

Mind AND Matter.

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

VOL. II.

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NO. 4.

For Mind and Matter.

ALONE.

BY HORACE M. RICHARDS.

It seems hard to bear,
This burden of care,
And my heart mutters many a moan;
Life's mountains are steep,
Towards their summits I creep,
But I travel alone, all alone.

'Tis a wearysome road,
And heavy the load;
But rest cometh surely at last,
For I'll find at the door,
When life's journey is o'er,
The friends who before me have passed.

I hear a sweet tone—
Whisper, "Never alone!"
Oh, darling, I know thou art near.
Thy promise I treasure—
Life's holiest pleasure,
Like music, thy voice I can hear.

And over my soul
Its deep echoes roll,
As I linger in ecstasy near;
And again as in youth,
I worshipped in truth,
With never a doubt or a fear.

The light of thy love
Guides safely above,
Where hope whispers sweetly of rest;
And I long for that hour
When parted no more,
We meet in the home of the blest.

O, "soul of my soul,"
My being control—
Make me worthy this infinite bliss,
And over life's tide
My bark ever guide
To an anchorage better than this.

For this at the best
Hath little of rest,
And I sigh for a happier world,
For my spirit's own home,
Where storms never come,
Where my sails at the last may be furled.

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

As an instance of the experience of a Catholic spirit, who managed to escape the thralldom of that faith in spirit-life, I will give the following communication received through the mediumship of Alfred James on September 28th, M. S. 31.

"Good Morning:—If you take away my religion, what have you to give me instead? This question I shall endeavor to answer, in my remarks this morning. A time was when I was too bigoted and too fanatical to answer this question with any prospect of arriving at anything near the truth.

"When a religion gives satisfaction and fulfills the requirements of your spirit, it is a source of pleasure to you. But the day ultimately arrives in the after life, when, in order to become wiser, freer and happier, this religion instead of affording pleasure, if you cling to it, it will drag you down or compel you to travel in a circle. Why? Because you have reached in your after-life or spirit-life that place that you are exactly fitted to inhabit, and you can never rise above that unless your desire to get away from that narrow and contracted circle, is sufficiently strong to lift you above one old beaten track. No one ever was, or is, more devout than I was in my adherence to the Holy Catholic religion; but I was a man of thought and action; and when I found that Catholicism drew a narrow circle, and I found millions wandering in it; the first thought that struck me was—can this be heaven? If the people are not happier than they seem to be here, Jesus Christ is but a poor Saviour, indeed. With that thought as a basis, it seemed to me that gradually the old state of things faded away and I arose to a brighter, fresher, and newer life, where for the first time, I found that ignorance is not bliss by any means.

"Educate the people—let them study nature and they will need no priests—no ministers; for the question I started out with will be answered here instead of on the other side of life.

"I thank you, sir. Sign me,

"Cecil Calvert.

Whether this communication came from Cecil Calvert, the second Lord Baltimore, the founder of the Colony of Maryland, I do not know. I give it as I received it. Be that as it may it is characteristic of the noble family who founded that colony and who, although Catholics, have been much praised by historians for their liberal and tolerant spirit, and their wise and equitable legislation in their colonial government.

On September 28th, M. S. 31, I received the following most remarkable communication through Alfred James. It will help to show that the "Holy Mother Church" is having as rough a time in spirit-life to hold her subjects as followers in leading strings as she will soon find she will have here if the light of Modern Spiritualism is not extinguished. It is true this and the previous communication do not relate to the spirit enemies of Spiritualism, but they are nevertheless not out of place here, as they illustrate the experiences of those who have broken from the priestly chains that once bound them.

"A BEATIFIED MONK, SIR:—If I had spent half of my time in the search for truth, instead of becoming the pious devotee of certain formulated creeds and dogmas, embraced in the words Holy Catholic Religion, years of misery in the after life would have been saved for me. Superstition and fear held me bound for many long years; and to

promulgate this religion I hesitated at no deed of cruelty, and fought with more than the ferocity of a savage, to that end; and this because priests told me that by so doing I would earn the reward of Paradise in the after life. For this I have no malice towards them. They are simply deluded men; but I hate the religion that pushed me on to murder my fellow beings—a harsh name for religious persecution but nevertheless a true one.

"What light I have to-day, I owe to a Mussulman woman whom I murdered at Joppa. There is gloom upon my spirit this morning. This you must perceive. Bad actions are the origin of all unhappiness. I have held to that religion, and it is only lately that I have risen to a somewhat better spirit condition. My experience in the after life has been made up of masses, prayers and invocations to one Jesus Christ and the Holy Virgin Mother, and it has availed me nothing.

"Thousands of us are breaking our fetters from day to day, and being something of a leader among them, I have all I can do to keep them from avenging themselves upon those who deluded them while here. But revenge, signor, is not the way of happiness. It has cost me a bitter experience to learn this. The day of enlightenment is not far off, in the sense we spirits regard time: yet there are millions of these fanatical spirits to be reclaimed before superstition shall die and the monument of truth be raised above its ashes.

"The time has come for me to leave. I hope to clasp your hand in the after life.

"You will sign me,

"DON ALFONSO DE ARAGO,

Knight of St. John.

It would seem from his reference to Joppa, as the scene of one of his acts of violence, that this redeemed spirit was one of the Catholic Christian fanatics, who went as crusaders to convert the Moslems to Christian love and peace by desolating war; but who, in the end, ignobly failed in their superstitious enterprise.

On the morning of the 29th of September, M. S. 31, I had a private sitting with James A. Bliss, at which I received the following communication from a spirit purporting to be Ignatius Loyola, the founder of the ecclesiastical Order of Jesus and the chief leader of the "Spirit Enemies of Spiritualism." He said:

"Well, pretty nearly triumphant; but we will foil you yet. We have sought most determinedly to quench this terrible heresy. It is surprising to me why it is that you meet with so much success. I cannot account for it. In everything we have undertaken, heretofore, it seemed that success was always with us but now everything seems to end in failure; why this is so I cannot tell. If I was inclined to a devilish skepticism, I should perhaps say that the Prince of Darkness had overpowered the Lord of Light; but, thank God, I am not in that condition. I believe that this is a chastisement for our wickedness and foolishness in allowing the mysteries to be taken from the Church, and not raising our hands, even to the shedding of blood, to prevent it. Oh! were not those mysteries given to us from the hand of the Son of God himself? Were not the instructions to us imperative to save them from profane hands? And yet they have been so abused and so defiled. My God, that this should be so! We shall make one more grand effort to draw that power back—back—back—where it belongs. My God! have we not Thy promise that the gates of Hell should not prevail against us? And yet, will they! Will they! Shall the Church of our love—shall the only true Catholic Church be crushed? Oh! Thou Infinite Christ—speak, come forth and save thy people from destruction.

"Mark you, friend—I call you friend—I pity you, and yet I could slay you. I love you, and yet I could condemn you to the blackest hell. Oh, that we could have your aid and power to bring back to us the force that we are losing! Then, oh! then, we could be such bosom friends—then we could work together in closest sympathy. But no; this cannot be at present. You are stubbornly resisting the influence which the Church is bringing to bear upon you. Until the time when you will yield to that influence we are most deadly enemies. I admire your honesty, I love your candor; but you are wrong. Until we come together under the same hand that protects the Church, we must be enemies.

"We intend to make one mighty effort to crush this heresy from this land and from the world. We intend to work through our Cardinals; and if they do not co-operate with us, they must step aside. We intend to use our bishops and priests to the same end, and if they do not act with us, they will be deposed. This last grand effort must succeed, or all will be lost. The mysteries of our Church, held so sacred in the breast of every Pope, Cardinal, Bishop, and Priest, to be at last sent out to the world, to be gathered up by the poor and defenceless ones of our faith, is a thing that shall not be done. Allow me to tell you this: if you will come to us and be one of us, you can investigate as deeply and as far as you desire, provided you do not make known to mankind the facts which you may discover in this direction."

I declared to this resolute but fanatic spirit that it was in vain that he appealed to me to forego my determination to seek for and attain truth wherever it might lead me, and that under no circumstances could I be induced to remain silent in relation to the truths that were being imparted from the spirit world for the benefit of all earth's inhabitants. Finding me so fixed in my purpose, Loyola left the control, apparently greatly demor-

alized and dejected, although he repeated his threats to compel me to submit.

The cause of this manifest despondency was because I had defeated the last Jesuit scheme to injure Mr. and Mrs. Bliss. These were the circumstances referred to. The evening previous I attended a materialization seance given by those mediums. Just before the seance was to begin, Benjamin Wolff and his brother Emanuel, the two Jews, who testified falsely against Mr. and Mrs. Bliss, at the trial of the false accusation made against them by the Jesuit agent, Philip Diesinger, came, and on entering paid Mr. Bliss their admission fee and took their seats among those assembled. I was greatly surprised that Mr. Bliss should have admitted them, but he was taken by surprise and acted without having time to think what he was doing. I am now satisfied he was influenced to admit them. I insisted that the two scoundrels should have their money returned to them and they be ordered to leave. This was done, greatly to their disappointment and disgust, and they took their departure threatening legal measures.

By this episode the harmony of the company was somewhat disturbed and the natural consequence was a less satisfactory seance. After the seance had continued for some time, and the spirit forms were appearing, there was loud and violent knocking at the door. Mr. Bliss being engaged, he requested me to see who it was that was thus disturbing the seance. On going to the door I found a large, rough looking man there, who asked if there was a seance there that evening. I said yes, but you cannot attend it. This person was accompanied by some four or five others as rough looking as himself, who stood back to see whether their comrade succeeded in getting in. It was very plain that this was a concerted scheme to try what violence would do towards breaking up the seances. The Wolff brothers had been sent ahead so as not to betray the common design by too many coming in together at one time.

These interruptions brought the materializing phenomena to a close much earlier than usual, and Mr. Bliss being controlled by one of his guides, I was requested to come the next morning and have a sitting with the medium in order that he might inform me privately of what was going on among the enemies of the mediums and Spiritualism, who were becoming desperate at so many defeats of their plans. This was prevented by the coming of the spirit Loyola, who forced himself into the control and gave the foregoing communication. How keenly he felt the defeat of this last scheme is plainly shown in what he said.

The intimation conveyed in the following communication in relation to the subject in hand, is most important.

The communication was given through Alfred James, October 1st, M. S. 32, and purports to come from an apostatizing priest:

"Sir:—I have found out that mistaken ideas neither damn nor save one. They only retard progress in the after stage of existence. None were more earnest—none more devout followers of the Holy Catholic Religion than I was, when here. I can forgive myself for this mistake so far as the consequences fall upon me; but it is the pernicious effect of my teachings upon others that I cannot forgive myself. I mean upon those who, to a certain extent, I led astray. I am sorry to say, that although a change has taken place in my own mind, I find it impossible, either by example or argument, to clear away the fogs of superstition from the minds of those that I taught in this life. And why? Because this Catholicism has a fearful power in the after life. It has as many devotees at its altars there, as it has here; yes, far more, and it condemns and persecutes those who try to free themselves from its coils, as much in the spirit as in the flesh.

"What set me to thinking? When I entered spirit life I looked, as a matter of course, for the accomplishment of that redemption promised through the blood of Jesus Christ. Could I find it? No; but I found that individual actions and desires were the main-springs of happiness there. Going on, as we have been going on in spirit life, it will be by the most immense effort that we can ever succeed in eradicating Catholicism from the minds of spirits. These spirits are your enemies; and the supporters of that Church find their strength in this fact—that there are millions of Chinese spirits and the departed spirits of other Asiatic peoples in the after life who are so listless and so dead to any progressive ideas, that it will take ages to redeem them by the aid of other spirits. The dark magnetic aura which rests over these listless spirits affords an inexhaustible supply of magnetic power to the informed and cunning Catholic leaders to keep a cloud of darkness over the minds of their followers in this life.

"You will, perhaps, think this strange, but Catholicism well understands magnetic, electric and mesmeric force, and knows how to use it to defeat those they call their enemies. It is in order to let you have an insight to the actions, designs and movements of this Catholic party, that you have been surrounded by this broil you are in, and wherein you can be a great instrumentality for good. But I have reached that higher light, and except to help you by the spirit force of my own circle I can render you little aid. I have not much more to say. But it seems to me as a spirit that I can see these dark emanations weighing down the minds of men and prejudicing them against a pure, thorough and true understanding of spirituality.

"My name was Isidore De Veree. I was chaplain to the Duke d'Alençon in 1806."

This was one of the most important communi-

cations that has ever come to me from the spirit world. It answers the question, "Why do not the good and advanced spirits control those spirits who are below them in spiritual development and prevent them from lying to and deceiving those to whom they return? Can we too carefully heed the lesson therein given?"

On October 3d, M. S. 32, at another sitting with Alfred James, I received the following communication:

"BONAS SISTER:—I understand some English, but I must get the assistance of one who is here to give it. To attempt to find out my descent or who was my father or mother in the mortal life would be next to impossible. In San Salvador the people are very much mixed. I was a good Catholic when here. I was reared by the Padre, in the town, as a foundling. The first remembrance that I have is that I was in the care of one, Sister Anita. This sister was a very remarkable character. It was very strange to me. I was educated by this sister, and in the convent to which she belonged she was what this man is ("a medium"). Faces talked in the air. Not full forms, but just faces speaking very remarkably in the night time. This sister was very much afraid to let any one know about this. She said those who spoke to her were good saints who had passed away. I remained under the care of this woman until I was twelve years of age. Then I was taken by this Padre Ambrose. He educated me to the belief of Jesus. I passed away at the age of thirty-three. When I came into spirit the first one I saw was Sister Anita and I said to her, "Good Sister, where is your cross you used to wear, and your gown, too?" She smiled and said, "I found Catholicism was not right." I was very angry at first and would not believe what Sister Anita said. I said to her, "Let me be. I will go and examine for myself." I went, and after very close observation it made me mad and I denounced it all as a lie, and declared it to amount to nothing. I said I would not have anything to do with it any more.

"And now with this good sister, I seek you for light. It is necessary for me to return here to this mortal condition; and there are none in my own country to whom I could apply, who know enough to give me the light that is necessary for my advancement. I have been a spirit seven years—Sister Anita three or four years before me."

"My name is, GEORGE DE CALAVERA,

"San Salvador, Central America."

This spirit was advised and counselled to persevere in his determination to obtain the light he needed and it would certainly be given to him. He was especially advised to become a missionary spirit to those who needed the light that he was seeking and that that would help him more than all else. This spirit was followed by a Jesuit spirit who sought to lessen the force of the previous communication. He said:

"Good Afternoon:—Well, this thing called Spiritualism, if rightly used, produces much good; but if used indiscriminately it will produce wild disorder. Man—mortal man—must have a fixed faith and belief. Why? Because he is unstable and like a ship upon the trackless ocean that is cast hither and thither by the waves. This thing termed the enlightenment of mankind leads to nothing. Letting reason rush wildly onward, leads men astray—deludes them, and they become ensnared by wild and visionary views. Spiritualism applied to the intelligent may effect much good; but when applied to the ignorant ruins everything; because when the ignorant begin to reason, they do so from their passions and impulses, and not from the laws of cause and effect. And the only way to restrain them is to hold over them the fear of eternal damnation. I like this way of managing them, because it tends to elevate you in the eyes of the lower classes or the masses of mankind.

"The intelligent are few; the ignorant are many; and when the few desire to control the many, subtlety and cunning are necessary to hold the sway. I think, after mature deliberation, that I pursued the right course both here and in my present life. I feel well satisfied. As long as intelligent men are happy, a lesser degree of happiness will suffice for the ignorant. In that way we intend to work. We Catholic priests have all others in our power. In this, we are a unit and they are not. In unity there is strength."

"I think we will be able to tramp over all who oppose us. I do not want to war with those who oppose our interests, but let them beware. I will do all I can to see that our cause triumphs. Of course, in this after life, we have renegades and heretics, the same as there are on the earth, a specimen of whom you have had here just before I took control. Of course I am perfectly satisfied that they will soon seek shelter again with us, for there is neither stability, rest nor happiness outside of our jurisdiction."

"You will sign me Henry Iatrobe. I belong to the Order of Jesus. At times I was a priest—not always."

[TO BE CONTINUED.]

U. M. Austin, Delaware, Iowa, renewing subscription, writes: "I expect to take your paper as long as it suits me, if you print it. It comes as near my style of doing business as I could wish, with one exception which of course may not suit all as it has seemed to me. Some of your articles on Brandy seem to me as spending too much ammunition for the amount of game, but it is impossible for us all to see alike, therefore your opinions are as good to you as mine are to me, so go on as seemeth good in your sight."



CHILDREN'S COLUMN.

TAKE CARE.

BY ALICE CARY.

Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross and cruel and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive!

What you have and what you lack
All the same as what you wear,
You will see reflected back;
So, my little folks, take care!

And not only in the glass
Will your secrets come to view;
All beholders as they pass
Will perceive and know them, too.

Goodness shows in blushes bright,
Or in eyelids drooping down,
Like a violet from the light;
Badness, in a sneer or frown.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls—
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For as sure as you're alive,
You will show for what you are.

Dick.

Dick was a tall, thin, starved-looking boy, with a little jacket, the sleeves of which crept half-way up his arms, and a hat that was nothing but a brim; and when she first saw him he was eating a crust from the gutter. She was only a poor old woman who kept a little shop for candy and trimmings, and poor enough herself; but, as she said, he looked a little like what her Tom might have been if he had grown up and been neglected, and she couldn't stand it. She called to him:

"Come here, sonny," said she; and the boy came. Before she could speak, he said:

"I didn't do it. I'll take my oath on anything I didn't do it."

"Didn't do what?" said the old woman.

"Break your window," said the boy.

"Why, I broke that myself with my shutter last night," said the old woman. "I'm not strong enough to lift them."

"If I'm about here when you shut up, I'll come and do it for you," said the boy. "What was it that you wanted me for?"

