Mind  Matter.

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

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OVER THERE.

BY HORACE M. RICHARDS.

Why need we wait till "over there,"
And groping walk in darkness here,
The light of Love shines everywhere
In glowing warmth, and brightness clear

'Tis only that we blindly tread,
The paths in which we weary go,
Love's sun is shining over head,
His golden rays make light below.

If we but raise our eyes above,
Or lift our hearts in prayer,
We never more need look for love,
Nor seek it "over there."

'Tis all around, above, below,
We breathe it in the air,
It fills our hearts wher'ere we go—
In earthly life, or "over there."

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[*Continued.*]

As stated in the close of the preceding number of this narrative, the result of the test seance which Wm. R. Tice, on behalf of the Brooklyn followers of Col. John C. Bundy, proposed, and which Alfred James accepted, was a drawn battle, nothing decisive, according to the terms of the proposition having been reached. Mr. James having refused to sit again subject to the rulings of the committee chosen by Mr. Tice, the latter sought to get Mr. James to give him a private seance under strict test conditions. Strange as it may seem, with the most positive evidence that Mr. Tice was his bitter enemy, and was seeking an opportunity to destroy his credit as a medium, Mr. James, in his conscious innocence, and satisfied that his spirit guides would protect and sustain him, without consultation with anyone of his friends, agreed to this proposition, one of the conditions of which was that the seance was to be given away from his home, at a place to be provided for that purpose. Having made this arrangement, Mr. Tice pretended that business called him to his home in Brooklyn, and that he could not return to Philadelphia before Wednesday of the following week, when the proposed private test seance would be had. As the event proved, all this was a piece of most foul deception. Mr. Tice did return to Brooklyn, but his only business being to provide himself with the necessary materials to discredit the medium, he completed it in a very short time and returned almost immediately to Philadelphia, to complete his arrangements to carry out his infamous treachery.

Mr. Tice knew that Mr. James would give, as was his custom, on Sunday evening, a public seance, when he invariably refused to be placed under test conditions, because of the mere pittance he was realizing from his public seances, which did not average over two or three dollars. This was the opportunity that Mr. Tice determined to avail himself of to discredit Mr. James. He had seen enough at the previous test seance to know that if he waited until the appointed evening, his chance of injuring the medium, myself, and MIND AND MATTER would be at an end. Besides Mr. Tice knew that I had been called away to Chicago, and was expected back before the following Wednesday, when he well knew I would be on hand to see fair play between him and his intended victim. It was, therefore, all the more necessary for him to lose no time in making the "expose" he had determined upon. Accordingly having procured the articles he would need, he brought with him from Brooklyn two of his accomplices, and adding to them some six or eight Philadelphia cronies, he arranged with them to go to the Sunday evening public circle to carry out a prearranged plan to take advantage of the medium. These worthy coadjutors were to drop in, one or two at a time, as if nothing had been pre-understood between them. They were to let Mr. James know nothing of Mr. Tice's intention to be present at the seance. Mr. Tice remained outside the door awaiting the time when Mr. James would enter the cabinet and be helplessly entranced. At that time he knocked at the door, and without the knowledge of Mr. James was admitted. The company present were the friends and accomplices of Mr. Tice, except Mrs. Cora Symes and Mrs. James the mother of the medium. This was just what suited the conspirators, and the infernal psychological spirit-influences, that were behind them hissing them on in their dishonorable work.

There being no friend of the medium there who understood the villainous object of Mr. Tice's presence, no objection was made to it and the seance proceeded. The manifestations went on as usual, some six or eight full formed figures came out into the room, some of them going up close to the conspirators and giving them every chance to seize and hold them. This was the time for the conspirators to have acted if they had any purpose to honestly expose the medium. That they did not avail themselves of it, shows clearly one of two things—either they realized that the manifestations were genuine, and to grab the forms would demonstrate them to be so; or that Mr. Tice could not carry out the fraud that this conspiracy was entered into to effect.

In order to make any appearance of a plausible "expose" of the medium, the conspirators well knew that it would be necessary to provide an ample wardrobe to account for what might occur. Nothing was done until the Indian guide of Mr. James, announced the close of the seance, when Mr. Tice called upon his fellow conspirators to assist him in searching the medium. At this time Mr. James had come out of the trance, and learning the situation, protested against being searched. He stated that he had entered the cabinet with the distinct understanding that he was not giving the seance under test conditions, and would not submit to a disregard of that fact—that they could take their money and go, but that he would not be searched. Calling upon his lackeys, male and female, to secure the doors, and seize and hold Mrs. James, Mr. Tice started to enter the cabinet with his capaciously pocketed overcoat well provided with suitable paraphernalia upon him. Mr. James came out of the cabinet before he could do so, and Tice grappled him and tried to force him back into the cabinet. In the struggle Mr. James was thrown to the floor, and a virago tore open his clothes, when to the infinite delight of these enemies of truth, they found a few insignificant articles upon him, such as were wholly inadequate to account for the six or eight fully apparelled forms that had appeared. Finding that the articles taken from the person of the medium were insufficient to convict him of any fraud, Mr. Tice dragged the medium into the cabinet, where no person could see him, and while with one hand grasping him by the throat, he forced the medium's head forcibly against the wall, with the other hand he unloaded his overcoat pockets. Having accomplished this deceitful and diabolical act, he released the medium and paraded his wardrobe as the result of his pretended search.

Having accomplished what he supposed must be the ruin of the medium and MIND AND MATTER, with which publication he was identified as a medium, Mr. Tice stole the few trifling articles he found on Mr. James, and carried off as his own property the numerous articles of apparel or costume that he had brought with him; and intending to bribe Mrs. James not to seek redress for the brutal and wholly unwarranted assault that had been committed upon her, he threw a trifling sum of money upon the table, and with his fellow-ruffians and viragos left the house. The occupation of Mr. Tice for the next two days was to run around Philadelphia and exhibit the wardrobe that he had procured, to such prejudiced persons as were stupid enough to be deceived by him.

