably treated in its columns. This we felt was a promise that would not be kept. We knew how weak-kneed and weak-backed Messrs. Newton and Crowell were, and that they would never dare to differ, to any great extent, from the time-serving and selfish policy of the *Banner of Light* and the *R.-P. Journal*. We have not been disappointed.

More than two months ago a few persons in the town of Clyde, Ohio, put their heads together to discredit Mrs. Elsie Reynolds and her son as mediums. In order to effect their object, they concocted a lying statement, which they called "an exposure" of those mediums, which was published in the *Clyde Enterprise*. The story was so bunglingly constructed, and so manifestly malicious and untruthful, that no one who was unprejudiced, and possessed any discernment whatever, could fail to see that the whole affair was gotten up in the interest of the enemies of Spiritualism, by a set of toadys and lickspittles who sought to curry favor at the hands of those enemies of truth. This took place as long ago as November 2d. Mrs. Reynolds had no opportunity to make any reply to her lying accusers until the following Sunday, Dec. 16th, when, on reaching Philadelphia, she sought and obtained a public hearing before the Keystone Spiritual Conference, at which she related all the circumstances, of which she had any knowledge, as occurring at Clyde, and most emphatically protested her innocence of having practiced, attempted to practice, or of having thought to practice, any deception whatever, as a medium, at Clyde or elsewhere.

On November 12th, we published in our columns the whole of the statement of the Clyde conspirators, just as it appeared in the *Enterprise*, and by our criticism of that statement, showed how false it was upon its face, and the real object of its untruthful concoctors. In the same number of our paper we published the statements of several persons who attended two public seances given by Mrs. Reynolds and her son, the first moment they could do so, after the lying attack which had been made upon them was defeated by their discharge from the false arrest and imprisonment, to which they had been subjected by their assailants. No one attempted to defend those guilty of the outrage against our disastrous criticisms of the affair, nor did any paper, so far as we know, except the *R.-P. Journal*, ever dare to lay before its readers the self-evident lies published in the *Enterprise*. The *Banner of Light* and the *Two Worlds* did not dare to so much as allow their readers to know that an issue had been raised between the Clyde conspirators and Mrs. Reynolds. For that dereliction of good faith, we arraigned them at the bar of public opinion; still they were as silent as if dead to the facts—a death that continues to the present time. Neither of those papers dare allow their readers to see the tissue of lies which they endorse, and on which they have in the most unjust and cowardly manner condemned her. We attended to this mean and contemptible conduct on the part of the *Banner* last week, and we will perform the same duty this week as to the *Two Worlds*. As we make it a rule to allow those we criticize to state their position, we will soil our columns with Eugene Crowell's disgraceful treatment of Mrs. Reynolds. In the editorial columns of the *Two Worlds* of December 31st, he says:

"Claiming to be a 'trustworthy and discriminative record of spiritual phenomena,' the *Two Worlds* encourage and will defend all genuine and useful mediumship, and will not remain silent when duty demands that it should speak in condemnation of that which is fraudulent."

Say you so, Mr. Crowell? Then why did you say nothing whatever about the fraud that you now allege you knew to have occurred at Clyde, on the 29th of October last, and about which you did not dare to peep a word for full two months? What excuse can you have for that connivance at fraud; and what excuse have you for seeking now to injure Mrs. Reynolds, by joining her public slanderers, that you had not, for the previous six weeks? Answer, if you can or dare. If the law could be enforced, to the protection of which spiritual mediums are as much entitled as any persons, this work of slander would cease. But it is because those who thus lie about them know that popular prejudice is such that they run no risk or danger doing it. If Mrs. Reynolds will take our advice she will place Mr. Crowell in the hands of the law, and see how the trade of journalistic lying about mediums can be carried. We pledge Mrs. Reynolds to raise \$500 for that purpose, if she will make an effort to enforce her legal rights in this case. A more complete violation of law was never perpetrated against any one, by a conductor of a public journal, than Eugene Crowell was guilty of, in this instance, against Mrs. Rey-

nolds, and any lawyer will tell him so. This kind of violation of law is neither Spiritualism in its highest phases nor a Christology that has any right to toleration in a civilized country. But let us quote him further. He says:

"We have carefully considered and weighed the evidence in regard to the exposure of Mrs. Crindle-Reynolds at San Francisco and Clyde, Ohio, and we can arrive at no other conclusion than that, especially at the latter place, she was guilty of deception. The affidavits published in the *Religio-Philosophical Journal*, of December 17th, concerning the transactions at Clyde, if presented against any prisoner in court, would convict of the offense charged. Most of the witnesses are, apparently, respectable Spiritualists, who expected and desired that the phenomena should be genuine, and who are pained by a sense of duty to pursue."

We are at a loss to know how to criticize utterances that are so manifestly untruthful, hypocritical and malicious, as is embodied in that paragraph. When Mr. Crowell says he "carefully considered and weighed the evidence in regard to the exposure of Mrs. Crindle-Reynolds at San Francisco and Clyde," he simply lies, (and not under a mistake, either,) for Mrs. Reynolds was not exposed at either place, and there has not been a particle of evidence, either publicly or privately produced, that would justify the condemnation of a beast, much less a woman. If Eugene Crowell was in possession of any evidence against Mrs. Reynolds, whatever, and sought to base an accusation against Mrs. Reynolds upon it, he was in good faith and duty bound to lay that evidence before his readers. To neglect or refuse to do that, was to insult their sense of propriety and love of justice, and to exhibit himself as a supercilious violator of the rights of his readers. That is neither "Spiritualism in its highest phase" nor decent nor proper journalism. That Eugene Crowell should think Mrs. Reynolds was guilty of deception is natural; for he was himself seeking to practice a most unwarrantable deception in withholding the evidence which would have shown how worthless was his judgment against, and his slanders of, an innocent woman and medium.

We will now proceed to demonstrate just what Eugene Crowell's opinion in the premises is worth. He tells us that the exparte statements, called affidavits, of Chester Hunter, William A. Hunter, G. E. Sweetland, and others who conspired together to slander and defame Mrs. Reynolds, were sufficient to condemn her. We published those exparte statements of Mrs. Reynolds's enemies and would be destroyers in our last week's number, and showed by our criticisms and the counter statements of Henry Crindle and his mother; and persons of the least common sense could see that the Clyde "expose" exposed nothing but the untruthfulness and vile malice of the accusers, and the perfect innocence of the mediums. The endorsement of the lies of the Clyde raiders by Eugene Crowell will not add one particle of weight to them, with any person whose good opinion or good will would be worth having.

But there is another point which Mr. Crowell goes out of the way to make against himself, and it is embraced in these words:

"Unfortunately she (Mrs. Reynolds) is not the only genuine medium who has been guilty of fraudulent practices in connection with his or her mediumship, but this in no degree diminishes the enormity of the offense, etc."