"I wanted to know what you ate that dry crust out of the gutter for," said she.

"Hungry," said he; "I've tried to get a job all day. I'm going to sleep in an area over there after it gets too dark for the policeman to see, and you can't have a good night's sleep without some supper."

"I'll give you some that's cleaner," said the old woman.

"That will be begging," said he.

"No," said she; "you can sweep the shop and pavement and put up the shutters for it."

"Very well," said he. "Thankee, then. If I sweep up first I'll feel better."

She brought him a broom, and he did his work well. Afterwards he ate his supper with a relish. That night he slept, not in the area, but under the old woman's counter.

He had told her his story. His name was Dick; he was twelve years old, and his father, whom he never had seen sober, was in prison for killing his mother.

The next morning the old woman engaged a clerk for her small establishment. The terms were simple—his living and a bed under the counter.

When the neighbors heard of it they were shocked. A street boy—a boy whom nobody knew! Did Mrs. Briggs really wish to be murdered in her bed? But Mrs. Briggs felt quite safe. She had so much time now that she was going to take in sewing. Dick attended to the shop altogether. He kept it in fine order, and increased the business. Pennies came in as they never had before, since he had painted signs in red and blue ink to the effect that the real old sugar-candy was to be got there, and that this was the place for nuts.

And in the evening, after the shop was shut up, the old body began to take him into her confidence. The dream of her life was to buy herself into a home for the aged. It would cost her a hundred pounds. She was saving for it. She had saved three years and had fifteen of it. But it cost so much to live, with tea so dear and loaves so small; and she had been sick, and there was the doctor, and Mrs. Jones' Martha Jane to be paid for minding her and the shop. After this Dick took the greatest interest in the savings, and the winter months increased them as though he had brought a blessing with him.

One night in spring they took the bag from under her pillow, and counted what it held. It was thirty pounds.

"And I'll begin to make kites to-morrow, Mrs. Briggs," said the boy, "and you will see the custom they will bring. If a little shaver sees the kites, he'll spend all he has on them, and then ask his mother for more."

"You're a clever boy yourself," said the old woman, and she patted his hand.

It was a plumper hand than it had been when he picked the crust from the gutter, and he now wore clean, whole garments though they were very coarse.

"How wrong the neighbors were!" she said; "that boy is the comfort of my life."

So she went to bed with the treasure under her pillow, and slept. Far on in the night she awoke. The room was quite dark—there wasn't a ray of light—but she heard a step on the floor!

"Who is that?" she cried.

There was no answer, but she felt that some one was leaning over the bed. Then a hand clasped her throat and held her down, and dragged out the bag of money, and she was released. Half suffocated she found herself motionless and be-

wildered, conscious only of a draught of air from an open door and of some strange noises.

She hurried into the shop.

"Dick! Dick!" she cried. "Dick! Dick! Help! Wake up! I'm robbed!"

But there was no answer; the door into the street was wide open; and by the moonlight that poured through it she saw, as she peered under the counter, that Dick's bed was empty. The boy was gone!

Gone! gone! Oh, that was worse to poor Granny Briggs than even the loss of the money; for she had trusted him, and he had deceived her. She had loved him, and he had abused her love. The neighbors were right; she was a fool to trust a stranger, and had been served rightly when he had robbed her.

When the dawn broke the wise neighbors came in to poor Granny's place to find her crying and rocking to and fro; and they told her they had told her so, and she only shook her head. The shop took care of itself that day. Life had lost its interest for her. Her occupation was gone, but with her savings. Money was but money after all; he had come to be the only thing she loved, and Dick had robbed her!

It was ten o'clock. Granny sat moaning by the empty hearth. Good-natured Mrs. Jones from up stairs was "seeing to things," and trying to cheer her, when, suddenly, there came a rap at the door, and a policeman looked in.

"Mrs. Briggs," he said.

"Here she is," said Mrs. Jones.

"Some one wants you at headquarters," said the man. "There's a boy there, and some money."

"Dick!" cried Mrs. Briggs. "Oh, I can't bear to look at him!"

But Mrs. Jones had already tied her bonnet on and wrapped her shawl around her, and taken her by the arm, and was hurrying her off.

"The wretch!" Mrs. Jones said. "I'm glad he's caught. You'll get your money back."

And she led Mrs. Briggs along—poor Mrs. Briggs, who cried all the way, and cared nothing for the money. And soon they were at the police station, and then, and not before, the policeman said to the two women:

"He's pretty bad. They'll take him to the hospital in an hour. I suppose you're prepared for that. He's nearly beaten to death, you know."

"Did you beat him, you cruel wretch?" said Mrs. Briggs. "I wouldn't have had that done for twice the money."

"I beat him!" said the man. "Well, women have the stupidest heads. Why, if I hadn't gotten up when I did, he'd have been dead. He held the bag of money tight, and the thief was punning him with a loaded stick; and the pluck he had for a little shaver—I tell you I never saw the like. You shan't take granny's money from her!" says he, and fought like a little tiger. If it's your money, old lady, he's given his life for it, for all I know."

Then old Mrs. Briggs clapped her hands and cried:

"Oh, Dick! Dick! I knew you were good. I must have been crazy to doubt you!"

And then she wrung her hands and cried:

"Oh, Dick! for just a paltry sum of money!"

And so she knelt beside the pale face on the pillow, and kissed it and called it tender names.

And Dick, never guessing her suspicions of him, whispered:

"I was afraid he'd get off with it, if he killed me, granny, and you in such hopes last night."

He didn't know what she meant by begging him to forgive her. It would have killed him if he had, for he was very near death.

But Dick did not die. He got well at last, and came back to the little shop; and though granny had her savings, she never went to the home; for long before she died Dick was a prosperous merchant in the city, and his home was hers, and she was very happy in it.—Chatterbox.

KIND WORDS.

Will. C. Hodge, Darien, Wis., writes: "MIND AND MATTER in its new dress looks as fresh as a new blown daisy."

J. D. Moreland, Hutchinson, Kans., forwarding subscription, writes: "It is one of the best pleasures of my life to read your most valuable paper. I like the way you face the enemy and hold up the truth."

A. Harthan, M. D., Springfield, Mass., writes: "May good angels bless you in your noble work and may you be spared to work for our cause, is my prayer."

Dearborn Clark, of Rockport, Dakota, writes: "Enclosed please find \$2.15 to renew my subscription for MIND AND MATTER. I think it is the best paper in the world. I have taken the R-P Journal almost ever since it was started; I have done with it now forever."

Ernest Quast, Juniata, Neb., writes: "I see by 'Kind Words' in your paper that you are appreciated. You are a good fighter and know how to handle your weapons; I am rather disposed to be peaceful, however; I suppose in this world it takes war to bring about peace."

John F. Rander, Weston, W. Va., writes: "I am a stranger to you Mr. Roberts, but not a stranger to MIND AND MATTER. I read it every week over and over again, and if what you write is truth, (and I believe it is) you are one of the workers for the real truth which few work for. May God and good angels bless you and help you to elevate man to take his place on the platform of truth."

Mrs. Sylvia L. Woodward, Brussels, Calhoun county, Ill., writes: "Do you not get weary and heart-sick standing in the 'gap' a target for all enemies of Spiritualism to let fly their slanders? I know you feel them for mediums are sensitive beings, but I see you clad in shining armor of good and righteous deeds, your face noble with a high fixed resolve while by your side stands the figure of Truth holding a shield over your head on which is inscribed in letters of gold, 'Let Truth and Error grapple. Fear not, God is over all.' Around and above you hover a multitude of bright spirits, your body-guard. I hear a voice say, 'They are flitting around you continually, ascending and descending on ladders or links of magnetic colored light, from the hoary-headed sage to the to the innocent, prattling child—emblems of Wisdom, Strength, Purity and Love. Seeing this 'army of witnesses' about you I do not wonder you can battle bravely for the right. May the battle soon be won and over, and MIND AND MATTER be free to promulgate the great, consoling truths of Spiritualism without the sore opposition which now seems to hover around it."

R. Layton, Pittsburg Pa., writes: "A sample copy of your paper for the third time was read today, looking so clean and fresh, that although not a Spiritualist, it almost persuaded me to become one. I find you oppose Bundy; I like it for that, for anything that is the opposite of such character assassins as A. B. C. & Co. Abbott, Bundy, and Comstock must be good. My wife has gone to a seance to-night, on the strength of having read your paper. She thinks if it is good she will get more of it. Well this is a free country, and when it comes to matters of such vast import, I want everybody to decide for themselves, even my smallest child will have that privilege as far as I am concerned. Why not? I wish you all merited success for the future."

Wilson Bray, of Lambertville, N. J., writes: "I can assure you I was thankfully surprised at the great improvement you have made in MIND AND MATTER. It was good before—too good for the price—now it is grand. In every sense it is a first-class spiritual paper, and I write you these few lines to let you know that your efforts are appreciated. I wish that I was able to send you something more substantial than compliments and good wishes, for I presume the change has considerably increased the cost of publication. Accept my thanks for your kind invitation to attend the festival last Saturday evening, at the Continental, extended to me by your friends. That the life of the best spiritual journal published may be long and prosperous is the earnest wish of your friend."

David Mills, (poetical) Hammononton, N. J., writes: "I see, Brother Roberts, you have been raised up to do a great and important work on behalf of humanity, not only in the mortal state, but in earth sphere of spirit life on the behalf of those that are in theological darkness. I see also that MIND AND MATTER was born at just the right time, under the right conditions and in the right place and under the right management to do a great and needed work in behalf of slandered and vilely abused mediums; those grand, and important links between heaven and earth. May its subscribers and readers become as the stars of heaven, and the sands of the sea in number. You have a hard row to hoe; a hard battle to wage against dark-minded, unscrupulous foes, but I trust that those with you are more mighty than those against you and the cause you have espoused. Stand for the truth and thou shalt know joys at last no tongue can tell."

Marjory A. White, Dardaneville, Ark., writes: "Enclosed please find three dollars, with letter for J. V. Mansfield. Your defence of persecuted mediums is noble and should endear you to all lovers of truth and justice. What a revelation your series of articles, 'Spirit Enemies of Spiritualism' has been—explaining much which has been heretofore incomprehensible in my own history. I presume you intend giving it to the world in book form, and if so, I speak for several copies. I cannot express how much I appreciate your paper—long may it wave—and may you be sustained in the mighty warfare in which you are engaged. Truly we fight not with flesh and blood, but with the powers of the air, and spiritual wickedness in high places; but I am convinced that we shall come off more than conquerors. Being one of the persecuted I feel like taking you by the hand as the noblest champion of human rights and human liberties."

Mrs. Geo. N. Wilcox, Madison, Conn., writes: "My sister and I live alone in a town noted for its bigotry, with small means of support, and only our angel friends to guide and comfort us on our journey, but with vigilant eyes they direct us on to duty. I hope you will ever be sustained in your defence of our poor persecuted mediums, and your reward will await you on the shining shore. What would I give were I able to help on the great work of Spiritualism. I would not increase my gold or riches that it would bind me to earth when I passed to spirit-life, but would scatter it broadcast over the land. I would make a quiet home for mediums where they could rest from their cares when weary, without money and without price. I would be thankful to have a medium come and stay a month with us now, and should you know of one that could afford their expenses I would give them their board for a month. I would prefer a lady, as my sister and I are alone."

J. Overton, Arkadelphia, Ark., writes: "I, for one, feel willing to help send your valuable paper to the ends of the earth were it possible. I think it ought to be read by every thinking man and woman. I would as soon do with one meal a day and read MIND AND MATTER as to have three meals per day and not see that paper. I have noticed your course in regard to the R-P Journal and I, for one, approve of it with all my heart and it does seem to me that every good and well-meaning Spiritualist will some day see the fruits of your present labor. I read the Journal for many years and had S. S. Jones lived I should have been reading it to-day. But as I am well satisfied it is run and used to-day by J. C. Bundy & Co. to injure and finally break down Spiritualism which to me is as dear as life, I dropped my name as a subscriber for that paper. MIND AND MATTER is good enough for me and I am inclined to think it would enlighten many a dark mind if they would buy and read it, so I send you a few names who I think would be likely to subscribe and I hope some will if not all whose names I send you. So in conclusion I would say you have my best wishes for your prosperity and happiness. Go on in the good work of defending good and true mediums, even if you have to crush out the R-P Journal. I am satisfied the good angels will stand by you."

Risen.

November 23d, M. S. 32, J. W. Geer, Esq., of Algona, Michigan, aged 81 years. Brother Geer has left behind him a large circle of friends by whom he was universally respected. He was a strong and outspoken Spiritualist.

E. B. WARNER.

Wednesday, December 10th, 1879, Mr. Moody Ordway, aged near 70 years, of Groveland, Mass.; a good and consistent Spiritualist and a kind husband and devoted father. He has been connected all his life with all reformatory movements and taking his part in them all and in Spiritualism was ever an earnest believer and supporter. Commemorative services of that ascension of his spirit to the higher life were held at his late residence by an appropriate and consoling discourse by Mr. W. J. Colville, of Boston, Mass., and with singing "Nearer My God to Thee," and remarks by the writer.

W. L. JACK, M. D., Haverhill, Mass.

Conference of Spiritualists and Liberalists.

KIRKSVILLE, Mo., Dec. 4, 1879.

The first meeting of the Northeast Missouri Conference of Spiritualists and Liberalists was held at Kirksville, beginning November 28, and continuing three days. Rev. A. J. Fishback delivered several excellent discourses. A good interest was manifested and harmony prevailed throughout. A constitution and by-laws were adopted setting forth the objects of the organization, etc. The preamble or introductory part is as follows:

"WHEREAS, the times seem to demand that a well directed, organized effort should be made in Northeast Missouri, by the friends of Liberal and Progressive Thought in the domain of morals and religion, who desire to advance the best interests of society, and promote the well being of humanity; therefore,

Resolved, That this meeting proceed to effect an organization to be known as the Northeast Missouri Conference of Progressive Spiritualists and Liberalists.

The objects of this organization shall be to improve and benefit its members in their physical, moral, intellectual and spiritual natures, and to promote the highest interests of humanity.

All persons who desire to work for truth and the good of humanity are invited to co-operate with us.

A constitution for the government of the Conference was adopted and the following named were elected as officers:

President, S. M. Pickler; Vice Presidents, Adair county, Wm. Hart, John Thomas, Theobald Miller; Sullivan county, C. D. Henry, H. T. Knight, E. Rich; Putnam county, Jacob Rummel, John Mace, ———— Armstrong; Scotland county, H. G. Pitkin; Secretary, F. A. Grove; Treasurer, Mrs. Wm. Hart.

The place of next meeting, occurring in March, has not yet been designated. The following resolution was unanimously adopted:

Resolved, That this Conference recognize in the person of Rev. A. J. Fishback an able exponent of progressive thought, an eloquent and effective speaker, a gentleman worthy of our confidence and esteem, and we cheerfully recommend him to Spiritualists and Liberalists generally, as a zealous worker in the cause of truth and humanity.

Pertinent Questions by an Independent Investigator.

DOVER PLAINS, N. Y., Dec. 9th, 1879.

Editor Mind and Matter.

I would say, by the way of introduction, that my inner conviction of men and their actions are pretty close and are apt to be very pronounced. For the last year I have noticed an antagonism in the R-P Journal against all the phases of mediumship. There were two antagonistic forces at work in the Journal, and, in my view, the forces opposed to the development of mediums have triumphed in the matter and the special control of the Journal for the destruction of spiritual facts, as obtained through our mediums. Does the editor of that journal think he is more astute, and his organization better adapted to the detection of fraud, than the tens of thousands of investigators who have had equal opportunity and advantages with himself? I have been an investigator for over thirty years of my life, and I must, in justice to the mediums, say I have never found one yet that had not some phase of mediumship. Has Col. Bundy been looking for fraud and deception in his investigation of this phenomena? And has he made the conditions easy for deceptive spirits to tender him the kind of coin he is seeking? Charity in its broadest folds would incline me to this view. But he cannot stop half-way. He has got to fall fully into the lap of "Mother Church" or go down out of sight. We shall see the consummation of one or the other. Let patience possess us, and wait and see "what we shall see."

What investigator, I ask, wants Col. Bundy as supreme authority. I think very little of the intelligence of any man or woman that gains the knowledge of these facts from hearsay. But in all ages of the world of man's ignorance there has would-be leaders arisen. But where are they all? Where are the Woodhulls, that sought to drag us down? Gone into the bosom of Mother Church, showing plainly she was under her teaching and tuition. Where is Emma Harding Brittain, who sought to give us a ritual after the "English Church"? Where is A. J. Davis with his "Harmonial Religion"? Gone where the "woodbine twineth." And lastly comes J. R. Buchanan, with a heavenly religion, a man whom I respect in his specialty. But he, too, will find that the good, the wise, the true, on the other side of life, will disintegrate a purely religious element in the affairs of life here, for from that cause has proceeded, in times past, all the cruelty and woes of humanity. But I must close for want of time. Friend Roberts, keep the ark moving and all is well.

Fraternally yours, JOSHUA H. ROGERS.

To Spiritualists of Ohio.

Brethren and Sisters, Friends of our Noble Cause:—What are we doing to assist the spirit world in their grand mission of love? Are we doing our part in this grand work of promulgating the most important truths, the most glorious gospel of love, purity and holiness that has ever been proclaimed on earth? Your careful consideration is earnestly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland, on Saturday, the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is especially desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every spiritual society be well represented. Let every town and village where there is no organization see to it that one or more delegates is on hand to represent them.

This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all of the 'isms, 'ologies, 'doxies of the day, neither will the time be occupied by long lectures or set speeches.

All who are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business.

The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. BIGELOW,

Chairman State Central Com.

Alliance, O., Nov. 28, 1879.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Dec. 21st, M. S. 32.

