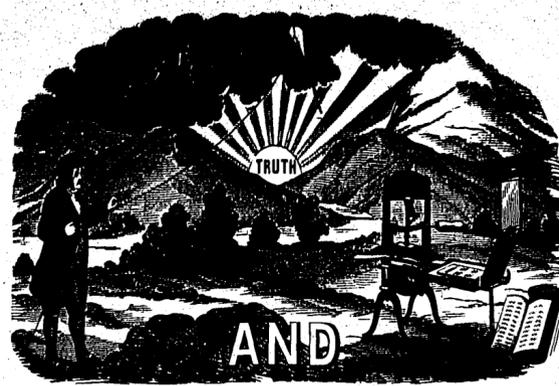


# Mind



# Matter.

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

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 18th, M. S. 35.

FANNY PARNELL.

Friends, my countrymen expect my life's labor is done, but I come to say I am not dead, and I still feel a deep interest in the liberation of my country from the tyrant's yoke. It is soon for me to return and give evidence of my existence in a spirit form. I use this instrument for the first time, and have not gained sufficient strength to collect my ideas and present them to you in the manner I would wish; but my sympathies are so strong and my interest so great, in promulgating the principles of truth, that I have overcome very many obstacles to be with you to-day. In looking at and viewing the men and women of my country, I see there is only one obstacle in their throwing off the yoke and becoming a free country—that is, their religious prejudices. They are bigoted and always stand in opposition to one another. For a time, throw aside all differences of opinion in regard to the future state of existence, and the way to enter that condition, and take up one spirit among you—that is, to stand before the world as free men and free women, without any one to condemn or abuse your sympathetic natures and strong desires for progress. It is time now, when the enemy is alert and looking in a direction for other supplies, for you to rise up strong in a body and give to the world evidence of the power you possess. Your struggle will be a hard one, with very few encouragements; but let me say here, to prove to you that I live and have an identity, that not very far in the future your liberty will be obtained. You will come out of the struggle poor and almost without any resources. But the one thing you have struggled, hoped and prayed for, will be obtained. And, remember, when that hour arrives, and when this work and struggle and endeavor to raise up humanity is in full sympathy with you—remember, in that hour, the name of Fanny Parnell.

ELIZABETH PATTERSON.

Will you allow an old lady to express her sentiments in this meeting? [Oh, yes.] It seems to me that the lady that went before [Fanny Parnell] need not shed tears for the sake of gaining her liberty. I would rather fight it out for myself here, instead of feeling very much hurt about it. I lived to be very old and I gained much notoriety, but I never shed many tears. I was too proud and had too many things to battle with. The idea of crying about any misfortune! When I was young I was beautiful and attractive, and I made myself as attractive as possible, and that is the way I lured on the nobility, and created considerable excitement in this country and also in France. After I got to be old, people considered I was queer, but I don't think I was any queerer than anybody else. I had just as good a right to my position as anybody. I never was a hand to talk much, but I feel like talking to-day. [Well, you may have perfect freedom.] Well, I think I am taking it; I generally do when I get a chance. [That is the kind of a crowd you are in now.] I see and understand all about it. I tell you the day is going by when you will be scorned for your opinions. There is not a great deal of religion in me; there never was as much as people wanted me to have, but I had to be myself. I like the looks of this meeting right well. Would any of you like to go to Baltimore? [Yes—by Capt. Clary. I expect we will go through Baltimore when we go away.] Well, I think it is a place that will please every one. I would like to go there myself, if I knew how; that is, I would like to go this way. I never expect to use my own form again. People knew me in Baltimore, and all you have got to say to them is, that my name is Elizabeth Patterson; they will know me. I want to be recognized by everybody. Ques.—How long ago did you leave your earthly form? Ans.—Two or three years ago. It seems to me I have not got a good memory any more, and this medium don't know anything about it. I don't want to go back, but the gentleman up there [Dr. Franklin] says I cannot occupy all the time, even if I did hold a high position in life. Ques.—Have you sons in France? Ans.—Yes. I tell you some children get ashamed of their own mother. [One of your sons aspires to the throne of France?] Well, it is this way: I aspired also. I don't blame anybody for aspiring; but people sometimes get disappointed in their aspirations. It seems this way: everything is coming down on a level there, and I suppose I will have to submit to it, no matter how it is, and there will be no tears shed by me.

HUGH MILLER.

I am happy to meet with such an intelligent company. You all seem willing to allow people to be themselves, and if I could have understood this wonderful, wonderful demonstration to the world, I would not have ceased to exist quite as soon as I did. I took up the science of geology as a study and I became fascinated with its teachings, but my early education had been such that I was taught to believe in the Bible as being infallible, that it was filled with truths and that anything that went contrary to them was not reasonable. But in studying, I found so much to inter-

est me in nature, and became such an enthusiast that it almost caused me, or you may say, it did produce insanity, and I struggled long and faithfully to reconcile it to the Bible. And when I got to look at geology in the right way it appeared to be true and I was afraid to search any farther and just simply through not being able to reconcile the two, I went into spirit life. I am not able to give you much to-day, simply because when I take hold of this organization, my brain begins to wander and I scarcely know how to give utterance to my thoughts. But there is a person here who says, I must not forget my own name and for fear I do, you may subscribe me as Hugh Miller, and I will be unable to say any more now, but as time rolls on I want the opportunity to come back and speak to you again. [You shall have all the opportunity you want.]

JOHN C. CALHOUN.

I feel like delivering an oration here, to men and women that have taken up a principle, when it looked to be nothing but a forlorn hope—when there seemed to be nothing but the contempt of your dearest friends, and you knew you must be subject to much misery and ridicule from the stand you had taken. Let me say to you to-day, the world is moving—men and women have ceased to wonder at demonstrations and the human mind is getting ready for anything that may come in the future. This is a country filled with inspiration—you drink it from every source—wide, free and independent, as the minds of men restrain coarse organisms and each one says, I must be free. You are to-day, congregated here to learn wisdom from minds that have lived and acted before your time, when the nation was younger and undeveloped, when conditions were more unfavorable to growth than at the present time. And in duty bound to respond to such a call, I come, asking you, what you are going to do with the harvest that you are reaping. Are you still inclined to work and promulgate principles that will revolutionize society and perfect the human race? Now your hour of use is coming; now your reward is about to be reaped to the fullest extent. Some men and women after toiling through untold difficulties, when they reached a certain summit feel that they have labored and require rest; but looking into your souls, I see the same earnestness of purpose—the same desire of progress—and I do not think, looking and seeing as I see, that one of you will lie down to rest while there is so much to be done. Take the human family as it is to-day, and there are those that are unable to trace cause and effect. They do not understand that they are controlled by circumstances and in time will have power to make conditions that will perfect themselves, and I want you as workers to promulgate this to every individual you come in contact with, as far as it is possible. You look strong and determined. You meet obstacles and they will pass away and your lives are completing themselves in a very important work. Let me as an American citizen ask you to look in the direction, or at the head of the government. You must perfect yourself through that source, and it is not necessary that men and women must fight a bloody battle, but the resource or way is open. You have a ballot; use it truthfully and honorably and the right in the end will come uppermost. Now I address you men in particular. You have brought the country into the condition it is to-day, and it has been through the influence of the positive mind; the negative has acted indirectly, or never has been acknowledged as a power, when in itself, it possesses all the elements of great reformation. It has been held in bondage. Men and women that you meet have freedom to bring into existence natural beings. Society crushes out almost every opportunity of freedom and lays down laws that are enough to sap the life of every individual, if they live up to them. In working for the good of humanity, the only thing to be done with society, as it exists to-day, is to endeavor to make good conditions for men and women that are living, and then teach them how to bring into existence beings that will understand how to develop themselves and become natural beings. Not one of you here to-day understand the power you possess to do good, when you once learn to be entirely yourselves. Forces that are disagreeable and cause you trouble are avoided. It makes you entirely different beings from what you would be under different circumstances. I see no reason for any individuals to condemn themselves. They are the work of a master hand, and as time rolls on each individual will learn to rejoice, I am working with all other men and women, and expect as time rolls on to take a deep interest in this circle, and bring forward minds that are able to present addresses to the human family that will be accepted as food for the soul. Men and women are not so much at fault, it is only their ignorance, or undeveloped conditions, that makes them hold back from moving the car of progress on. If they understood the principles you advocate were intended in the end to elevate you, they would accept instead of persecuting. Let me look well into the future and tell you what I see. I see an independent country, filled with noble men and women, where superstition and ignorance ceases to exist—where men and women are willing to work for the universal good—selfishness will disappear and men and women will not mistrust one another, and there will grow up confidence so complete that all men and women will revel in what looks to me to be one eternal joy. These perhaps, are sentiments different from what I would have expressed in my physical form. I

have had some time to grow in experiences and have learned wisdom by these experiences. You may give my name as John C. Calhoun.

CATHERINE GEARY.

For the law's sake, is this the place where people come to tell what they are doing? [Yes, it is.] Well, I cannot tell how I got here. [Somebody brought you didn't they?] I guess they did. Somebody said I must think I was here and I would be here. That is a great way. [Your powers of locomotion have increased haven't they?] What is locomotion? [Travelling.] That is it then—I don't know as I can talk any like other folks, but they said I should come here to try to get well. I was sick a good deal and could not get shut of being sick. They said if I came here there was strong folks here, and they would wobble me round, and I would get well, and am here for that reason. They said if I wished to come I would be here, I think it is a nice place. I am not used to getting among such people. He said I would be all right when I left this place. Some places you go they make fun of you. [We do not make fun of any one here.] He said so. [meaning Dr. Franklin.] Ques. What was the matter with you? Ans. Oh! I had an awful cancer, but don't talk about it. Ques. Can you tell us who you were? Ans. Yes, he says I must do that. My name was Catherine Geary. Ques. Will you tell us where you lived? Ans. In New Orleans. [You will feel better after you go away from here and you must come again.] Oh, I will.

ELIAS HICKS.

Mr. Reporter, you can put my name down as Elias Hicks. I never come under cover when I preach a sermon. I would like to reach the society of Friends. I created considerable commotion among them, and I would like to make a little more if I could, through this valuable paper. They hugged themselves up in their purity and claimed to be better than anybody else, and scorned Spiritualism. And what is that society without Spiritualism? They have got a complete misunderstanding of what they are making an effort to teach. It would be well for them to ask themselves how they became so good and ready to enter the kingdom of heaven. Let me say this, that the early manifestations of the Friends' society were the same as the Spiritualists' of to-day. But just so soon as they began to make rules and regulations for people's opinions and control, that soon they warped their power and became conservative; and that is one reason they are not growing so rapidly as they desire. It becomes irksome to the young people to sit in quietness and not learn anything, when, if they had permitted the spirit to go free and speak as it pleased, to-day they would have been prosperous and would have held almost the whole world to their views. Let me also say to the Spiritualists of to-day, that you had not better make rules and regulations for spirits to return, or in any way appear to control individual mind, to be different from what it really is. This is a great stumbling block in the progress of the human race. Men form conservative ideas and then want to control others and compel them to believe and do as they do. I see here a body which seems to be as free from such conservatism as it is possible to be; but even in your liberality and desire for progress, never undertake to lead any one contrary to their highest conceptions of right. Spirits must come back as they are; they cannot be what other men and women think they ought to be; they must, if they carry out a correct principle, represent themselves as they are. My friends think, or at least always thought, that I was a tyrant and loved notoriety, or wished to rule; but they made a mistake. I was controlled by forces, or influence, that meant to sever a society, meant to create commotion, so that they could learn wisdom by that experience. I am here to-day, strong and willing to work—willing to lend a hand in the reformation of the human race; and in what particular direction to move, I do not at the present see. We cannot take hold of the human organization and use it exclusively; there are so many powers that work—some tending to elevate and some to degrade; and it is almost impossible to find any body that cannot in some way be contaminated; but sometimes we find one or two individuals that are strong within themselves. They may appear to be weak, to the man of strength, but they will overcome a multitude. Such instruments are scarce; such instruments are desirable to spirits. We have an important mission to perform, and when the hour comes and the moment arrives, you will learn what power we possess. We are travelling from one locality to another—each one seeking out individuals to do the important work. Some think they have laid down their life's work and will allow some one else to work instead; but let me say to each worker, your hour is coming and the moment near when you will need your individual forces and strength to place yourself in a position of independence and honor. Each one must do their portion, or the great fabric that you have built up would sink into insignificance, and that is impossible. Necessarily you must all work. ELIAS HICKS.

ONE OF THE GUIDES

There is a spirit here that has just lately entered spirit life, after suffering months, and sometimes expecting to gain strength, or to overcome the disease. At last, age and disease translated

him into the world of life, and he is brought here to day, to gain the strength from this circle and also sympathy. I see the gentleman, he seems to have a great many friends, but it is impossible for him to take any nourishment. There is something the matter with his mouth or throat. A few minutes quiet, and I think he will gain the needed strength. [The circle remained quiet a few moments, when the guide proceeded.] He has gained the necessary element, and overcome all sensations of disease, and in a short time will return to communicate with friends. Ques. Did he know anything about Spiritualism before he passed away? Ans. Yes, he had some idea of it. Ques. Can you give us the name of the friend? Ans. Senator Benjamin Hill.