We deny that any medium that has been guilty of fraudulent practice, is a genuine medium. They are what we regard as the most spurious and injurious imitations of true mediumship; and unworthy of any countenance or encouragement from any honest and sincere friend of genuine spiritual mediums; and by genuine mediums we mean those who have never cheated, such as Wm. and Horatio Eddy, Mrs. Pickering, Mrs. Boothby, Mrs. Mary Hardy, Mrs. Hull, Mrs. Markee, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Harry Bastian, Henry C. Gordon, Mrs. Anna Stewart, Miss Laura Morgan, Mr. Mott, Alfred James, Mrs. Reynolds, and others, who have all been most wrongfully and groundlessly accused of fraudulent practices as mediums. Those who have been given to fraudulent practices, are the Emersons, Bishops, Baldwins, Fays, Reeds, and other mountebanks, who repudiated their mediumship, and have joined the Bundys, the Crowells, the Collys, the Wetherbees, and their ilk, in seeking to discredit genuine mediumship. That they should try to make genuine and honest mediums, such as Mrs. Reynolds has proven herself to be, as dishonest and untrustworthy as themselves, may not be unnatural but it is contemptible mean. When the *Banner of Light* and *The Two Worlds* concede that Mrs. Reynolds is a genuine medium, they concede she is not the mediumistic fraud they have tried to induce the public to believe she is. If given to fraudulent practices, she is not a genuine medium, and if they believe that, as they say they do, and say that she is a genuine medium, they either ignorantly or willfully assert that which is untrue. Take your choice gentlemen, it will make no difference to any one but yourselves, all who want to know the truth can attend Mrs. Reynolds's seances and judge her accordingly. The time has gone by when the friends of truth will pin their faith to anybody's skirts, and this the *Banner* and *The Two Worlds* will find out if they have not already.

Elsie Reynolds will continue her materializing seances every evening at No. 351 West 34th st., New York City.

### "The Spiritual Offering" Joins the Bundyites' Corporal's Guard.

Is there not something wrong about the matter? In the *Spiritual Offering* of Dec. 31st, Col. D. M. Fox says:

"The *Banner of Light* publishes the card from Clyde, Ohio, giving an account of the exposure (?) of Mrs. Crindle Reynolds, presenting the case fairly to its readers to judge; yet we think the *Banner* very clearly indicates its confidence in the mediumship of Mrs. Crindle. The position of the *Banner* is grand, when contrasted with the unfairness, the contemptible meanness of the press, secular or spiritual, that make haste to publish accusations, but never a word in defence."

We cannot but think Colonel Fox has gotten things very much mixed, so much so, that he does not know what he is talking about, or that he knowingly approves of the cowardly silence of the *Banner*, as to the outrageous treatment visited by the tools and satellites of A. B. French, the Hunters, Sweetland, Perin, Nuneville, and the Drowns, at Clyde, Ohio. If the *Banner* has said one word in condemnation of the vile conduct of those people, we have never heard a word of it. Indeed we know the *Banner* has done nothing of the kind. On the contrary, so far as its chronic cowardice and evasion would allow it to go, it has, through John Wetherbee, approved and commended the brutal conduct of Mrs. Reynolds's Clyde assailants. To call that position of the *Banner* grand, compared with the conduct of the *Journal*, shows how people's tastes differ. We think that Col. Bundy, in promptly taking part with the Clyde slanderers of Mrs. Reynolds, acted a manly and noble part, as compared with the Wetherbee-*Banner of Light's* innuendoes and insinuations. That A. B. French, the Hunters, the Sweetlands, Drowns, Bundys, Wetherbees, and Collys, have not been able to lie and insinuate enough to drive Mrs. Reynolds from her work as a medium, is not their fault. They have done their worst, and miserably failed. Will the time ever come, when those who profess to advocate Spiritualism, will feel that they can afford to act like people who were possessed of Jack-bones? We sometimes are forced to doubt it.

When Col. Fox says the *Banner of Light* presented the facts concerning the outrage perpetrated upon Mrs. Reynolds at Clyde, Ohio, "fairly," he either states what he knows nothing about, or knowingly tells that which he must know to be untrue. We prefer to think the first, and are happy to have reason to think so. Col. F. speaks of "the Card from Clyde, Ohio, giving an account of the exposure (?) of Mrs. Crindle-Reynolds," as having been published in the *Banner*. No such card or statement ever appeared in the *Banner*, to our certain knowledge. Had the *Banner* published the lying statements of the Clyde conspirators, its readers could have seen the manifest falsehood of them, and it would not have dared to say it believed them to be true.

We had some hope that the *Spiritual Offering* would not join the Bundyite camp in this affair, but our hope was in vain. Will the *Banner of Light* and the *Spiritual Offering* do Mrs. Crindle the justice to publish the affidavit of Henry Crindle, given in MIND AND MATTER of December 31st, in answer to the lies of the accusers of his mother? We opine not. They cannot do anything so fair and appropriate. Be it so. It will make no difference. The truth will live without it. Mrs. Reynolds is not only a genuine-medium, but an honest woman, and those who say or insinuate to the contrary are untruthful slanderers, whether they call themselves Spiritualists or not. The question raised by the Clyde enemies of Mrs. Reynolds was not whether she was a genuine medium, but whether she is an honest woman, and they wilfully lied about her. That is the issue; and don't forget it. If a dishonest woman, as her slanderers would have her appear, her usefulness as a medium would be at an end, and that is what was intended.

### True.—Every Word of It True. Heed!

Heed!! Heed!!!

We take the following truthful and important suggestions and assurances from a spirit communication given through Mrs. Nettie Pease Fox, Editress of the *Spiritual Offering*:

"For the encouragement of the advocates of Spiritualism, I will say that there has never been as great a concentration of spirit power upon the earth as at this time, and marked results are confidently expected before the dawn of another New-year. Advanced spirits have inaugurated a movement by which they hope to alleviate much of the sorrow and wrong resulting from the control of the mediums by weak and undeveloped spirits. If successful, mediums will be relieved from the embarrassing position in which they are frequently placed by unwise, ambitious controls, and freed from the cruel and vindictive treatment of spiritual inquisitors. Under this arrangement, mediums will develop more rapidly, and communications be more reliable, and the time, thought and strength now expended in endeavors to crush them and their friends, will be directed to better purposes. Another object desirable to accomplish, is the more perfect control of the spiritual press and the complete severance of all forms of Materialism and all shades of Christianity. Believing in the ultimate success of these noble endeavors, we call upon all true Spiritualists to aid by preparing the proper conditions for frequent and ready access to the people, to mediums, for the sweetest, purest and noblest lives, the highest aspirations and willing response to the tide of inspiration; and to all, to aid by voice and pen until a public sentiment is created, enabling spirits to bring the glory and beauty of heaven to every heart and home; thus preparing humanity for the next step to which I will not allude in this brief communication."