After the usual invocation, the following questions were asked and answered:

Question. Is there any change in the spirit, in the spheres, analogous to what we call death, on the earth plane?

Answer. In answer to this question, I would say, there is a constant going out of the old and into the new. You find this to be the case in this plane of life—you will find it more so in the spirit life. Thus there is a death from one sphere to another, but it is not the death you have here. It is that change spoken of in the sacred books and this change comes upon you as soon as you have been perfected as far as possible in each sphere and then you go up—up. You are always expanding in certain attributes of the mind when in your spiritual condition.

Q. Is there what is called reincarnation or the plurality of existences?

A. There is reincarnation, as I have said here before. It is, however, only for those spirits who have no intelligence to build upon in a future state. Such spirits are reincarnated, but they leave behind them their recollection of their former life with some spirit who retains it for them. If a man has some ruling passion and he cannot get rid of it, he must be reincarnated to let that passion burn out. If he has been deprived of certain spiritual advantages he must be reincarnated in order that he may gain a proper spiritual basis.

Q. Who are familiar spirits and under what condition do they become such?

A. Familiar spirits are of this description. They have a desire to live upon this earth-plane and yet they do not desire to be re-incarnated, and in that way they work on to higher conditions, performing certain services for mortals, and in doing this they benefit themselves and the mortal to whom they attach themselves. These are one class of familiar spirits. Another kind are those who come here to beg for your minds and lead you astray and compel you to follow certain issues, and the number of these are legion. They wish to hold their fellow-beings in ignorance of the true spiritual life. The latter class of familiar spirits can always be understood by the way they express themselves. The ideas they throw out, however much they may mask them, will show you and what they are. I certainly know of hundreds of millions of spirits that are engaged in this errand of confounding the minds of all mortals. You may ask why does the Infinite Power allow this? You have not yet entered behind the veil of the Holy of Holies. Your finite understanding cannot grasp infinite purposes, and the great God power is working for the benefit of all. If you suffer and you see all kinds of miseries around you, experience will cause you to seek the remedy for them. It is for this reason that you are ushered into a mortal existence. It is only by experience that you can know good from evil. Both are permitted on the earth simply for the purpose of making you think and avoid the encouragement of all passions that tend to the common injury.

Q. What is the condition of spirits whose education and convictions as to the truths espoused by them in the earth life, and found to be contrary to the facts when entering life in spirit?

A. I must answer this question in my own way because it is not concentrated enough. It is not your belief that will condemn or save you. Right actions, good deeds and noble impulses alone govern in this, so it matters not as to your education in spiritual things. It serves you to understand these things correctly, but it will by no means have such an effect as you think. All do the best they can in their day and generation and are engaged in rearing a better temple of wisdom than has ever blessed humanity. We cannot judge those who passed away in other generations because they did not see the light that we enjoy. We will progress and yet future generations will wonder why we remained so ignorant of spiritual things. A God of Justice expects no more of you than is proportioned to the opportunities to learn what is right and proper in a mortal existence.

Q. Why is it that persons who have espoused any certain faith are so persistent in their opinions in spirit life, when they have an opportunity of being better informed?

A. The person who asks this question has made one mistake. They have the opportunity to be better informed; that is true, but they cannot utilize it until they can get away from that fixed faith. As long as they cling to bigotry and superstition, they are bound hand and foot. They must be learned by teachers in the spirit life—by wise spirits to break these chains that have been riveted upon them, but they cannot break them until they desire by the help of higher spirits, to free themselves. All sects in the spirit spheres are confined until they are fit to become pure and guiding spirits. These wise teachers in the after life, however much they may desire to communicate with these sectarian spirits cannot do so until they form circles for that purpose similar to those used by you in the earth life.

Q. Suppose a person only educated in some one avocation in the earth life, how is he to progress to perfection in all things without reincarnation?

A. He can return here, as I said before, by reincarnation, but there are other ways of gaining all necessary knowledge. How do any of you know that you cannot be spiritually opened up to higher knowledge by being placed under different conditions. He may be educated up to one thing, and outside of this you might think him a fool. No person can tell what the innermost thoughts of another spirit are. I think this question is wrong. It implies that a man may be confined to one idea. Many a man who cannot read nor write, if you can engage him in conversation you will find in him thoughts, ideas, and you would wonder how he understood them so well. I have met such men in mortal life. Often on my way to church to preach I have met with some hard working laboring man who gave me thoughts that inspired me through my whole discourse. So no one can say that any man is narrowed to one avocation, for no one knows what is in him until occasion occurs to call it out.

There the questions and answers closed. The following communications were then given:

"GOOD AFTERNOON.—It is true, as has been said here this afternoon, that more light is breaking every day upon our spiritual understanding. It is true that we are getting nearer to a proper adaptation of nature's laws. It is also true that in spite of all opposition that the spirit calls for more freedom. It calls for its own right to think. It does not desire any longer to have men to point you to

the merits of a Saviour. This blood religion (as I call it) has damned more men and women spiritually than anything I know of. Do cast it off. Stand upon your own merits. Be true to your inward convictions of what is right. Make your standard of morality as high as possible. I am glad that in my mortal life that I laid hold of Spiritualism for it has been truly the blessing of God to me. There must be all kinds of spirits and kinds of thinkers—some radical and some not so, but it will take ages in spirit to wipe away those superstitions that their earth lives in the past have fastened upon them. All spirits must be ultimately redeemed—saved—and become progressive; and you can no more stop this than you can disturb the planetary systems around you. Onward and upward ever refining—ever getting nearer to God's glory—each and every one of us will go. The ways to obtain this free salvation are many. In fact, there are as many conditions for your advancement as there are individual minds to avail themselves of them. I did what I could to help the spiritual cause along and I am sorry I had to go before I had finished my work here. I am now seeking to find a medium to fulfil what I did not get done here.

"JOSEPH JOHNS."

Many of our readers will recognize in this communication the noble and aspiring sentiments that animated that beloved and lamented artist, Joseph Johns; and which made him, not only the renowned painter, but a marked illustration of the effects of spirit inspiration, in the matter of the highest art. We say this in view of the fact that Mr. Johns did not hesitate to avow the assistance he derived from his spirit guides in the production of his finest and most noted paintings.—Ed.

"Sir:—As all that come here introduce themselves, so I will introduce myself; first by thoughts and afterwards by name. The first question to be answered here is what do I know as a spirit? More than I will be able ever to express, but as well as I can express my thoughts I shall do so. In the mortal life I was a lawyer; and although they are much condemned, nevertheless, I find they have as good a chance in the spirit life as any other class or profession have. Notwithstanding that the great Nazarene thought we were a hard set, a man can be just as honest, just as true a man in following the law as in anything else. It is true he can be more dishonest in his business transactions than other men are if he chooses to be so. Therefore a man should never undertake to be a lawyer without a solid moral basis to build upon, because he will find himself tempted on all sides to take advantage of ignorance, and when he considers the great reward he can gain pecuniarily he is apt to go astray. But, I find as I have done some good as well as a great deal of evil, this kind of a question is put to me by all other spirits; if they were in the same position would they have done any better than I did? and upon this question of temptation hangs all future happiness, because all of us are mediums to a certain extent and we draw around us dark or light influences. A distinguished French author says men should begin to understand what their morality is. Place yourself in the position of another, and then you will know how to judge their actions.

I will conclude by saying I passed seventy-six years in the earth life, and I now fully understand what I should have known while here. If I had only known this sooner I would have been a great deal happier as a spirit; but as I fulfil my whole duty here I have no desire, whatever, to return to this mortal state.

"EDWARD A. SAYRE, of this city."

"I was at one time United States Minister to Brazil."

"GOOD AFTERNOON.—My father was here and he said I should come too. In this mortal life I was giddy, vain and frivolous. I lived a fashionable life. I devoted my time to the adornment of my body—very little to the adornment of my mind. To all women who desire the kind of life I lived while in a mortal state I will say—your poverty in spirit will be dreadful. Be warned in time for you see those you loved when here—it is difficult to speak on account of my having died of yellow fever—you will see your loved ones far removed from you. You cannot reach them because you are not pure enough; and this privation will bring to you such regret that no mortal lips can express. Do not think that you chased your hours away in this mortal life so grandly that you will not reap a return in spirit life, for it will come upon you with such power—such remorse—that it will crush you for the time. But there is that bright angel Hope to ever guide and cheer you onward, but you cannot progress until you have made full atonement for all your mispent hours and wrong acts.

"FANNY MOORE,

Memphis, Tenn.

[It will be remembered that at the Free Circle held on Nov. 2d, that a spirit controlled the medium who gave the name of S. Boland, of Little Rock, Arkansas, late United States Senator. Before concluding he said: "I had a daughter who died of yellow fever and she will show you what it is to be a belle—a fashionable machine, and I think she will give you a lesson that will instruct you." This communication is no doubt the one that was promised at that time, as she speaks of her father having communicated and saying that she "should come, too."—Ed.]

"GOOD AFTERNOON.—Mistakes in regard to spirit existence, or life beyond the grave, are made by ninety out of every hundred spirits that enter the spirit life. We are all of this description; we prefer to tread in the life laid down by our forefathers to seeking truth for ourselves, and you often hear this remark, "What was good enough for my father is good enough for me," and that has done more to retard the progress of humanity than anything I know of. I will say, right here, strike out for yourselves—think for yourselves, and you will find yourselves in spirit life without impediments. We all seek—no matter how much we may have an angel's prospects in the after life—to hold on to this as long as possible; and so, when I found my constitution breaking down, I went to a warmer climate, in hopes of restoring my health. But, instead of meeting that result, it had the contrary effect, and I finished my earthly pilgrimage at Jacksonville, Florida. As a spirit, I find myself travelling so many different paths at different times, I have no positive object in view except to seek happiness. When I get just so far on any certain path, it seems to fall through and eludes my grasp. Why it does this I cannot tell, and it accounts for my being here to-day; but I was told by many intelligent spirits that if I came

here, it would give me will force and I would be able to attain my desires. DAVID M. BOYD, "Of Philadelphia."

"GOOD AFTERNOON.—Whenever the whistle of a bird sounds in my ear, it has an attraction for me. [At that moment the warbling of a pet canary in the room ceased.] "And I do not think there is any more attractive way of enjoying life than in studying the habits of birds. They are those bright songsters of the grove that cheer us in our earthly existence and also in the spirit. But they are not quite so gentle—so loving—as you might, perhaps, suppose. It is said, poetically—

"Birds in their little nests agree."

"That is all folly; for the strong birds push the weak ones out of the nest. The survival of the fittest" is no where so strongly displayed as among birds.

"I did not come here, however, to give you a dissertation on birds. As a spirit I had few difficulties to overcome. I had no particular leaning toward any sect or ism. The book of nature was the only sacred book to me; and I think I read its pages tolerably correctly; and when I saw so much, from the minutest atom to the planet, that great and grand work, I bowed my head and said, 'I would be a law unto myself—I will try to adapt myself to Nature's laws—I will try to be as pure and upright as I possibly can under all conditions, and will leave the result with the Infinite.' And I have never had any cause to regret that I marked out that course for myself here.

"In spirit we all pursue certain directions of mind, the same as a child is tainted with the defects of the parents, so the spirit carries that bent of thought with it, and comes back here, at times, to throw all the light it possesses on the minds of those who were dear to it in the mortal life. Thus it seeks a medium through which it can come and exert the desired influences. It is impossible for any spirit to express any higher ideas than the instrument used will allow. I have used this man just as you would a trumpet. There is not enough force to make my ideas as clear as I would like to do. I will come some future time and discuss the question whether animal life is continued after what is called death. I was born in Scotland and died in this country. ALEXANDER WILSON.

What is Christian Spiritualism?

DARIEN, Dec. 10th, 1879.

Editor Mind and Matter:

Much has been said, and is being said, in regard to Christian Spiritualism, and many good people seem to be fearful that the cause of Spiritualism is in danger of becoming demoralized, unless we can somehow manage to put the new wine into old theological bottles, or in some way attach the tail of Christianity to our new kite, in order that it may sail gracefully into the current of popularity.

Just what kind of a hybrid a Christian Spiritualist would be it is difficult to tell, unless we can tell what Spiritualism and what Christianity, or modern Churchianity, which is supposed to be the exponent of Christianity, teaches.

Christianity teaches that God made the first man from the dust of the earth, and from one of his ribs made the first woman—made them sinless, pure and holy, but through disobedience of divine law they were "snaked" out of Eden and have from that moment been on the down grade to perdition.

Spiritualism teaches that man never was made, but is the result of growth, unfoldment or evolution. That he came forth in the fitness of time as naturally as did the animal creation or the fruits and the flowers. In the one case he is on the ascending grade from the creations below him, and which is far more to his credit than to be on the descending grade from the creations above him.

Christianity teaches that through want of power or lack of goodness, on the part of an all-wise and perfect God, the posterity of the sinless pair in Eden are conceived in sin, born in iniquity, and are totally depraved in consequence of our first parents doing what they were compelled to do, and just what this God, if He knew anything, knew they would do.

Spiritualism teaches that we are not born totally depraved, and that an arbitrary God had nothing to do with our being born good or bad, handsome or ugly—that all the God-power had to do about it was vested in motherhood, and our mothers were the gods who fashioned and formed us for good or for evil, and in accordance with well-known natural laws.

Christianity teaches that, as a result of disobedience on the part of our first parents, we were to be consigned to a place of eternal torture to appease the wrath of this all-wise and supremely good God, who forced us into being, made us largely the creator of circumstances, and then punishes us for being what we are and doing what we are compelled to do.

Spiritualism teaches that we are not to blame for our organizations, and that we came as honestly by our peculiar mental and moral traits of character as we did by our physical endowments.

Christianity teaches that God, in order to get us out of the muddle he first got us into, specially incarnated himself into the person of the man Jesus; and that only through his meritorious we ever hope to be anything but the miserable, wretched, depraved and damnable beings, that mismanagement on the part of an All-wise Deity has made us.

Spiritualism teaches that there are no special incarnations of the Deity, but that God is incarnated in every human being; and instead of depending upon Christ to do our dirty work, we must find for ourselves our weak points, and work unceasingly and untiringly to strengthen the exposed positions, and labor with a will to overcome inherited tendencies, ever seeking for light and wisdom, not only from some book, but from every avenue opened up to human consciousness—striving daily and hourly to round out our angular natures and get into harmony with ourselves; earnestly and spiritually fighting the devil within ourselves, that the God, incarnated within us, may work out our own salvation, and thus attain to a salvation that is worth having, and which belongs to us because we have fairly earned it.

Christianity demands that the highest faculties of our being, our reasoning powers, shall be stultified; and instead of using, our reason must accept a blind faith in dogmas invented by a bigoted, designing and licentious priesthood, that would compel humanity—

"To wear the iron shirt, by bigots raked,
From some Julian graveyard's dirt."

Dogmas that have damned the human family into sects, and arrayed man against his brother man, until they have been ready to shed each other's blood—dogmas that outrage every principle of love and justice; and make this world a wilderness of woe by offering a premium on

crime; that curses while we live and damns us when we die.

Spiritualism teaches us to use the God-given power of reason and to apply it to any department of our nature, and while Christianity exclaims you'll be damned if you doubt, Spiritualism says you'll be damned by ignorance if you don't doubt, and bids us question all things and all revelation whether purporting to come from God, angels or men.

In the Christian's book of authority, said to be handed down direct by God to men, we find the following social code: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church, and he is the Saviour of the body. Therefore, as the church is subject unto Christ so let the wives be to their own husbands in everything." 5th chap. Ephesians. Nowhere between the two lids of the Christian's Bible is salvation promised to a woman, and if anything were wanting to prove the utter insignificance of womanhood from a Bible standpoint, the passage just quoted would be sufficient. For centuries has it been quoted by beastly Christian men to enslave women, that they might gratify propensities that would disgrace a brute, and the legitimate fruit of such teachings, and such surrendering of all that is pure and womanly, is seen all over this land, not only only in dens of prostitution, almshouses, jails and penitentiaries; but a large proportion of those who are swung from the scaffold right into the Christian's heaven, receive the impetus which makes them murderers from this same source. Right here are our Christian friends consistent, for if Christian theology makes such murderers, it is no more than right that the Christians' Heaven receives their souls when executed, and I believe that the teachings of Christianity, in regard to the social relations and a vicarious atonement, have done more to fill this world with sin and crime, and the hells of spirit life with suffering souls, than all other causes combined.

Spiritualism teaches that every man and every woman is responsible to the God within for the right use of every power with which the human body or soul is endowed; that prostitution is prostitution, no matter whether it is legalized or not, and when any woman unwillingly surrenders her person to another she surrenders the God within herself to the devil in somebody else.

Christianity says that somewhere beyond the river of death, God only knows where, there is a little tucked up pitiful heaven, wherein about one of the ten million of the human beings who have lived and died on this planet, find an everlasting resting-place from the toils, cares, perplexities and disappointments of our earthly existence. That they arrive at that blissful state, not because they have done anything to deserve it, but while on earth they were enabled, through priestly dictation, to stultify reason, ignore common sense and outrage every principle of morals, of justice and humanity, that make men and women great and good, dehumanizing humanity in order to be Christian. And their reward is commensurate with their ignorance, their littleness and their narrow-mindedness. For they have the glorious privilege of sitting to all eternity playing on a harp with one hand, swinging a palm with the other and eternally singing a dreary, senseless, monotonous song, the last crowning act in their existence proving that all human feeling has been crushed out, for they are satisfied with the arrangement notwithstanding that their parents, brothers, sisters, children and friends are among the remainder of the ten million who were so unfortunate as to retain their human feelings and their sympathy with humanity, and went to hell to pay for it.

Spiritualism teaches that beyond the earth life is a natural world where we retain all the faculties which belonged to us as individuals here, that we take rank and place there according to the life we have lived and the deeds we have done. It allows of no dead-heading. You pay the full value of everything you possess, and you are endowed with nothing which you have not fairly earned. You have to accept the hell or heaven, or condition of unfoldment to which you have attained by virtue of your life on earth, and this condition or unfoldment you take with you as so much capital with which to begin life on the other side.