The *Banner of Light* and *R.-P. Journal*, without waiting to hear whether there was another side to the story, lent all the aid they could to enable Mr. Tice and his Brooklyn associates to make the most of their temporary advantage. Upon my return from Chicago I learned what had been going on, and at once set about ascertaining the bottom facts of the affair. It required but a few days to effect this; and I found that instead of Mr. James having been guilty of any fraud, or any intention of committing fraud, that he had been the victim of a most villainous conspiracy to injure him as a man and medium. I accordingly published the facts, and that was the end of the great Brooklyn expose of Afred James. Ever since then Mr. James has continued to give his public materializing seances, without interference or molestation, to the entire satisfaction of hundreds of persons. He has been as well patronized at his private sittings as any of the other public mediums of this city, and has continued to act as the especial medium for the spirit message department of MIND AND MATTER. So much for the great Brooklyn crusade against this journal and its especial medium. That it was inspired and carried out by the malevolent spirit influences against which I have been determinedly contending, I have ample reason to know, from the repeated declarations of those spirits themselves.

I received the following communications under circumstances that I will describe. They have been published by us before, in another connection, but as they are a part of my experiences with the spirit enemies of Spiritualism I deem it best to repeat them in this connection, as we have hundreds of readers who could not have read them at that time. It was in the evening, in the office of MIND AND MATTER, present Mr. Leonard Abbott, a good clairvoyant and healing medium, and Mr. James A. Bliss, one of the most perfect trance mediums I ever met, and myself. We were engaged in conversation about the conduct of Mr. Tice and those who were concerned with him in seeking to injure the paper in which we were mutually interested, when Mr. Abbott's eyes were involuntarily closed, as is always the case when he is in a perfect clairvoyant condition. He then proceeded to state what he saw.

He said that in the room he saw an officer in the uniform of a general standing beside me, and a snow-white horse, which was held by an orderly, in the rear of the general. At a little distance further away from me was a group of officers, manifestly the staff of the general, who seemed to be awaiting the result of his interview with myself. Mr. Abbott said, from the earnest manner with which the general seemed to look at me, and his gestures, he inferred that he wanted to communicate something to me; but what, he could not make out. He said the impression he got was that this officer was General Andrew Jackson. He then turned to his staff, who immediately proceeded to station sentinels outside and completely around the room in which we were sitting, as if to guard it against some expected intrusion. He then proceeded to describe another scene, in which a corps of men seemed to be engaged in constructing a line of telegraph with this office, Dr. Benjamin Franklin being the director of their movements. The description of this scene by Mr. Abbott was most interesting and natural. He came out of the clairvoyant condition, and we sat for some minutes conversing about these strange incidents, when Mr. Bliss remarked, "This may be a meeting appointed by the spirits." Hardly had he spoken those words when he was entranced, and the spirit controlling said:

"I will not speak of any event previous to my murder, but will instantly proceed to relate to you what took place after I left the mortal form.

"I am here to-night on very important business. On that business I will be heard before I leave the medium. I was stricken down in the discharge of my duty while trying to place the stars and stripes in the place where waved a hostile flag. My whole soul went out in love for my country and my country's flag; and the greatest honor I could ever claim was that I fell in its embrace, and was covered by it in my dying agony. I was more than paid—a thousand times paid—for what appeared to be a terrible sacrifice. Oh! that I could speak more perfectly to-night, but I will do the best I can.

"Upon leaving the mortal form I found a delegation of spirit officers awaiting me. They came to me. Modesty at this time compels me to refrain from repeating the remarks they made. I may say this, however: The venerable Andrew Jackson took me by the hand and, with his other hand raised, he drew from the atmosphere my commission as aid-de-camp, chief of staff under him. I soon ascertained that he was Commander-in-Chief of the Union forces in the attempt to suppress your late rebellion. At that time the order was given, 'On to Richmond,' and I found instead of passing into realms of glory that I was called to labor in the cause of freedom. We went actively to work and sought out our mediums that we would be obliged to use to wipe forever from our country the stain of slavery. I, as it were, comprehended in a moment the situation in spirit life, incredible as it may seem to you. I was possessed at that time of the power to discern the movements of the enemy. General Andrew Jackson, with his positive power and my negative disposition, was enabled in the end to win the great battle. The first move that was made was to cross the Potomac, and then the cry was raised, 'On to Richmond—the rebel stronghold.' We found that we were able to inspire the friends of liberty—of the free North with an enthusiasm such as you never heard of before or since. You remember that time. Do you remember the popular sentiment and thought that then prevailed? The public mind was impressed with the idea that their foe was not a formidable one; but, oh! how greatly they were mistaken? Your noble President and his Cabinet at that time ordered the march to begin. The North, inspired with confidence, looked for a speedy end of that cruel war. Oh, how mistakenly! Well, we marched on in that great forward movement. It was a great one. Hot-headed raw recruits composed the Union Army. Crazed with the prospect of annihilating treason in the land, they found they had to meet with terrible resistance. The cool designing enemy; clearer-headed than the enthusiastic soldiers of the Northern army purposely deceived them, and what was the result? A route and a defeat, and but for a Jackson the Capital itself would have fallen into the hands of the traitors. I shall not go through the recital of the events of the long and terrible war that followed, for I have not time for that. I will only say that that war in defence of truth, right and justice was simply the type of your present war for truth, right and justice.

"As we entered the room we heard the medium remark: 'This may be a meeting appointed by the spirits.' This is true—this is the fact. Now, friends, allow me to say to you, unto *you*, my brother, for such you are—you have been called to this battle for truth and you seek to carry out the teachings of right. You have opened the battle—the most terrific battle that was ever known—aye, even more than this—the last great battle of Armageddon. You have been chosen and duly commissioned by the General Spiritual Congress of the United States to represent us, as an honest man—a noble—a true man. You have been set upon by enemies who have sought to drive your feet from the right path. Advisers have come to you by hundreds and sought by every fair and foul means, in their power, to swerve you from that path. Traitors in your camp, and when I say camp, I mean in the mundane sphere—Copperheads, have sought to turn you from your purpose, but oh, how signally they have failed! Plots have been laid even for your life, but you have been brought by spirit hands to the birth-place of Liberty, and there you have opened the great battle.