That communication was simply signed G. but

come from whom it may, it but speaks that which every indication from the spirit side of life confirms. Spiritualists, this spirit tells you as we have told you from the matter we issued the first number of MIND AND MATTER, now more than three years ago, that the great need of the spiritual movement is more mediums, and as many as possible. Show that you are in earnest by laboring to supply that need. Cease all injustice towards them, encourage them, support them, and when unjustly and brutally assailed defend them. Make it so hot for their enemies and assailants, that they will see the philosophy of desisting from performing a work that makes Pandemonium rejoice.

The *Two Worlds* published last week, without one word of protest the following nonsensical (and we had almost said purely devilish) torture of Mrs. Miller, a medium for spirit form materializations, at Denver, Colorado. It was copied from the *Tribune* (Denver):

"This seance (the second of the kind given in this city by Mrs. Miller under strict test conditions), occurred on the evening of the 18th inst., (November), at No. 502 Arapahoe street. Ten persons were present, including the medium's husband. First a committee of ladies, consisting of Mrs. C. W. Smart, Mrs. L. A. Fowler, and myself (Esther Y. Bridge), thoroughly examined the medium's person and clothing. We ascertained that not a white garment was on her. I even took the white lace from the sleeves of her dress and her white handkerchief. Not a single article of which did the medium wear or take with her into the cabinet. Mrs. Smart had brought with her a needle and thread. The thread was a very strong, singularly marked, and thoroughly waxed thread. With this the medium's dress was stitched upon her, across the buttons and button-holes, thereby rendering it impossible for her to disrobe without the aid of knives or scissors. A committee, consisting of Messrs. Cook, Culver and Col. Hutchings, meanwhile thoroughly examined the carpet and floor, sounded the walls, and securely fastened a closet door in the room with nails, taking every precaution to guard against possible intrusion or collusion. They then put together the cabinet (which had been previously taken apart), adjusted the blankets around it, and placed the rocking-chair within it, on which the medium was seated. Her hands were then securely bound together at the wrists with a rope, the ends of which were stitched through and through with strong thread. After all present were convinced that it was impossible for the medium to extricate her hands without breaking or cutting the rope and threads, the binding was accepted as satisfactory. Her dress skirt was fastened to the floor and to the chair on which she sat by carpet-tacks driven through. Thus bound, fastened down, roped in, stitched across and tied up, the medium was left for enticement in full view of all present. Soon raps near the medium's chair signaled the fall of the blanket curtain. But almost as soon as it was lowered, the voice of Mrs. Miller's control, asked that it be raised again, which was done to give the medium 'air.' At a second request members of the committee re-entered the cabinet, finding everything as they had left it except that to all appearance the medium was lifeless without perceptible pulse or respiration."

Notwithstanding these absurd obstructions to prevent the phenomena of spirit materialization, they proved unsuccessful and many forms did appear, many of which were recognized by their friends. The account then concludes thus:

"After the manifestations had subsided, three of the committee by request of the control, entered the cabinet. They found the medium entranced, apparently lifeless, and her face covered with a cold, clammy perspiration. Although two hours had elapsed since the commencement of the seance, she was found stitched, roped and nailed down precisely as she had been left by the committee. The tacks were then drawn out one by one, the ropes untied, showing the wrists to be red and swollen; the threads unbroken were cut, and the medium after long and vigorous efforts at resuscitation, was restored to consciousness. The above facts are stated exactly as they happened without comment or attempt at explanation."

"Signed.—Mrs. Esther Yates Bridge, Charles Hutchings, James Culver, C. W. Smart, L. D. Cook. Attested by Mrs. Louise A. Fowler, Mrs. C. W. Smart, Mrs. N. Hartman."

On reading the account of this affair, we are at a loss to know which was the greater fool, the medium, her husband, the sitters, or the spirit control. We think they are about of one class of the fool genus. Suppose that the medium had not been found intact at the close of the seance what then? Would she have been shown to be any the less a medium than she is. Keep up this kind of nonsense, and what will it amount to, just this and nothing more; just what it amounted to in this case. These "testers" of Arapahoe Street, inspired apparently by bloody, torturing Arapahoe Indians, after all this torturing and testing, did not admit or insist that the phenomena witnessed were what they purported to be. Mrs. Miller may imagine she can enforce belief in her mediumistic integrity by such cringing to popular ignorance and prejudice, but we do not. One would have supposed that her humiliation and suffering would at least have obtained for her some recognition from the *R.-P. Journal*, but, so far as we know, Col. Bundy regards her to be as much of a trickster as any less tested medium. According to the logic of Bundy and John Wetherbee, no testing of mediums can establish their honesty. All sticklers for tests view the matter in the same dishonest light. A medium that is not honest without being tested, will never be any more honest for having been tested; on the contrary, they have the temptation to presume upon it, and be more careless than they would otherwise be, about appearances. It is of no use whatever, and is a positive hindrance to the work of the spirit friends of truth.

### How We Made the Acquaintance of David C. Densmore and "The Voice of Angels."

Under the heading "Explanation," the *Voice of Angels* contains a very interesting account of the facts that led to the publication of that interesting and truly spiritual journal. We have heard the same recital from the lips of our ascended brother, and we are reminded that it is an appropriate time, now that these facts are called to our mind to relate an incident that will show how intimate the relations were between Brother Densmore and his spirit friend and guide, L. Judd Pardee. In the early part of the summer of 1876, A. D., or M. S. 28, we had a sitting of an hour with our friend, the Spirit Postmaster, Dr. J. V. Mansfield, during which we addressed some questions to L. Judd Pardee and his benefactor, Christian Sharps, both then in spirit life. I was surprised to receive a request from the latter to do what I could to assist his friend David, as he called him, if I had it in my power to do so. I was at a loss to understand the matter, as at that time I had never heard of the publication of the *Voice of Angels*.