Christianity teaches that the grand purpose of life is to glorify God, while Spiritualism teaches that it is to develop self—and thus we find that the two systems, taken in relation to the origin, duties and destiny of man, are as wide apart as the two poles. Christianity has tortured and persecuted the thinkers of every age, has cursed every new discovery in science, has ever been the arch-enemy of freedom and the foe of true civilization. Ever has she drawn the car of bigotry and superstition athwart the track of progress.

Spiritualism bails with delight every new discovery in the arts and sciences, and welcomes every new idea, willing to prove all things by the light of reason, holding fast to that which is good, and giving to every soul the privilege of determining for themselves and not for another, what is good.

There is to my mind no more assimilation between the ideas and teachings of Christianity and those of Spiritualism, than there is between oil and water—no more similarity than between a cold bleak dreary day in December and the warm growing sunny days of June. You can not be a Spiritualist and be a Christian—one is antagonistic to the other, and there is as much difference between them as between midnight and sunlight—you may as well talk of a Shaker Mormon or a hard-money Greenbacker as a Christian Spiritualist. Choose ye this day whom ye will serve, for ye cannot serve God and Mammon.

WILL C. HOBBS,

A Spiritualist without any prefix, suffix or affix.

Mrs. E. B. York, Meadville, Penna., forwarding subscription, writes: "I think much good will come out of the discussion of mediumship."

H. S. Johnston, Tioga, Penna., writes: "I do not see how I can get along without MIND AND MATTER. I like to see such independence manifested as you have shown in every issue of it. I like your pluck exhibited towards mediums by giving them a fair show before condemning them."

Benj. F. Hayden, Colfax, Ind., forwarding club, writes: "I will still labor to increase the circulation of MIND AND MATTER in this vicinity, believing that nothing we can do will help dispel darkness so much as circulating the documents. May the angel world guard and protect you and the media instruments with you, is the wish of your humble correspondent."

MIND AND MATTER.

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PUBLISHER AND EDITOR.

Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

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MRS. FAUST.

Dr. J. V. Mansfield's Offer.

New York, Oct. 4th, 1879.

Dear Brother Roberts:

You may say to all that will send you a new subscription, for \$3.00 they may send with it a sealed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written.

Respectfully,

J. V. MANSFIELD.

No. 61 W. Forty-second St.

Instructions to those who desire answers to sealed letters.—In writing to the departed spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language. Persons accepting this offer are not entitled to our premiums.

THE TIME HAS COME TO TRY THE SPIRITS, WHETHER THEY BE GOOD OR EVIL.

We are led, more and more, to a sense of the necessity of trying the spirits who, through Modern Spiritualism, undertake to teach mortals concerning the knowledge of the after-life. If the spirits who come to us in that capacity are truthful and worthy of credit; they will take no exception at having their teachings questioned and considered in every possible light. This will make the truth of their teachings more apparent and their value infinitely greater to their mundane pupils. On the other hand if the spirit assuming to teach is a deceiver and untruthful, it will be impossible for him or her to conceal their duplicity and all chance of misleading those who unsuspectingly confide in them will be at an end.

It has come to be a too prevalent mistake to judge of the character of the communicating intelligence by the social standing and character of the medium through whom the communications come. In this way some of the most fantastic nonsense is frequently accepted as the most astounding knowledge by highly intelligent and honest Spiritualists, and they are led to promulgate that for truth, which a moment of unprejudiced reflection would satisfy them was false. We propose to cite a recent case of this kind by way of pointing out the mischievous effects of spirit deception.

In the *Spiritual Record*, (Chicago), of December 6th is published "An Inspirational Discourse, given through the Organism of Mrs. Cora L. V. Richmond," by an "Ancient Savant," entitled "The Order of Melchisedec." This discourse is so curious in many respects that I propose, as briefly as I can, to test the wisdom and truthfulness of this "Ancient Savant." The editors of the *Spiritual Record* have neither questioned or commented upon these learned lucubrations, and it may therefore be inferred that they regard them as true and instructive. Having great reason to question many of the statements embraced in this discourse we feel it our duty to state publicly why we do not accept them as true and why we regard the spirit author of this discourse as a deceiver and an enemy to truth.

In the first place this spirit does not deign to tell his hearers what name he was known by on earth, or where and when he figured on this planet as "An Ancient Savant." And in the second place he does not deign to tell how he obtained his pretended knowledge of his subject. Indeed in the very first paragraph of his discourse he contradicts himself so flatly as to throw doubt and distrust on all that he subsequently said. In the first sentence of that paragraph he says:

"Most ancient of the sacred Orders of the Orient, most ex-

clusive in its requirements and demands, little is known, either through tradition or sacred record, of the real meaning of the word."

One would naturally suppose that this would end the matter with this "Ancient Savant," since if so little is known of the real meaning of the word Melchisedec he would wisely not attempt to give that meaning; and especially would not attempt to give an absolute definition of the meaning of that word; and yet, this is the very thing that he does; for in the next sentence he says:

"The word signifies without beginning or ending, namely, the circle; without length of days, namely, the Sun, which, being the centre can have day and night. It signifies the Spiritual, therefore it has no parentage; it is an ultimate number, therefore it is not formed of components; it is a unit, therefore it is without derivation."

We must confess, most learned savant, that your definition of the word Melchisedec is as clear as mud to our very obtuse understanding. We have no doubt it is very clear to the brilliant perceptions of our contemporaries of the *Record*, who have published it as a specimen of your profound wisdom. Those gentlemen will, we trust, supply the omission of this bungling spirit teacher and tell in what language Melchisedec means so many mystical and apparently meaningless things. What people that ever existed spoke or used that language, and in what age or era of the world was it first invented or spoken? This was information that might have been of some use to some persons, but the mere use of this pretender at ancient learning is worse than worthless so far as it can throw any light upon the subject.

Again, without telling us how he knows, he says: "All belonging to the Order must possess apprehension of the ultimate of science; the ultimate unit of the soul." What the ultimate unit of science or the ultimate unit of the soul is we want to know? We also want to know who possesses that apprehension, how they possess it and all about it. Our editorial brethren of the *Record* no doubt know and should inform us. "They must possess knowledge of the circle, the Supreme Being."

There—we think that ought to settle the question for the Order of Melchisedec. According to this riddle-me-ree discourse no one was ever a member of it who did not possess a knowledge of the Supreme Being and as no one in a mortal, or so far as we know, in a spiritual state, ever possessed a knowledge of the Supreme Being, the Order of Melchisedec must have been an Order without a single member, or, in other words no Order at all. But the queerest statement in this paragraph is, that the members of this Order "must possess the power of discerning spirit, and therefore of comprehending the number which forms the unit, the supreme number, which is twelve." Why twelve is any more a supreme number than any other number, or why the unit is the supreme number, or why twelve is the unit or the unit twelve? This "Ancient Savant" does not tell.

We cannot stop to notice the almost groundless assumptions that follow through the next five paragraphs. We must content ourselves to quote at some length a specimen of the deceptive twaddle in which this spirit indulged at the expense of those who too trustingly accepted the sound for sense. He said:

"There were twelve teachers only known in the Orient during the highest empire of Egypt. There can be only twelve at one time in the civilized world, and as civilization has extended Westward, and these Orders have been lost in the lesser ones," (that is the Order of Melchisedec; the Wise men of the East; the Magi and the ancient orders; lost in the modern Orders of Free Masons and Odd Fellows, "It is not likely that there can be more than one in the Western Hemisphere at this hour, who understands all of the meanings of, and thus been properly initiated into the mysteries of this most ancient of Orders. That initiation must have taken place in the Orient, since it is not possible astronomically for it to take place elsewhere at the present time." (Could the untruthful nonsense of this communicating spirit be rendered plainer than it is in that sentence? What possible relation could the astronomical aspects at the present time have to do with the ancient initiations into the Order, or what has the Order to do with astronomical aspects at all?) "It is not possible geographically for it," (that initiation, "to take place elsewhere," (than in the Orient. And why not pray?) "and consequently, of all the learned who have visited the Orient, there is as I stated, probably not more than one in the Western Hemisphere at this time, who understands the entire mysteries of this ancient Order. At the present moment there are doubtless twelve upon the earth as there always have been. These possess means of knowing whatever one of their number passes from this earth; it is not possible for them to pass out of the earth's atmosphere without the knowledge of all the other members so absolute is the sympathy, so perfect is the bond between them. They are brothers in one household. Their father is not of earth but of heaven. They belong to especial messengers sent to earth. The sympathy existing between them is perfect. They are born of the Sun, the sunlight, and sphere of the Sun. They differ from the Messiah in this degree, that they are not one but twelve; that the twelve only, and all the systems, all the teachings, all the love that the Messiah has given to the world, but not having access to the completeness of Messiah's, they but held these secrets; they did not absolutely create them."

Now, dear reader, try, if you can, to get any understanding from that jumble of assertions, inferences and conclusions. We cannot see the first ray of common sense in it. As this is a fair specimen of the rest of this string of meaningless jargon, we need follow it no further. It is manifestly the work of some priestly personating spirit, whose aim and object was to see how much folly he could crowd into the smallest space without arousing the disgust of the friends of the medium on whom he was imposing. This being manifestly the nature of this production, the question naturally arises, what motive or object could this untruthful spirit have had in seeking to mislead his hearers? In the light of the general drift of the operations of the spirit enemies of Spiritualism, this question ought to be easy to answer. An untruthful spirit can have no other object than to deceive, and the motive of deception is invariably of a selfish character. To render the medium, her friends and the cause of Spiritualism ridiculous, would earn for this spirit the approving plaudits of his fellow enemies of truth in the spirit life. For this unworthy end, tens of thousands of cunning, trained and ingenious priestly spirits are besieging every prominent medium and Spiritualist that they can possibly approach, and by the most subtle and insidious means accomplishing an amount of mischief which, if not promptly and thoroughly arrested, will again close the lines of communication between the higher spheres of spirit life and the inhabitants of earth. Should that occur through the folly or negligence of the true friends of Spiritualism, a fearful gloom will settle upon the world, and a terrible responsibility will rest on those who prove themselves unworthy of the light which has been entrusted to their keeping by the beneficent workers in the spirit world for man's amelioration.

Be not deceived—be not unguarded—be determined to accept nothing for spiritual truth that comes tainted with the poison of priestly deception. See to it that you unmask all spirit impostors and compel them to appear in their own true colors. There is a fearful and general struggle now going on between the hosts of bright enfranchised spirits and those whose earthly training and prejudices have held them like a wall of adamant between the supernal realms of light and the suffering, oppressed and almost hopeless masses of mortal humanity. The result of that

contest for supremacy in spiritual affairs almost wholly depends upon those on the earth plane, who have been called to the assistance of the progressed spirit world. Especially is it incumbent on those who desire to advance and uphold mediumship and mediums, to render all attempts to misuse or abuse them, by unfriendly spirits, futile. Remember that the brighter and more influential the medium, the greater the efforts of their spirit enemies to wrong and injure them, and the greater the need of vigilance to protect them.

Never forget that no true medium is ever responsible for any deception or wrong that may be practiced or done through them, and therefore the necessity to guard them against the effects of interfering and hostile spirits. To publish their mischievous and deceptive utterances for any other purpose than to guard the public mind against them is as great a mistake as a spiritual journalist can make. Spiritualists, burn up all your idols in the fire of eternal truth, and henceforth only worship her as worthy of your adoration.

We are second to none in our appreciation of the grand spiritual work that has been done through Mrs. Richmond, and which will yet be done, if she is not betrayed in the house of her friends by a lack of vigilance on their part, and over-confidence in her guides to keep off hostile spirit interference with her great mission.

These may seem to be unkind words, but they are not so. They are only the expressions of our solicitude, that the enemy shall not avail itself of our ablest defender to help to defeat the truth.

THE LIGHT SHINETH IN DARKNESS.

The rolling year has brought its round again to Christmas, the birthday of the unconquered Sun, whom at this season we Protestants ignorantly worship, while we denounce idolatry, pagan and Catholic. The day assigned to the birth of the Sun-god of all the other religions of antiquity was the same as that assigned, without a particle of historical evidence, by the Church to Christ. The shortest day being December 21, his birthday is put on the 25th, the first day that shows any elongation, and which is therefore the actual commencement of the year; while the 21st, on which the Sun reaches its lowest point, when his worshippers are supposed to be filled with alarm lest their lord and master fail to rise again, is assigned to the doubting apostle Thomas. In the corresponding worship in Syria, it was the custom to lament the Sun-god Adonis as actually dead at this time, and needing to be re-born into life.

Well, Christmas has come, and the Sun is born; but winter has still a long career to run, and consequently the Sun, as yet a feeble infant, has to undergo a series of struggles with the powers of darkness. And so, just as we find the infant Christ exposed to the perils celebrated on Innocent's Day, we find the various representatives of the Sun with difficulty and danger emerging into childhood. In the case of the Hindoo deity, Christna, who was cradled among shepherds, and greeted at his birth by an angelic chorus, a massacre of children was ordered by a jealous king, in exact correspondence with the slaughter afterwards ascribed to Herod. In every case, however, the Sun-god escapes all dangers, and grows in stature and in favor with God and man, the days gradually gaining on the nights as he rises above the horizon, until the spring Equinox, when they are equal.

This period of equality constitutes in all the solar religions a serious crisis in the god's history, and it becomes an anxious question for his adorers whether he on whom their very existence depends will still be able to make good his way against the powers of darkness; or whether the world will be thrust back into the region of Winter, and never more see sweet Summer skies.

For a time things seem to go against him, and mankind are in despair. The change to the south-west rainy monsoon brings equinoctial storms which hold the sun from their sight. He has succumbed to his foe. They fast long and mourn him dead. But being a god he cannot be hidden of death. Nay, by his dying he shall prove himself to be the conqueror over death, and his very death shall be a blessing and redemption for the nations; for the rains by which the Sun has been obscured are essential to the life of the Eastern world. This is the interior meaning of that otherwise senseless Scripture which, to those who were preparing to celebrate Easter, says: "There shall meet you a man bearing a pitcher of water; follow him," for the Water-bearer ever goes before the King, Aquinas before Aries and February before March.

The rains of February over, hope returns, and despair is changed to joy, as from a point still higher in the heavens than that at which he had disappeared, the Sun shines out with new and greater effulgence. His rising is followed by his final triumph and continued ascent towards the zenith, his kingdom of heaven, whence, in the heat and fruitfulness of Summer, he sends down sustenance and comfort for men. Accordingly, when the Sun is midway between the equator and the zenith, forty days after Easter, the Church celebrates the festival of Ascension Day.

But during the equinoctial period of the Sun's rising and ascension, he is in the constellation of the Lamb, as Aries used to be called. Then the Passover is celebrated, for this also is his time to pass over the equinoctial line from the tropical zone to ours.

Easter, indeed, has ever been the great festival of the universal religion and the ecclesiastical symbol of the Sun when he crosses the line at the vernal Equinox, namely, the lamb traversed by a cross has also a profound hermetic signification. The lamb represents the passive principle and the peacock of Juno, while the cross is the active principle, the will, the magical act, the coagulation of the dissolvent, the fixation by projection of that which is volatile, the penetration of the earth by fire. The union of the two is the universal balance, it is the grand arena, the great work, the equilibrium of Jachin and Boaz. But to return to the solar myth.

Now does the orb of day begin to attain his full powers. Thus, in the Apocalypse we find the Lamb adored in the presence of the throne by four living creatures, the Cardinal constellations of the heavens, and twenty-four elders or hours, who fall down before him, crying, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." For the symbolism of the Apocalypse, that sublime hymn of invective against Rome and idealization of the future glories of Israel, shows itself to be mainly derived from the Solar phenomena, especially as exhibited in the worship of Mithra and Osiris. What but the constellation that ushers in the Winter is the Serpent or Scorpion which afflicts the earth five

months, and whose tail drives a third part of the stars of heaven?

Not less susceptible of a solar interpretation are the miracles ascribed to Christ. Thus the conversion of water into wine represents the formation of the juice of the grape out of the rains by the Sun's action. The production of food, as in the extraordinary draught of fishes and the feeding of the five thousand, illustrates the Sun's fertilizing influence on land and water. In the stilling of the tempest we have an example of the dependence of the weather on the Sun. It is the Sun that, by affording light, gives sight to the eye. He is the universal healer of disease, able, by darting his rays afar, to impart renewed vitality at a distance, as in the cases of the nobleman's son and the centurion's servant. He it is that raises from the dead to new life the body buried in the ground; while in the blasting of the barren fig tree we see the blighting effect of the Sun's heat on a feeble and rootless vegetation.

The rule in the calendar is to dedicate to some apostle the day of the Sun's entry into a new sign. And—as pointed out by St. Augustine in his sermon on the nativity of St. John—the saying of the Baptist, herald of the Sun that is to be: "He must increase, but I must decrease," procured for him his place in the calendar as lord of the waning year. For his festival is held on June 24th, the last day of the Summer solstice, and that from which the days begin to decrease. The Sun is then at his highest point above the horizon, in "the hill country" whither the Blessed Virgin went to salute the mother of John the Baptist. On the other hand, from Christmas Day the days grow in length. The annunciation of the Blessed Virgin being celebrated on the 25th of March, the conception and the birth of Jesus and of St. John coincide with the four cardinal points of the Zodiac. Peter and Paul, the most zealous of the apostles, are placed together on the 29th of June when the Sun enters the station of greatest heat; while the phrase, "who by transgression fell and so went to his proper place," applied to Judas, is exactly descriptive of the month of February—dedicated to the successor of Judas—which, by transgressing or passing over a day, falls into its proper place in the year.