"In your present spiritual warfare you have found your typical Richmond in the city of Chicago. With your little band of noble defenders by your side, who gave their names to you yesterday, you have gone forth to battle for the truth. What has been the result? Apparently a defeat. But turn your attention from that defeat. Gather your forces together; draw your lines and recruit your strength. This Brooklyn affair is your Manassas your Appomatox will be at Chicago. Remember. You have met this day with the panic-stricken soldiery as they fled in dismay. Let the last war be your guide. Recruit your forces and allow us to do the same. Call for the 300,000 mighty volunteers, the greater number called for from their spirit homes, a few from your earthly ranks—these to be tried, trusty and true men and women—dispense among these earthly friends the little paper which you now publish and let its motto be, "To arms—*to arms*." This defeat that you have met with will be your greatest advantage. The battle will be long and bloody, but it will end in the victory of truth, right and justice.

"Send freely to the world the prospect of victory and call upon the people to assist in the work. Allow not this defeat to dishearten you, but write with the pen of the Holy Spirit and call them together again. Your generals must be the spirit bands who control your mediums. They will cooperate with you and in the end victory will perch upon your banners. COL. ELLSWORTH."

That communication was given on the evening of February 19th, the day after the drawn battle, at the test seance that was given before the committee, selected by Mr. Tice, at Lincoln Hall. "The little band of defenders who gave their names to me," the day before, to whom Col. Elsworth referred were given under the following circumstances: On the morning of the day when that test seance was to be given in the evening; Mr. James A. Bliss, was busily engaged at his desk, when, most unexpectedly, to myself, and some five or six others, who were present, he was entranced and controlled by his spirit guide, Patrick McCarty, who announced the presence of a large number of spirits who, he said, desired him to make known their presence to me. Saying, "I will introduce them to you, please write down their names," he then repeated the following, which I took down literally in the order in which they are given:

"Robert Dale Owen; Rufus Choate; Mrs. Hemans; Sunrise, Mrs. Vanduzee's guide; David Livingston; Benjamin Franklin; and not least Jonathan Roberts; Elisha Kent Kane; the author of spirit return—the pedlar who was murdered in the Fox house; James Buchannan; Daniel Webster; Dr. Parkman; Prof. Webster from Mrs. Boothby's band; William, the Bootshiner; Squib, the Reporter, (both of Mr. Bliss's band); Red Cloud; Red Jacket; Blackhawk; King Philip; Annawan; Blackfoot; Tecumseh; Capt. Jack; Samoset, Warren's control; Little Wolf; Mary Queen of Scots; Sir Walter Raleigh; John Milton; John Bunyan; Katie Brink; Mrs Compton's control; Honto, from Wm. Eddy's band; James Nolan, Mrs, Hollis Billings's control; John King; Mr. Holmes's guide; Mr. Catlin; Mr. Parker; Prof. Hare; Judge Edmonds; William White; Col. Baker; Stevens S. Jones; Fanny Conant; Chauncey Barnes; Dr. Maxwell; Katie Rubloe; Mrs. McCarty; Andrew McCarty; Mrs. McClure; Morton McMichael; A. Johnson; Mercy Winner; Ignatius Loyola; Father Sullivan; Mrs. Eddy; Capt. Davis; Ski; Wm. T. Hodges; Dr. Sleeper; St. Francis Xavier; Andrew Jackson; George Washington; Dr. Hallock; Father Taylor; Mrs. Davis, mother of Capt. Davis; Martin Luther; William Prince of Orange; Charlemagne; Roger Williams; Patrick Henry; General Putnam; Abraham Lincoln; John Brown; Charles Sumner; Queen Elizabeth; William Ellery Channing; Dean Swift; Patrick McCarty.

Having given the names Patrick yielded the control. In giving those names there was not a moment's hesitancy. With the exception of seventeen of the spirits mentioned I had had communications from them through different mediums. Of the remaining seventeen I had more or less knowledge. The control then changed and the following explanation was given:

"GENERAL:—We greet you. We have sought to come into your presence this morning, and have used the intermediation of a spirit medium" (P. McCarty). Being unable to do so in person we make ourselves known to you and speak to you on this important subject, spirit materialization a positive truth. Go forth to meet the battle without fear or trembling in the thickest of the fight. See that you keep cool, and I assure you that if we are not met by powers that we cannot comprehend at present, that you will gain a triumph over your enemies. I am sent here and requested to speak for these friends that have given you their names; and I feel my weakness to do them justice. I am with you heart and hand and so are those loved friends. Everyone of them when here in earth life sought to develop truth. Some of them have laid down their lives upon the altar for humanity. ROBERT E. LEE."

That these were truthful spirit communications I have no reason to question, as there was no reason whatever why they should have been given to deceive at the time and under the circumstances. They were intended, beyond all question, to inform me of the true nature of the contest that was being fought in this series of attempts to discredit Mr. James and crush the paper that the spirit enemies of Spiritualism had so much reason to dread. Indeed, if any portion of those communications are to be credited, it is very plain that the whole affair was the work of enimical spirits, through their mediumistic instruments, Wm. R. Tice and his associatees, to save their most cherished scheme of defeating the progressive work of the higher and more advanced spirit world. The magnitude of that psychological contest may be inferred from the powerful psychological combination aboved announced as taking part in that fearful struggle for supremacy. The result was, what I felt was, a drawn battle. Those spirit friends well knew that the great object of those enemies of truth was the destruction of MIND AND MATTER, the persecution of the unconscious and helpless medium being only an incident of their main plan and purpose; and they feared I would regard the result of this first encounter with the enemy as a disastrous defeat and would be discouraged. I can truly say that never for one moment did I feel that way. Had I felt so I would not have left the medium in the power of the demons who were using him to destroy this

journal. Those spirit friends, however, realized what I did not, that they had received a most disastrous repulse in their effort to sustain the medium, and that it would require time for them to recover their sorely tried strength.