On asking Dr. Mansfield if he knew what David was meant, he told me he presumed it was Mr. Densmore, who had then begun the publication of that paper monthly. Not knowing what I could do in answer to the request, at the time, the matter passed from my mind. Some six weeks or two months later I attended a public seance given by Mr. and Mrs. J. Nelson Holmes at 614 Washington Square, Philadelphia. There was a large room full of persons present. At Mrs. Holmes' request, I had taken a seat close to the door of the cabinet. The manifestations were more than usually prompt and strong. Many spirit forms had appeared, both male and female, when at length the form of a young man appeared, which bore a striking resemblance to the photograph likenesses of L. Judd Pardee. He could not speak, but reached out his arms in the direction of an elderly gentleman sitting directly in front of the cabinet door, some ten or more feet from it. Noticing it, I called to the gentleman indicated, and told him the spirit desired him to come forward to him. The gentleman did not seem to hear me, and, as I afterwards learned, was in a partial entrancement. The spirit remained standing out in the room, as if determined to be recognized. At last his friend roused up, and, seeing the form there, rose quickly from his seat, and advancing to the spirit, with the exclamation, "Why, Pardee, is that you?" they clasped each other in their arms, and so remained embracing each other, in full view of the circle, for several moments. We were still in entire ignorance of what this singular meeting meant. After the seance closed, I went to the gentleman, and asked him what he knew of L. Judd Pardee, that he should meet him, as a spirit, in that cordially friendly manner. He then told me that Pardee and himself had been upon the most intimate terms of friendship, while the former was on earth, and that Pardee was the spirit editor of his paper. "Then," I said, "you are David Densmore?" He replied in the affirmative. I then related to him the request that had been made of me, by Pardee, through Dr. Mansfield, and had the gratification of complying with it, by making a small contribution towards giving the *Voice of Angels* its start on its wonderful mission. At a later period, we had the gratification of showing our appreciation of the spirit-launched publication, by giving such further help as we could, at a critical period of its early career. Since Bro. Densmore passed to spirit life, we have more than once had assurances from him that our interest in his undertaking had not been forgotten, which has been a pleasing realization to us. Our ascended friend is as deeply interested in the work he then undertook as ever, and he asks, and has a right to expect, that the Spiritualists of the land will see to it that the *Voice of Angels* shall long ring out "the glad tidings of great joy" to many a sorrow-burdened and mourning friend of the departed ones. Oh! friends, see to it this little semi-monthly messenger of spirit love and tenderness shall not languish, but grow stronger as time passes, until, like the spreading vine, it covers tens of thousands with its blessed branches of refreshing comfort. May the spirit power which has sustained it and pushed it forward thus far prove equal to every need, and this it will do, if mortals do their part. The *Voice* has done an infinite amount of good in the past; see to it that it is properly equipped for greater usefulness in the future.

### EDITORIAL BRIEFS.

MRS. ELSIE (CRINDLE) REYNOLDS' residence is at No. 351 West 34th St., N. York City.

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

We are gratified to learn that Mrs. Elsie Reynolds is meeting with great success in her seances in New York, and feels herself mistress of the situation.

ATTENTION, MEDIUMS.—Orson Terry, Marathon, Courtland Co., New York, writes: "We would like to be visited by some test medium, as our community needs the truth hammered into them."

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.

ALBERT MORTON, 210 Stockton Street, San Francisco, Cal., has printed on a small sheet, eight Spiritual songs, for use at meetings, seances, etc., which he will send to any address at 15 cents per dozen sheets.

MRS. JENNINGS, trance, healing, business and test medium, of Vineland, N. J., has located herself in Philadelphia, at No. 1514 Parrish Street. Sittings daily for tests or treatments. Public circles, Tuesday and Friday evenings. Admittance 15 cents.

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.

We have received from San Francisco, Cal., a flaming hand bill of "A thorough expose of the so-called mediums by Chas. H. and Orilla Read." These expositions being fully endorsed by sundry "Rev." gentlemen of California, (tho' as would appear from the bill, by nobody else) must as a matter of course by all they claim to be and our best mediums may all shut up shop, but if we are not entirely mistaken in the individual, this same C. H. R. is one of the most worthless type of mediumistic swindlers.

THE First Church of the Free Republic, will hold services at Frohisher Hall, 23 East 14th st., New York City, every Sunday, beginning Sunday the first day of the New Year. Morning at 11.15 o'clock (doors closed at 11.20). Evening at 7.45 (doors closed at 7.55). During January Henry E. Sharpe will speak on "The Religion of Humanity." The Morning service will be principally a service of song. All friends who can attend only once a day are invited especially to attend in the morning.

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 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.

EDWIN D. BABBITT, M. D., writing to the *Two Worlds*, says: "The *Two Worlds* possesses the greatness of being able to speak kindly of its contemporaries and rivals, for it requires true greatness as well as nobility to do so." There would be some appropriateness in that, if it were not equally possessed of the littleness of being able to speak slanderously of a woman medium. We infer the fear of the first is the true inwardness of that greatness of soul, and immunity from retaliation at the hands of the latter, the true inwardness of the latter. Something very akin to moral cowardice is at the bottom of both.

THE *Iconoclast* is the name of a weekly liberal and spiritual paper, published at present at Noblesville, Ind., but which as the editor, Mr. W. H. LaMaster, informs us will be shortly removed to Indianapolis, Ind. In the words of the editor, "Four pages of the *Iconoclast* will be devoted weekly to the cause of Spiritualism, conducted by one of the ablest writers and defenders of Spiritualism in the country." The next issue, about the 25th of January, which will consist of 25,000 copies or more, will contain a long letter from Col. R. G. Ingersoll, in answer to questions propounded to him by leading clergymen of Indianapolis.

We ask the special attention of our readers to the letter of Thomas R. Hazard, to the *Banner of Light*—copied on our second page—so fully and pointedly endorsing the genuineness of the mediumship and honesty of Mrs. Hull in Brooklyn, and Mrs. Reynolds in New York City.

We would also call attention to the report of some seances with Mrs. Mary Eddy Huntoon, at the house of Ozro I. Spaulding, by Luther O. Weeks of Proctorsville, Vt. We shall next week give a supplement to Mr. Weeks' report, by Mrs. Weeks, describing other seances with Mrs. Huntoon at same place.

LANDRETH'S *Rural Register and Almanac* for 1882, published annually for gratuitous distribution. A description and catalogue of the Bloomsdale Seed Farm near Bristol, Pa. Containing a monthly calendar for the kitchen, garden and farm with finely illustrated descriptions of the various vegetables, roots and grasses of our country, with instructions for growing the same, and catalogue of flowers and roots. Also an illustrated catalogue of improved garden and farm tools and implements. To which is added a catalogue books and publications upon "Vegetable Gardening," "Trees, Plants and Flowers," "Fruits," "Rural Architecture," "Agriculture," etc. on sale by Dr. Landreth and Son Nos. 21 and 23 South sixth street, Philadelphia.

PROF. SEARCH in JOPLIN Mo.—The Joplin daily *Herald* of December 14th, gives the result of a

series of sittings had by one of its reporters with Prof. Jos. Search, who has been for some days the guest of Mr. J. C. Gaston. The manifestations occur in the usual way with the independent slate writing mediums; double slates being folded together with a scrap of slate pencil between them, the slates being held together by one of the medium's hands, while his other hand joins that of the visitor upon the table. The manifestations of slate writing as well as those at the dark circles by the reporter who "was no Spiritualist" are stated as quite remarkable and Prof. Search extends an invitation to the clergy of the city to visit him.

In an article written to the *Two Worlds*, and published in that paper of last week, Mr. Hudson Tuttle says:

"Mediumship is a faculty common to mankind, and as such, is capable of cultivation. Now that we have just entered the vestibule of the Temple of Spiritual Science, and are commencing to learn the principles of that science aright, we may hope for the achievement of corresponding results. 'Test conditions' may be valuable as a rude measure of safety applied to phenomena, but the understanding of the laws and conditions of mediumship will confer more perfect safety from fraud and imposition than any 'test conditions' possible to impose. When thoroughly understood, no such surrounding will be required. In fact all mental manifestations, under any circumstances, must carry within themselves the evidence of their truthfulness or falsity. Each must be judged upon its own merits. We have always regarded 'spontaneous manifestations' of more value than those which were sought, and that the great danger constantly threatening the so-called public mediums was exhaustion from overwork."