The notable part played by the constellation Virgo in the celestial scheme could not fail to procure its identification with the ideal woman of the new dispensation. Osiris, Mithra, Bacchus, Christ, are all represented as having been born at the moment of midnight, between Christmas Eve and Christmas day, in a cave or stable. At this moment the constellation Virgo is cut exactly in half by the eastern horizon, the Sun itself being beneath the Earth in the sign of Capricorn, or Stable of Aeneas, the cleaning of which constituted one of the labors of Hercules—who also represented the Sun. Justin Martyr boasts that Christ was born when the Sun takes its birth in the Stable of Aeneas, coming as a second Hercules to cleanse a foul world. The appearance of the celestial Virgin above the horizon at this time is thus indicated in the third Rosary: "Let us contemplate how the B. V. M., when the time of her delivery was come, brought forth our Redeemer Jesus Christ, at midnight, and laid him in a manger." And Eusebius says he was born underground.

The Sun's place at the vernal equinox is not now in Aries, as it was in the beginning of our era, but has moved back to Pisces. It was previously in Taurus. The shifting of the zodiac by a sign occupies 2515 years. It is thus that while Mithraism, Osirisism, and, following them, Judaism, had the bull and the lamb; the "golden calf" and "paschal lamb" for their symbols, Christianity adopted the lamb and fish.

The division of the sun's path among the stars, into the constellations which form the Zodiac, was made and known throughout the East, and dominated its religious myths, at a period so remote that Ptolemy declared it hopeless even in his time to seek for its origin. That the Christian religion is no exception is witnessed by Eusebius who says expressly that "the doctrine of Christ is not a new nor a strange doctrine, but if the truth must be spoken, it is the first and only true religion." This corresponds with the result of modern research which concludes that all religions are but modifications of Sun-worship. This esoteric doctrine has always been carefully concealed from the laity and to no less a person than Sir Isaac Newton the world owes both the first suggestion that the Christian festivals were determined upon an astronomical basis, and a detailed list of instances of correspondence. Even he, however, resolutely closed his eyes to the inevitable inference, and, like his great brother in science, Faraday, declined to submit the basis of his faith to the test of his understanding.

Thus we see how in a double sense our Lord was born of the Virgin Mary (at Christmas), how he was crucified, dead and buried, at the Autumnal Equinox "which spiritually is Sodom and Egypt, where also" as well as at the Vernal Equinox "our Lord was crucified," how he descended into hell (in winter), how on the third day he rose from the dead, ascended into heaven and (at the Summer Solstice) sitteth at the right hand of the Father, and how from thence he shall come (at the Autumnal Equinox when he is in the constellation Libra or the scales and the days and nights are equal), to judge the quick and the dead. We see how in one sense, his kingdom shall have have no end, as it had no known beginning; for he is Light of Light, begotten of his Father before all worlds. Thus does the Church in her creed as well as her calendar, show by correspondence, that Christ is the Light of the world, the Sun of Righteousness, the true Light that lighteth every man that cometh into the world. The same thing is indicated by the ceremonies and ritual of the church, by the lights on the altar and the gospel for Christmas Day. This is the true Catholic or universal faith, for its sublime symbolism pervades all the religions of ancient and modern times, and he who is initiated in it will never be a sectarian. Christianity in short is the latest form of universal orthodoxy; it did not come to suppress the symbolic and religious beauties of the ancient initiation; it came not to destroy but to fulfill.

"THE DAWNING LIGHT," one of our valuable premiums that we offer free to every yearly subscriber, is printed by an art printer who has no superior in the United States. Now that the holidays are so near, what more beautiful, useful and elevating present, could a Spiritualist give to his family than a copy of this picture, and the reading of MIND AND MATTER for a year. One of our correspondents recently wrote, "might as well be out of the spiritual ranks altogether, as to be without MIND AND MATTER in the house." Sow the seed and scatter the documents.

OUR INTENDED COUP DE GRACE PROVED BUT A HOME THRUST.

We will now complete the career of Alf S. Hutchinson and John C. Bundy, as enemies of Spiritualism, and bury them so deeply that their moral rottenness will not again offend the social atmosphere. Such wretched lazars are a pest wherever they appear, and cause such general loathing and disgust that he is a benefactor that rids society of them.

In order that we may not be too harshly judged for the rigorous measures we have put in force to obliterate these social pests, I will here give a specimen of that vile malady of which they are the victims, to wit: Jesuit malevolence and bigotry. In the last R-P. Journal is the following editorial:

"JESUIT ON THE BRAIN."

"Among the other vagaries that have taken possession of Mr. Jonathan M. Roberts, is the idea that the Romish Church is making active war on Spiritualism, and that the editor of the Journal is a member of the 'Society of Jesus' and devoted to the interests of the Romishists. We are, indeed, in doubt as to whether poor Roberts is so completely psychologized, by the bigamist Bliss, as to be the victim of his impositions, or whether there is method in the madness of this self-constituted champion of knavish adventurers, and that he believes 'a lie well stuck to is as good as the truth.' In the last number of his fire-eating sheet, he seems to have been made a fool of by some mischief-loving correspondent, who writes from Chicago over the name of Samuel J. Talbert. The writer of the letter says he met Mr. Hutchinson, who has aided in exposing the Terre Haute infiquities in Rome, and goes on to show that Mr. H. is a Jesuit. It is possible Mr. Roberts may have misinterpreted the letter in his own circle room with the aid of Bliss, but the literary ability being considerably in advance of anything heretofore originating in his office, we infer that such a letter actually was sent from this city. There is no doubt but that Mr. 'Talbert' is a brother of the famous Mrs. Harris and that his identity can be easily established as was that of the imitable creature of Dickens' brain. Like most of the materializations that have come under Mr. Roberts' observation, Samuel J. Talbert is a purely subjective vision, no doubt. There is no such man in this city, and we will pay Mr. Roberts five hundred dollars if he will establish the truth of the statements contained in Mrs. Harris's, or rather Mr. Talbert's, letter as published. The whole thing, like most that Roberts publishes, is too preposterous and silly for notice, and we only depart from our usual custom in this instance through fear that some honest unsophisticated soul may be misled by this Robertsonian poor-bank."

Desperate indeed must have been the wound that caused this leprosy villain to squirm and writhe in that manner. It has been more than life to him to conceal his intimate relations with the Jesuit enemies of Spiritualism; for not only is his bread and butter dependent upon keeping that fact from the knowledge of his subscribers, but his utter disgrace and banishment from all decent society must be the inevitable result of that fact becoming known. A strong circumstantial proof of his employment by the Romish Church, in its efforts to crush Spiritualism, is the fact that he has time and again gone out of his way to show that the Romish Church is not hostile to Spiritualism, and that it is not making war upon Spiritualism in the only way it can injure that cause; that is by falsehood, deceit and treachery on the part of its spies and emissaries, wherever and however it can smuggle them into the Spiritual Camp. Col. Bundy knows as well as every Spiritualist does that there is not a Catholic priest or prelate that does not denounce all spiritual manifestations that occur outside of its pale, as the works of the devil; and who does not threaten every follower of his, with the dreaded curses of the church, who does not oppose it in every possible way. We have shown that in every attempt that has been made to discredit mediums and spiritual phenomena the tools of the Romish Propaganda have been engaged and that among those tools none have been more active and prominent than John C. Bundy.

We have over and over again charged, that Stevens S. Jones was assassinated through the intrigues of the Romish Propaganda. We have shown that the wife of Dr. Pike, who slew Mr. Jones was a member of the Catholic Church, and that she was instigated by her priestly masters to go to her husband and inform him of her criminal intimacy with Mr. Jones; we have shown that for weeks Dr. Pike was goaded on by those who were peculiarly interested in the assassination of Mr. Jones, and that thus goaded to madness, Dr. Pike became Mr. Jones' assassin. Of all the villainous assassins that were engaged in that foul deed, Dr. Pike was the least guilty. The witness is now living in Chicago who told us that on the murder of Mr. Jones being announced to Col. Bundy, he said, 'I knew it would be so weeks or months ago.' If he had no hand in preparing the way for it how did he know that murder was to take place? Let him explain. We are prepared to produce another witness who told us that Col. Bundy told him, after the death of Mr. Jones, that in less than fifteen minutes after he heard of the murder, his whole plan of action was determined on. Could that have been the case had not that course been deliberately meditated, in anticipation of that death? There are several witnesses now living to whom Mr. Jones said very shortly before his death that he had made a will in which he had made especial provision against John C. Bundy having anything to do with the settlement of his estate, or with the conduct of the Journal, and that he had made provision for that paper being put under the sole charge of Mr. J. R. Francis. That will was known to be in existence only a few days before Mr. Jones' death, but it has not been produced since. Col. Bundy took possession of all Mr. Jones' private papers; whether that will was among them or not he ought to know, if anybody. The absence of that will enabled Col. Bundy to defeat the intentions of his murdered kinsman and the Journal passed into his charge. No attempt was made on the part of Col. Bundy, or his wife, the daughter of Mr. Jones, to bring his slayer to justice; thus showing that if they did not fully sympathize with the assassination that they did not dare to seek to enforce the law against assassins. Dr. Pike was no more insane when he committed that deliberate homicide than is Col. Bundy to-day. These were the means used to place the *Religio-Philosophical Journal* in the hands of this blood-stained villain. How he has used that paper to bring discredit on the cause of Spiritualism is a matter so apparent as hardly to need recounting.

The active part taken by Col. Bundy in the infamous attempt to falsely convict and imprison Mr. and Mrs. Bliss, in the summer and autumn of M. S. 30, is of itself sufficient to convict Col. Bundy of the most corrupt affiliation with the Jesuit scoundrels who were engaged in that accused Jesuit plot. Although the Philadelphia Times undertook that despicable business (it being run and owned by as bigoted a set of papists as ever lent themselves to the desperate work of their priestly masters), yet they were overshadowed by the deeper villainy and inveterate hatred of this blood-stained, hardened wretch. His companions in that affair were Cathcart Taylor, city editor, Frank McLaughlin, business manager and Louis N. Megargee, reporter, of the Times; Anthony

Higgins a Jesuit agent and spy who was playing spiritual lecturer; Philip Diesinger, who confessed himself to be a Jesuit tool; William O. Harrison, Diesinger's pal; Helen Snyder, the psychologized victim of Harrison; Wm. S. Roberts, the purchased perjurer; and some half dozen other insignificant papish bigots. It was Col. Bundy's part of this enormous outrage to lay before the Spiritualists of the country the villainous acts of deceit and perjury of which these associated scoundrels and pimps were guilty. Col. Bundy did not do this ignorantly, for we know he was fully apprised of the real nature of that crusade. His next appearance as the coadjutor of a fraudulent Romish medium exposé was in the so-called expose of Mrs. Pickering, in which Col. Bundy made it a boast in his paper that the chief villain in that false and lying affair was a Roman Catholic.

His last demonstration of his true relation to Spiritualism is in his perfect affiliation with Alf S. Hutchinson, in his iniquitous attempt to discredit Mrs. Anna Stewart and her friends and defenders, Messrs. Pence, Hook and Connor. At the disposal of this trained and educated foe to truth, honor or shame, Col. Bundy placed the columns of his paper, and for weeks, with the zest of a demon, spread the corrupt and lying statements of such conscienceless wretches as he could purchase, or otherwise influence to lie for him, throughout the land. Not another paper could Hutchinson have found, however depraved and destitute of all character, that would have been guilty of such an act. And yet, this shameless wretch has the brazen impudence to declare, that in this most abominable rascality his motives were pure and honest, and his purpose to promote the cause of Modern Spiritualism. But that is not all; there are persons who claim to be the honest and sincere friends and advocates of that cause, who have cheered on this editor of a blood-bought sheet in his degrading and malevolent course. All so-called Spiritualists who henceforth stand by, or in way countenance or encourage this arch Jesuit in his war upon Spiritualism, must and will be placed where they belong, among the moral wrecks that strew the tracks of Jesuit intrigue. In the hope that it is not yet too late to save the most distinguished victims of Col. Bundy's consummate deception and treachery, we will remind them of the facts in this affair, which shows that it is impossible to explain or understand the conduct of Col. Bundy by any other light than papish servility.

In the first place, the papal hierarchy are precisely the same kind of Spiritualists and friends of Modern Spiritualism that Col. Bundy is. They love and foster it just as he does. They love and sympathize with spiritual mediums just as he does. They dread a spread of the knowledge of the truths of Modern Spiritualism just as he does. They scruple at no means to keep the people in ignorance of those truths just as is the bent of Col. Bundy. In other words, he is "a bird of his feather," and hence you will find him invariably with them, whenever they or their vulture-like emissaries and spies are swooping down to feast upon some weak and defenceless victim of their combined voracity. When a spiritual journal was to be captured and perverted to the use of the natural and most deadly enemies of Spiritualism, it was Col. John C. Bundy that was assigned the duty of carrying out that measure. Think you these consummate masters of intrigue did not know their man? They knew him to be capable of any act, however dunning, and hence he was taken into their confidence and counsels, and today he is living off the blood money which he procured by carrying out their terrible scheme to destroy Spiritualism. In the second place Colonel Bundy has never denied, nor can he truthfully deny, that he is a votary of the Romish Church. That is the only faith that admits of such vile and infamous conduct as has characterized his course since, by cowardly and premeditated murder, he obtained control of the R-P. Journal. How far Col. Bundy was influenced by the Catholic training of Mrs. Bundy to take the course he has done may be inferred. Her bitter hostility to Spiritualism is well known. But why infer anything in this matter when we see Col. Bundy side by side with Alf S. Hutchinson, unquestionably and demonstrably a trained and trusted Jesuit, who has been assigned the duty of lying down the truth of Modern Spiritualism? Had John C. Bundy not been an Arch Jesuit, would Alf S. Hutchinson, the self-confessed Jesuit emissary, have gone to him and asked him to publish the concoction of fraud and falsehood called an expose of the Terre Haute mediums? Had John C. Bundy not been a Jesuit, do you think he would have sought the co-operation of Alf S. Hutchinson, the Jesuit emissary and spy, to strike one of the deadliest and most deliberately planned blows against Spiritualism? What more deadly blow could have been struck against the facts and evidences on which Modern Spiritualism rests, and must rest, if it is to stand at all, than to seek to discredit two of the most thoroughly tested and reliable mediums anywhere to be found? If Anna Stewart and Laura Morgan are not genuine mediums, and the manifestations occurring at their seances do not afford trustworthy evidence of the truth of Spiritualism, then no such evidence exists or can be found, and this Bundy and Hutchinson and their Jesuit superiors knew. Hence their desperate efforts to discredit those mediums. That they would have in a great measure accomplished their infamous purpose is almost certain, had not MIND AND MATTER have in sight and run down the Jesuit craft and all its crew, and they will rise no more to threaten the safety of Spiritualism.

We are not surprised that Col. Bundy should think we have "Jesuit on the Brain." He, poor wretched fool, thought because his craft was falsely flying the colors of Spiritualism, that we would be deceived by that bald device and not recognize the enemy we were on the look out for.

To show the dying malignity of this dunning and discomfited fraud, liar and cheat, he goes out of his way to assail Mr. J. A. Bliss, who so completely triumphed over him and his vile Jesuit associates when they sought to crush him. That he should have Bliss "on the brain" is very natural, for the remembrance of that Bliss will remain with him through time. That humiliating defeat is the last thing he and his Jesuit crew will ever forget. In that great fight for right, justice, and truth, we learned thoroughly the strategy of these bigoted scoundrels, and were therefore thoroughly prepared for them when they started out on their crusade against Spiritualism at Terre Haute. To show John C. Bundy, that his dread and hatred of Mr. Bliss is not without reason, I will here publish a communication received only a short time since from Stevens S. Jones in spirit life through Mr. Bliss. It was taken down at the time by our friend Mr. S. of this city. We do not

know that the communication is from the spirit of Mr. Jones, but we believe it is. We know that the medium had nothing to do with it, as he was wholly unconscious and entranced when it was given. If it is not a genuine spirit communication, then no spirit communication is genuine. Here it is:

"GOOD MORNING:—I am a special friend of MIND AND MATTER. I have controlled this medium before, and I am here to-day to speak a few words for myself. I have spoken before against the course pursued by the one that stands in my position by violence. I know, Mr. Roberts, I am not obliged to make myself known to you. I am here to say to you both (Mr. S. and myself) that I am not in sympathy with the course of John C. Bundy. I must say I was not the man I could wish I had been. I must say to you today, gentlemen, I had many—many faults, and they have come to light. It is natural for a man to try and place the best front on ones character, and you cannot blame me for trying to cover up the passions that once ruled a part of my life. It was a thorn in the flesh. I admit I have done wrong—very wrong; but in that wrong I never sought to vilify or injure, as has my successor. It is true I used my position of power to dishonor. I must admit that, for it has been laid bare to you; but still, with all those wrongs that come so prominently before you, I was a Spiritualist, and not an enemy of Spiritualism. I sought to defend mediumship when I was convinced of the truthfulness of the medium. I am aware I was not beyond being deceived, and that I was the tool of one that I thought was my best and only true friend—that I thought would rescue me from the condemnation of the world. Did I do that when I was at the head of it? I held to Spiritualism even if I did degrade myself by publishing malicious articles. The churl that have held me will not hold me much longer. My labor shall not be in vain. I should have discharged him long before I was assuaged. There was always a cold chill came over me when that man came in my presence. A feeling of distrust. I watched him carefully and yet he struck me. He worked on my weakness to strike up a death-blow. When he married into our family I had a fearful dream. I have never spoken of this before, but its meaning was realized when I entered spirit life. I never hold control no longer. I wish you well, Jonathan Roberts. I am with you in your labors." I here said I am most grateful for your approbation. He replied: "Oh! speak not of my approbation. I deserve to have to come to you on my knees, for yours is the pure life and mine was the opposite. Oh! what a power I could have wielded for good if I had had the purity you possess. It is your stronghold; guard it. Farewell."