But the most significant feature of those communications is the manifest understanding on the part of those spirit friends that the Brooklyn Manassas was the beginning of a conflict between the spirit friends and enemies of Modern Spiritualism which would meet its death blow at Chicago, into which the enemy would be driven, held and overwhelmed, and peace would come to a united, prosperous and happy people. Is there any reason to doubt the corrrectness of that prediction in view of the result of the Bundy, Kayner and Hutchinson campaign, carried on in and from Chicago against the Terre Haute mediums, Mrs. Anna Stewart and Miss Laura Morgan, and their friends. The Brooklyn crusade against Mr. James was, therefore, as much the work of the Jesuitical enemies of Modern Spiritualism as was the crusade last attempted from Chicago. It is true that the forces that constitute the last hope of the rebellious spirit leaders have not surrendered; but is it not evident that their only thought now is how to escape the resistless spirits of light that are surrounding and pressing them from every side? Any attempt at retreat will speedily find an Appomatox surrender. The cruel, heartless, cowardly and most disgraceful attack of Col. John C. Bundy, Hudson Tuttle, & Co., on that brave old foe of sectional bigotry and pharisaical righteousnes, D. M. Bennett, who is now undergoing a most unjust and illegal imprisonment, was an attempt to bring to their relief the hordes of prejudiced and persecuting bigots, who had, to shield themselves from their own iniquities, sought to make a "scapegoat" of him. Beside, the sorely pressed, but cunning and trained, rebel leaders thought they would thus divert the attention of their resistless opponents, and that the latter would cease to tighten the coils that they saw was to make an end of their cherished rebellion. Will not some Milton yet appear who will write the grandest epic that was ever conceived, through spirit inspiration concerning this great contest between the spirits of light and spirits of darkness, and its final battle of Armagedon?

[TO BE CONTINUED.]

Testimony Like This is the Rock on Which Spiritualism Stands.

KIRKVILLE, MO., December 8th, 1879.

Editor Mind and Matter:

I have for some time contemplated giving you a comprehensive yet brief sketch of my experiences with the mediums.

Up to about five or six years ago, I knew but little of Spiritualism or its varied phenomena, but since that time my opportunities and observations have been as extensive and varied perhaps as those of any other one person in the United States

I first witnessed some very convincing demonstrations through Harry Bastian, Maud Lord and Mrs. Teed at Chicago. There I had four sittings with Mansfield and also with Foster and Slade. I then spent some six weeks in all with the Eddys, both at their old home in Vermont and New Jersey. Here I witnessed materializations of all colors, from the Ethiopian to the fairest blond, and in size ranging from the mere child to the full grown athletic man.

I have spent part of three winters in Memphis, Tenn., and attended very many of Mrs. Miller's seances, both for materialization and for slate writing. I must say that for independent slate writing, I think she has no equal, and her materializations are wonderful.

At J. H. Mott's, of Memphis, Mo., which is within forty miles of this place, have attended over one hundred seances, beside private sittings, in which I have sat with him in his cabinet, and have seen hundreds and hundreds of positive tests given. The last time I was at Mr. Mott's, which was but a short time since, I received independent writing, with lead pencil and paper covered with my coat, holding both of the medium's hands in my own; this in broad daylight and no other person present. These communications were from friends and relatives; were well written on various topics; and signed with the proper names in full.

Now a few words in regard to the Terre Haute, or Pence Hall mediums, about which there has been so much said of late. I have attended, perhaps altogether seventy or eighty seances, and ought to be able to speak with some knowledge of the subject. Mrs. Stewart and Laura Morgan are genuine mediums. In addition to the materializations which I have witnessed, I have been permitted to sit in the cabinet with the mediums, and have been tied and untied with them by the spirits—and this in the day time also. Now in regard to the spirit photographs which are claimed to be so fraudulent. On my last visit there, which was since the publication of the so-called "expose," I determined to fully test the matter by performing the photographic manipulations myself. Having received the proper instructions as to the how and what to do—being a novice in the art—I proceeded to take the picture; the only part Mrs. Stewart took in the matter was to be present, but at a distance from the camera and chemicals. She did not touch the plate from the preparatory flowing of the colodian, till the final development of the picture, I performing all the various things necessary myself, imperfectly and awkwardly of course, and yet I got a distinct portrait, almost as plain as a life sitter would have given. Could there be a more positive test than this? On a previous occasion I got three very beautiful pictures, without Mrs. Stewart's assistance, she having become exhausted with previous trials. Now if those wise ones will explain such manifestations as other than genuine, I would like to see them do it.

Mr. Roberts, Mr. and Mrs. Bliss know me. I attended one of their seances during the Centennial and it was very good. Eight different materialized spirits walked out of the cabinet. Blue Flower stood under my arm and Captain Davis measured with me. I was about three inches the tallest. My height is five feet eleven inches.

I have sat for spirit pictures in Boston, eight different times, and got several of my spirit relatives—among them my mother with her hand placed on my shoulder. Mr. Evans took several pictures for me in Philadelphia during the Centennial, and one was a Confederate soldier who died at my house. He was in full Confederate uniform. He also materialized at Terre Haute, Ind., in the same dress. I stepped on the rostrum and took hold of his hand and talked with him. I told those present that this man was buried in a suit of black broadcloth, his wedding suit, and while I yet held his hand talking to him, the Confederate suit changed to the suit of black with white bosomed shirt. After thanking me for taking care of him, he dematerialized, and I held to his hand until he sank to or through the floor. This was at Mrs. Stewart's seance.

I have seen George Washington materialized at the Eddy's, in Vermont; in Philadelphia, at the Holmes's; at Terre Haute; and at the residence of Rev. Samuel Watson, in Memphis; also Martha Washington. I have shaken hands and talked with both. Washington could change his costume from military to civillian, with knee breeches, white stockings and low shoes with large buckles, in two minutes. I saw Lincoln, three nights in succession. I saw Robert E. Lee twice at Mrs. Miller's seances, and my mother and my son Ira, and sister Eliza, at private seance. We talked of things the medium could not have known about. My sister came out on three different occasions and sat on a chair by me. She then took my arm and led me into the cabinet to the medium who was entranced. I felt her head and arm and face.