It is not often that we find ourselves so generally in concurrence of views with Mr. Tuttle as we are in his above public utterances. Had Mr. Tuttle pointed out how much what he sneeringly quotes as "test conditions" were calculated to break down public mediums, he would have settled the case for Bundyism, and saved *The Two Worlds* and *Banner of Light* from the fatal delusion that would compel mediums to resort to conditions that are necessary to save them from such slanders and lies as Mrs. Reynolds has been subjected to. Had she insisted on being searched and the house searched, before the Clyde assault upon the materialized spirit, it would have been impossible for the lies of her accusers to have stood a moment. But it would not have saved her from the terrible injury she received from the grabbing of that spirit form by a malicious brute. Let this infernal nonsense stop before some one gets badly hurt, if not killed.

We insist that mediums shall neither be killed by spirit-grabbers nor lied out of their good name by them. Do you understand?

SAN FRANCISCO, Cal., Dec. 18th, 1881.

Editor of *Mind and Matter*:

DEAR SIR:—Having been investigating Spiritualism, and especially materializing phenomena, during the past three months, and having been confronted by those to whom testimony is given, with the Katie King imposture upon Robert Dale Owen, I am desirous of obtaining a full history of that affair. If you will be so kind as to advise me where or how it can be obtained I will be under obligations to you. There is not the shadow of a doubt that the materializations through the mediumship of Mrs. Crindle, Mrs. Sawyer, and Mrs. Souther of this city, are genuine, and that those modest, honest, unassuming, and worthy ladies are mediums of a high order. In regard to Dr. McLennan, I am not competent to testify, never having attended any of his circles, and his powers being, at present, devoted to healing; but from the statements of truthful and unprejudiced gentlemen, of good social standing, there is no doubt that the materializations through him have been as genuine as through the ladies above mentioned. How persons who have seen the beautiful materializations of Shakespeare, Miss Neilson, the Empress Josephine of France, Bishop Spaulding of Baltimore, and Pope Pius the Ninth; and the meeting of men and women of high culture and social standing with their loved ones, can refer such wonderful revelations of an immortal life to the use of pillow slips, cannot be accounted for in any other manner than that of an inherent propensity to indulge in the most unmitigated falsehood. Yours sincerely,

G. C. DRIVER.

### Correction.

Editor of *Mind and Matter*:

Through some oversight or inattention on my part in my communication published in MIND AND MATTER of Nover 26th. I made quite a mistake in saying I had "eleven photographs, donated by Mr. Winchester, editor of *Light for All*." I knew the paper was edited by a Mr. Winchester and when the pictures came, I decided at once that they were donated by him, (without noticing that the initials of the name were not the same,) and I so stated in that communication. I am just in receipt of a letter from J. Winchester, informing me of my mistake, saying he has no connection whatever with that paper that his nephew, A. S. Winchester is editor and publisher. What I said in reference to the manner of taking the picture, I got from the book, describing these ancient spirits, (sent me, as I suppose, by the same person,) but in this I may have made some mistake as J. Winchester referred me to the November number of *Miller's Psychometric Circular*, for a correct report of how the originals of these pictures were taken. That these photographs of ancient spirits are very remarkable productions there is no mistaking, and a correct and full history of them will be very satisfactory to me, and to many others there is no doubt, and you will oblige me by giving this correction a place in your paper. Yours for truth,

DR. ARBIE E. CUTTER,  
Wicket's Island, E. Wareham, Mass.

"Cigar-smoke puffed in a man's face by another man is assault and battery," says a New York Judge. If that is the case, cigarette-smoke puffed anywhere in one's neighborhood should be considered murder in the first degree.—*Monongahela Republican*.

### Confirmation of Spirit Message.

M. A. Blunt, under date, Pueblo, Colorado, Dec. 29th, writes:

"In your issue of December 17th last, is a communication given through Alfred James, Dec. 9th, from 'Nick' Smith. I will tell you what I know about the matter.

"On Friday, September 10th, 1880, one 'Nick' Smith (so called because he had been arrested and tried for making and circulating counterfeit five-cent pieces) was taken by a number of persons (supposed to be members of a vigilance committee) to a point over the bluff east of Santa Fe avenue, in this city, and near the Arkansas river, and there hanged until he was dead. The body remained hanging until some time during the next forenoon, when it was cut down, and buried. This was done because he committed or attempted outrages on, I believe, two or more quite young girls. He fought against being hanged until his clothes were nearly all torn off of him, and he was more than half dead when strung up."

Our correspondent gives a little history as to how he came to know this Smith, which, although interesting, does not bear upon the authenticity of the spirit communication alluded to.

### KIND WORDS.

L. W. Childs, Villisca, Ill., writes, with renewal of subscription: "You are my style."

Ira Bundy, Oswego, N. Y., says: "I cannot get along without the paper (MIND AND MATTER). I consider it the best Spiritual paper in America."

Marvin Zerba, Geneva, Neb., writes, with renewal: "It does me good to see you hit the enemy such staggering blows; and the best of it is, you don't let up until he is whipped. Go on; and may your power never be less."

Mrs. A. C. Kenyon, Eau Claire, Wis., writes with renewal: "I dislike to lose a single paper. You have my heartfelt sympathy and deep appreciation in the very important work you are doing with your fearless pen and paper MIND AND MATTER."

E. J. House, M. D. V. D., Washington Court House, Ohio, writes: "Please find enclosed \$2.00, for which credit me my subscription for this coming year. I am very well pleased with MIND AND MATTER and its able editor, and sister and brother contributors."

I. L. Simonds, Mount Vernon, Iowa, writes, with remittance: "I find that I am not ready to give up reading the grand truths set forth in its pages backed by a man who fears no one, but speaks the honest convictions of his soul. Go ahead, Brother Roberts; you are doing a mighty good work."

S. P. Bayless, Wintersville, Ind., writes with renewal: "I am much pleased with MIND AND MATTER, and regard the communications from ancient spirits, comments and defence of spirit mediums, all a necessity of the present age. I read no other spiritual journal, but would be glad to read and possess all good spiritual knowledge."

S. B. Maxson, West Lenox, Pa., writes, with remittance for renewal: "I wish every person in the land could read your paper. I believe it would do more good than all the rest of the spiritual papers put together. I do not believe in bowing and scraping to popular error. Yours for the truth, the whole truth, and nothing but the truth."

Seabury D. Hough, Westogue, Conn., writes, with renewal of subscription: "I have it from the beginning, and want it sustained, and who does not, counting truth of more worth than expediency? The value of your work for the enfranchisement of human souls from the bondage of a so-called revealed religion and the authority of the church, is beyond human calculation."