Do you understand that you are doing a two-fold work? You are not only ministering to diseased minds in physical forms, but you are lifting up spirits and advising them in learning them that they have taken on a new existence. There is a large congregation here, and each one is deriving some benefit by their visit. You necessarily lead a great band, but the object to-day seems to be, for persons that have lingered long in the physical form, and become reduced in strength to gather from the elements present, strength sufficient to throw that debility entirely aside. Mostly when spirits come in contact with physical forms, they take on their old conditions, and it really becomes a reality for the time being, but to-day there are hundreds being benefited without suffering such great agony. This is a science that is not understood entirely, and a great deal of the suffering is unnecessary, if we can only get persons enough together to have the strength and a medium that can sympathize, we will accomplish a world of good, and there is no need of misery. There are no shadows, no heart need to feel sad if the friends do give up their exact forms and not permit them to be seen at the time. You have sufficient evidence to know that they live and sympathize and work with you whenever opportunity arises. I wish you would banish the idea of death entirely from your minds and not grieve, or feel sad at the departure of your friends, for they have not departed, only changed their condition, and you at the present time are not able to see them. But there is a great unfolding to be yet and it is not very long before there will be no doubt, for every household will have their own dead and you will work with them and them with you. There will cease to be any mystery called death, but it will be a change of conditions and it will not make individuals feel as if they were separated. Now, I see a condition in this circle; there are some very near and dear friends, and each one trying to minister to the hope of the many has interfered with our giving correct manifestations. I know it is the desire that every one must witness some wonderful thing, but that desire spoils the manifestations, makes an element that it is almost impossible to give correct manifestations. You all understand this, but yet your desires and hopes sometimes get the better of you.

DOCTOR SAYLOR.

I am not accustomed to coming in this way, but feeling a desire to enlighten the world in regard to what life really is, or at least, some things that appear to be strange to them, I will say that I healed a great many; people had great confidence in my power to cure, and they never understood in what way I performed such wonderful miracles, but necessarily it is but just to the human family for me to say, that I was nothing more nor less than a healing medium. I possessed great psychological powers, strong, independent, regardless of the world, and I attracted positive influences. They took hold of me and done a great deal of good through my instrumentality. I did not understand at the time what I was doing, I knew I possessed powers. I was a strong magnetic healer and I gave some few simple remedies, which were not much in themselves, but to give people something to build expectations on. There are a great many who knew me. As you travel in Pennsylvania, my name is looked upon with reverence, but I was not considered a very nice, respectable man in my ways, nevertheless my work was done to the best of my ability, and you may give my name as Doctor Saylor. I lived near Easton, Pennsylvania. [You will probably be recognized by some one.] Oh, yes, my patients were not only from Pennsylvania, but came from New Jersey also. I would like to establish myself somewhere and do a great deal of work again. People used to think I was rather rough in my talk.

ROBERT DALE OWEN.

My mind is a little bewildered and I would like to have my name put down first, for fear I would forget. I would say to the friends here, that they are looking forward to a pretty determined battle yet, before they accomplish their mission, and some people that appear to be friendly, and appear to exert a great influence, are doing more to destroy than to build up; and a few earnest workers can accomplish more than by taking an enemy into the camp. You have within yourselves an element to make strong powers, sufficient to overcome every obstacle that may arise in your way. The old gentleman that has taken up the staff and stands in front as the leader, is to-day rather anxious about the results of this meeting. He cannot be in two places at one time, but if he could, he would certainly occupy the chair to-day. Now, as people are just what they

are, and you know you have so many varieties of mind to deal with that it would be almost impossible to reach all through any one particular source; for what pleases one annoys another, and the journalist has almost the life of hell in endeavoring to put principles before the world in a manner to be acceptable. As you seem to make a strong crowd, able to control much and do much, I would say that you have now got to have no doubt about the result. For a time the clouds seem to gather around pretty thick, and the air does not look as bright and beautiful. Every soul has disappointments, but if the end is assured to be all that you desire, you can take heart and work more earnestly than ever. And it is not always strong men—physically strong and determined, that always feel strong. They have their hours of despondency; they have their hours of doubt; and sometimes feel as though it is scarcely worth while to work when every wave seems to turn their minds in a different direction from what they should go. Now, it is all right to learn wisdom by experience and we are working out a problem in a way that will even astonish the most earnest workers. We have made promises that in a very short time materialized spirits will walk with you. Now this is not an idle or foolish promise, although my life was blotted out on account of what appeared to be deception, but it will be a perfect reality to every one. Not even the most ignorant, undeveloped, but what will have evidence to know its divine truth and that through this means we expect to accomplish the reformation that has been talked about. Now, after individuals have laid aside their bodies, their friends see all their merits and feel a desire to be in union with them, no matter whether they knew anything about Spiritualism or not. That feeling is there, and the advice of departed friends will have an effect equal to making a perfect government. Men do not necessarily do wrong, it is only conditions that make them act and seem to destroy themselves. I worked long and faithfully in the cause of reformation, and when my crowning hour came I felt disappointed and thought it was scarcely worth while to do any good; but I see now that I made one grand mistake in thinking in that way, for my labors were appreciated and done more good than I could anticipate, and I will add my testimony to hundreds of other truthful men and women that materialization is a truth. And as we perfect or gain knowledge, it will not be left in such a shadowy way, but come out firm and determined, so that the wayfaring man, although a fool, may read and understand. Ques.—Have you a doubt to-day concerning the truthfulness of the manifestations of Katie King? Ans.—No, I have not, but I have doubts in regard to a gentleman who I was acquainted with. That friend wanted notoriety. I am sorry—I do not wish to condemn—but he caused me hours and days of agony. I chafed and grieved until I died, thinking that people thought I was untruthful when I prided myself on my honor. I feel that I am in the right place here—think that I have friends—that there was a disposition brought in here to make it pure and bright. You have a formidable force to contend with, visible and invisible, and the elements seem to be so coarse that, looking at it from a material eye, it looks impossible to overcome it; but I have learned what to expect in the future. That power that has made every effort to crush out manifestation, is just beginning to loose its hold, and its power is gone. Now, let me say this, that there has been certain influences in the past, surrounding the individuals that undertook to act in this matter, and the Editor of MIND AND MATTER is the flame, or at least many say that he attracts that kind of spirits. I wish to state this: he does not attract that kind of spirits; but has been unfortunate in one particular. He has had good mediums, but he has had them as connected with the Church, and that really brought a power to bear that was destructive to himself. That obstacle is removed, and it is not likely that he will be interrupted any in the future if he keeps free from instruments controlled by that kind of a crowd. I don't care to have this go before the public (these last remarks about the editor), unless you choose. Do as you please about that.

ROBERT DALE OWEN.

LORENZO DOW.

I have not been in such a society as this for a long time, where people seem to be inclined to be original, and it is indeed a pleasure to me to come, for I know I shall be appreciated in my efforts to be myself. Now I used to go around the country preaching to the people, but I did not preach in a way that suited them, for I was pretty pointed in my remarks, and if I saw any defects, they all came to the surface. I did not claim to be a good man, but I had the faculty of finding out things and portraying them in a lively manner. I think people could do a little of good to-day, if they would do so, but the way society is got up, it is how do you do, oh dear me, [sarcastically spoken,] but I find you are not so much inclined that way, and it is what has brought me here. I don't like formality, and we do not allow our instrument to go where there is a great deal of it, because it makes her sick. I always had a disposition to turn people's defects to ridicule, because people hate to be laughed at, particularly for some little fault they possess that they think nobody sees but themselves. Now I suppose it is time for some excitement, some greater commotion to feed the public mind. I think if I was to step in congress and make a speech I could strike right and left, and don't think my aim would miss once. It looks to me as if the world was getting into shape to have a regular tumble, and I don't care how soon it comes about, if it only gives spirits power to do their work effectually. I like you all, you are brought here to conquer, and I glory in your spirit. You don't have any idea of who I am, I guess, but as I was always original I remain so now, and you may say I am Lorenzo Dow.

CORNELIUS VANDERBILT.

I come back here just for the sake of trying what I can do. I never undertook any kind of business but what I carried it through, and I had curiosity enough to want to know what I could do with this instrument, and I feel myself highly gratified with the result. Now I had a great desire to keep alive in the minds of the people, by keeping a continuation of my power over the country, and I see my son lacks some of the elements I possess, and eventually he will not be a success. He is running in a direction that in time will cripple him very much and as I made my will to suit myself and entrusted great power to two individuals, I have taken the liberty to come back

here and give this to the world. I expected other people to do what I did and they did not possess my organization, or are not able to grapple with difficulties, and having gained immense wealth, they scarcely knew how to appropriate it, and some of it is going in a way I do not really approve of, but I suppose that is to be my hell; to see my ambition crushed through what I expected would hold it up. I employed mediums once to do my will and seemed to require one or two all the time, to demonstrate to me, and some people thought I was weak in that direction. It makes no difference what people thought, I knew what I done and if this should reach the eyes of my son, I would like him to be more careful in his transactions. He is laying himself open to the world so at any time they may gain a power over him that may cripple his efforts. I suppose this is a pretty public way to give a secret, but it is the only way I have got at present and perhaps I may help to tear down my own structure by so doing, but I can not help it. I am coming here some time, when every condition is right, to send a message to my wife, also to my children. They do not seem to hold my memory in very much respect, but I am able yet to talk solid matter to them. This instrument I am using does not possess any of the elements of my make up and I find it a hindrance to my being myself. I can not speak my sentiments just as I please. Just give the name, Cornelius Vanderbilt.

AN UNKNOWN SPIRIT.

As I survey nature, I see an unfoldment every day; every tiny blade of grass seems to whisper to my ears, and gives me thoughts of the life beyond the sea. Mortal minds, your souls are wafted on by a mighty power that never ceases its active motion. Men and women come into existence without any knowledge, or without a thought, thus they act upon a scene called a life with all its pleasures and vicissitudes, and at last give up the spirit to the world from whence it came; yet in the crudest and most undeveloped heart there is not cruelty enough known to condemn a spirit to eternal torture. Yet somehow it has crept into the minds of the majority, that their mistakes are designed some day to be revenged in a pit of hell fire and brimstone. When or how the idea originated is perhaps a mystery to them. There whole life long has become perverted by that suspicion. Look well to the future and understand that every soul that drinks from the fountain of life must become worthy of this true labor before the world can wear a face of joy and pleasure, before men and women can become what nature designed them to be. Men, let me ask you to take your part in lifting up the down-trodden and placing before them knowledge sufficient to overcome the evil that now exists. Nature produces all through its revelations, it makes man what he is, and also gives him the power to lift up the burden from his shoulders, for he has longed to accept or acquire the knowledge. Many, many millions of beings have suffered from disease until their bodies become weak and feeble. Knowing that they are human beings and possess certain characteristics, we have looked upon them with compassion. A few sensitives and degraded, have, in their last hour, not only suffered the pangs of the physical form, but looked forward to entering into a condition of eternal misery. Oh! oh! what a contemplation for a poor weak mortal, knowing they did but that which seemed to be honest, but were held by a power that moved them on without much consideration. The hour and the day is coming when men and women will know better—when they will not condemn themselves for being natural, but will rather appreciate themselves for being able to be themselves. No more condemnation—no more persecution; to hold the mind in bondage. You cannot conceive of the power of a human brain when freed from restraint. Each one, liberal as you are, conform to the teachings of your childhood. It is impossible to trample all your prejudices under foot at once; it is impossible to become free men and women; but as you are growing strong, and easily comforted, and determined to do important work, it will not be long before your are free, and in so doing you liberate others. And the day and hour is near when each one will have so much to do that they will not have time to think of any of their own misfortunes; and work will be so important, that they will drop the past and live in the future. Let me give you cheer in your exertions, for every earnest thought enters the spirit world and gets strength. Work on, the future will justify your efforts. Ques.—Will the friend give his name? Ans.—I believe not.

HIRAM YETTER.

The man says the meeting is to be broken up—can I talk a little bit? (oh yes) I lived way out in the country and worked very hard. I was cutting logs one day or a tree to make logs, and it fell on me and I want to come and say I am not dead. There is nobody will know me for I went away a long time ago, when the country was wild and I am happy and not like I appear here; but I have to be like I was when I went out, as near as can be. Ques.—What part of the country was it where you got injured? Ans.—It was all country then in this State.

ALICE JONES.

They say when a woman will she will and I am bound to come here to-day. It is too bad the way people have to stay out. There are many of them but I crowded in. He (Dr. Franklin) says, I come and now I have got to give my name. I can easily do that, you just say my name is Alice Jones, and you will tell the truth. From Whitehouse, N. J.

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.

Total Cash..... \$153 40

PLEDGED.

Total Pledged..... \$248 50

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

[From the Spiritual Offering, August 19th, 1882.]  
Wonderful Prophecies.

The following remarkable prophecy was uttered in the presence of the Emperor of France, about the year 1860.

Deep was the silence, hushed were our breaths, quick beat our hearts, tearful were our eyes, for greater than Death was in that room on the Boulevard de Luxemburg!

Seated in a large office chair, his limbs stiff and cold with the damps of dissolution, his face paler than the genius of Consumption; his heart and pulses totally moveless; his eyes wide open, and so upturned that not a speck of aught but the uncolored portions thereof were visible, was my friend.