We have two very good test mediums in this place, Miss Lucy Hawkins and Mrs. Rauh, both get independent slate writing, and materialized hands. The spirits tie and untie both mediums. Miss Hawkins is tied more completely than the Davenport brothers. The spirits talk and sing, and extemporize poetry through Mrs. Rauh. She also has a new phase. Holding a piece of paper between her hands a few moments, messages are impressed; some of great length and containing startling tests. The writing is not yet but faintly visible and that only occasionally to the ordinary eye.

If I live and keep well, I mean to visit Philadelphia next summer. I am very mediumistic and clairvoyant myself. The air seems to be full of spirits at times. They cannot approach some people, as they seem to form a battery that they cannot overcome or approach. So they have told me often. I am well pleased with MIND AND MATTER and the way it is conducted. Yours truly,

JOHN THOMAS.

P. S.—Since writing the above, I have read the communication in MIND AND MATTER by Rev. F. J. Briggs. I think you are mistaken about those Catholic spirits controlling Mrs. Stewart. They are her own band and Minnie the Indian control knows who they are. I have witnessed so much of their mischief. They have a great deal of power under favorable conditions. J. THOMAS.

[We cheerfully publish the above testimony of our friend Thomas, as we esteem it most valuable and reliable. But, we at the same time insist that any materialized spirit form purporting to be Jesus Christ, the Virgin Mary or St. Peter, are spirit impositions of a most unfriendly and injurious character. We hold ourself bound to show that no such persons ever lived, any more than did any other of the theological myths of what is called Pagan history. The tenacity with which some Spiritualists hold on to the mythical nonsense of the past: is one of the greatest impediments to the progress of Spiritualism that remains to be overcome. That remnant of ignorance and superstition will have to go down before the sunlight of truth. There is no use in making wry faces, the remedy must be applied even if we have to rudely hold the nose of the unwilling patient.—Ed.]

KIND WORDS.

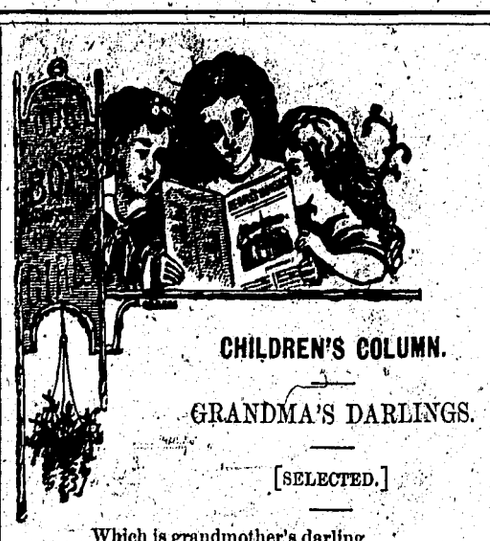
Elmor Brown, Austinburg, Ohio, writes: I shall be a life subscriber to MIND AND MATTER. So help me God."

E. J. Smith, Dansville, Mich., writes: "No 1, of Volume 2 of MIND AND MATTER is received and read with pleasure, and I have to say that your paper suits me exceedingly well, and more especially on account of your vindication of spiritual mediums. I have been an out and out Spiritualist for the last twenty-five years, but am no Bundy Spiritualist, nor Abbot Liberalist, two meaner despicable journalists do not exist on the American continent, than the twain Abbott and Bundy. Their treatment of D. M. Bennett while confined in a Christian prison, and unable to defend himself is meaner than highway robbery, for there the defendent has some show of defence."

Dr. M. C. Marston, Chattanooga, Tenn., writes: "The pictures 'Orphan's Rescue' and 'Homeward' together with a package of extra copies of MIND AND MATTER came safely to hand. I exhibited the first and distributed the latter to the members of our Sunday evening circle, as the result, I enclose a post office order for three new subscribers. You are waging a war in behalf of mediums and all who are so unfortunate or fortunate, which is it? (We answer both fortunate and unfortunate.) Every one who belong to that class, should strive in every possible way to strengthen your soul for the conflict yet to come. I shall add my mite as opportunity offers. Our circle is composed of a few earnest seekers of the truth, willing to accept it from the infant as well as the philosopher so that it is truth. We are quite anxious to form the acquaintance of Billy the Bootblack. Please tell me if his likeness is to be had; where, and at what price, and I will remit to get it."

Joseph A. Meek, of Jonesboro, Ark., forwarding subscription, writes: "I like the tone of your paper and think it will do much good in the cause. The *Banner* is a good paper and I hardly think I can dispense with it, but I have always felt that it should have pulled off its gloves and given more vigorous blows. I wish my subscription to run from the last number, for in that you promise to lift the mask from John C. Bundy and expose his hypocrisy and I would like to see it. I send a sealed letter to Dr. Mansfield to answer, as I have had but little opportunity of witnessing spiritual manifestations and none of testing his peculiar phase. A good medium would do much good here. Can't you induce a good materializing medium to visit this section?"

Jacob Powell, Sterling, Ill., forwarding club, writes: "I am always pleased to see every human being acting themselves, and may you ever continue to be yourself, and just so long you will be successful. As no two human beings are alike, it is not to be expected that any two will entirely agree. Each should act upon and give expression to their own honest conviction, hence to think of credalizing Spiritualism is the height of absurdity and to organize Spiritualists with the expectation of their remaining organized is equally absurd. If Spiritualists learn as they should, to-morrow finds them advanced from the position they occupy to-day, some learning with greater and some with less rapidity, so that to keep together for a single week is impossible. I am your well wishing friend."



CHILDREN'S COLUMN.

GRANDMA'S DARLINGS.

[SELECTED.]