Abraham Van Dish, Oswego, N. Y., writes: "Enclosed find \$2.00 for renewal of my subscription to your most valuable and highly interesting paper—MIND AND MATTER. I am thoroughly convinced that MIND AND MATTER is the best spiritual journal I ever read. It is a comfort to me to read those ancient spirit communications."

Mrs. Elizabeth Ewing, Columbus, O., writes, with renewal of subscription: "I am perfectly surprised at the reluctance shown by well-to-do Spiritualists to support a paper of their own belief. I only hope that their grasp upon the almighty dollar may be relaxed some time, in order that they may be willing to contribute their mite to the spreading of the knowledge they possess. Columbus was visited this week by Mr. Robert Alexander, a physical medium, who gave very satisfactory seances here, and who, I hope, will be well received wherever he may go."

### 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.

Pledges previously acknowledged in MIND AND MATTER..... \$253 00  
Samuel Graham, Kingsbury, Ind..... 1 00  
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind..... 2 00  
J. D. Robbins, Terre Haute, Ind..... 50  
Mrs. Corbit, Malvern, Ark..... 1 00  
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.



## More Testimony for Mrs. (Crindle) Reynolds.

IDAHO SPRINGS, Colorado, Dec. 21, 1881.

## Editor Mind and Matter:

With your permission I will state for the benefit of the cause we love, a few facts tending to show that upon more than one occasion, Mrs. Elsie Reynolds must have been a true and powerful medium. This would have been done at an earlier day had not sickness in my family caused delay. On the 24th of October, 1880, while on her way from California to the East, Mrs. Reynolds—then Crindle—came to my house in Chicago, and then remained with me till the 19th day of November following. For twenty full days and nights, she roomed with me; ate, drank and slept with me, went in and out with me, dressed and undressed before me. Her trunk and clothing were in my room, everything she had with her was open for observation and inspection; nothing was concealed, nor was anything seen about her trunks, clothing or person, but the customary garments of a well dressed woman.

Had she been furnished with masks, wigs, tinsel crowns, flowing robes, clouds of gauze and satin slippers—male and female garments for the dressing up of forms—it seems to me they could not have escaped my notice. But suppose such trappings were there; of what earthly or ghostly use could they have been to her in the production of what I am about to relate; there in my house, in my private room, at the dead of night, she in bed, lying by my side and sound asleep at that, and I wide awake, listening to every sound and feeling every movement. My house was barred, my room secured; no mortal could enter there without my knowledge, we two were alone, she asleep and I awake. In that condition of things, articles were brought into the room and thrown upon the bed; the clothing was disturbed; the furniture removed; hands were felt, voices were heard, and invisible beings were there. Could masks and wigs do such things? Could such fantastic gear walk and talk, sing and use instruments of music? Such things are not intelligent beings; but intelligent, tangible beings not mortal, other than Mrs. Crindle and myself, were there in that room. I heard them, felt them, conversed with them, received communications from them and was sometimes almost frightened by them. To doubt their existence, their presence and ability to make themselves heard and felt, was simply impossible; then they were whispering and talking, and the medium sleeping, and I compelled to accept the facts. "I say compelled, because, to what we see and hear and feel, not simply once or twice, but over and over again, in the absence of all conditions of deceit, we must submit; the clear, conclusive evidence of our own senses, repeatedly received and confirmed by reason, consciousness and common sense, cannot be rejected; what we know to be true, we are compelled to accept if not confess. Belief is not simply a voluntary act of the mind. We cannot believe or disbelieve just what and when we are willing to; we cannot believe the sun does not shine, while its rays are falling upon our heads; give us evidence enough and we are compelled to believe; withhold sufficient evidence and we cannot believe. For these and other reasons, some of which are hereinafter stated, we believe and affirm that Elsie Reynolds is a medium for spirit manifestations. Public circles were held by her in my house for materializations, so-called, under circumstances and conditions that precluded the possibility of fraud, confederates were out of the question. Apparitions of all sizes, ages and colors, made their appearance. On one occasion, a stout negro woman, weighing apparently two hundred pounds, came dancing out from behind the curtain; then a little white child of a few summers only. These are mentioned because so far removed from the size, age and personal appearance of Mrs. Crindle.

On another occasion, while Mrs. DeWolf, a Chicago medium, a truthful and honorable woman was present, so wonderfully distinct were the apparitions, so unlike the medium, so far removed were the manifestations from the least appearance of fraud, that Mrs. DeWolf then and there in substance declared that the apparitions seen by her, must have been what they claimed to be, materializations of spirit forms, and were the most satisfactory manifestations of spirit presence she had ever seen.

On another occasion, Mrs. Maud Lord, another Chicago medium, whose word no one will doubt stated in my presence to a public circle, that four spirits came to the aperture; that she saw them; and when called to the aperture, Mrs. Lord looking in, drew back with this expression, "Oh, the room is full of materialized spirits." And when Mrs. Crindle came out of the cabinet, Mrs. Lord said that two spirits had pushed her out. Mr. and Mrs. Williams of Chicago, sitting near Mrs. Lord, said the same. Now, I believe that Mrs. Lord and Mr. and Mrs. Williams told the truth, and if it was truth then, it is truth now, and though contradicted, cannot be refuted.

At another time I took two clean slates, put a bit of pencil between them, sat down by Mrs. Crindle, in front of the window, held the slates in my own hands, she laying her hands upon them, and while the sunlight was streaming in upon our hands and slates, the writing began and the slates were filled. In my opinion, Mrs. Crindle was the best medium I had ever met. How does it come to pass that those Chicago mediums, who saw so much and said so much, and felt so well satisfied that Mrs. Crindle was and is a genuine medium, do not come to the front and say now what they said then?

From what we have seen, heard and felt, and know by actual observation and experience, and of which we are not at liberty to speak, if Elsie Crindle is not a genuine medium for the intervention of spiritual beings, so-called, then we conclude there are no such things as mediums in the common acceptance of the term. If she is nothing but a fraud, I have no reason to believe that other so-called mediums are anything more. We wish it distinctly understood that we think a person may be an efficient medium to-day, and a skillful trickster to-morrow; that a man may have genuine coin in his pocket to-day, and counterfeit to-morrow; and if he knows it to be bogus, and attempts to pass it for genuine, he is guilty; but if he does not know it, he is innocent. If guilty, punish him; and the best way to punish tricky mediums, I think, is to let them severely alone.

But while we admit that some mediums may sometimes practice fraud to help the spirits on, that they may acquire the reputation of being great and marvelous mediums—the mouthpieces and instruments of angels,—and to secure the "almighty dollar," we do not believe that Mrs. Crindle is one of that kind. Men and women in

front, or behind the curtains, may be unconsciously playing the part of spirits behind the scenes, and the audience not see or hear or know anything of the actors behind the veil.