We freely confess that we know nothing personally of Mr. Samuel J. Talbert whose letter we published and which fastens upon Alf S. Hutchinson the ineffaceable enormity of acting as a Jesuit emissary of the Romish Propaganda in seeking, through a pseudo Spiritual paper, to betray the cause of Spiritualism. All we know of the matter we have published. The letter and envelope we have, both manifestly written by the same hand and in a perfectly natural style of writing. The letter is undoubtedly that of some person who wrote about that which he knew. The hand-writing is manifestly that of a man; and as Alf S. Hutchinson has not dared, through his hired journalistic channel, to deny his knowledge of Samuel J. Talbert, it is natural to conclude that the letter is from Mr. Talbert. Had Hutchinson not known that he met such a person at Rome, under the circumstances stated, he would have lost no time in denouncing the letter as an imposition. Not daring himself to make that denial, knowing he would be confronted by Mr. Talbert, he leaves Col. Bundy to insinuate what was totally false and without a shadow of foundation. Col. Bundy well knew that neither himself or anybody concerned with us, had anything to do with writing that letter, and yet he supposed his readers to be such consummate fools as to give credit to those self-confessedly groundless insinuations. We have the letter just as we received it, and if Col. Bundy's paid poodles in Philadelphia will call at this office, they can see it, provided always that they act with ordinary courtesy. Indeed, we will send the letter and envelope to any member of the First Society of Spiritists of Chicago that he may name, for Col. Bundy's inspection. We do not know that Mr. Talbert is a resident of Chicago; but that he told that which was strictly true in that letter we have every confidence. We trust our correspondent will set us right in that matter. Why has not Alf S. Hutchinson confronted Mr. Talbert, and not left Col. Bundy to fry and screen his Jesuit villainy? Mr. Talbert has entered into details that can be by no possibility the work of a deceiver. His whole letter bears upon its face the impress of truth, and it will require much more than such evasions, as Colonel Bundy has attempted on his behalf, to relieve him of the odium that rests upon him as a malevolent, lying bigot.

We dared Alf S. Hutchinson to tell the public who he was and what he had been. All that the public know of him is his performances in the lying and slanderous attack upon the Terre Haute mediums and their friends. What it concerns them to know is who this lying slanderer is, and what is the motive for his vile falsehoods. Speak, Alf S. Hutchinson, or stand branded as a servile and impious tool of the Romish Propaganda, to crush that truth which is sure to end the career of that infernal ecclesiastical power. Think not that the unmasked traitor and would-be betrayer of Spiritualism, John C. Bundy, can shield you from the lashing of every honest, unprejudiced friend of Spiritualism. His devotion to his Jesuit owners is not one whit less apparent than your own undeniable subservieney to the same iniquitous organization of the foes of truth.

You have both done your worst to injure the cause of Spiritualism and it is about time you should give up your hunt and return to the kennel from which you were sent forth. Take this advice from one who, although he despises your cur-like propensities, has no wish to utterly destroy you. Tell your masters if they want to grapple with the game, that has sent you howling to them, that they had better do so in person and they will all the sooner find they are on a fruitless hunt and will have to abandon the chase. If you are sent forth again you will be chased to your kennel and despatched without a possibility of escape. No prelate or priest will avail you. You will have to face a responsibility that must and will overwhelm you. We wait to see if you have any sense left and shall govern ourselves accordingly. Try no more to conceal your enmity to the cause of Spiritualism. It is impossible.

We cannot express our gratitude to Dr. J. V. Mansfield for the assistance he has rendered us by his magnificent offer to answer sealed letters sent to him through this office, to such new subscribers as comply with his conditions published at the head of our editorial column on our fourth page of this paper. Dr. Mansfield must be as much astonished at the result of that kind offer as we are; still it is really no wonder that the public should avail themselves of this opportunity to communicate with their spirit friends under strict test conditions.

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WHO ARE THE TRUE FRIENDS OF MEDIUMS?

It will be remembered that at the request of Dr. Allen Pence and Messrs. Hook and Connor, of the Anna Stewart Committee, as they style themselves, we published the notes concerning a series of seances given at Pence's Hall, Terre Haute, Ind. The author of those notes was one Judge L., who requested that his name should be withheld. With the request we cheerfully complied but exercised our right as the editor of an independent journal, of criticising those notes and frankly expressing our views in regard to the manifestations described. In response to our criticisms James Hook, Esq., speaking for himself and his co-committees, wrote us the following letter, marked private. As it is a protest against our action as editor of this paper we feel it our duty to publish that letter and to make a public reply to it.

"TERRE HAUTE, Ind., Dec. 8th, 1870.
"J. M. ROBERTS—Sir:—On Sunday evening last, at 6 o'clock I received MIND AND MATTER from the mail carrier. I at once repaired to Dr. Pence's office, where was congregated about a dozen of friends ready for a seance, composed of five of the mediums, as also of some of the time. I opened the paper and read the account of the last seance at this place as described by Judge L., and then read your strictures and comments on the same. A thunder-clap from a clear sky would not have astonished them more than did the reading of your comments on the account of said seances. The responses were such as 'Worse than Bundy'; 'What does he mean?'; 'I thought he was a friend of mediums, but that is the most devilish and unkind out of all that has been said.' Bundy, Hutchinson and Ball have said nothing in all their slanging and abuse of our mediums that comes up to that. 'He must be crazy. He talks about Jesus and Blackias. He is the worst ill in the box.' 'I would as soon trust Bundy as him.' Such and many other remarks were the responses to the reading of your remarks, and much indignation was expressed—all agreeing that it was hard to tell who to trust and the best way was to trust none of the papers, as they were working for their own interests—caring nothing for mediums or anybody else.

"The seance hour arrived and they repaired to the seance room in a bad frame of mind, which had a bad effect. The seance was dull and dragging, as each in his heart was cursing J. M. Roberts for the crazy and unwarranted attack upon the report of the seances given by Judge L. When I first read your strictures I felt indignant and wolfish, and had you been present at the time, I have no doubt that harsh language and epithets would have been used, such as would have been out of place and disagreeable to all parties. But we have slept upon it and let our feelings cool and have come back partially to the standpoint of reason; and in a common sense mood would like to ask if your standpoint is correct, or the personation of mediums and spirits by and through Blackias and Jesuit influences, what evidence can be adduced, or has anybody, that the materialized form, that claims to be, looks like, has the actions and characteristics of my friend, my mother, or my child is not the personation of some devilish or evil spirit? Or what evidence that the spirit band that controls our medium, who, for seven years, we have had daily communion with, and whom we looked upon as truthful and honest and upon whose words and acts we have built all our faith and knowledge of spirit life, presence and power, and through whose ministrations we have had sweet communion with our loved ones?

"If your standpoint is correct, we have no evidence or assurance of the truth or verity of anything connected with mediumship or the materialization of our spirit friends, or that we are not at all times the subjects and dupes of evil or devilish spirits. That the materialization of either good or evil spirits is a fact will not be denied by any one that is posted. It then becomes a matter of grave interest, and especially to us, who have spent time and money in fostering and building up this thing called Spiritualism and sustaining mediums, whether we are not making and abetting in a pendulous fraud, subjecting ourselves to ridicule and abuse only to be duped? From your standpoint such would be the case. If your theory is correct, then our spirit friends are liars and deceivers, and unworthy of our confidence, for they tell us, and persist in it, that the materialization of these forms, such as Washington, Jesus, Mary, Peter, and others, are what they claim to be. Now if it is true that they are not what they claim to be, then our friends and the build controlling the mediums are untrue and deceive us. If such is the case, we should at once shut up shop and stop this unbalanced business, and not be parties criminals in the worst of frauds. From your reasoning such is the case. Bundy, Hutchinson, and Ball, or any other enemy of mediums or Spiritualism, could not have devised an article more in their favor, or interest than your strictures on that report of seances; not only in the matter, but in the manner. The contempt and ridicule manifested by you is all that any devil could desire, and while you pretend to be the especial friend of the mediums, we could not conceive of anything that you could have done, at this juncture of affairs, to cast odium on the manifestations here, or to give us trouble, or to aid Bundy, Hutchinson and Ball, and our enemies generally, than what you have done. We have thought it over—talked it over—among ourselves, and cannot see any reason for it any other way than that you have been controlled by some Jesuit Blackias and made to do so foolish a thing.

"We take no stock in your position in regard to our medium and her hand. For seven years we have had knowledge of our medium and her hand and believe them to be true.

"We regret much that you have been constrained or seduced to do what you have done. It has lessened our faith in humanity or the reliance to be placed on human frailty. During our years of labor to build up this grand and glorious work of bringing this and the spirit world into a closer union we have met with scorn, contumely and detraction, but usually from the outside, and we were prepared for it and when it came it scarcely caused a ripple on our equanimity and we went right along and worked the harder to counteract the effect of the secular gossip and the spiritual press gave but little heed to encouragement.

"When MIND AND MATTER came to the front and exposed the cause of the mediums we began to hope and take courage, and renewed our energy, and was flattered ourselves that we would make such material aid that we could rely upon, and we have made it our boast among our enemies that we were not without hope of success; but, to-day, we again feel that we must rely on our own powers and perseverance and the aid of the spirit world through their agents; and that we stand by our mediums through evil as well as good report and trust to consequences. This is not for the press, but for you."

"That evil Jesuit genius, Alf S. Hutchinson, is here working up his devilment again, and he will make good use of your article to counteract the effect of MIND AND MATTER that we circulate here. We are not desponding, for we feel and know we will eventually pull through and come out on top. Just as I dislike to be fighting to so great a disadvantage in so good a cause, having to fight our enemies at the same time we have to ward off the threats of those who ought not to make them. Yours, &c., JAMES HOOK."

Although the above letter is written individually by Mr. Hook, he will not blame us if we accept it as the expression of the sentiments of his associates Messrs. Pence and Connor. We publish it as a specimen of the extent to which persons may misunderstand a very plain matter and the fury into which they may lash themselves in order to place some other than themselves in the wrong. The ground of this stupid misapprehension of our criticisms of the reported notes concerning a series of seances given by Mrs. Anna Stewart, and sent to us for publication in MIND AND MATTER, is that we have sought to discredit the spiritual nature of the manifestations described by the judicial, if not the judicial reporter of those occurrences. If these irate gentlemen will get down from their stilts and see things from the common level of observation, they will find they have been overlooking a great many things that were just before them, and have seen those things that were far away so obscurely as to utterly mistake them.

We certainly did not question the undoubtedly grand and most useful mediumship of Mrs. Stewart. Neither did we question the spiritual nature of any of the manifestations which have been reported to have occurred through her. How could we do so, never having seen or heard anything that would in the least warrant such an inference much less such a conclusion. We distinctly stated, more than once, in the article complained of, that the report was a correct and proper account of just what did occur.

"The head and front of our offending hath this extent—no more."

We denied the assumed identity of four of the forms that were said to have appeared at the seances in question, to wit: Jesus of Nazareth, the Virgin Mary, St. Peter and Pharaoh's daughter. Not only do we deny this, but incontrovertibly proved that as those four names were those used to dis-

hate purely mythical characters that the spirits who had appeared as personating them necessarily be deceiving spirits. Mr. Hook does not attempt to show that anything we have said upon that subject is not warranted by the facts, and contents himself with the assurance that these deceiving spirits have given him that they are the venerated myths they purport to be. This fully explains why Mr. Hook and his co-committeemen have been so egregiously fooled by these foes to truth. They have found means to persuade them that they are the guides of Mrs. Stewart and hence accept them as such. The mania of mediums and spiritual investigators to have only angelic influences around them, of a spiritual character, has been one of the most potent sources of mischief to the cause of Spiritualism. It invites the interference of tricky and deceiving spirits, who enjoy nothing so much as to see their credulous dupes, with open mouths, drink in the waggish nonsense with which they seize every opportunity to make them ridiculous. To such an extent has this kind of interference been not only tolerated, but encouraged by people that should be sensible, and who are so in everything else but Spiritualism, that it has come to be a question whether these delighted victims of these spirit antics are not really demented.

For unknown thousands of years we have seen mankind, over the whole globe, held in abject and helpless dependence by a comparatively few ambitious and selfish priests, who, taking advantage of the grandest and most elevating sentiment of the human soul, have enchained their fellow men in the fetters of ignorance, superstition and fear, and bound them to a parcel of idols and myths such as they thought would reconcile them to their ignoble fate.

Until Modern Spiritualism found a foothold upon earth these priestly deceivers had the prospect of an interminable lease of their unholy monopoly of power; and, since its advent, every means has been resorted to by them to arouse the prejudices of their dupes against that which can alone set them free, the living and eternal truth, that the happiness and salvation of man as an individual lies within himself, or herself, and not in the power or keeping of any other living being or person whatever.

For a time the purely mythical Christian devil—the same one that took the mythical Jesus to the pinnacle of that mythical temple and showed him all the mythical kingdoms of the earth and promised to give him a fee simple deed for that which he never possessed—a mythical temptation that the mythical Jesus resisted; was made to scare the hoodwinked subjects of priestcraft. That long used mythical device has lost its efficacy in this age of newspapers and common schools, and the mention of it creates a laugh everywhere. The opposite mythical device, the saving power of a crucified redeemer still holds the masses of mankind helpless in the leading strings of the priests; and priestly spirits co-operating with their priestly brethren of earth are seeking by personations of this still venerated myth to mislead those who have accepted the truth of Modern Spiritualism, and render that movement most absurd by the personation of these mythical beings. In no other way can Spiritualism be brought to grief, as the spirit and mundane enemies of Spiritualism well know. We are prepared and are determined to put a stop to this plan of spirit operations, and will so completely unmask this last resort of the enemies of truth as that no one can fail to see the priestly crew that is behind it. We insist that neither Jesus of Nazareth, the Virgin Mary, St. Peter and Pharaoh's daughter, never appeared at Terre Haute, and that those who personated them could be none other than untruthful and deceiving spirits who are inimical to truth as it is manifested in Modern Spiritualism.

For this Mrs. Stewart is in no manner or way responsible, any more than she was responsible for the production of the fraudulent spirit photographs of Ansel Edwards' deceased friends. In order to convince Mr. Hook and his co-committeemen that we have the very best reason for knowing that unfriendly spirits have sought to discredit Mrs. Stewart's mediumship and her character as a woman, I will quote the following admission of the committee that such unfriendly interferences have been manifested and that the guides of the medium are wholly unable to explain them. The report says:

"There was, however, something inexplicable connected with Edwards' pictures. There is in each and every phase of mediumship certain inexplicable phenomena, which should not, and does not, when properly understood, implicate the medium; and we know the case under consideration to belong to that class. It is true, as Bundy says, the picture which he obtained, and which he at first supposed might be intended for his wife, proved to be an exact copy of a picture representing Mrs. Margaret Fuller. It is also true that at his cabinet séance, when his spirit wife appeared in a materialized form, he called her attention to the picture, and she said it was not her; and while hundreds have been favored with pictures at the Stewart gallery with unmistakable pictures of spirit friends, there have been other instances than that which happened to Mr. Edwards, of a similar character, experienced by others."

That admission, publicly made by the committee, in their answer to Bundy, Kayner and Hutchinson, fully warrants us in believing and declaring that some of the materializing forms at Mrs. Stewart's séances are as deceptive as were those spirit photographs. Knowing, as we do, the purpose and ability of hostile spirits to do almost anything that can serve to cast reproach upon mediums and their friends, we know how readily they can assume characters that never had an existence. The next thing we shall hear is, that Jupiter, Mars, Neptune, Pluto, Juno, Venus, Minerva, Diana, etc., have made their appearance in materialized spirit forms. If the Devil is not around, doing what he can to make Spiritualism ridiculous and detestable, devilish spirits are at that work, and are succeeding bravely for the time. But we notify these "Hollockin Diakka" that they had better make the most of their opportunity, for it will be short. If any spirit form comes to you, personating Jesus of Nazareth, follow the example of stout old Martin Luther, and hurl the inkstand at his head; or say, as the myth represented is reported to have said, "Get thee behind me, Satan."

If the ancient spirits will come let them come as some person who has had a living existence at least. We are very much mistaken if Mrs. Stewart and her brave and faithful defenders do not thank us for throwing light upon a subject of which they confess their ignorance. If they do not, I will be but a living example of the wisdom of that injunction. "Cast not your pearls before swine lest they turn and rend you."

The *Spiritual Record* says: "Mr. Harry Bastian, physical medium, will visit Chicago sometime during the latter part of this winter. He is now filling appointments in Western New York."

EDITORIAL BRIEFS.

READ our premium advertisement on the seventh page. These engravings are just the things to present to your friends.

We will be unable to supply the back numbers of the present year, as the large surplus edition has been entirely exhausted by calls for the same.

THE persons on the list of subscribers to the *Spiritual Offering* are entitled to MIND AND MATTER only from date of Nov. 20th, and not after the expiration of their subscriptions to MIND AND MATTER.

We are happy to inform the many friends of Mrs. L. Pasco, of 137 Trumbull street, Hartford, Conn., that she has fully recovered from her late dangerous illness, and is now able to resume her work as a medium. We trust she may be long spared to serve the spirit world in the field of usefulness in which they have placed her.

LAST week we noticed the departure of D. G. Mosher, of Mosherville, Mich., for his spirit home, regretting we were unable to give the particulars of his transition. Since then we have received a letter from his son, B. S. Mosher, stating that he died with heart disease, on the 24th of October last. He was perfectly resigned and conscious to the last.

J. Wm. VAN NAME, M. D., will remain, during the coming week, at Lockport, and will speak next Sunday at the Hall in that place. He then goes to Buffalo to fill an engagement there. We have received an interesting letter from him, detailing experiences with Harry Bastian, the materializing medium, and regret that our columns are so full that it is necessarily crowded out this week.