In the course of five minutes there came a change in the sleepers face, which became lighted up, as if at that moment his soul beheld the ineffable glories of the Great Beyond. He spoke. "Now." As this one word escaped his lips, the door of the room was slightly opened and two men entered and were about taking seats, when the Commissary of Police suddenly rose, made a low obeisance, saluted one of them in a military style, and exclaimed, "The Emperor!" "Silence!" said the person addressed, "all are strangers here." And then turning to Dhoulia Bell, with whom he appeared quite familiar, this person said to him. "At last!" "At last!" echoed the latter, whereupon the two new comers helped themselves to seats.

"The dream of ages may end to day. Not one of us can read his own future; there is but one on earth who can read it, and there is but one hour in which it may be done. That person is here; that hour has come. Therefore, let there be quietude and peace while the mystic scroll is being read."

Then turning to the slumberer he said, "What seest thou, O, Soul? Look! investigate! reveal! What seest concerning France and her ruler?" "France will experience another Revolution. It will begin in water and end in Blood and Fire! but the end will be delayed. Crown, Scepter, Dynasty—all are swept away before the resistless tide of political reformation; and the last Noble and Priest shares the fate of the last crowned head—exile and death."

"What of the other nationalities?" "Prussia, under a new regime, becomes, indeed, a fatherland to her people; Belgium, Holland and other of the Germanic lands become consolidated with empires now existing; Spain's night draws near; her colonies, erected into Black Republics, leave her to sink in loneliness, until at last she becomes with Rome, an integral part of the Great Italian Empire.

"Austria becomes dismembered; Hungary and Poland coalesce and form a new power on earth; Turkey passes into Greek hands, Syria into Russian; England loses Canada, India and Ireland, which latter becomes a Republic. The United States rejoined, absorbs Canada and all British America—her black races found an Empire, which will extend from her southern borders to Brazil, under a rule of a series of Presidents. China, Christianized by the Taepings, becomes a first class power in the East, blotting out Japan and a score of lesser kingdoms; while India and Australia becomes respectively an Empire and a Republic; and all this within sixty-three years from the seventh decade of the century!"

"What of the Religious Changes? Speak! Let us know!"

"All religious systems in the world, outside of the Christians, will gravitate toward, and finally be wholly absorbed by it; and while this is taking place, there will be a quiet revolution in that system itself. Catholicism, modified and divested of certain objectionable features, will become the right wing and conservative portion of the Religion of the entire world; while the radical portion of that Church, and of all other churches, will secede, rear the standard of Free Thought, proclaim the Religion of Reason, espouse the Reformatory men and principles of the age, declare itself a positive Elective and progressive Faith, abjuring the doctrines of Original Sin, the Adamic, Mosaic, Hebrew Atonement theories, and everything affirmative of Miracles, Final Judgment and a Hell. This party will be minority, and the left wing of the grand Religious system of the world. It will constantly receive accessions of recruits from the other and barbaric elements of society; but so rapid will be the human march, that the right plank of the grand army will constantly crowd the left and occupy its ground, while the latter will constantly move on toward new fields, as new ideas are developed and seen."

"Now prophet, what of thyself?" "Speedy death, relief from sorrow, a lot with other men and comparative happiness on the other side of time."

"What of the Rosicrucian System?"

"I have already partly sketched it under the left wing. But ere many years there will arise a great man, a German, a Prussian, who will prepare the way for a greater one of the same nation, and this last will proclaim and declare that system to the world, and he-to-Europe, will be the man of the nineteenth century, and will exert enormous power in the breaking up of kings and emperors, and the establishment of the people's liberties. At the same time, there will arise in the western world, a greater man than the world has seen since the present civilization began. In some sense, he will be, to the intellectual and philosophical world, what Guatama, the Blessed, was to India, Plato to Greece, Thothmes III. to Egypt, Moses to Jewry, Mohammed to Arabia, Luther to Europe, and Columbus to the New World; but will be greater than them all, and more powerful for their good than either. He is rapidly advancing to his work, and his appearance will be the signal of all religious, political, social, moral, emotional and philosophical upheaval, such as the modern world has never witnessed, or even dreamed of. He will send the blacks to education and nationality; the Irish to dominion of their native soil, and will depose the villains of political power all over the continent. His resources will be millions, and he will command all the gold he needs for the great work to be accomplished. He will boldly announce the grand doctrines of the Third and Culminating Temple of the Rosie Cross; and his followers will be as the sands of the sea in number, and their principles will, in time, be as resistless as its waves. He will begin his work personally, and by agency, before the great rebellion in behalf of human slavery shall have been ended. Mark that."

As the sleeping man gives utterance to these inspired prophecies, the less tall of the two strangers appeared disturbed, and almost rising to his

feet with excitement, he said: "Then this man's career will resemble my own!"

"As fire resembles ice. This man's career will be peaceful; his path will not be stained by one single drop of blood. No maimed man will curse, no widows weep, no orphans cry for vengeance, nor will the ignorance of the people constitute the lever of his power, nor be the instrument by means of which he will vault into a throne!"

"But I am strong! Mexico! Empire! The Latin race! The Church! Maximilian! What can break this chain, supposing I establish the last link as I intend to?"

"Fate! The United States will, in that case, soon find time to breathe upon France and the New Empire! That breath will settle as a cloud, but when it rises two dynasties will have disappeared forever!"

"Damnation!" exclaimed the questioner, and he stamped his feet, and ground his teeth with rage almost demoniac."

"There will be two damned nations, if that programme is carried out," said the sleeping man in tones musical and calm, as if he was discussing the merits of a play, rather than prophesying the fate and destinies of empires.

A Voice From Massachusetts.

WORCESTER, Aug. 16, 1882.

Editor of Mind and Matter:

Enclosed please find two dollars for renewal of subscription. Having read your paper from the commencement of it, I am satisfied that it improves with age and experience, and it did not start on the lowest round of the ladder by any means. I think you allow too short a time for clearing the track of Bundyism with its "martial music, but I no more doubt the final result than the most sanguine, yourself included. It does not require an extra large head to see, if it is made out that materialization is all fraud, it will carry down all other forms of mediumship so they will never resurrect even at the judgment day of orthodoxy.

The "martial music" clan may pretend that they only want to get rid of fraud, but when they adopt rules that make it all fraudulent and deceptive, if any phenomena occur, their affirmations that they are in favor of "genuine mediumship" amount to nothing. Let the motto be, let the spirits take their own way, they do the work, and let the observers use their reason in determining their genuineness.

If a spirit comes to me at a seance saying he has been dead forty years and knew me when living on earth, I probably should not recognize him no more than I would a cousin now living when he came to see me, but by questioning him, as I did my earthly cousin, I should become satisfied of the former acquaintance of the spirit, the same as I did of my cousin. Now what test conditions can equal that? One word more and I will close: A. J. Davis and others must see that to impeach form materialization will end in disbelief of all spirit manifestations and it looks to me as though he was preparing to take a sail to annihilation in this world intellectually and the next spiritually.

PERRY THAYER.

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.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit hand inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.  
Dr. J. W. Woodworth, Healing Medium.

Commemorative Ceremony and Spiritual Banquet.

Under this title we read in a Parisian journal, 'Official Theatre: "This year Captain Bourgeois presided at the anniversary ceremony of the death of Allan Kardec at Pin La Chain, as well as at the banquet. Several discourses were delivered. Among the most remarkable and best received may be mentioned those of Messrs. Chaigneau, Gabriel Delanne, and the brilliant allocution of Madame Rosen. At the close of the ceremony a reunion took place at the Richefeu restaurant, where a banquet of 150 covers had been prepared. During the dinner telegrams were received from different towns of France announcing that the Spiritists of the departments united in heart and in spirit with those of Paris. In a fervent toast, the president, amidst the applause of the guests, consecrated this family fete as one which would become traditional by its annual celebration. The most cordial harmony reigned during the entire feast.

[From the Baltimore American.]

The Rise of Man.

Several of the forms of religion that have originated in Asia, and which have numbered their adherents by the hundred millions, have taught an ideal perfection and purity in the progenitors of the human race, and a subsequent "fall of man" from that original sinless condition. The idea of the fall of man pervades nearly all creeds. All of them have their dreams of a golden age of sinless innocence, which was lost through some slight act of disobedience, thereby bringing uncounted woes upon their descendants. This idea is almost as universal in religions of all kinds as the idea of sacrifice—the idea that God is pleased when innocent victims, animal or human, are butchered upon an altar. In Christianity the idea of the fall of man from a condition of perfect purity to a condition of "original sin" lies at the foundation of the whole plan of salvation. If man never "fell," but, on the contrary, has risen, then the idea of the atonement loses its corner-stone, and the idea that our Saviour was a "sacrifice" gives way to the idea that he was a teacher. His life, not his death, becomes the precious thing, and we are to be made sinless by following his words and his example, and not by being "washed in his blood."

It is not easy to see how the idea of the fall of man and the depravity of all human nature entered Christianity. In its complete horror it is of very recent date—not much more than three centuries old. Yet it may be traced back, growing fainter in the distance, to the early days of the faith. It rests upon very slender foundations in the Old Testament; and the chosen people of God and their prophets did not draw from the fact that Eve had eaten the apple the awful inferences that Knox and Calvin did.

The study of prehistoric man has made great progress during the past twenty years. Their bones, their weapons and their dwellings have been found in the geological record of the glacial epoch, very many thousands of years ago. There was a time when Europe was populated by a race as low as that of our Digger Indians. The same is true of Asia and Africa, and this was the condition of the whole human race during many thousands of years before the twilight of history. There are races in Australia even now who have no word for family or God or home or soul; no ideas above animal existence. They live and breed together like the beasts, and there are no laws or religions or family ties among them. They are nearer to the chimpanzee or the orang than to Socrates or Shakespeare or Sir Isaac Newton. So incapable of improvement are they that one can see that the great step in evolution is not from the beast to man. For countless centuries these creatures have lived and bred, and without showing a glimmer of advance. Such seems at a remote past to have been the condition of all mankind. Egyptian, Assyrian, Chinese, Hindu, Hebrew, Greek and Latin civilizations are things of yesterday. There stretches out behind them the long night of prehistoric savagery—when a wretched and scant population huddled in caves and squatted naked around their horrible cannibal feasts. Where shall we look to find a golden age of sinless purity? Where shall we find the slightest ground for the idea of the fall of man? Little by little there has been a rise of man. In several different parts of the earth there have been independent beginnings of civilization. Great empires arose, flourished and decayed, each successor rising a little above its predecessor. There have been currents of backward movement as well as waves of advance; but, on the whole, the tide of civilization has been rising throughout the historic period. If we compare modern wars with those of early ages—and war is the point where savage and civilized man are most alike—a great advance in humanity will be seen not only as to non-combatants and prisoners, but in sparing works of art, &c. All that man now enjoys in moral dignity, learning, society, laws, the family and the home have been developed by slow degrees from the primeval degradation. There is no hint to be found of a fall of man, except what Calvinism has spun from its wretched sophisms about an apple that was eaten some six thousand years ago. All the histories, all the monuments, the physical sciences, the studies on existing savages, the explorations of glacial drift, ancient cave dwellings—all teach the same truth; the rise of man during a period extending, perhaps, one hundred thousand years back into the remote past.

If there was no fall of man, then the whole human race does not rest under the awful judgment of God; doomed to eternal fire. There is no need for God to kill his own Son in order that his wrath against men may be appeased, or that men should satisfy divine justice by being washed in the blood of an innocent victim. The whole of that awful blasphemy against God vanishes like a hideous dream, and we behold instead the God of Love, who has led us thus far out of the darkness, and who still leads us on toward the higher light. The exquisite personality of the Redeemer remains with us in the guise in which he presented himself—the Son of Man, the teacher of purity, holiness and humanity.

Is not this something which the true Christian should welcome? There is no service which science has rendered to religion so valuable as this. In astronomy the infinitude and majesty of God were revealed; in microscopy, his infinite care; in geology, his eternity; in the unchangeableness of the laws of matter and force are revealed his justice. In evolution is revealed his unity. Now the study of prehistoric man sweeps away the ugly myth of the fall of man, and gives us a God

of Love instead of the God of wrath and vengeance.

[The above article was clipped from the Baltimore American, and sent us by a friend who thinks it a sign of great progress in the Christian element, and rejoices exceedingly thereat. Perhaps it is all right viewed in that light, but we cannot see what consistency there is in throwing away the "apple" story with all its attendant horrors and taking stock in Jesus. If the apple was a myth was not Jesus equally a myth? If an orange was poisonous would it not be just as bad to suck the juice as to eat the orange? If a person believes in Jesus at all why not believe in him as the book says? There is nowhere any history or account of him outside of the book, and the story there is either true, or it is not, and all attempts to patch the thing is useless. The writer above says: "The exquisite personality of the Redeemer remains with us in the guise in which he presented himself." The "guise" is too thin, and who made him a "redeemer" and where did he ever "teach purity, holiness and humanity?" Why is it that men, or women either, will prate and howl about the the Calvinists and Roman Catholics, when they are dipping their bread in the same sop? If Jesus did not possess the attributes ascribed to him by the book, then his life and teachings were of no effect, and if he was not the "sacrifice" then he was nothing. He was either what the book says, or he was and is of no earthly account or use to man. When will Spiritualists cease to applaud such mummery and have done with such bosh?—A.]