Which is grandmother's darling
Of the children three at play?
Which does she love the dearest,
Hattie, Fannie, or Jay?
Which are the brighest eyes for her,
Soft black, or blue, or gray?

Which would she miss the soonest,
If away from her loving care;
Hattie, the dark haired maiden;
Blue-eyed Fannie, the fair;
Or Jay, with the honest, truthful face,
And sober manly air?

Keep still, for grandma is thinking;
She'll tell you by and by—
She is gazing upon them fondly,
With a far off-look in her eye,
With a sad, sweet smile upon her face,
And on her lips a sigh.

The thinks of three other darlings
In the far-off long ago;
Of the baby, who long has slumbered
Under the daisies and snow,
And beside it, a noble, manly form
In his early strength laid low.

And the other? Oh, that's the papa,
Who is coming through the lane,
And back from the past so distant
Comes grandma's heart again;
As she kisses the little one's o'er and o'er,
They are darlings all, 'tis plain.

—*The Budget.*

Five in a Pea Shell.

BY HANS KHRISTIAN ANDERSON.

Five peas sat in a pea-shell, They were green, and the shell was green. Therefore they thought the whole world was green—in which opinion they were about right. The shell grew, and the peas grew, too. They could accommodate themselves very well to their narrow house, and sat very happily together, all five in a row. The sun shone outside and warmed the shell. The rain made it so clear that you could see through it. It was warm and pleasant in there, clear by day and dark by night, just as it should be. The five peas grew very fast, and became more intelligent the older they were.

"Shall I always be compelled to sit here?" said one of the peas; "I really am afraid that I shall get hard from sitting constantly. I do believe strange things are going on outside of our shell as well as in here."

Weeks passed on and the peas became yellow, and the shell became yellow, too. "All the world's yellow!" said they. And we cannot blame them, under the circumstances, for the exclamation.

One day their house was struck as if by lightnight. They were torn off by somebody's hand, and were put into a coat-pocket which had been nearly filled with peas.

"Now there is going to be an end to us," they sighed to one another, and began to prepare themselves for the change. "But if we live, I should like to hear trom the one that goes the farthest."

"It will soon be over with us all," said the smallest; but the largest one replied, "Let come what will, I am ready."

Knack! the shell burst, and all five rolled out into the bright sunshine. Soon they lay on a little boy's hand. He held them fast, and said they would do excellently for his little gun. Almost immediately they were rolled down the barrel of the shot gun. Out again they went into the wide world.

"Now I am flying out into the world! Catch me if you can!" So said one, and he was very soon out of sight.

The second one said: "I am going to fly up into the sun. He is a charming shell, and would be just about large enough for me;" and off he flew.

"Wherever we go, we are going to bed," said two others. And they hit the roof of a great stone house, and rolled down on the ground.

"I am going to make the most of my lot," said the last one. And it went high up, but came down against the balcony window of an old house, and caught there in a little tuft of moss. The moss closed up and there lay the pea. Everybody seemed to forget that little pea, but not so. God remembered it well.

"I shall make the most of my lot," it said, as it lay there. A poor woman lived in the room back of the balcony window. She spent the whole day in making little toys of wood and shell, which was her way of getting a little money. She had a good strong body, but nevertheless she was a very poor widow, and the prospect was that she always would be one. In that room lived her half-grown, delicate daughter. A whole year she had been living there, and seemed as if she could neither live nor die.

"She will soon go off to see her little sister," sighed her mother. "I had two children and it was a difficult task for me to care of them. But God made a compromise by taking one of them to live with Him. Now I would like to keep this one with me, but it appears as if God wanted them both with Him. Soon she will go and see her sister!"

But the sick girl still lived, and lay patiently on her sick-bed, while her mother worked with her hands for her daily bread.

By-and-by spring time came on. One morning, when the laborious mother was going about her work, the friendly sun shone through the little window, and all along the roof. The sick girl looked down at the bottom of the window and saw something growing,

"What kind of weed is that?" "It is going to grow against our window. See! the wind is shaking it."

And the mother came to the window and opened it a little. "Just see!" she exclaimed. "That is a splendid pea-vine; it is now shooting out its green leaves. How it likes the little crevice! Soon we will have a garden!"

Then the sick girl's bed was moved to the window, so that she could see the climbing pea. Then her mother went to work again.

"Mother, I really believe I shall get well again," said the daughter one evening to her mother, "The sun has been shining into the window so kindly to-day, and the pea-vine is growing so fast, that I believe I shall soon be able to go out into the bright sunshine."

"I would to God it would be so," said the mother. But she did not believe it would come to pass.

Then she stuck down a little stick for the pea-vine to run on, and tied a string around it to keep the wind from blowing it away. Every day it grew higher and higher.

"Now it is beginning to blossom," said the mother one day, as she went up to the window. "I'm beginning to think my dear daughter will get well again." She had noticed that she had been getting more cheerful and stronger of late. So, on the morning the pea-vine blossomed she raised her up in bed and leaned her against a chair. The next week she was able for the first time in many weeks, many months, to get out of bed and take a few steps.

How happy she was as she sat in the bright sunshine and looked at the growing vine! The window was open and the morning breeze came skipping in. The girl leaned her head out of the window and kissed her vine. The day was a happy holiday to her.

"The good Father in heaven, my dear child, has planted that flowering pea there for you, and also to bring hope and joy to my heart." So spoke the mother, and truly, too.

Now, what became of the other peas? The one which flew out into the wide world, and said as he passed, "Catch me if you can," fell into a gutter by the street, and was swallowed by a dove.

The two which went off together fared no better, for they were both devoured by the hungry pigeons.

The fourth pea, which went off toward the sun, didn't get half way there, but fell in a water spout and lay there for weeks, growing larger all the time.

"I am getting so corpulent," it said one day. "I shall soon burst, I am afraid, and that certainly will be the last of me."

And the chimney, who afterwards wrote his epitaph, told me a few days ago that he did burst. So that was the last of him.

But the sick girl stood one day with bright eyes red cheeks at her mother's little window, and folding her hands over the beautiful pea-vine, thanked God for his goodness. "I am proud of my vine," said the window, and so said all the world.