THE rostrum of the Co-operative Spiritualists will be occupied next Sunday afternoon and evening. Although, at the time of our going to press, we are not able to announce the name of the lecturer. Due notice of the lecture will be given in the Religious Notices of the Philadelphia Ledger. We are informed that Mrs. Nettie Pease Fox is engaged to occupy the rostrum of that Association on the Sundays in the month of January.

SPECIAL NOTICE.—Next week we shall change our entire system in our mailing department. We have spent a great deal of time to perfect it, and in transferring names from one list to another we have been very careful not to miss any of our subscribers; but as we are human and as liable to mistakes as others are, we may have skipped over a few names. Subscribers that do not receive their papers promptly will understand that they are the unlucky ones who have been missed, and if they will take the pains to drop us a postal card, stating that they have not received their paper, they will receive prompt attention.

AS WE FEARED.—The following portentous announcement in the *R.-P. Journal*, of Dec. 23th, betokens anything but that kind of business prudence that is essential to the protracted life of that paper. Col. Bundy says:

"The sudden and enormous rise in the price of paper very largely increases our weekly expenses, and we hope our friends will continue their efforts to swell our list at the reduced subscription price, so that we shall not be forced to retire to the old rate."

One thing is very certain, the price of paper will have to advance to an unprecedented extent to warrant a return to the former price of the *Journal*. We think the changed proposed at this time, is as unwise as we thought the reduction of its subscription price was when it was made. This kind of unsteadiness is enough to shake the confidence of even the most earnest patrons of the *Journal*.

We have received from Dr. F. L. Crane, of Topeka, Kan., a highly valued memento of the trying scenes through which the early settlers in Kansas passed, in securing that most prosperous State to freedom. It is a small volume of twenty-one pages. It is embellished with an exquisite photographic copy of a limned delineation of an eventful natural phenomenon which was observed in the sky on the 16th day of May, 1856, five days before the sucking of Lawrence by the "Border Ruffians." This photograph represents two scenes which were witnessed by Dr. Crane at the time. They seemed to be prophetic of the scenes of violence through which Kansas passed, and the ultimate triumph of right which speedily followed. A metrical description of these scenes makes up the remainder of the volume. But a few copies of the book have been published, and therefore we more highly prize this evidence of the kind friendship of Dr. Crane.

BOOK NOTICES.

The Bible of Bibles; or, Twenty-seven "Divine Revelations." Containing a description of twenty-seven Bibles, and an exposition of two thousand Biblical errors in science, history, morals, religion and general events. By Kersey Graves. Fourth Edition. Boston, Colby & Rice, 1879. 12mo., pp. 440.

The tone of this book recalls the writings of the last century infidels, such as Voltaire and Tom Paine. Wholly ignorant of the allegorical meaning of the Bible, it was easy for them, as it is for Mr. Graves, to make fun of a talking serpent and a talking ass, of the tower of Babel and the story of Samson. The narratives both of the Old and New Testament have a secret meaning known only to the initiated, and like the automaton chess player, they are more interesting when you know the secret than they were before. They were never intended to be read in public schools, and sooner or later those who rely upon the Holy Scriptures as verbally and plenary inspired and who go to them as to an infallible touchstone in science or theology will find they have been leaning on a broken reed. None the less they are the most important books in the world, and, studied in the light of the maxim that the letter killeth but the spirit giveth life, they well deserve the respect of every thinking man. Accordingly, it is not without some pain that many readers, who agree with the author in the main, will look over a book which turns into ridicule things sacred to them from old associations. Far different is the tone of the most damaging book to orthodox eyes, written, Strauss' *Life of Jesus*. In that exhaustive and scholarly work there is only one place, that where our Lord's entry into Jerusalem is spoken of—where any approach to levity is shown in treating of things so sacred to all believers as the narratives of the New Testament.

Mr. Graves, we think, misses the meaning which the word person bears in theology, when he says that a personal being must, in all cases, be an organized being. He offers no proof of this assertion, which he says is so self-evident as to need no

argument. We deny it point-blank and assert that an infinite personality without body, parts, or passions is perfectly conceivable by the human mind. We should infer that Mr. Graves had never received a theological training, and that he was incapable of reading the Bible in the original. All the same he is calculated to make things lively for the rural clergy, and he will open the eyes of people who could be reached in no other way.

The point which he makes in regard to the indelicate passages in the Bible is well taken.

Here is a book which, it is claimed, emanated from a pure and holy being; which contains so many passages couched in such obscene and offensive language, that any person who attempts to read the book to a company must be constantly and critically on his guard, and is liable to be kept in a state of fearful anxiety (as the writer knows by his own experience) lest he stumble on some of these offensive texts. What an uncomfortable situation to be placed in when reading a book which is claimed to be perfect in every respect! We have seen a bible class in school stopped suddenly by the teacher, with orders to close their Bibles, because he had observed, by looking ahead, that the chapter contained language which would bring a blush to every cheek if read. In the same school we saw a modest boy, of refined feelings, burst into tears because he was required to read to the school a certain passage in the account of the conversion of Paul. The teacher being a devout Christian, whose piety over-ruled his decorum, attempted to enforce the reading by a threat of punishment, but failed. We have also seen the offer of a hundred dollars reward, standing in a paper for a considerable time, to any person who would read a dozen texts to a company of ladies, which the gentleman offering the reward might select; but no person dared to disgrace himself by accepting the offer.

The author, whose portrait is given in the frontispiece, was brought up a member of the Society of Friends. In the matter of plainness of speech he is still a Quaker, and he is logically carrying out the principles of the Society, which from the first deprecated reliance on a book which the Quakers refused to call the word of God, while they drew attention to the inward light, the seed, the baptism of the spirit. Like all other reformers, George Fox was a medium for the use of the spirit world, and so we have no doubt, is Kersey Graves. His manner of putting things will not please everybody, but there are few who will not unite in the sentiment "that true religion is not incorporated in Bibles, or inscribed on the pages of any book, and cannot be found therein, but is a natural and spontaneous outgrowth of man's moral and religious nature and is the most beautiful flower of the soul."

The *Revue Spirite* for November gives an account of a spirit having set fire to a mattress in a house in Cairo. Nothing else was burnt, and the explanation was given afterwards that the person who died on that bed, of some infective disease, wished to preserve others from contagion.

The same number contains a list of distinguished French Spiritualists, or *Spirites*, as they call themselves. It includes the names of Camille Flammarion; the popular astronomer, Eugene Sue, Alexander Dumas, George Sand, Sophie Gay, Maurice Lachati, Victorien Sardou, Eckmann, Chatrian, and others not so well known in America.

The third volume of Zöllner's *Scientific Essays* has just appeared in Leipzig. The last chapter treats specially of the relations between Spiritualism and the Christian Revelation.

Let Us Have Peace.

Editor Mind and Matter:

Many persons find a great deal of fault when Jesuitism is mentioned in connection with Spiritualism, or when any person raises his voice or wields his pen in defence of mediums, or when anything is said or written concerning their dear Harmonical Philosophy, other than snatches of beauty, love, harmony and peace. All must be lovely and sublime, and etherialism usurps the place of practical, sound, common sense. They fondly imagine that the soul, coming from God, must consequently be pure, the body alone sinning, while the soul stands by admonishing to little or no effect. When any one encroaches upon their fondly cherished ideas with some practical lesson of the day, or advances any idea calculated to upset their fossilized and antiquated notions of morality and virtue, they cry aloud, "Let us have peace." Well, we intend to have peace, even though we have to fight for it.

The idea that the soul is pure, is about as funny as the doctrine of the vicarious atonement. If the soul is pure, from whence evil influences? I suppose no one will deny, but what people are influenced to do things that are wrong or evil. Some deny that there is any evil, as a power; that it is only undeveloped good. If there is any half-civilized person living in this latter part of the nineteenth century who cannot recognize the fact that there is evil, and plenty of it at that, he must be badly obsessed indeed. There are two powers outside of ourselves working directly upon the organism; and though ultimately the good and true may triumph, and error be entirely subdued at the present, we must recognize evil as being not only a power, but one that we cannot entirely overcome. Those who can walk in paths of virtue and morality may perhaps owe their position more to surrounding conditions and their peculiar organisms rather than to their own inclinations; and instead of being proud of their virtues, and condemning others who fail, they should be thankful they have been permitted to have their lines cast in such pleasant places, and throw the mantle of charity over their more unfortunate brothers and sisters.

Though evil influences are rampant here, as we all can see and feel, they are comparatively nothing to those in spirit life. Spirits leaving the body take with them all their bigotry, superstition, error, passions and vice; and many who would willingly seek the right are captured by organized bands of spirits, who do any and everything to make converts to their schemes and plans to spread evil upon mankind. Catholics in spirit are enlisting all they can in their cause, and employing every means in their power to crush out spiritual manifestations, and enlist under the Jesuitical black flag all spirits who are depraved enough to be used as tools to carry on their work of destruction to all that comes not within the pale of the "Holy Mother Church."

The Catholic Church, as most all Spiritualists are aware, have, from past ages, been perfectly familiar with the fact of spirit return and communion; and in their warfare upon Spiritualists and Spiritualism, it is not a question as regards the truth of the philosophy, but that we heretics have no business to have anything to do with spiritual affairs. It must all come through the Holy Mother Church; and no matter how true it may be, nor how much good it may do, it is all accursed, simply because God's vicegerent on earth (His Holiness the Pope) does not approve and the real tape of the Church has not been complied with. The truth is sown broadcast before the people, and not doled out in homoeopathic doses at the discretion of the patentees (the priests). They also lose a large portion of their revenue by these prac-

tices. They desire the Church to be sustained, and if we would join the Church and come under her rules, she would open wide her portals and welcome the entire body of Spiritualists with open arms. The mediums, however, they would appropriate to the exclusive use of the Church, placed where none but the masters could have access to them, while the mass of the people might starve for spiritual food,—and all to the glory of God, through the only legitimate channel, the one true and holy Catholic Church.

Many people knowing that the Romish Church is not only aware of, but indulges in, spiritual intercourse, think that too much is said against Catholics,—imagining that, as they are conversant with all the phenomena, it will only be a matter of time when they will all be gobbled in the ranks as good Spiritualists. I think I see them coming—in a horn. They are coming—but after you—and with a sharp stick, too. Be not deceived, my friends.

The Catholics are not our worst enemies; their zeal for the Church prompts their actions, and they are consistent. They give us credit for having the truth, but accuse us of having that which belongs to them. The Protestant Church, however, not knowing of, nor believing in, the truth of Spiritualism, with their religious fanaticism, bigotry, and intolerance, is a foe to fear; especially since Comstock has become the sole agent of the Lord and Saviour Jesus Christ, and the representative of, and law-maker for, the Protestant Church in the United States. Not content with putting in prison and old, unoffending citizen, on a false and frivolous pretext, but, in reality, because he was the editor of a liberal paper, and a fearful exposé of the evil doings of the immaculate clergy,—they have enlisted the Postmaster-General in an act of espionage upon the correspondence of the citizens of this free Republic, which would not be tolerated in any other country.

These are some of the primary steps in riveting the chains of religious slavery upon the people of the United States. We must meet them with a solid, bold and fearless front. I say, "Let us have peace;" but we will not sue for it in meek humility. We will demand it as our right, as free-born citizens of the most glorious Republic in the world.—The United States of America.

Awake! arouse! to battle for the right;

We will have peace, e'n though we have to fight.

ALAN JUDGE.

[We do not agree with our correspondent in condemning the action of the Postmaster-General in suppressing the circulation of mail matter appertaining to lotteries. We are heartily in favor of that action.—Ed.]

Wm. C. Potts, Harrisburg, Penna., renewing subscription, writes: "We value your paper highly and would not do without it. It is the friend of mediums and gives might to right and death to wrong; an eye-opener to the blind. I was one of the guests at the festival at the Continental Hotel, in your city, which commemorated MIND AND MATTER's birthday. It will be an occasion long to be remembered."

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS on and after December 7th, will hold their meetings at the Assembly Building, Hall, S. W. Cor. Tenth and Chestnut sts. Henry Kiddle, late Superintendent of the Public Schools of New York City, will deliver the opening lecture, Sunday afternoon, December 7th, M. S., 12, at 3 o'clock, P. M.; and in the evening at 8 o'clock. Let there be a full attendance of members. The public are cordially invited to attend.—S. WHEELER, Pres.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—259 1/2 N. Ninth st. Free conference every Sunday afternoon at 2.30 o'clock.

BIBLE SPIRITUALISTS, meets at Hall, 1305 Lombard st. Lecture and circle every Sunday at 7 1/2 p.m. Seats free. Prof. W. Seymour, speaker.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 1131 Mt. Vernon st. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of diseases by hand or battery. Diagnosis from 9 to 10 a.m. every day free of charge. Office hours 9 to 12 a.m., 2 to 6 p.m.

Charles St. Clair, Developing and Healing Medium, Hall, 240 South Fifth street. Circle every Thursday evening. Sittings daily.

James A. Bliss, Developing and Trance Medium, 713 Sanson street, Phila. Developing Circle every Tuesday evening at 8 o'clock sharp. Persons possessing any mediumistic powers whatever, will find them improved by sitting in this circle. Admission 25 cts. None admitted free.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th st. Select sittings every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. W. H. Young, Healing medium will be in Phila., Monday and Wednesday of each week. Hours, 9 a.m. to 3 p.m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, 2049 Market st.

Mrs. N. L. Finkson, Electro Physician, Clairvoyant and Developing Medium, Developing Circle every Thursday evening. Medical consultation free, 136 N. Eleventh st.

Mrs. L. S. Coleman, 1019 Ogden street, Phila. Remarkable cures by Magnetic and Electric Treatment. Chronic cases solicited.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a.m. to 12 m., and 1 p.m. to 4 p.m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. E. R. Fritz, Clairvoyant Physician, 619 Montgomery Ave. She treats diseases of the worst form without the aid of medicine. Diagnosis of diseases on Saturdays, free of charge.

Alfred James, Trance and Test Medium and medium for form materialization. Private sittings at No. 1, rear of 635 Marshall street below Fairmount Ave. Materialization sittings at the same place every Tuesday and Friday evenings. Test and developing circle on every Wednesday evening.

Mrs. E. S. Powell, Clairvoyant, Trance and Test Medium, 259 1/2 N. Ninth st. Public test circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.m. to 5 o'clock p.m.

Mr. and Mrs. T. J. Ambrosio, Slate Writing, Clairvoyant, Trance and Test Mediums, 1030 Shackamaxon street. Circle at residence, Sunday and Thursday evenings. Friday evening, 2570 Frankford Road. Wednesday evening, Frankford, Friday evening, 830 N. Sixteenth st. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 223 N. Ninth street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 636 N. Thirteenth st. Private sittings daily from 9 a.m. to 5 p.m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

Dr. C. Bonn, 339 N. Seventh st., Teacher of English, German, French and Latin languages. Writing, Reading and Speaking taught in each language. Also developing school for Drawing and Writing. Scholars at a distance can be developed as if in attendance. Terms, \$1.00 per week.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

A SPIRIT POEM.

Downward from the courts of heaven
Where the purest light is given,
Come I to your earthly door.
As through mundane walks I tread,
Gleams of light eternal shed,
Spirit's thoughts with mortal's wedding
In communion evermore.

Oh! how dark was my earth roaming;
All its walks were in the gloaming;
Sorrow on me seemed to pour.
With a more than mortal's pleasure
Bliss stole o'er my richest treasure—
Billows round me seemed to roar.

Earth passed from me; I found soul-land,
Anchored on the shining goal strand,
Sought the light I now adore.
Now while God's own truth receiving,
Past is all my anxious grieving,
Spirit poetry I'm weaving
In this brightness evermore.

And the sweetest boon I've found there,
Is the love by which I'm crowned here.
Love of my once lost Lenore.
Hand in hand, light on us streaming,
Rove we lost in love's sweet dreaming;
Life is real here—not seeming;
Pure and perfect evermore.

So from soul-land's glorious portals
Come I unto anxious mortals;
Enter in your open door—
Gladly prove that power is given,
Thou' may form from earth is risen,
Thus to whisper words from heaven;
Life that lasteth evermore.

(Signed) EDGAR A. POE.

The above poem was given through the mediumship of Mrs. E. Desmonde, in 1871, in New York City.

THE APPEARING OF CHRIST.

BY ALONZO G. HOLLISTER.

THE SEVENTH TRUMPET

corresponds to the seventh age, or sabbatic period of the world, frequently designated in the writings of the apostles simply as the age, meaning the unbounded age of the Kingdom of God. In this age centered the brightest hopes and anticipations of all truth-loving, God-fearing people. And well they might, for it is declared to be the season to judge the dead, and consequently of the resurrection also,—and to give reward to his servants, the prophets, and to the saints, and to those fearing His name, the small and the great, and to destroy those destroying or corrupting the earth. This, then, is

THE JUDGMENT DAY,

and the harvest season of the old Creation, when all its good fruits and principles are gathered as they ripen, and being cut off from that life which nourished their natural growth, they are placed by the messengers of Christ, in their everlasting order in the Kingdom of God. Matt. xiii, 29 to 43; Chap. xvi, 27; Rev. xiv, 15.

Hence, it is the period of complete and final separation between good and evil, light and darkness—wheat and tares. First, in every soul that will submit to the purifying operations of the Holy cross. This cleansing work will cause "the righteous to shine forth as the sun in the Kingdom of their Father." Here, then, we have "the sun of righteousness" arising with healing in his wings, foretold in Malachi iv, 1, 2, and the day that was to burn as an oven, and consume wickedness and pride, root and branch, so that they shall not be able to shoot forth again as in former times. "For as the light (of the sun) cometh out from the east and shines to the west, so shall be the presence of the Son of Man." Matt. xxiv, 27.