A Home for Mediums.

Editor of Mind and Matter:

There has been a great deal written and said about a home for mediums, but, as far as we have learned, nothing definite has been arrived at. It may, therefore, be well to inquire whether it is intended to be a home for those only who are diseased, worn out, or too old to follow the calling for which nature has constituted them. It is very evident however, that if their education had been more in keeping with their natural abilities, there would have been less disease among them, and, as a consequence, less necessity for the contemplated home.

But under the circumstances which exist, and the present views held by most mediums, as well as others, in regard to their powers etc., an institution to shelter and care for them would be praiseworthy, and answer a good purpose, for those whose circumstances and education require it, but let us suppose that, under other circumstances, many who are now suffering, might be restored to health and usefulness, if the proper place, means, care, instructions, opportunities, were afforded them. That there is a cause for the premature breaking down, or of rendering the mass of our mediums incompetent to follow their mission, there can be no doubt, and it would be well to ascertain the cause of their inefficiency, and when discovered, endeavor to remedy it.

With this end in view, we would ask whether the present condition of most mediums is not owing to their education and belief in a supposed influence, called "animal magnetism," constituting an imaginary power in magnetizers, psychologists and spirits?

It cannot be denied that mediums have been taught and made to believe that they are negative to other persons called magnetizers and psychologists, and that they have no power to resist this imaginary force in men and spirits; and that the control of spirits is necessarily exhausting to them, etc., all of which is positively false, and has been the absolute cause of all their mistaken views, belief, and miseries. All have resulted from the same cause.

If mediums, instead of yielding to the mistaken notions of others, were to act upon the principle that they are independent beings, and that it only requires a knowledge of the truth, and an effort on their part to become so. They knowing this truth, and acting upon it, would soon find that all the untruths taught them, together with their effects, would be scattered "to the four winds," and their freedom forever established. There can, therefore, be no doubt that their education and belief has been the cause of their unnecessary suffering, which, in many instances, have followed them through life.

Therefore, if we would make their life a paradise upon earth, teach them the truth, and their power to resist all imaginary influences, and the assumed power of the mesmerizer, the psychologist and the spirit will be forever dissipated.

The stativolist requires no aid, no mesmerizer, no magnetism, no vitapathy, or any other imaginary influence to cure them. They do so themselves, instantly, by an act of their own will, without the expense, the obsequiousness, or the presumptuously assumed power of any one. They are, consequently, masters of themselves, as all others will be, as soon as they know their capabilities, and exercise their independence.

Our view of an institution, to be of any general use, would be one with branches in the several States, connected with, or independent of the contemplated one, and instituted especially to teach mediums the truth, as well as their innate power to resist all that is false or imposing, and they will soon rise above the necessity for charity, and again be restored to health, and be able to follow the work that has been or may be assigned them, with renewed vigor that cannot again be disabled. Stativolist only can teach them their true capabilities, whether it be clairmindedly to see, hear, taste, smell, or read at a distance; to read the mind, delineate character, resist evil influences or controls; cure themselves, as well as others, by teaching them the art, which, when once acquired and practised, as it should be, will regenerate the world, and render the necessity for institutions, other than to teach the stativolist art, unnecessary; so that in time our hospitals, asylums, and benevolent institutions, as well as prisons, will be things of the past.

This is not phantasy, nor a stretch of the imagination, as those who fully understand the science know, and as time in the near future will show, or as soon as the imaginary idea of "a magnetic or vital influence" outside of the mind or will is abandoned. The great necessity in men and women is, to realize that they are independent beings, and can act for themselves.

Stativolist, therefore, will be found to be the only true "finger board" which points to the path that leads to freedom—the only anchor that holds mortals from the whirlpool of disease, and the only hope that will rescue them from the errors which enslave.

WM. BAKER FAHNESTOCK, M. D.  
Lancaster, August 1, 1882.

AGAIN: Unfortunately for the "realness of magnetism," Dr. Fahnestock cannot see it, and will not until its existence is demonstrated. Because there is a "force in nature" that moves and holds the celestial bodies, etc., in their spheres, does not prove that it is anything but attraction and repulsion. And because the "way things occur" does not prove "that something possessing power passes from one to the other" outside of mind.

Children have brains, and are often clairminded at birth, and recognize all that transpires around them, even to the thoughts of others, although they may, seemingly, be unconscious. Because one soul can read another, only proves that mind reading does it. Nothing else can. Because, under certain conditions, the senses and faculties are all clairminded, and can be translated to any distance, is simply a demonstration of the innate power of the mind independent of magnetism, vitapathy, or any thing else. Yes, the stativolist cannot only cure himself, but he can teach others to do the same, and it would be well for the masses if there was less magnetism and more mind made use of.

W. B. F.

Two Good Reasons.

CLEVELAND, O., Aug. 17, 1882.

Editor of Mind and Matter:

I wish to renew my subscription for MIND AND MATTER for another year, for which I enclose \$2. I like your paper and cannot well do without it. I like it for the following reasons: 1st.—I like it because it is a medium for a high order of intelligent spirits to communicate through, both ancient and modern, and which are as reliable as anything we can get from the upper spheres. 2d.—I like it because it protects mediums. It will not see honest, reliable mediums crushed beneath the vile slanders of the age, without lifting pen and voice against them. It is time enough to cry out fraud when they are proved to be such.

Yours, etc., JOHN NORTON.

B. G. Chapman, Tonawanda, N. Y., in forwarding subscription says: "Find enclosed \$1.00 for your excellent paper, and just as soon as I get over my present embarrassments, which I hope will be before long, I will then see what I can do in getting subscribers for what I consider, the best of all spiritual papers."

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steambath which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that each share-holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. S. N. Gould, West Randolph, Vt.

The officers of the Association are as follows: President—E. A. Smith, M. D., of Brandon. Secretary—O. G. Bugbee, of East Barnard. Treasurer—A. F. Hubbard, of Tyson Furnace. Directors—E. A. Smith, of Brandon.

Dr. S. N. Gould, of West Randolph.  
" A. D. Rood, of Essex Junction.  
" L. Webb, of Granville.  
" Dr. G. S. Brunson, of St. Albans.  
" A. E. Lamb, of West Randolph.  
" A. F. Hubbard, of Tyson Furnace.  
" Mrs. E. H. Shaw, of Morrisville.  
" Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,  
CHARLES THOMPSON,  
St. Albans, Vt.

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.

Special Notices.

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

Mrs. Susie Willis Fletcher has met with the most flattering success in her lectures. Her address is 50 West 12th st., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 7.35 P. M., Lecturer, Dr. Samuel Watson.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Mrs. Kingsbury, a trance speaker will lecture.

THE "Process of Mental Action," or "How we Think," No. 4 of the M. Faraday series, are attracting a great deal of attention. We have them on sale at this office; price 15 cents. Nos. 1, 2 and 3 of the same series also on sale at 10 cents each.

The Rosierucians hold on side circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth-loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

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; J. Bushnell, M. D., president; Collins Eaton, secretary.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prent.

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A large subscription list is confidently relied upon in several states on account of the editor's pronounced Liberal views, hence it will not necessarily conflict with any distasteful local paper. 1,000 copies from the date of its first issue, one-half of that number to be distributed in Pepin County.

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two inside surfaces of folded slates and is written with a regularity and beauty that is phenomenal in itself. The intelligence and instruction displayed in that communication is most unusual, and must have been most gratifying to those for whom it was especially intended. It is, however, equally valuable and instructive to all who may read it. We are happy to have Dr. Sour's permission to lay it before our readers. The next communication comes from the spirit of E. V. Wilson, and was written in the same manner as above. It is as follows:

Friends:—Spiritualism will rule by proof not by authority. It has a generous patience with the understanding until proof incites the assent. Proof alone will do it. Assent without conviction is cowardice. I have to close. Kind greetings to you all.

Truly Yours,  
E. V. WILSON.

The signature to that communication is identical with Mr. Wilson's signature when in mortal life, and is undoubtedly from him. What a lesson it teaches and emphasizes to those who are doing what they can to detract from the importance of the phenomenal proofs of the truth of Spiritualism! That communication is worthy to be displayed in the home of every Spiritualist and every friend of truth. Proof—not authority, is the essential ground work of Spiritualism, and all that does not rest thereon is as empty to the human soul, as is the ambient air to mortal senses.

The next communication was written in the same way, and is undoubtedly from the ascended angel daughter of our truly valued friend, Joseph Kinsey, Esq. It was given to convince her doubting mother, of the continued existence of her angel child, and to demonstrate the great fact of spirit return. Who can reasonably question the reality of such thoroughly convincing tests of spirit return. God bless these dear departed ones for their ministrations to earth's obdurate and blind dwellers, in spiritual things. We have rarely seen anything that can compare with this communication in the absoluteness and number of the tests given. Mrs. Kinsey was an entire stranger to the medium, when that communication was given, and her astonishment and gratification at receiving it, may be imagined but not described. It was as follows:

"My much loved precious Mama: This writing is positive proof to you that we learn and progress on this side of life since I was a babe, when I made the change called death. But think of it, dear Mama! it was sixteen years ago on the 7th of January.

"Oh, Mama! we are so glad—so delighted that you at last have accepted this truth, and know that our returning to earth life is no fancy. Dear Mama, as the flowers at eve incline their heads to departing sunbeams, so we are drawn toward you. My brother, Henry Malcom, is with me here. He sends his love, and says that he hopes that this letter will put all fear to flight. Five come—brother John, with Frances, Joseph, Helen and Mary; also Aunt Sarah with Kate. We all want you to know and feel that we are with you often. We are happy, Mama. Aunt Sarah says, 'There is nothing so pure as that love which makes us forget ourselves and live into others.'

"I will close with Katie's remarks, who thinks that my letter will be a darling little visitor to Papa.

"With love I am your babe,  
"HANNAH BELLE KINSEY."

Why will any rational or sensible person resist such evidence as these communications afford of the truth and importance of Spiritualism? Why not drop all speculation and accept the positive truth? The time is not far in the future when this will be done. We will hereafter notice more particularly the remarkable mediumistic work of Dr. Sour, who is beyond all question one of the most remarkable Spiritual mediums in the world.

EDITORIAL BRIEFS.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

DR. HORACE M. RICHARDS, magnetic Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

FRANK T. RIPLEY writes us from Boston that he will start for Horicon, Wis., on the first of September, and on his arrival there will answer all correspondence that may have come in his absence. Persons desirous of engaging his services this fall can address him at Horicon, Wis.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

We would call particular attention this week to the article on "Magnetism, No. 4," by J. H. Mendenhall. The friendly discussions on this subject by Mr. Mendenhall and Dr. Fahnestock, are exciting considerable attention, and we consider it a subject of great importance to humanity, and one on which we need all the light that can be shed. Wisdom is only acquired by knowledge and knowledge can only be acquired by experience.

DAVID C. NUNAMAKER informs us that the circle of which he has given an account in a previous number of MIND AND MATTER, is progressing finely in spite of all the opposition that is brought to bear. If any mediums or lecturers come in that vicinity, they would be pleased to have them call. They will insure a hearty and hospitable welcome while there, but they are unable to hire any one to come specially. His address is David C. Nunamaker, 1862 East Eighth Street, Canton, Stark County, Ohio.

KATIE B. ROBINSON, Philadelphia's well known trance medium, has returned home from her Eastern trip, and is once more prepared to receive her many friends and the public, at her residence, 2123 Brandywine Street. To those who have had the pleasure of a "chit chat" (as she calls it) with her faithful and efficient spirit guide and attendant "White Feather," the above is sufficient, and to those who have not had that pleasure, we advise them to avail themselves of the opportunity.

THE *Lake Pepin Gazette*, Vol. 1, No. 1, W. F. Jamieson Editor and Publisher, Pepin, Wis., has reached our sanctum at last, and we must say that we are somewhat disappointed, but as Bro. Jamieson has only "three little raw devils" to help him, we shall look for something better in the sweet by-and-by. We hope the Old Devil will train the little ones up in the way they should go, and when they get used to the work, they will get over being "raw." Go on Brother Jamieson, and give us a live paper and tell us all you know about it.

CAMP-MEETINGS.—Lake Pleasant Camp-meeting closes Sunday August 27th; the Peoples Camp meeting at Cassadaga Lake closes Monday, August 28th; Spiritualists camp-meeting at Lake George, N. Y., closes Sunday, August 27th; Michigan Fourth District Spiritual and Liberal Association, closes Sunday, August 27th; Neshaminy Falls Grove Camp-meeting closes Sunday, August 27th; the Michigan camp-meeting at Lansing, will close on September 4th, and the Northern Wisconsin Spiritual Conference will be held September 1st, 2d, and 3d, in Spiritual Hall in Omro, Wis.

PETER OGDEN in writing to us from Peoria, Ill., says, it is one of the best places in the country for a good medium to locate as they have no public medium there. Peoria is in population and commercial importance the second city in the Empire State of the West. It is the terminus of ten competing lines of railroads, enjoys the advantages of water navigation, is one of the principal grain markets of the West, and the centre of extensive manufacturing and mercantile interests. Its volume of business is indicated by its bank clearings, which average about \$1,500,000 per week. Any information can be obtained by addressing Peter Ogden, 618 Main st., Peoria, Ill.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 905 Wood street, Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 905 Wood street, Philadelphia, Pa.