Interesting Letter from an "Offering" Subscriber.

ITHICA, Tompkins Co., N. Y., Dec. 18, 1879.

Editor Mind and Matter:

You are sending me now your valuable paper to fill out the unexpired term of my paid-up subscription to the *Spiritual Offering*, published by D. M. Fox and Nettie Pease Fox, which is very kind of you. In part pay for your kindness and generosity, please find enclosed money order for the amount of $3.05 for advance pay for one year's subscription to MIND AND MATTER, from the expiration of the time paid by me for the *Offering*. Please send one copy of each of the three premiums, viz., "The Orphans' Rescue," "Homeward" and "The Dawning Light," according to your published terms.

I have been a careful investigator of the beautiful philosophy, of the communion with our spirit friends who have passed on before, for thirty years, and have the fullest assurance and most positive tangible facts as evidence of the truthfulness of our spiritual communion with loved ones gone before.

I have closely investigated the matter, from the faintest rapping to the full form materialization; conversing with and shaking hands with the dear ones, and receiving many other signs of recognition and affection frequently, and in the light, in the presence of twenty sitters, at the "Mecca of Spiritualism," at Cascade, near Moravia, often in company with Prof. Robert H. Hare, of your city, while on visits to Cascade.

I would be very much pleased to meet Mr. R. H. Hare and renew our acquaintance again. I am taking all the spiritual papers published. I pay for them and read them.

I like your course of treatment towards the (seeming) friends of our cause, and would advise firmness and independence, truthfulness and honor to our abused and persecuted mediums—persecuted by those who should be their friends and defenders.

I may visit your city during the winter, and would be pleased to meet you socially.

Yours truly for the truth,

ENOS BUCKBEE,
Cornell Library, Ithaca, Tomkins Co., N. Y.

A Most Grateful Missive.

COLUMBIA, Cal., Dec. 21, 1879.

Editor Mind and Matter:

The golden land of perpetual bloom sends greeting to your Circle Room, its noble-souled and devoted mediums—and last, though not least, to the trenchant champion of the spirit world, doing battle upon earth, in the sacred cause of human liberty and eternal right.

With this goes to you a box of flowers fresh cut from our garden on this Winter (?) day, intended to grace the desk of your Circle Room, on New Year's Day. Hoping they will not have lost their freshness or perfume, from a journey of three thousand miles, and carry with them the best wishes of myself and wife—whose hands gathered them, I am fraternally yours,

J. WINCHESTER.

[We wish that we could, in words, express the emotions of pleasure with which we accept this token of friendship and sympathy from these dear distant friends; but as we cannot, they will kindly accept the will for the deed. Some mutual angel friend or friends must have prompted this generous and inappreciable mark of their kind remembrance. They could have chosen no method of manifesting their approbation of our humble efforts to uphold and advance the banner of truth than they have adopted. We send to them a most fraternal greeting with our heartfelt wishes for their health, happiness and prosperity. God and his good angels ever surround and guard them here and hereafter, for evermore.—ED.]

MIND AND MATTER commenced Vol. 2, enlarged and greatly improved though it was admirable before. "Experiences with the Spirit Enemies of Spiritualism," resolute defence of worthy mediums and an exceedingly interesting "Message Department" are among its notably attractive features. We wish it the abundant success it deserves. Terms, $2.15 yearly; 713 Sansom street, Philadelphia, Penna.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Dec. 22d, M. S. 32.

After an appropriate invocation, there being no questions submitted to be answered, the following communications were given. The customary control announced the presence of a spirit, a gentleman, who had been a noted thinker, who would address the circle on 'The Philosophy of Thinking.'

"GOOD AFTERNOON:—Upon this subject—'The Philosophy of Thought'—rests everything. You are the result of your thoughts—you are the outward expression of your thoughts; and it is wisely said that we shall be known, as the tree is known, by the fruit it bears; and this fruit is the result of what we have thought. Think, philosophize, study and reflect, and give less play to the emotions. There are more tears shed over fictitious evil than over real misery. Night after night your lecturers and actors draw tears, and cash from your pockets, when you really begrudge five cents to misery. So, think, ponder and reflect, for this is the only thing that raises man above the brute. It has been wisely answered by an ancient when asked how he knew he existed, "I think—therefore I live." We can all avoid much misery by pausing and reflecting at the proper moment. We can all help to do away with the shadows of life by thinking of one another. We can bring the sunlight of the spiritual spirit spheres right here to this mortal life by thinking properly. We can only think as much as we are trained to think. In this way we will be benefitted both as mortals and spirits. The days in which you now live are the days of the resurrection of thought. All the the experiences of the ancients that are truly valuable are extant to-day. The mists of the intellect of the past, such as inquiries into occultism and ceremonies of the ancients, are of no use to your people to-day. It was only the shell or veil they threw around these subjects to mislead and befog their followers; so do not spend your time in inquiries concerning those old notions and ideas, but live and think for your own day. Think wisely and study the truth, and you will be able to give your children a philosophy that embraces true wisdom and love and that will make them truly progressive.

"All men and women cannot be thinkers to the same extent that others can; but let them cultivate habits of thought, and day by day they will have clearer ideas and greater power of thought; and what is more, they will transmit this habit to their posterity. You, in this generation, are the stepping stones to the next, and if you build thoroughly, you will receive a great reward in spirit, for your own children will rise up and say they bless you for teaching them to be thinkers. Think for yourselves. It has been the curse of all past ages that the masses allowed a few men to do the thinking for them. Let all persons bring out all the spiritual and material resources that can be brought out under the existing circumstances, and you will be one step nearer to the dawn of eternal truth. That is as far as I am able to go, as there are others who wish to speak. "DAVID HUME."

[We most cordially and fully concur in the views expressed in that communication. Is it not the besetting evil of this advanced age that the masses allow a few men to do their thinking for them? Spiritualists, heed the warning words of that spirit thinker, and do what you can to promulgate and establish the policy of life, therein advocated and enjoined.—ED.]