If we are surrounded day and night by the busy denizens of another world, who are at times able to control us and make us play a part we never played before; if, as Longfellow says, "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go"; if, as Milton says, "Millions of spirits walk the earth unseen both while we wake and while we sleep, and these execute their airy purposes, and deeds of love and enmity fulfil"; if, we say, such things are true—if we are surrounded by clouds of witnesses—legions of spirits everywhere encamped in the air; what is there to prevent the wandering, fun-loving "Diakka" from taking possession of passive mediums, and making them play a part that appears false, ridiculous and impious to the eyes of the world? Are such things impossible? Not, if the record is true.

If angels, spirits, demons or devils entered into and took possession of Hebrew prophets, and through their lips delivered messages to wandering Jews and travelling philosophers; if upon one occasion, lying spirits went from heaven into the mouths of four hundred prophetic media of Judea for the purpose of misleading and deceiving Ahab; if, in the days of the apostles, it was a common occurrence for spirits clean or unclean, to besiege men, women and children, at home and abroad take possession of them, control them, and talk through them, as recorded in the New Testament; if seven of them dwelt in one woman, eight in one man; if they went in and out at pleasure, as the record implies; if a legion of them—5000—uttered their prayers to Jesus through the lips of a crazy Gadarene, whom they had made to play the part of a maniac, and having their prayers answered, rushed out of him into a herd of swine, and made them skedaddle into the sea; if, we say, such things are true, why may not the invisibles take possession of modern mediums and do with them as they please? If they should, would it be fraud on the part of the mediums?

If Elsie Crindle is a fraud and a humbug, then she is a little the smartest and sharpest woman I have yet met; and if she wishes to make a fortune, let her come and expose the tricks of the trade; show the anxious Church just how it is all done; rake in the dollars, and then the Chicago mediums who are now silent, will declare to the world that she is just what she now claims to be—a genuine medium. It is said that God hates a coward; and so do I.

MRS. STIMSON SMITH.

## Our German Correspondence.

MUNICH, Bavaria, Nov. 29, 1881.

## Editor Mind and Matter:

DEAR SIR:—Since my last correspondence the cause of Spiritualism has undergone a rather progressive development in our city. The two clubs that had been formed here during the past winter, for a developing purpose, have been united into one recently, and, considering our achievements hitherto realized, we may rightfully exclaim, "The world goes bravely on."

Exactly two months ago to-day, we had quite a miracle performed in our circle unexpectedly, through the agency of Fitzgerald, the controlling spirit of Dr. Matthew Shea, of Chicago. The facts are these: We had gathered in a private room, half a mile distant from my office and residence, numbering about sixteen persons, on the fifth floor of a building,—we used to hold our seances on the second floor previously, in a very spacious room of the same house, which was just occupied then by some other party for an evening entertainment. After 8 o'clock we commenced our sitting in the usual manner, by five or six of us, with more or less mediumistic endowment, forming a closer circle and joining hands with the medium, a youth of not full twenty years yet, whose capacity as a medium I had just discovered about three months before, in the way of my magnetic treatment for a chronic disorder of his eyes. The patient, having never heard nor seen anything of Modern Spiritualism in his life, received the information I gave him occasionally during the attendance, concerning that grand revelation from on high, with an apparent interest, although calm disposition of his mind. Whenever I perceive an extraordinary and most wonderful impression made on any person submitting to the application of my healing magnetism, I am positively sure, according to my former experience, that this same subject is possessed of the nature of a powerful medium.

As our young gentleman, whose name is Louis Koch, had readily accepted my proposition to hold regular developing seances with me, either alone or in company with other acquaintances of mine, we had two sittings a week on the average, when he rapidly progressed as a trance speaker, bidding fair also to be developed further as a medium for the materialization of spirit forms, in the course of a year or so, as the spirits manifesting through his organs of speech would indicate. He is so far developed already that he is speaking from one to two hours by means of two or three and some times even of half a dozen spirits. However, some of these agents belong to the lower spheres, and give us considerable trouble by their antics in moving and convulsing the medium in a most alarming manner. Especially some spirit representing his insanity on earth as well as in spirit life, which he had produced by his own moral depravity, as he stated himself, was exceedingly troublesome to us; as often as he appeared, making desperate efforts to bite and injure with his teeth any one of us around him. Fortunately, he does not visit us any more at all now, having been released from his insanity, and having been transferred also to a higher section of the spirit spheres.

Another no less unwelcome visitor to our circle was Nero, the famous old Roman monster, who would behave and act each time as if he were alive with his beastly and murderous passions. With a yelling shout, "I'll kill every one of you, you knaves," he would rush upon us in the wildest fury, and exert an astounding physical strength, so that we, to the number of six at least, close to him, had the greatest difficulty to overpower and fell him to the floor, whilst the medium is but a person of middle size and corresponding energy.

Introducing, as we were, from time to time, persons that expressed a desire to witness such phenomena of a spiritual kind, in our private sittings, we have not always been lucky in the choice of such spectators, and one or the other being an obstinate skeptic, would interfere with the necessary harmony of the circle, and thus

render the manifestations a good deal less successful and satisfactory. In the sitting just previous to the one in which the wonder in question was worked, a couple of new comers had spoken in a derogatory manner of our seances and of Spiritualism in general, when directly at the opening of the present seance, the control of the medium, Orlof, formerly captain of the Gypsies, as he styles himself, began his address to us in an emphatic fault-finding and severe censure, declaring substantially that it was very improper to question the frequent and well established facts of spiritual manifestations, which might be seen and witnessed by every sane and competent person in our days; while we human-beings would only too oftentimes give undue credit to religious matters which we never saw, and merely believed, because we had been taught to do so by others from our childhood, without the least positive evidence of such certain subjects of religious belief.

Now, he continued, he would furnish us immediately some striking evidence of the power of spirits, to our general surprise, and firmly convince us that spirits may at times perform some things beyond the ability of mortals. Directly, he further said, he would show us a certain paper fetched from my dwelling room on the spot. Meanwhile the medium was lying entranced on the floor, deeming such a position the most comfortable one for the same, as we did, under the circumstances. My eyes were then fixed with steady attention upon the physical frame and the closest surroundings of the medium, in order to perceive any material proceeding whatever in that respect. After scarcely the lapse of a minute, I plainly saw a paper appearing at once about a foot distant from the top of the medium's head, in a shape folded together like a mailed newspaper. A couple of minutes afterwards, Orlof, the medium's control, asked us to move the physical organism controlled, a little farther on towards the feet on the floor of the room, which was done to order in a moment. During this performance the questionable paper was picked up by one of us, who had noticed it then also, when I instantly took hold of it, and unfolding the same, I was somewhat startled indeed to recognize it as number forty-seven, of October 16, M. S. 33 (1880), of the new gospel preached in MIND AND MATTER.