MATERIALIZATION at the Northern Wisconsin Spiritual Conference, in Spiritual Hall, Omro, Wis., September 1st, 2d and 3d, 1882. A. F. Ackery, the wonderful medium, in whose presence hands and arms are materialized, musical instruments played upon, messages written, signing of names, and other wonderful phenomena occur in the light without cabinet, will be at this meeting. Mr. Ackery is endorsed by all the Spiritualist papers of the country. Mrs. E. C. Woodruff, of Michigan, J. O. Barrett, and other speakers have been invited to participate. Fred H. Pierce, a newly developed test and musical medium from Milwaukee will also be in attendance. Officers for the ensuing year will be elected. The session will be interspersed with vocal and instrumental music. A cordial invitation to all. Usual courtesies by the Omro friends. Prof. Wm. M. Lockwood, Pres. Dr. J. C. Phillips, Sec.

DR. J. W. WOODWORTH, of Vickburg, Miss., writes to us announcing the receipt of \$2.00 from M. A. Manly, and \$1.00 from Charles Fix, both of Franklin, Pa.; and also \$1.00 from Prof. J. B. Campbell, M. D. V. D., of Cincinnati, Ohio: The Dr. in addition to the sufferings which he passed through by the late floods, is now about to become afflicted by the infernal medical laws of his state, so that he will be obliged to move from that state in a short time. When Doctors turn legislators and make laws to protect their trade (for it is no longer a profession) it is time for the people to assert their rights. In Philadelphia, we stand some chance to get the medical trade and its secrets ventilated, as some of the M. D.'s. have opened the vials of their wrath, (which is less to be feared than their vials of physic) upon the druggists and apothecaries and relate horrible tales of the adulteration of drugs and the substitution of cheap and adulterated drugs in prescrip-

tions, in place of those ordered. It only remains now for the apothecaries to confess and expose their partners in guilt and tell of the *per cent.* the M. D.'s. charge them, under threat of giving their patronage to others, and show up the number of times they have altered the prescriptions of drunken and incompetent M. D.'s. to a semblance of propriety, to make the thing equal and interesting. Keep on! "when rogues fall out honest people get their dues."

MICHIGAN CAMP MEETING.—There will be a grand camp meeting at Lansing, Michigan, on the Central Michigan Fair grounds, commencing Aug. 25th, and closing Sept. 4th, held as the semi-annual meeting and under the auspices of the State Association of Spiritualists and Liberalists of Michigan. Able speakers have already been engaged, and among them we can announce A. B. French, Dr. A. B. Spinney, Hon. Giles B. Stebbins, C. W. Stewart, John C. Bundy, J. A. Burnham, Rev. Chas. A. Andrews, J. W. Kenyon, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff, and many others. The managers are also arranging for an excellent glee club and the services of the following world renowned mediums, Dr. Henry Slade, C. C. Watkins, Mrs. Maud Lord and Mrs. Simpson, the Flower medium. The grounds comprise 40 acres 20 of which is a nice maple grove, with plenty of pure water, and accommodations for 3000 campers. Mr. C. A. Cutting, a man well known throughout the northwest for his skill as a caterer, will have charge of the victualling privilege. Reduced rates have already been arranged for on all the railroads leading into Lansing. The net proceeds if any belongs to the association, and the entire meeting is to be under the control of a Board of Managers, consisting of S. L. Shaw, Wm. McConnell, Dr. A. W. Edson, Dr. A. B. Spinney, Mrs. R. A. Sheffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer. Those wanting tents or particular information should address,  
J. M. POTTER, Lansing Mich.  
Pres. of the State Association of Spiritualists and Liberalists.

REST.

CONTRIBUTED BY A. RICHARDSON.

Isalam, an Eastern Prince, turned himself wearily upon his pillow. "Alas," said he, "I live, and each day renews my life; but I am weary and long for rest. I ask the evening shadows for it, and it chases away the daylight and brings the moving stars, and there is no answer to my prayer. The morning sunbeams cannot find the gift for me; the river mocks my sigh, and the hills echo my lament; the flowers grow and rejoice in their life, and even the sands sparkle in their gladness. I find no living thing to hear me or tell me where to seek my prayer." And then a vision flitted before him, fainter and dimmer, yet returning, till it brightened into sight. It was of a still, calm sea; a barge lay by the shore, and Isalam entered; and now came on night, with thickening shadows. There was no light of the moon or stars; the air was still, and it seemed as if earth were not, but had become again a cloud in the sky of the eternal heavens. "Now, rest," said he to himself, "for life is not." His heart ceased to beat, and his eyes closed, but he still felt the living currents flowing through his frame, and saw the fire in his brain, and its flitting would not let him rest. "Must I die to be at peace?" he said, and he folded his hands on his breast, and the barge floated over the sea, and he knew no more. When he waked again, he lay on a pillow of roses, and each breeze that fanned him was as rich in perfume as if it came from his own garden. "Allah is good," said he, "and will now show me my rest." A whig lifted him and bore him to a hill side, and he knew that some one stood above him and said "Now, let me hear thy prayer." "Tis rest, for rest I cry." "It is thine; but first, all things else must rest." And then the light became fixed, and it seemed like a sea of crystal; the air was not, and as he looked upon the valley each tree and shrub dropped and faded, or stood in formless strength. The birds folded their wings and vanished, the grass crisped and was no more; fading, fading were all things, and there was no more beauty, or wonder or strength. "Stay," he cried, "I would rest, but in a world of life." "There is no rest such as you call for, while all things live; for their life is action, and your cry is for death." "But death has come for me, I know him on the sea, and rejoiced in his coming." "That death is life, and death of rest is not with him." "Tell me then what I must seek, for I would live, and yet find my peace." "A shadow passed over his eyes and he opened them in earth's city of pestilence and misery. With his companion he entered a wretched home there. "I will show thee how I seek my rest," he said, and then he sang:

Life of my life! I live in thee,  
Oh give that life so plentiously  
That they who watch and weep may know  
That thou art here, to take their woe.

There were stifled groans and cries of agony, but the song seemed to take form in light, and it fell nearer and nearer, and then there was silence, the weary ones knew not of day or night, but slept. A shadow came over them again, and they were in the midst of rioting and drunkenness; but above it all there broke the song:

Life of my life! now let me know  
How strong thy love, how deep their woe.

The obscene mirth ceased, there was a look of sorrow on each face, and all went another way. Thus for hours they wandered, and wherever they went, the song seemed full of power, and new life obeyed its call. At night they came to a garden and sat beside the lilies. "Dost thou see," said the ministering one, "how these live? They labor not, neither are they weary, yet their life is their work. Thy work is as theirs, and thou shalt know no weariness, neither call for rest. See how this day has been as the life of the flowers, that know only to take of the sunlight and give it in forms of beauty and in rich perfume to all who seek.

"The light that comes to thee shall thus take form in a blessing, if thou seek it not for thine own brightness, but for the life of others; for

when it is thine it satisfeth thee not; give it, and thou art at peace; for the lily holds not the sunbeam, but gives it in sweet perfume. Do this, and see if to-morrow give thee not the gift thou askest."

And then Isalam woke. He inhaled the smell of burning poppies and fragrant shrubs, but he courted not his pillow, for he had asked in vain for its rest. He followed whither his spirit called, and found the place of his dream. Light was about him, within him, and, as he waved his hands, it fell on whatever he would. "Ah, this is rest, this is peace—to bring health to the sick, rest to the weary, joy to the sorrowing, and to find life in beauty, beauty in life—to labor for rest, and to rest from labor. Oh Allah! I am thine, thy willing servant, and henceforth rejoice in thy work."

A Famous Scientist.

Often as his name is quoted in connection with important contributions to microscopic and experimental science, it is a curious fact that the private life and personal history of M. Pasteur, whose resources as to spontaneous generation, the origin of bacteria, and the efficacy of inoculation in anthrax fever had given him a commanding reputation in these departments of inquiry, have been hitherto shrouded in an obscurity as complete as though his existence were a myth. The spell of silence has been at last broken by a visitor to the Jura who called on the distinguished scientist, and has given his impressions in a very readable sketch. He describes M. Pasteur as a man of low stature and powerful frame—square, angular, and weather beaten. Of humble origin, the son of hard working parents, he bears the indications of his race and hereditary bias in every lineament of his countenance and every movement of his well-knit, muscular physique. He is a man of few words, abrupt but clear in his sentences, logical and to the point. His style of speaking is what would be ordinarily called argumentative; his voice is clear and distinct, but unemotional, and his gestures are quick and impetuous, although wanting in the elegance that arises from early training. It is a very curious fact, but one that finds its correlative in the lives of Wallace, the celebrated British naturalist, and Professor Crookes, the great master of physics, that although his fame rests upon minute researches of the most material complexion, M. Pasteur is an ardent and steadfast believer in Spiritualism. He takes no interest in the positivist doctrines of Comte or in the evolution theories of Herbert Spencer, who, he thinks, overlooked the central fact of the universe, infinity.

Atmosphere of the Table.

It is impossible to estimate properly the immense influence which is exerted upon a household by the atmosphere of the family table. If it is true that one does not come out of a room the same person he went in, the mind ever retaining the impression of what affected it there, what must be the great results achieved from the meeting three times a day in the dining-room, from the conversation indulged in, and the sentiments expressed there? A neat, well-ordered table is in itself a lesson to children.

I have noticed that a sensitive child almost invariably has better manners when dressed in his best, and have seen with surprise the effect produced upon a certain small boy of my acquaintance by handsomely dressed ladies who are polite to him.

To the inviting table—where there should always be something attractive, however simple the meal may be—most children will come prepared to behave properly. It is really worth while, and when philosophically considered, it is a matter of great importance to lay aside as far as possible all thoughts of hard work done before and to be done after the meal, and to allow no vexatious question to be discussed at the time. The habit of brooding over our work, and going over it all in our minds, thereby exhausting ourselves, is one to be studiously avoided. There is nothing that takes from one's energies more than this, and it is a frequent cause of insanity.

Everybody knows that food digests better when in agreeable company. It was something more than a pleasant party which made a friend remark that he could not have his wife and child pass the summer away from him, as it gave him the dyspepsia. The poor child who comes to grief at the table and is sent away from it with his dinner half-eaten, and who suffers the whole afternoon with an undigested lump of food in his stomach, is to be pitied; and it is a wise plan to explain to the children that in this way they will be punished for bad conduct at the table.

It follows, then, that pleasant surprises in the way of preparing favorite dishes; that good taste in arranging all the appointments of the table and dining-room, rise above a mere ministering to the animal existence, and affect the finer issues of life.

Good behavior and cheerfulness ought to accompany each meal as naturally and unwaveringly as bread and butter. The happy laughter which distributes nervous force and calls the blood from the brain, allowing the stomach to get a share, should be heard more frequently at our tables. No one should feel at liberty to say one word that is not kind and thoughtful, any more than he would withhold a sufficient quantity of food. These facts need more careful consideration than they usually receive.

The grandest treasure it is possible for man to possess on earth is a good wife. The poorest investment he can ever make is in a worthless one. Personal adornment may please the eye of the vulgar but it will not hide a false heart. Sin may cloak itself for a brief season in the garment of hypocrisy, but sooner or later it will come to judgment. Pure affection is a priceless jewel, the embodiment of earthly bliss. In the true union of husband and wife, money should not enter into the consideration. The happiest homes the world ever knew have been bought and paid for by the mutual earnings after marriage. The good and true wife adorns her home and makes of it a little heaven. It is the abode of a royal family, a king and a queen dwell within. There are no false gods in such a household. It is two hearts that beat as one. The Tempter dare not enter its sacred portals. "Marry for love and work for riches" may be a stale old proverb, but millions of happy homes testify to its truthfulness.

[From the Revue Spirite, of Paris.]  
THE TRUE CAUSE OF NIHILISM IN RUSSIA.

BY PRINCE ADEKA.

To prove that Nihilism exists in Russia, especially among Russian youth, and that that moral and intellectual epidemic is increasing to an alarming extent, would be useless, as all the world knows and feels it, except perhaps those who should have the clearest perception of the fact; I mean the Russian Government and clergy who should be affected by it.

To seek in the economic and political state only for this unhappy tendency of Russian sentiment, as many persons do, is absurd, for it is to give to Nihilism a stronger and a grander origin. I affirm that this virus, this evil, resides principally if not wholly in the doctrines and the so-called Orthodox creed of the Greco-Russian Church. The multiplicity of its symbols has absorbed all the moral truths of the gospel, and has made of it a dead letter in the conscience of the great majority of the adherents of that form of religion. The greatest error of Russian orthodoxy, consists in attributing an immediate efficacy to the observances and signs of its very rich symbolism, so that the Russian people confounding the form with the source, the letter with the spirit, and the appearance with the reality, content themselves with touching, seeing and hearing without any care for the practical morality of the evangelical truths.