This work, however brief it may be with individuals, or however sudden its commencement with them, or with nations, will not soon end, for it is the great day of the Lord which is as a thousand years, more or less, in the course of which Satan will be progressively bound. Bound in nations by events above man's control (though effected by the angels of Providence operating through human agents), and in individuals, only so far as they are obedient to the light of conscience; to the law which is placed in the inward parts and written in the heart, by the word of truth which will be sounded through the earth by the messengers of Christ, both visible and invisible, human and angelic, until all shall know the Lord to their justification or condemnation, according to the use they make of it. Jesus said he was born to bear witness to the truth; then the truth must be greater than Jesus. He also said, "He that committeth sin is the servant of sin." "If the truth shall make you free, ye shall be free indeed." If none are free but whom the truth makes free, the spirit of truth is

THE REAL SAVIOUR.

The spirit, or testimony of truth brought forth by the woman clothed with divine light, and crowned with the twelve Christian virtues or graces, is the masculine offspring which is about to rule all nations with a rod of iron. "For as much as iron is strong, and breaketh in pieces and subdueth all things," said the prophet. A rod is the symbol of authority.

Iron further signifies the inflexible integrity of obedience to divine laws, by which this authority is acquired and kept. First subduing and ruling over those elements within, of which nations are formed, while incased in mortal bodies, and when their discipline is perfected here, they emerge as from a shell, and ascend to the throne of God, the sphere of primal causes. (Rev. iii, 21, and Chap. xii, 5.) From thence they do distribute the awards of the judgment, so apportion the maturing fruits of the ages, both good and evil, that evil shall be its own reward and corrector. And after sufficient enlightenment, the nations will be broken in pieces like the dashing together of potter's vessels, until they are sufficiently humbled to accept the law of God that is designed for them; and the rising kingdom of the saints has freedom to expand. Rev. ii, 26, 27; Chap. xix, 15.

THE TESTIMONY OF TRUTH

is the sharp sword proceeding from the mouth. When throned in the hearts of righteous men and women, and outwrought in their daily conduct, its decisions are exalted above the clash of carnal reasonings, above all speculations and sentimentalisms, that merely blossom on the lips without ever being committed to life by practice. When this testimony goes forth from those who do the works of Christ, assembled together in his name, and clothed in the righteousness of their own good deeds, then will heaven be opened to men. And the light of pure revealed truth will be so diffused and clear as to enter the human mind by every avenue of conviction—through intuition, reason, judgment, and even by the outward senses, until the light within corresponds with the light without, to the ultimate complete conviction of every rational understanding; and thus, every eye will be made to see him, whether they choose or refuse. For the gospel of the abiding age, the

glad tidings of the kingdom of the saints, is proclaimed in

THE HOUR OF JUDGMENT

"to those who dwell on the earth, to every nation, tribe, and tongue, and people, saying, fear God and give glory to Him, for the hour of His judgment has come; and worship Him that made heaven and earth, and the sea and the fountains of waters."

Thus, all are to have a new probation, with a perfect understanding of what is required of them, and as full knowledge as can be given them of the consequences, both of obedience and disobedience, as illustrated by the two messengers who follow. Rev. xiv, 6 to 13.

From this it is evident that the final destiny of no soul can be decided until they receive that knowledge of the truth which is shed abroad in the hour of judgment. Their previous works only determine the condition in which they will meet the judgment, which harvests them out of the earthly order.

Those works which are good and useful, according to the position and talent of light bestowed on the actors, after being harvested among the good fruits of the natural creation, will be carried forward to adorn and be utilized in their future abode. The bad and worthless will be burned in the judgment, and the doer will suffer loss.

THE WORK OF JUDGMENT

takes effect upon all, whether in the body, or ten weeks, or ten thousand years in Hades (John v, 28), for it operates in both worlds alike (1st Peter iv, 6), and will finally abolish Hades, the common receptacle of the unredeemed dead. (Hos. xiii, 14; Rev. xx, 14). Hades literal means unseen, and stands in the Greek scriptures for English hell and grave.

We may therefore see, by a true interpretation of prophecy, that the final condition of all will be decided by works freely and voluntarily performed with a knowledge of what the law of God requires, received in the judgment, and also, of the consequences of obedience and disobedience. (Rev. xiv, 9 to 13). For as God is reasonable, just, and compassionate, He requires no more of any than they are able to perform; yet He does require every one to do as well as they know, else they are condemned in conscience. Therefore, He never bestows light upon souls without giving them power also to obey if they will so to do.

A man's foes are those of his own household and the foes of a man's household are the enemies of the Lord. Man cannot be an enemy to God only in so far as he becomes the willing tool of his own foes, and he cannot become so identified with these that the harvest work will not separate him, only by obstinate rebellion against the light of the judgment and willful rejection of the means extended to aid him. For the tender mercies of our God lead to repentance and if these are refused, from whence shall deliverance arise?

If we consider that the false systems invented by man—hypocrisy, evil desires, evil works, evil passions and dispositions with their fruits, are represented as tares, and personified in the language of the spirit as children of the wicked one, it leaves ample room for all the denunciations of wrath and vengeance (and all who are encumbered with these, need the indignation in their souls) consistent with the tenderest mercy and charity to every soul who will gather these accursed plants out of their hearts by exposing them with the tongue before the judgment seat of Christ, established in His saints, and bearing His cross until purified.

For there is nothing covered that shall not be uncovered, nor concealed that shall not be known. The Christian revelation teaches that God has committed to man the judgment of things pertaining to man, and the judgment of Christ established in man discloses the secret springs of action, reveals the cause of all lawlessness, sin and trouble and appoints the remedy.

It should be observed that

THE FIELD

sown by the householder is the world (*kosmos*) but separating the tares is done in the kingdom, because in the harvest the kingdom occupies the field and completes the design for which the natural creation was formed.

Hence we learn that the setting up of Christ's Kingdom is the end, not of probation, but of the world—in its present order or arrangement, which the original word *kosmos* signifies. Because the latter being made of mortal and corruptible material, is proved to be rudimentary and temporary in design, therefore subject to change and removal. But Christ's Kingdom is a different order, and being spiritual and incorruptible, is immortal and abides forever.

Consequently if the kingdoms of this world ever become (or are born) of our Lord and his anointed (Rev. xi, 15) it can only be by their transformation into a spiritual kingdom and order through the regeneration and new birth of the individuals which compose the world.

For if Jesus spoke truly, "Except a man be born again he cannot see the Kingdom of God," and "Whoever receives not the Kingdom of Heaven as a little child, shall not by any means enter therein." Hence this transforming process is the work of the judgment and millennial reign of the saints. (Rev. xiv, 4.) And it will continue to the judgment of the great white throne, which is the post mortem stage of the same work and progressing through the same period, it closes up the scene. Behold I make (for form)

ALL THINGS NEW,

said He who sits upon the throne. "And I saw a new heaven and a new earth; for the first heaven and the first earth were gone, and there was no more sea," of unorganized, unstable elements to breed living creatures from, neither bad nor good.

Jesus testified, "Heaven and earth shall pass away, but my word shall not pass away." Comp. Psalm, cii, 25, 26—Isa., vi, 5, 17 and chap. li, 6—II Pet. iii, 1 to 13—II Esdras, iv, 29, chap. vi, 26 to 28 and chap. vii, 20 to 35. But this is a progressive work, commencing out of sight to the children of men, in causes small as a grain of mustard seed, and growing until it overtakes, subdues and supplants all others.

Mrs. S. T. Hadley, East Lexington, Mass., writes: "I am myself a struggling medium, just ready to advance into the spiritual field. Although strangers in the mortal, we are co-workers in the spiritual realm. May sweet angels guard and guide thee here on earth while you remain; all along the pathway lead thee, till thou reachest the height sublime, where Love's fair temple stand. Truth with her finger then shall point thee back the pathway thou hast trod, and enfold thee in her bosom as the true servant of her God. Some influence of yours gave the thoughts to me, and I wrote them as given."

THE ASSOCIATION OF IDEAS.

No. 9.

"The proper study of Mankind, is Man."

Paramount to all other subjects of inquiry is the manifestation of mind through matter. Very few people seem to realize that the mind, like a ship without a rudder, unless reason prevails, is sure to drift into unknown seas and to founder upon the seas of ignorance, superstition and unbelief, and if imagination is allowed to assume leadership, it is sure to become a "blind leader of the blind," a snare to spirituality and a stumbling block to science. The mind, like a piece of nicely adjusted machinery, under the hand of a skillful operator, is capable of performing wonders; but, if allowed to run wild, may "let slip the dogs of war," creating bloodshed, havoc and devastation. Who is there so wise as to understand the full extent and power of his own mentality? Who can fully command his own thoughts, at all times, sufficiently to give utterance to all that he would gladly express? By what method can he put himself in that frame of mind which will enable him to do justice to the subject in hand, whatever it may be?

Science with much assurance informs us that all motion is chemical action; but is not science too often hasty in its conclusions? Take, for example, a clock, watch, or music box, the motion of which is exclusively mechanical, and not chemical. If a clock is run by weights, gravity is the power which moves it; if by a steel spring, the resistance of the metallic coil to the strain brought to bear upon it constitutes the motor. There is no analogy whatever between chemical action and the tick of a clock on the flight of time; neither is there any analogy between chemical action and the constituents of a chronometer. So with a music box, there is no analogy between the chemical particles of the matter of which it is constituted, and the music which it produces; yet the vibrations of the simplest melody may reach the heart of some listener and awaken emotions and recall memories of the past adequate to move the innermost soul and fill the eyes with tears. Thus chemical action going on in the human organism receives new impetus from non-chemical motion.

For ages Science has prosecuted its investigations of the human mechanism, attempting to reason logically from cause to effect and thus divine the soul and the evolutions of thought; but never having penetrated to the cause, the subject, to science, is still shrouded in mystery. The Great First Cause is pre-eminently too far-reaching for science to comprehend, or even apprehend, so long as it rejects the manifestations of the spiritual.

The evolution of thought and the ebb and flow of the emotions are no better understood by science to-day, than they were when Plato and Socrates discoursed upon mental philosophy in the halls of the Orient.

The bell, in the old church tower, always produces the same tone, but how different are the emotions produced in the human breast by its sound! Now, exultation and joy! Now, mourning, sorrow and sadness! So with the mind—there is no analogy between the composition of the brain and the manifestations of the spirit. The brain, like a musical instrument, may be of good or inferior quality, but the most superior instrument will produce only discord when played upon by an unskillful performer.

The mental faculties, by phrenology, have been classified under thirty-five different heads, among which ideality has a proper place and is assisted and led aright or astray by the other faculties. As an adjunct to ideality the association of ideas is the most prominent and its spontaneity is truly wonderful. This mental gift, by which one idea suggests another, the expression of one word or sentence, lays the foundation and creates the demand for another still more far-reaching in the same direction, thus demanding a vigilant watchfulness and guidance of judgment and reason, to prevent the voyager from steering his life-boat in the wrong direction.

The association of ideas is that peculiar current of thought by which one story teller sets all his associates to relating all the marvellous events that their memories can recall. To hear of a marine disaster is sufficient to recall all the shipwrecks that have come to my notice, and finally to one in which I came near losing my life; and when the mind tires of the scene, it is next occupied by the remembrance of the persons associated with me in the trying event. The next phase of thought is pertaining to the leading characteristics of those companions of early years, and as they were all noble specimens of humanity, the mind is soon relieved of the painful reflections of the trying hour by being absorbed in the contemplation of the happy moments spent, on many occasions, with those dear friends of "long syne."

It is a natural sequence of both spiritual and material things for like to produce like, and like to attract like; evil to attract evil, and goodness to attract the beautiful and true. Thus to dwell moodily over the wrongs inflicted upon us by some black-hearted, wicked wretch, simply paves the way for dark spirits to approach us; but if we cast the evil thoughts from us, and occupy our minds with the contemplation of some worthy object, we not only repel all that is evil, but attract the good.

By this analysis of the mental drift, it is easy to perceive that the present chaotic state of society is the legitimate fruit of the crude conditions of the past. We also get a better understanding of the dogged opposition of the enemies of reform. The mental power and erudition of the investigator will not save him, if he blindly turns his back upon a truth because it is new, or replete with erroneous views and preconceived opinions; but he is sure to go astray and take his associations with him, and his time and talent will be employed to build up the false and demolish the true. For example:

Prior to 1820 the scientific world had grasped the idea of the telegraph, and, through the association of ideas, the mental dynamics of the civilized world centered upon this one object, until Mr. Barlow, of England, found on making the application of his battery to a long coil, that the resistance of the iron to the magnetic current is so great that he was unable to transmit it through a coil of any great length. This being published to the world put an end to all further investigation on the subject till many years later, Prof. William Henry, of the Smithsonian Institute, at Washington, caught the idea that to add extra coils of insulated wire upon a magnet might overcome this resistance to the magnetic current, and on experiment found such to be the fact. So much for an idea. Prior to its birth the telegraph was an impossibility. Thus the resistance of one natural law was overcome by the natural functions of

another law, so soon as man was able to make the application. Professor Henry had no sooner pronounced the basic principles of the telegraph possible, than associate ideas began to accumulate from all parts of the world, and the verbal stumbling block—impossibility—was never again spoken in regard to the subject.

Acquired knowledge does not come to us entire, but the mind is carried forward by successive steps. If guided by reason and a wise exercise of judgment, the associate mental forces become important factors of information; but under the reign of injustice, oppression and sinister motives or mistaken views, incalculable evil will be the result. The earnestness, zeal, skill, learning, and eloquence, expended upon a subject, do not render it either ill or well founded. Regeneration is the chief corner stone of all popular religions, and yet it is a delusion upon which more millions of money; more publications of books and periodicals; more war and bloodshed; more religious persecution and imprisonment; more catechising, schooling, importuning, exhorting, praying, preaching, and even more anathematizing, than ever was expended upon any other subject; but thank heaven its bloody reign is nearly ended. The patient study and scholarly labors that have been devoted to the bootless attempt at keeping alive the dead and dying dogmas of barbarous times, is something surprising. Is anyone so blind as to suppose our new and glorious philosophy is to come into possession of its rightful inheritance without a desperate struggle with the despotic and wily foe which holds the reins of power in its grasp? The measures already taken, by way of persecution, fine and imprisonment, is sufficient proof that the adversary will hesitate at nothing within the scope of cruelty and oppression, which promises to impede or injure our cause. Having taken the ground that they are in the right and we in the wrong, the noblest mental gifts bestowed upon man by high heaven, that they and their spiritual affinities can command, will be employed to beautify their "whitened sepulchres," and to blacken our sacred cause, that the public mind may turn from it with disgust.

Do ye, as earnest defenders of the truth entrusted to our keeping by the spirit world, comprehend the Herculean task and weighty responsibility laid upon us? We who have hungered and thirsted for knowledge; who have wrestled and prayed with yearnings that cannot be uttered for light and wisdom and truth, pertaining both to the natural and spiritual attributes of the soul; who have watched and waited through long and weary years, to catch the first ray of the dawning of a new era; and who now that our hearts have been made glad by the lighting up of the horizon with those refulgent beams from the spiritual sun; who now, that the twilight of the glorious morning is nearly past, and exultation and joy must give place to the arduous duties of the great day of the Lord foretold by the prophets and seers of old, and the angels are coming to usher in the true millennium—how are we prepared for the great event? How shall we receive the shining messengers of heaven? What preparation are we making at the mundane end of the spiritual telegraph for the reception of the heavenly guests? How are we prepared to make a wise and equitable distribution of the bountiful gifts among the starving millions? What police force have we to shield the august messengers from insult?

Behold! our enemies are many; they have manipulated the laws according to the demands of wily priests, who are bound to old issues. They have drilled the mob to march against us at the nod of usurpers; they have not only painted us black, but have also daubed the picture with the filth and slime of their own misdoing; they have taken every advantage of man's natural gifts, and through the association of ideas have made the most beautiful and cogent truths seem so repugnant to the popular taste as to serve as an emetic when presented for examination; they have by the same method adorned their dead and decaying church carcass with all that is beautiful and attractive, and "stolen the livery of heaven to serve the devil in;" they have become traitors to the cause of truth, yet, under the mask of its true supporters and advocates, denounce honest mediums as tricking charlatans; they have, under the auspices of authority and the Y. M. C. A., trampled the reins of justice in the dust, and pursued for opinion's sake, in violation of our constitutional rights, persecuted and imprisoned free citizens of these United States for no crime or offense, gave an honest expression of needed steps in reform; they have laid deep plans to force their god of persecution into the constitution that they may have the authority to push their work of persecution still farther, even to the annihilation of our glorious cause from the face of the earth.

Are we ready for the issue? How shall we disabuse the public mind of its present erroneous views, and present the truth in so attractive a light as to dispel all error and establish the reign of truth, justice, peace and equality in all the land forever?

It seems to me the first duty is to be honest and decided in the matter, and let the whole world understand that we intend to stand by the right, let the consequences be what they may. Our next and paramount duty is to be just and protect our inoffensive media from the ruthless onslaught of the clergy and their ruffianly aids and abettors.

We are aptly told that every new truth has to pass through three fiery ordeals: First, rejection; second, investigation; third, adoption. Spiritualism has already passed through the two first, and the great day of its trial and adoption is upon us! Are we ready for the issue?

With great assurance science says,

All motion chemical action is;

But science surely must be blind;

Sees not the workings of the mind;

Hears not the firm, majestic tread

Of spirits marching round its bed;

Smells no perfume from Eden's bowers

Though friends come laden with its flowers;

She oft manipulates the brain,

Yet finds no soul in its domain;

She claims to know all that is known,

As if no error were her own;

And yet, to-day, her figures show

That she was wrong some days ago.

She has no formula to find

The status of immortal mind,

Yet boasts of all advancement made,

Denying still all spiritual aid.

Yet spiritual beings from on high

Are every moment drawing nigh,

Dispensing blessings, far and near,

And truth to all who lend an ear;

But all who doubt because they will,

Must grope in fatal darkness still.

St. Albans, Vt.

CHARLES THOMPSON,