I need not mention here, I presume, that we all were dumfounded more or less by that miraculous performance, which to execute I never thought the medium sufficiently advanced before. Although some members of our club would doubt the genuineness of the phenomenon at first, as they had never witnessed anything like that in their life previously, they gradually yielded to the evidence of their senses and to the dictates of their higher intellect, in consideration of the perfect honesty of my own character as well as that of the medium. It was remarkable, too, by the way, that that very number of MIND AND MATTER had been folded up by spirit agency just as it had been handed to me a year ago by mail; whilst it was lying in my room all the time since, mixed up with quite a separate pile of the same journal, dating from the time of my arrival in Germany, in the year 1880, until the 29th of September of this year, the day of the wonder described. Presently, I queried of the control whether that copy of MIND AND MATTER had been taken up at random by the spirit who was engaged hereby, or on purpose; when he declared it had been selected quite purposely, to impress our minds particularly with the statements of the several spirits contained therein, and especially with that which some old Roman spirit had spoken. Of course, I was reading the communication of every spirit with curiosity, and principally that of the old Roman Caius Cassius Longinus, governor of Syria, at the time of the alleged existence of Jesus Christ in Judea.

When I further asked what particular spirit was engaged to get the paper from my office and bring it to our seance room, he replied that the spirit of Smyrna had been instrumental in the performance. Smyrna is the name of the controlling spirit of the aunt of Louis Koch, a widow of about 45 years, who has been also discovered by chance as a medium last summer, by my magnetic practice, and is developed already as a trance speaker. Smyrna was a cultured lady of East India, and daughter of some prominent prince thereof, as she stated once herself in one of our sittings; giving a highly interesting account of the most adventurous incidents of her life, which were touching in the extreme. To the question, how that female spirit managed to pick out of the big pile of some sixty numbers of MIND AND MATTER, as they were laid upon each other in regular order, as they had passed into my hands, and in the shape of a quarter of the paper, I received the answer that some English spirit, called Fitzgerald, was present superintending the whole concern. Now, I was greatly delighted about the performance of that wonderful feat by my old friend Fitz, whom I had been meeting perhaps over a hundred times at the sittings of my medical colleague and distinguished medium, Dr. Matthew Shea, 87 West Madison street, in Chicago. I heartily thanked "Fitz," as I have been in the habit of styling him frequently, for the sake of convenience, when I touched upon his person in conversation with my acquaintances. Spirit "Fitz" also promised occasionally, through the medium's control, to attend our seances sometimes and visit my person.

For the beginning of the new spiritual manifestation in Germany, a country brimful to overflow of atheism and materialism as no other civilized country on our planet is; it may be considered quite a fair performance of a wonder, that is, an occurrence contradicting any laws of a merely physical nature, hitherto known to modern science. Let the proud and self-conceited Christian Protestant clergy observe such facts by their own sound senses, and we will see then whether they are not induced to change the opinion they used to hold so stubbornly all the while up to the present time in regard to so-called wonders in general, emphasized by this sentence: "And even if I saw a wonder, I would rather believe I had been mistaken in seeing, than to have actually seen a wonder." However, they keep nicely out of harm's way, that is, they never go to witness similar occurrences, as a general rule, like the larger majority of all orthodox clergymen, and thus they may always readily respond to any eye-witness who would present them facts like those just described: "I would never believe anything that I don't see myself." But in what a dreadful logical contradiction such an utterance stands to their professional habit of believing ever so many things of the Old and New Testament, without having seen the very least of it. The clergy would never see, because they have the divine(?) privilege of keeping a separate logic.

Since the first of October last, a new journal on Spiritualism has been started at Leipzig, entitled, *Der Sprechsaal* (The Speaking Saloon), under the management of Dr. Cyriax, a distinguished trance speaker, formerly for a number of years professor at the Homoeopathic College of Cleveland, Ohio. So we have three organs of Spiritualism now in our country.

In conclusion, I want to correct a false statement, made without my knowledge by myself in my last writing, published in No. 35 of last summer, as regards Bastian, the reputed materializing medium of America. I was misinformed then, stating that the police magistrate of Vienna had ordered him to leave the city for want of license in his mediumistic business; while the true fact is, that the police did not interfere with his person at all, either with or without his knowledge; so that Bastian left that city quite voluntarily again, after he had given no less than seventeen private sittings without the least molestation. The majority of the really abominable and infernal liars of the daily press will surely take no notice of that fact, nor correct their lying statements; thus proving themselves the fittest candidates for the very lowest and darkest spheres in the great beyond! May the representatives of the daily, weekly and monthly press ponder once in a while over the possible reality of the dark spheres awaiting them hereafter, if they don't correct themselves yet in time and bestow on truth sublime all the honor it rightfully deserves.

DR. J. B. BRAUN.

Mullerstrasse 3, 1.

## Obituary.

## Editor of Mind and Matter:

On last Sunday afternoon, December 25th, 1881, I attended the funeral services of Mrs. Daniels, of 1207 Pine street, conducted by Mrs. Katie B. Robinson. Rarely, if ever, in my life, have I attended services of that character, where the remarks seemed, to my mind, so well adapted and so suitable to such occasions.

Mrs. Robinson began by saying, that about two years previous, she was called to officiate at the obsequies of a daughter of the deceased, and at that time the mother said to her, that if she should be called to spirit life before she (Mrs. Robinson) was, she wished her to officiate at her funeral services also.

After this brief statement, Mrs. R. was immediately controlled by one of her guides, whose remarks were listened to with the closest attention by the many friends present. The control spoke most beautifully and eloquently, though briefly, of the glorious change which had come to the arisen spirit sister. That she had this beautiful Christmas day received a glorious reception in spirit life, and that many who had participated in the reception, and greeted her "over there," were those who, during her benevolent, well spent life of three score years and ten, had been the recipients of deeds of charity and benevolence at her hands, while they were in earth life, and who could not forget it, and were now only too glad to have that opportunity of expressing their gratitude. The knowledge of the facts of Spiritualism, said the control, could only give relief to the sorrowing and stricken heart on such occasions; and she contrasted the condition of the mourning to-day with the light which has come to the world through Spiritualism, with what it was only a little over thirty years ago, before that light and knowledge had been received by or made known to the world.

P. C. Thompson, Esq., also made a few very appropriate remarks for the occasion; telling what Spiritualism had done for him thirty years before, in relieving his mind from the darkened condition it was in, in regard to the future life, bringing light and joy to his mind and health to the body.

Mrs. Colby being present, her guides gave some very clear and forcible ideas of what death was; that it was only a birth into a higher life; of the conditions of that life, and the kind of training the spirit requires while in the body, that will be most beneficial to it in its unfoldment and advancement, in the great unending hereafter.

During the services, the hymn, "Nearer my God to thee," and "There's a land that is fairer than day," were sung; having been selected for the occasion by the sister, before her departure to that bourne from which travellers do return.

Sincerely yours, ANNER RUSH.

1114 Vine St., Phila., Pa.

## 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.