It is true, that it is somewhat the case in Catholic countries, who possess a rich symbolization of religious doctrines, but those countries have their advantage over Russia of having a more learned and better educated if not more moral clergy. Russia most unhappily possesses a clergy immoral and preeminently and profoundly ignorant.

The Russian church in common with all other Christian churches accept the dogma of original sin, which is the basis of all Christian religions. The treatise upon its dogmatic theology composed by the present archbishop, Metropolitan of Moscow, Chakarig, explains among other truths, that the first man Adam, before his fall was possessed of perfect wisdom and divine intelligence. The author of the treatise mentioned says: (T. 1, p. 463) "When God caused the various animals of Paradise to pass before Adam, Adam gave to each one a name, without a mistake, and without confounding the species, spontaneously without a moment's reflection or previous study. God confirmed all these names finding them good without changing a single one. In what language were those names given? The Russian theology does not state.

This is the sort of religious instruction taught in all the schools, the seminaries and the ecclesiastical Academies. The before mentioned theologian treatise is the work of an erudite, the highest authority of dynamic Russian theology and forms two large volumes written in an attractive style; the author is not only one of the most intelligent bishops of the orthodox Russian church, but beyond doubt the most learned of our prelates. After original sin, come necessarily the dogmas of redemption of grace of the resurrection of the dead, and of the last judgment, explained and taught almost as clearly as the wisdom of Adam of which we have just spoken. God in his infinite goodness, says the Russian theology, has never willed the eternal unhappiness of mankind for a moment of weakness or of disobedience, and his love is so great that he made himself man in order to take upon himself all of man's sins. God has thus shown that if he knew how to be just and severe in punishing man for the crime of disobedience he was above all, merciful and good, in giving him repentance and the power of gaining pardon from which he had been driven out by the grace of the Holy Ghost, which would be enjoyed by all the orthodox baptised in the Russian church, and also by the fulfilment of the mysteries of that church. If God employs in the Genesis of Moses, the word "We" to designate his own person, it is a primary index, says the Russian theologian already cited, (T. 1, p. 362) of the Trinity, for God had no occasion to take council from any one but from himself; his person contained from all eternity the three hypostases: the Father, the Son and the Holy Ghost, that is why God everywhere said in speaking of himself, "We."

As a second proof that Moses and the prophets were instructed in the dogma of the Christian trinity, promulgated by the apostle John and definitely accepted by the Council of Nice, the Russian theology cites the encounter of the patriarch Abraham with the three angels. Abraham—remarks the author of theological treatise—seeing the three angels come to him, saluted only one of them, the middle one; a proof that he was conscious that that angel represented both the others, and that being three, they were only one. That is the lucid explanation of unity in three persons.

I have no intention to give here a course of orthodox Russian theology, which I reserve for the future. It will suffice to point out in what mystic and symbolic sense it is taught, and to remark, in addition, that all that which in other Christian churches is designated "Sacrament," is called by the orthodox Russian "Mystery" (Tagestivo), and the most respected, the greatest of all the mysteries, is the dogma of the Holy Trinity.

All these mysteries, and all that is mysterious in the Russian church, impels the orthodoxy of Russia towards religious mysticism on the one side and Nihilism on the other.

The teachings of the Russian theology, which I have cited, upon the wisdom of Adam, and upon the premises of the dogma of the Holy Trinity in the Old Testament, are nothing in comparison with the orthodox Russian doctrine upon the birth of the soul.

According to that doctrine, human souls (leaving out of the question the animals named by Adam) are born one from another, and have no conscious existence until the end of the third month, of the corporeal fetal existence. In the same manner, as the body of the infant is produced from the body of the parents, the soul of the infant is reproduced from the soul of its parents, (Theolog. Dog. de Chakarig T. 1, p. 438); thus the soul and body of an individual are the production of his or her parents; they are begotten by them as the fatal and inevitable consequence of the words of God. "Increase and multiply" was his command to Adam and Eve.

It is impossible—says the Russian theologian (T. 1, p. 439)—to admit and accept the theory of origin upon the pre-existence of the soul or the creation of the soul by God, without any intervention of the parents, and previous to the creation of the material body, and separate therefrom; and that not only in view of the condemnation of that doctrine by the fifth council of Constantinople,

but because, in admitting such a theory of origin for the soul, the whole dogma of original sin, which is the basis of all Christian dogmas, would be untenable and would crumble. [What calamity!] In that case, then, would be no longer original sin for the soul, that being created apart without the intervention of the parents, and not descending in a direct line from Adam by parental inheritance.

I ask specially the attention of Spiritists to this orthodox doctrine of the procreation of the soul by the parents, for it is that which is the principal cause of materialism and nihilism in Russia, especially in the ecclesiastical seminaries and among the children of the priests.

The Russians give little attention to theological doctrines, and philosophical questions in general do not yet make part of the intellectual domain of the Russian spirit; that spirit being still too young, too little cultivated and developed, is only touched by the practical philosophy so pronounced among the Americans. The Russians are much more given to questions of immediate practical utility, than to researches into the immutable principles of a philosophy based upon the presentments of science and history. This fact explains the continual changes in the laws in Russia, each new minister bringing his little personal and preconceived system.

The question of the Church, the effort of the patriarch Nékone, an effort very good in principle, which consisted in correcting the text of the books employed in the service of the Russian worship, has never attracted the attention of Russian statesmen. Those in high places look upon the present, forms of the Russian religion as so good and sacred, so appropriate to the moral education of the people, that the idea never occurs to them to inquire, in view of the daily increasing numbers of sects, and the spread of Nihilism throughout the country, to ask the question, I say, whether the Russian church and its too silly doctrines do not contribute largely to this state of things.

It is nevertheless easy to see, and to prove, that a theology like that of Russian orthodoxy, which admits of no progress in its development, and no rationality in the expounding of its dogmas; that that theology given as spiritual nourishment to explain the great questions of the existence of man upon the earth and of his relations to God, questions which agitate all minds outside of the pale of ignorance, can only lead to mysticism or religious mummery, to schism, or even to Nihilism.

The educated young people, weary of seeking in the religious doctrine of the Russian church, which is the only system of Spiritualists and religious philosophy tolerated by the ecclesiastical censorship, weary of seeking for a satisfactory response to the legitimate aspirations of a cultivated intelligence, throw themselves into the most extravagant system of materialistic philosophy; they become necessarily nihilists; that is to say, destructive of all systems, religious, political, economical or social. It is well to recall just here the just reasoning of M. Eugene Nus—(les grandes Mysteres p. 402) that the morality of a country, incarnated in its manners and written in its laws, flow from its religion.

It is interesting to follow the education given here to youth; that view altho' very incomplete, will give us better than any arguments the key to Nihilism in Russia. The orthodox Russian child begins from early age to witness practices of altogether outward religious rites and becomes habituated to them; at the age of 10 to 12 years in general among the well to do classes of the population, the child enters school. I do not speak of the children of the people who unfortunately attend no school, but who nevertheless become materialists or sectaries of the established religion. At school are found in the same class, by inevitable necessity, (Russia being an immense country containing all kinds of religions) children of orthodox, Roman catholic, protestant, jewish, and other sectarian parents, all subjects of H. M. the Emperor. The mind of this plastic youth of 12 years comes in contact with opinions, diametrically opposed to those which he has received from his parents. The first lessons in religion are taught by a Russian priest; most generally ignorant, coarse, always more illy bred than either the catholic or protestant Russian priests; this is a fact attested by all persons who have resided in Russia. The child observes and is at first astonished at the differences which exist between the representatives of these different religions; little by little he becomes familiar with his little heterodox comrade and shares their frivolous remarks upon the Cossack, the long hair and the coarseness of their Russian pope. Intelligence develops, the young man continues to frequent the church, and according to the Russian dogmas he is admitted to all the mysteries of the sacraments of the church, without any preliminary examination as to his understanding of those mysteries. In the church he sees nothing but mummeries and pompous outward ceremonies, of which he understands nothing of the internal or symbolic sense; he accepts them with indifference because it is required of him, and because he sees his relatives and friends do the same, and it does not prevent him from cheating God and Satan, from rifling the treasury of the government or of individuals, or from seeking only material pleasures.

Since two years ago the sermon has been introduced, during the liturgy, in some of the churches of the capital and the large cities; its contents are as mysterious to the public as to the preacher, who submits a lesson well rehearsed and previously submitted to the ecclesiastical censorship.

Young men of 19 years, attend the university or a high school; there they study all the laws of matter in all their development. This teaching carried to a high degree of perfection thanks to excellent professors, is independent of ecclesiastical censorship. The students comparing this teaching and the truths which are the outcome of it, with that of Russian orthodoxy, by the medium of an ignorant and often fanatical priest, condemn that orthodoxy: the majority understanding only the Russian language are unable to make an intelligent choice among the theological dissertations which treat in a liberal manner without confusion, all the questions of Spiritualism and of religious rationalism. If the Russian student had to choose between Materialistic philosophy and the philosophy of Modern Spiritualism, I believe he would make choice of the latter, for in general the nature and habits of the Russian youth are excellent, good, and moral; and become bad at last after an intellectual contest, more or less sharp, according to the energy of their character, whether against the atheism of the professors and the Materialism of their studies, whether in

striking continually against the absurdity of the the religious doctrines and their practical observances more ridiculous still. Fifty years ago the young Russian was a Voltairian: now he commits suicide or becomes a Nihilist.

Let us take into consideration that not a book or an article containing philosophical and spiritual views upon Christian dogmas, can be published unless they accord with the doctrines of the Russian church; and all criticism of those doctrines is forbidden, whilst all the materialistic writings which contradict the Spiritualistic doctrines of the church have free course. All books, and writings, aiming to prove that experimental Spiritualism or Spiritism is but folly, absurdity, hallucination; that all persons, who investigate it are either lunatics or devils incarnate, are received with open arms by the journalistic editors, and ecclesiastical censorship is enchanted with them, so fearful are they of the new doctrine. Attempt on the contrary, to make a sensible and judicious reply to these articles against Spiritualism, or even to give a detached exposition of its principles, or a Russian translation of the books of Allan Kardec, all publication of them will be refused; the ecclesiastical censor will burn your manuscript.

One of the most eminent Russian Spiritualists, the patriarch of American Spiritualism in Russia, M. d'Aksakof, is obliged to publish at Leipsig, in the German language, his interesting review of psychological studies, which would be eminently in place in Russia.

If you demand the reason for these acts of Vandalism worthy of the middle ages, ecclesiastical censorship will reply that materialistic doctrines can never replace the rites of Russian orthodoxy. Whereas Spiritism, treating of the soul and its evolutions, outside of the dogmas established by the holy fathers of the Russian church, dogmas which derive the soul directly from that of the parents by the act of generation, would produce a schism in the orthodox church; a heresy greater than the reformation of Luther—Spiritism is free examination, scientific faith, social and moral revolution, and to allow it to be studied by the masses, would be to break inevitably the position acquired by thousands of monks and priests who already feel the ground trembling under their feet. Yes, the Russian priests wish to live like other priests of all other sects, at the expense of ignorance and fanaticism. In their eyes the misled intellects, the rivers of blood which may be madly shed in a coming future, are of no consequence whatever; their cast must be kept up. So down with the enemy redoubtable Spiritualism.

Let us review the orthodox Russian doctrine of the origin of the soul. If the soul of the child is only the production of the souls of its parents, it naturally loses individual responsibility and becomes but the fatal necessary product of the union of the souls of its parents at the start, and, developing from the organs of the body, or from matter, it only preserves the qualities, good or bad, of heredity. As a logical sequence, it is fatally good or bad, according to the qualities of its progenitors, its social surroundings, the development more or less perfect of the organs of its body; in a word, from matter. Russian orthodoxy is therefore plunged, by its metaphysical conception of the soul, in the baldest materialism. I defy the saintliest orthodox to cut this gordian knot, if he confines himself to the order of ideas sanctioned by the holy council of Constantinople, and accepted as articles of faith by Russian theology. They must needs introduce the dogma of grace, the mystery of baptism which purifies the soul of the child from original sin transmitted by its parents. The conscience of the Russian, after a certain degree of development, could never accept the dogma of the Russian church, upon the birth of souls, without becoming first materialist and then nihilist. That must be the logical result.

It is a misleading assertion that the mind of the Russian is more religiously inclined than that of the generality of other men, having every absolute faith in the teachings of Russian orthodoxy without reasoning the matter, or according to the letter of the holy fathers and of the seven ecumenical councils. The Russian student who knows no language but his own, and who has no notion of Spiritism, or of rational Spiritualism, an exposition of which, in the Russian tongue, is prohibited as a pestilence, becomes an atheist, and then materialist, while he wears a cross at his neck; finally he becomes nihilist, that most accentuated form of socialistic materialism, as these gentlemen understand it; for whom the soul and its immortality are only a metaphysical fiction taught by the Russian church.

Thus, on one side is despotic and obstinate orthodoxy, without any desire to progress and keep pace with modern science; on the other, art, the legitimate and natural desire for instruction, having nothing to satisfy it but the unscientific treatises of Russian ecclesiastical orthodoxy, or translations of the purest materialistic German or French works. The Russian youth are, in this vicious circle, deprived of all intelligent aid in their Spiritualistic researches; the bravest, the most studious go into mysticism or materialism.

Statesmen, very intelligent sometimes, know not their country; they wrongly imagine that the Russian peasant is very orthodox as the public functionaries and Russian clergy make them believe. The people follow without over-much repugnance; but without any conscience; it is true, the forms of a religion which is presented to them by the law and the authorities; but they are indifferent to it, and do not seek to understand its symbolic meaning. If this is doubted, it is only necessary to study the history of sects in Russia, and take account of their number. At Petersburg, at Moscow, in the towns and villages, under the holy Synod and the Russian clergy, old sects multiply and new ones form; and what is remarkable, these sectarians, with few exceptions, are much more intelligent, moral and industrious than the pure blood orthodox.

If the Russian government would free itself from the difficult position in which it is placed, these two centuries past almost, by an abnormal regime of rapid transit towards western civilization, by which they lose en route their third class wagons with their passengers, they ought more than elsewhere to diffuse instruction (if only elementary) among the mass of the Russian people. Instead of prohibiting, as it now does, all psychological studies contrary to some of the dogmas of the church, it should allow them free propagation. The scientific evidence of the existence of the soul, and of its immortality, is the soul means of successfully combating the propagation of Nihilism. The youth need instruction; they thirst for knowledge, and free discussion will cause to disappear, little by little, the sects, founded in ignorance, which are always contentious. The Rus-

sian government would thus develop with intelligence a generation of workers, of moral and learned men.

There is no political institution so advantageous for the happiness of mankind, says the celebrated economist Adam Smith, somewhere in his works, than the rule of wisdom and virtue, and he adds, "all government is only an imperfect means of making up for the absence of that rule. It is quite unnecessary to say that the study of Spiritism, develops wisdom and virtue. If the free exposition of the psychological truths of rational Spiritualism, were permitted in Russia, in the Russian language, without fetters or curtailment by ecclesiastical censorship, exactly as is allowed to all other sciences, I am persuaded that in the near future Nihilism would sensibly diminish; we thirst above all for intelligent truths which may be accepted by reason, that our youth may no longer be seen to worship the theories of materialism and of Nihilism which they consider as being the only expression of the truth.

Spiritism is the firmest support of public order and tranquility, since it banishes armed revolutions, having a horror of the shedding of blood by brothers in humanity, and desires the happiness of all, the brotherhood of mankind without distinction of nationality or official belief. Spiritism would attain this end, peacefully by the scientific demonstration of the existence of the soul and of its immortality, and by the rational and logical acceptance of that truth; that we are all children of one God, brethren without distinction of cast, each one having his privileges of acquiring morality, and intelligence by labor and study, to attain perfection by experiences freely chosen, and by a succession of existences, terrestrial or planetary, to which are subjected alike Emperors and their humblest subjects.

To save eighty millions of people from an imminent social and political cataclysm, is it not a hundred times better to yield to evidence than to remain within a vicious circle of ideas which can only profit a few at the expense of the tranquility and happiness of a whole nation?

It is ridiculous to fear a religious revolution in Russia; each bishop and priest is only orthodox, so far as law and convenience enforce, and as his material interests are not hurt; with us the peasant demands but one thing, essential for him; the enfranchisement of the bureaucratic fetters without number, which cost him so dearly, and the possibility of living in his own way and by his own labor in freedom; he would in a word, eat in peace his *pot au feu*; whether under a Russian pope or a German pastor, is of little consequence to him whether it is Peter or Paul who gives him this freedom of action.

May the statesmen of Russia understand these elementary truths; the happiness of our great country depends upon their speedy application.  
PRINCE ADEKA.

A Gathering of Spiritualists.—Reception to Dr. J. V. Mansfield.—A Pleasant Gathering of Men and Women.—Dr. Mansfield Sees and Gives the Names of Spirits Present.

A social reception to Dr. J. V. Mansfield, the world renowned Spirit Medium, who is spending a few days in Saratoga, was held at the spacious residence of Mr. F. J. Hurd last Friday evening. There was a large attendance of ladies and gentlemen, among them quite a number of Saratoga summer guests. Besides the pleasant social intercourse of the occasion and the giving by Mr. Mansfield of a number of incontrovertible tests of spirit communication, he announced the names of many of the spirit presences, unseen by others but apparent to his clairvoyant and clairaudient perception. The names of the spirit presences, as given by Dr. Mansfield, were

Luther Bedortha, Geo. W. Sterling, R. L. Allen, Truman Cook, Albert Whiting, John Newland, W. L. F. Warren, Reuben H. Walworth, Robbins Russell, Joseph Mullen, Tash Bedortha, Stephen Thatcher, Wm. A. Hamilton, Joseph Westcott, Thomas Gibson Young, John L. Perry, Lewis Chase, David Ritchie, Beekman Huling, Geo. W. Weston, Seth Thomas, Minnie Keith, Jas. M. Austin, Benjamin J. Barber, Hiram Bedortha, Wilber Thompson, Henry Starkweather, Virginia Cutter, Louis Winans, Deborah K. Brewster, Samuel Young, Amanda Burrows, Eda Burrows, Leah Rich, Paul Thomas, Lobbie Allen, J. B. Seaman, W. W. Leland, Frank Foster, Mary Samson, Richard Hurd, William Hurd, John B. Rogers, Dora J. Barrett, John A. Hurd, Henry Wheeler, Louisa McFay, Hatfield Halstead, Gilbal Rosa, Mary Ann Durham, Sally King, Calvin Newton, Darius Chase, Frank Bloomingdale, Lyndus E. Ellsworth, Sid. Baker, Hiram P. Trim, George Swasey, Jane L. Whitlock, Elizabeth C. Moore, John Willard, Emma Mason, Susan Winans, Lorinda Bedortha, Horace Loomis, Rufus Bates, Garritt Smith, Kinsey Ghorman, Cynthia Lee, C. R. Brown, Richard Rich, Luther Bedortha, Lorenzo J. Vibbard, Hannah Beck Cross, Milo J. Jennings, Amanda Avery, Lucy Stevens, Paoli Durkee, Harriet M. Lodewick, Thos. J. Marvin, Moses H. Colby, Harriet Cady Dake, Ghittie M. Croft, Maria Taylor, Wm. M. McKinly, Daniel Cady, George W. Hall, George Graham, Barnas Sears.

After the written name of Albert Whiting were some Chinese characters, meaning, as he said, that he was a missionary to China. After the name of Frank Bloomingdale was drawn a scythe in explanation, as was understood that his death was caused by a cut from that instrument. After the name of Sid. Baker was drawn a shovel, the meaning of which was that he had been a grave digger.

Nearly every name mentioned was recognized by persons present. And other names and descriptions were given, but of a character too personal for public mention.

The test character of the peculiar phase of Dr. Mansfield's mediumship admits of no doubt as to its genuineness, and is yet almost too wonderful for belief, especially by the incredulous.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1892.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.  
Yours truly,  
FRANK T. RIPLEY,  
Horicon, Wis.



MAGNETISM.

J. H. Mendenhall vs. Wm. B. Fahnestock, M. D. No. 4.

SOME OF THE DR.'S INCONSISTENCIES.

Editor of Mind and Matter:

DEAR SIR:—I was not a little surprised on finding our talented brother, Dr. Fahnestock, to assume positions so clearly and conclusively both pro and con, the science of magnetism as what his series of articles recently published in MIND AND MATTER represent. The Dr. is the discoverer (I believe) and able defender of the late theology of curing diseases which he calls Statuivolence—a theory or science which I fully endorse so far as I understand it; but in his attempt to wholly substitute said science for that of magnetism as understood and claimed by all practical magnetists, I am confident he has taken too much upon his shoulders to maintain consistency, as I shall be able to show from his own arguments. In his article "Of Statuivolence, Its Uses," etc., published in MIND AND MATTER, Vol. IV., No. 16, he says, "It (Statuivolence) is the educated condition of what has been called mesmerism, and by Mesmer, was ascribed to a supposed power, which he termed 'Animal magnetism,' but whose existence as an entity, has never been demonstrated." Again, in his paper entitled, "The curing of disease," same vol., No. 22, the Dr. continues, "As the existence of an animal fluid (meaning magnetism) has never been demonstrated, it is necessarily a myth, and as a consequence can have no power to cure diseases." We see that in the first paragraph quoted, the Dr. positively denies the existence of magnetism as an entity, and in the second he declares it to be a myth. But in his paper entitled, "No Currents in Magnets," see MIND AND MATTER No. 37, he as certainly declares the existence of magnetism, as he denies it in the two former papers just quoted, as the following language clearly demonstrates. Says he, "Electricity like magnetism is a single entity," etc. Here magnetism is declared by the Dr. to be an entity with as much assurance as is that of electricity, whose entity and nature are both admitted and demonstrated by all electricians throughout the world. How it is that the Dr. can make it appear that magnetism is both an entity and a non-entity, is more than I am able to conceive. But he does more than this; in the same paragraph last quoted, he equally admits the control of magnetism by human efforts. In speaking of it he says, "It is a single entity, and currentless until disturbed or evolved by chemical action or friction, whether by human efforts or naturally as in the clouds, then, it is rendered evident to our senses—but its natural tendency or disposition to equalize through conductors of some kind, facilitate the restoration of its equilibrium." etc.

Thus far, the Dr. has admitted both the existence of magnetism as an entity, its attribute of motion or communicability, and its susceptibility to human control. But one more concession is required on the Dr.'s part to make him truly a magnetist in theory, at least, and as utilization is a predominant element in his mental make up, as well as that of research or inquiry, I shall expect to learn ere long of his becoming a first class magnetic healer, as well as an able defender of the cause. That magnetism is atomic in form, and its tendency to equilibrium, when disturbed, etc., I agree with the Dr. All things, even worlds, are a composition of atomic forms, and it is the natural tendency of all fluids to seek a state of equilibrium, but not more so than it is to again be thrown out of balance. It is thus that the law of action and reaction is established throughout the realm of nature, so far as we know. Without this action and reaction, stagnation would ensue, progress cease, and universal death instead of life would reign supreme. And while this is the natural tendency of fluids—magnetism included—the same can be accelerated by the powers of the human will or efforts. It is through the equalization of the magneto-vital fluids between the highly vitalized magnetizer and his partially devitalized patient, that the latter is cured of his disease, said disease being but the result of the unbalanced condition of the electro-magnetic atoms which constitute life; and health the result of their properly proportioned distribution. I grant, that the statuivist, as styled by the Dr., may cure himself of any curable disease if he understands the law of controlling the forces of life in his own being, and can command a will sufficiently strong to control said forces; for the law that controls the life-forces and the restoration of health in one individual, governs all. And the greater beauty in the whole matter is, that Nature in forming us all with this oneness of life—this unity of soul, or mind, we become natural, mutual helpers one of another. And thus it is that when one member of the great Brotherhood meets with the loss of health to the extent that he cannot command will force enough to balance the vital properties that they may readily gather strength from Nature's fountain of life, he, by coming in contact or en rapport with a healthy fellow being, can find the aid essential to restore to him his loss of health, function and vitality. This is magnetism in its grandest use to man. But the life forces are communicable from one to another, not only by the volition or magnetic effort of the magnetist, but also acts under involuntary law. It is upon this principle that some physicians cure their patients by their mere presence. How often is it the case that we hear the long lingering sufferer remark, "If I could only see Mr. —, I would feel like a new person," etc. Soon Mr. — happens to appear and lo, the sufferer is at once convalescent, if not cured of his or her ailments. How is all this affected? The Dr. would answer, "His belief cured him."

But not so; the truth is, Mr. — was overflowing with vitality—electro-magnetism—therefore a natural positive life-battery: the invalid being devoid of said element, was a negative to the power, consequently in a proper condition to receive the spontaneous outpouring of life from Mr. Visitor; and when the state of equilibrium between the two parties had attained, health and cheer was the natural result. Thus it is that the good man or good woman often imparts a blessing to the asking, needy soul, unconsciously. And thus too it is that some doctors can cure their patients with bread pills, when others fail with the best of medicine.

Health is as catching as disease. The good sensitive, in passing through the room of an infirmary, will nauseate, but on entering the palace where its inmates were all abloom with life, health and cheerfulness of heart, will resume at once the former sweets of health. This law holds good, not only in point of bodily health, but in all the

mental capacities of life. Let there be holden a convention of imbeciles, fools, and the whole congregation will perish with soul-hunger; but if a few giant minds drop in, the people emmasse become alive with thought. This brings me to another point or phase of the Doctor's inconsistency. In his article entitled "Man," (see MIND AND MATTER, Vol. IV., No. 27,) in speaking of magnetic operators, he says: "Operators or healers, beside invoking deific aid in making cures, also tried to magnetize water, powders, and even bits of paper, which they sent by mail or otherwise, to those who had faith in their virtues, but when cures are thus effected, they are evidently the result of the same cause, viz: of faith, or a belief that certain effects would follow the means employed." Here the Dr. plainly denies the impartation of any fluid, force or property from the one person to the other, or from the healer to the articles of water, powder, and paper. But in his article "Of Statuivolence," published in MIND AND MATTER, Vol. IV., No. 16, in speaking of his experiments with Miss Z—, the Doctor remarks: "Upon another occasion, half a dozen wine glasses were filled with water in an adjoining room, into one of which some one was requested to thrust a finger, and upon presenting them, she never failed to detect the one that was so touched." "Many attempts were made to deceive her, by sending in the glasses untouched, and then again by touching two or more; but she could not be deceived, and when asked as to how she recognized the difference, she declared that she could feel, taste or smell the peculiar aura of the individual in them. The existence of a peculiar aura in every person is simply the effete matter always emanating from individuals, and is imparted to things that have been touched or handled by them. This aura, thus imparted, carries with it the peculiar characteristic of the individual," etc.

Just so, Doctor. I am not at all surprised at the facts which you state in the case; they are all right enough. But I confess, sir, that I am a little surprised at the peculiar strain of effort you put forth to prove in the case of statuivolence, the communicability of an aura from the operator to objects touched; when, in the case of magnetism, you deny the self-same principle in toto. How is this? I feel assured that such inconsistency in your case does not originate from any dishonesty of purpose. Will you please explain? But it (the aura imparted) "carries with it the peculiar characteristic of the individual." Yes, sir; not only of mind, but equally so of health and disease, when the touching persons or operators are thus conditioned respectively. Hence it is a fact that when the fully vitalized magnetist handles or manipulates powders, papers, water, or other liquids, he imparts to said articles the aura of life (magnetism), and it is "carried by mail," and conveyed into the system of the patient when brought in contact therewith. Why did you not think, Doctor, of the bits of "apron," which Paul is said to have sent to his patients, when you wrote the narrative of his healing by "faith"? I am sure the one narrative is as authentic as the other. But again: the writer has frequently manipulated glasses of water for patients near, and sent magnetized papers hundreds of miles distant, giving directions how to use, but not mentioning the intended effect, and on most all such occasions, has received intelligence showing that the desired results had obtained. Many mediums in this our day, acting under spirit control, send their manipulated papers and other articles by the thousands throughout our land, and receive nearly as many testimonials in return of the good effects produced. Of course the Doctor will say this was the result of "belief or faith." But the spirits say to the contrary. They say it results from the commingled magnetisms of the spirit and the medium, which acts more potently in consequence of said mixture. And this brings me to the point of spirit control, a fact to which the Doctor frequently alludes, in his papers on Statuivolence. In speaking of the great feats performed by the statuivist, in MIND AND MATTER No. 16, he remarks: "This can be done by spirits as well as men, through mediums." In speaking of trance mediumship, the Doctor says: "This enables spirits to freely control, and use the individual's organism, at the same time that he or she is perfectly unconscious of all that may transpire to themselves, or in their surroundings, and consequently, are not cognizant nor responsible for anything that spirits may do while they are in that insensible condition." See MIND AND MATTER No. 31. Doctor, this is admitting a good deal in the magnetist's favor. No "belief or faith" there. The spirit does this in spite of the medium under his control. We will ask you now to tell us how, or by what law or means the spirit does all this? In his paper headed "Materialization," (see MIND AND MATTER No. 29), the Doctor says: "If the materiality possessed by spirits in the spirit world be much, when they return to earth they will most likely be able to draw freely from the mediums," etc. \* \* "This being so, we can easily realize how the absorption of the medium's aura, and its blending with that which they bring with them, may afford materiality enough temporarily to restore the organs with their functions to what they were in earth life." Here the Doctor has admitted the impartation of an aura by the medium to the spirit sufficient in potency to restore to said spirits all the organs with their functions of earth life.

In MIND AND MATTER, No. 25, the Doctor is still more explicit. In speaking of certain phenomena, he remarks: "This is effected by the reaching out of man's faculties and blending with those of the spirit. This enables the one to impart and the other to receive." Exactly so, Doctor; and as the spirit out of the body possesses no new organs with which to operate, and is subject to the same external law of life that governs his fellow in the body, we readily realize how it is that the magnetist in the body can impart the same aural force to a fellow patient, and by said act control and use him as he wills, upon the identical principle that the acting spirit controls and uses the medium; and that, independently too, of any belief or faith on the part of his subject or magnetizee. It is the blending of the life forces of the magnetizer and his patient that restores to the functions of the latter their healthy action. This, we repeat, is Magnetism. Let it be understood, then, that magnetism is a science; and that the well trained magnetist can exercise a control over both the mind and body of his fellow-beings, and that, too, either for their weal or woe. As the evil-disposed spirit can impose upon the sensitive any manner of abuse he may see fit or desire, when under his control, (and this the Doctor freely admits), so the positive magnetist can, if he chose to do so, impose upon the rights of his subjects, when under his control, by infusing his own

poisonous thoughts, desires or intentions; and thousands of instances are, and have been put upon record, where the rights of sensitive persons have been infringed upon by parties of various professions other than that of the common magnetizer; yet all is done by the same law. But it is no evidence that a profession is wrong or evil in its tendency, simply because it can be abused; there is not an organ of the human organism nor a function in life but what is susceptible to abuse. Even worship may become an act of idolatry. In conclusion, the writer would advise his fellow beings everywhere to study magnetism as one of the branches of the grand science of Anthropology. Study it as the hand-maid of Statuivolence—as the great, natural and shortest method of restoring to poor suffering humanity, lost health, vigor of body and happiness of soul. Study it as the wonderful law by which mighty worlds sweep their course silently and speedily through distant space. Nay, study it as the law by which the angels control their mediums, to demonstrate to earth's children the glorious truth of a life in the immortal spheres. Fraternally,  
J. H. MENDEHALL.

[From the Gospel Banner.]

Wonderful Exhibitions—Said to be Spiritual.

We, the undersigned, citizens of Augusta, having heard of the wonderful "spirit manifestations" as they are called, said to be exhibited at North Turner, and of the deception said to be practiced, wishing to witness and thoroughly test the same, went to North Turner on Saturday, March 18th. We found that Mr. Wilber B. Fisher, twenty-six or twenty-seven years of age, who was born in this place, and is a shoemaker, was the medium, who, at intervals, sometimes sits for the edification and satisfaction of friends, sincere in their professions, though he has never done it for compensation. He usually has his sittings at the house of a neighbor, Mr. Benjamin Keen, upon whom we called on our arrival and introduced ourselves, telling him for what purpose we had come, which was to witness a seance and test the exhibition thoroughly. Our request was granted; and as a partial and unsatisfactory account of what we saw and heard has been published, we shall esteem it a favor if you would present the following truthful statement in the Banner, that any one interested may know the facts of the case.

We took from home with us a suit of clothes for the medium's use, in place of his own. A bedroom, about eight by eleven feet, opening out of a small front parlor, was cleared of everything but the naked bedstead—save an old rag-carpet on the floor. The room was improvised for a cabinet. We examined critically the walls and the floor, then passed into the cellar beneath the bed room, where we sought in vain for any possible means of ingress or egress to the room save the one door. Then, after nailing the windows and fastening the doors of the parlor for security, we asked Mr. Fisher, the medium, into the bedroom, or cabinet, where he took off his own clothes and put on the suit we had prepared, in our presence; after which he was seated in a chair, the coat, vest and pants sewed firmly on to him, and together. Then, with needles and the use of long strips of cloth, he was strongly secured to the chair and the bedstead standing in his rear. Thus, firmly fixed we left him, taking his cast-off vestments with us.

Next a piano was wheeled up in front of the bedroom door—not nearer than three feet; a large music box was placed upon it and set running. Chairs having been arranged in a semicircle behind the piano, for about a dozen of us in all, some neighbor friends being present, all were seated, our party of four being scattered through the circle, and, all taking hold of hands, the light was extinguished. After a reasonable time for what was called materializing, the piano began to give forth very rich and sweet tones, and soon after a female voice arose as if the singer was near the stool of the man who played the accompaniment, the melody and purity of which it would be difficult in any town or city to match. Presently the player himself commenced singing, and we must confess that a more magnificent bass voice cannot be found. He accompanied himself on the piano as he had the lady; we have the best of reasons for knowing this, for he spoke several times at the piano.

Succeeding this, a very young girl—judging by her tones—commenced singing; and there was no such person in the room when the doors were securely fastened. Then another lady and still another sang, making in all not less than five distinct voices heard, each in his or her turn. There was a change. From playing difficult operatic music, another player, quite a different style, seemed to take the stool, and for about five minutes she executed a very complicated piece in rapid manner, and with a power and skill equal to the others who had performed. In beginning the last piece the piano, which was a large one was lifted from the floor several times, returning with a concussion that made the old house tremble.

Up to this time, which occupied nearly two hours, the seance had been held entirely in the dark, and in order to explain the reason why a change of condition was suggested by the spirit band it was said that the medium, being quite unwell with a severe cold, had become very much exhausted. In addition to this, we were informed the evening was by no means favorable for physical manifestations, inasmuch as the weather was very heavy and cloudy. Hence, taking all the unfavorable facts together, if they attempted any further manifestations, especially in light, they proposed, in lieu of the tying, that the medium's hands should be filled with flour, which test, in view of what might follow, would be equally satisfactory, because if the medium attempted to do anything with his hands, the flour must be scattered on the floor. We accepted the proposition. A light was called for, taking which we entered the cabinet and found the medium with his fastenings precisely as we had left them. We cut him clear, or thought we did, then filled both hands with wheat flour and again took our places in the room.

The lamp was now left burning, though turned fully half way down. In a few minutes, a rather tall, very slim lady, dressed in white from head to foot, with quite a trail to her dress came forth from the bed room into our presence. After passing back and forth a few times, exhibiting her slender hand, her bracelets, and her long hair falling below her waist, which could plainly be seen by all, she seated herself at the piano, reached over and stopped the music box, then commenced playing an overture. She purported to be a French lady, Marie by name, the same who executed so wonderfully in the dark seance,

At length she found her voice, when we were favored with a very sweet song.

This person left the piano, but soon returned, and sang us a scrap of a song without aid from the instrument. Another lady dressed in black with white undersleeves, also came out, and walked before us. Lastly, what purported to be the leading personage of them all, a man who had sung the bass, came from the cabinet, dressed in a black suit, with white shirt bosom, when no such garments were left either in the room or on the medium, and seating himself at the piano, commenced playing and singing in his own wonderful style. Then bidding us "good night," retired into the bed-room, where sat the medium partially unconscious, but seemingly weaker than when we last left him—both hands being still filled with flour—not a particle having been spilled on the floor; while no other person, or sign of person, was there.

While upon the subject of tests, we would add that in the act of leading the medium out of the bed-room, he was found to be still held by a portion of the fastenings, which in our hurry we had overlooked.

In summing up the result of our investigations, we want to say that Mr. Keen, at whose house we witnessed these strange things, is a man nearly sixty years of age, who has partially retired from business, is a man of wealth, of pure morals and of strict integrity, who, while he feels a deep interest in his subject, has never taken a dollar for exhibitions; that we could see no motive for deception on his part, and further with the most thorough investigation on our part, and careful scrutiny, not the least possible evidence of fraud or deception could be detected by us. We were perfectly convinced of this one thing, viz, that whatever may be the nature of the things we saw, which seemed to us wonderful, or however they may have been produced—and we don't pretend to know how—neither the medium nor any person in the circle produced the music we heard, or were the persons who made their appearance in our midst and seemed to come from that little bed-room and retire into it after they had presented themselves to us in the manner described. Every member of the circle and the medium could be seen by us during the most remarkable part of the performance.

L. P. Hersey, C. O. Coney, Martin L. Reynolds, B. Franklin Yeaton.  
From Gospel Banner, Augusta, Me.

VINELAND, N. J., Aug. 20, 1882.

Editor of Mind and Matter:

In MIND AND MATTER of August 12th, I notice in your column of editorial briefs that a prominent Spiritualist in your city is attracted to the remarkable and beautiful communications which are now being published weekly in your paper. That these communications should, in their grandeur and ability, attract the intelligent and "angel side" of mortals, is quite natural; but a weakness quite prominent is exhibited when this same individual gives expression of sorrow and pity, because they are printed in MIND AND MATTER. Perhaps it would be well for Christian Spiritualists, and those who are dealing in "higher aspects," to serve a protest on the angel world, forbidding such personages as Thomas Paine, Thomas Jefferson, Lucretia Mott, Abraham Lincoln, James A. Garfield, Horace Greeley, General Lafayette, and others, from meeting with you in your seance room, and giving you their glorious messages to be printed and published to the world in the paper of their choice. Exhibitions of "pity" should be extended to Benjamin Franklin for his weakness in assisting and leading such a band of mistaken men and women from their spirit homes to the editorial rooms of MIND AND MATTER. We have some speakers on the rostrum and at our campmeetings who are exercised with much "pity," and speak more to the popular ear than they do to the hearts of the people and the earnest, anxious desires of the angel world. Give us MIND AND MATTER with two-edged sword of facts and criticisms, and such speakers as Mrs. Colby, Mrs. Richmond, and Colville, and the cause of Spiritualism will prosper and make glad the hearts of our spirit friends, and cause them, in their associations and gatherings, to sing songs of rejoicings.  
U. N. MERWIN.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit.  
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For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.  
Address, or apply to,

PROF. J. B. CAMPBELL, M. D., V. D.,  
Pres't. American Health College,  
Fairmount, Cincinnati, O.

Lecturers and Mediums Attention.

Editor of Mind and Matter:  
OMRO, Wis., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.

Omro, Wis. DR. J. C. PHILLIPS.