"GOOD AFTERNOON:—You have heard from the smooth I guess you can let in the rough. I was a lively old fireman in my time. I liked this dashing around and running against somebody just to make things lively and stir up my blood. Oh! Lord, I don't know what I'd do if it was not for excitement. And look a-here, stranger, when I struck out, I struck out from the shoulder. I never had much Spirituality, (that's what you call it, ain't it?) nor much religion, but I had a thundering heap of (what do you call it?) materiality. I enjoyed this life here and I would not have left it if I could have held on. But finally I had to let go my grip. All the boys out in "Frisco," will know this when they see my name at the bottom of it, and they'll say, "Blow me, if here ain't old Johnny come back. I take an interest in the same old bis, and we stick around on this earth plane because we can't get away.

"To all the relations (and there are many of them) and friends, tell them I am the same hearty old buck as ever, and my name is,

"JOHN S. WHITE.

"I was told if I came here I'd feel better."

This spirit was advised, on his return to his spirit state, to expend some of his manifest energy and desire for occupation by entering upon missionary work among his spirit associates and to try to inspire them with the knowledge that there was something vastly more enjoyable before them, if they only earnestly desired to rise to scenes in spirit life such as the most favored ones of earth have never known. He promised to make the effort.

"GOOD DAY, SIR:—It is well said and truly so, that when a man dies he begins to unravel the mysteries of the beyond; but, in truth, you just begin to realize what life is and the great object of it; because in this after life all that you have done in a mortal state is the capital on which you start a spiritual existence. You have opportunities in the mortal life of doing many good things, but in the economy of the universe there is one great law that ever holds good and it is this: Out of evil and suffering comes to you what is known as good. The difference between the good in mortal life and the good in spirit existence is this: In the mortal life you cannot grasp it—in spirit life you can utilize it the moment you wish to do so, but you cannot transfer this good to the earth plane unless you are met by conditions or have conditions made by mortals that you can enter. To illustrate this in a homely way I will state an incident. There was a negro preacher on my estate in Virginia, who said, "When the devil knocks for entrance you do not tell him to go away, but you open the door and give him a seat.' Not that I mean a personal devil, but ignorant, degraded and impure spirits are ever ready to give you a helping hand wherever you open up the conditions for them to come; and these bad spirits are far worse than the personal devil, because their number is legion. They are everywhere on this mortal plane. They live—they fatten off of your immorality. Now, this is strange talk for a politician, but I thought I would begin with the spiritual and follow with the material.

"Why is there so much complaint in politics? Simply because gold buys everything. When you can devise a better medium of exchange between man and man, than this base metal, then you can lift up your heads for the redemption of the human race will be nigh. But as long as gold represents all power, just that long men will sell everything to get it. The great mistake made amongst us Virginians, in a political way, is this: We think that by electing to office, men who have a superfluity of this world's goods that we have men that will be honest. But this is a mistake for the man who has most seems to be impelled to seek more. The whole object is power—power to make their fellowmen their servants to fawn and flatter and profess a friendship that any fool can see bears the stamp of hypocrisy on its face.

"Another word before I finish, it is not the truly deserving class that get anything from the politician. What class is it then? It is that class of men who have the greatest psychological power. Many a time I have signed papers to place men in position that I knew were not fit for it. They had too much will-force for me to resist.

"I have not been long in spirit life, but I went there unbiased in my religious opinion and have escaped all those conditions that fall on those who are tinctured with some ism or creed; and in that way have succeeded in progressing in spirit in a very short time. I would advise you all to come over here free from all prejudice and open for the reception of truth. "Thank you kindly. I will here finish my discourse. REESE BOWEN,

"Tasewell County, Va.

"Lately a Representative from Virginia. Before I go I will say, but it is not in vanity, I was known as General Reese Bowen."

"GOOD AFTERNOON, SIR:—I can only communicate under great difficulties. I have not been long in spirit life and I come here to send a word to my parents, who are much troubled over my sudden exit from mortal life. But I am as happy in spirit as I deserve to be. You will all receive over here exact justice, because there is a law which floats you to those conditions you are suited to. I went from here to San Francisco to try and recover my health and at the same time to transmit some business—that is, I sought to make the most of the trip. I died there, and I only come to send my father in Bridgeton, N. J., a word. Tell him I will communicate with him through one of these mediums at the earliest opportunity that he will give me. My name is, BIDDLE BISHOP."

Owing to very unfavorable and stormy atmospheric conditions this was all that could be given. We will here add some communications received through the same medium, on April 13, M. S. 31 (1878). These were among the first received by us through him:

"It seems to me this room is too small. I am cramped. When a man has spent the most of his life to get knowledge, ought he to throw his labor away? I was known among earth's people as the Rev. John Fleetwood. I was formerly an Episcopalian in my religious views. I afterwards joined the Baptist Church. In making that change in my church relations I did not much change my views, except as to the observance of the Ordinance of Immersion as a religious requirement. I was a part of my life located in New York—a part of the time in Europe and a part of the time in Pittsburg, from which latter place I passed to spirit life. This was about eighteen years ago. I wrote a Life of Christ, and during my historical researches, while engaged in writing that work, I found many facts which, if made known, would have been calculated to prove that no such historical person as Christ ever lived. All evidence of this nature I withheld purposely from my readers, in order that their faith in the saving grace of Christ might not be weakened or destroyed. For acting in this hypocritical manner I feel I did great injustice to those who were looking to me for sincere and true instruction. I have felt the keenest remorse because of my cowardly and dishonest course in the preparation of that life of Christ; and I come here to ask you whether I ought to throw all my past labors away and acknowledge what I now realize was untrue, but which I hoped and tried to believe, would prove true."

As that reverend spirit had thus frankly unburdened his mind to us, and asked us our advice and counsel as to the best method of relieving himself from the load of responsibility which his earthly mistakes had brought upon him; we did not hesitate to urge upon him to seek by every means in his power to awaken that portion of the spirit hosts, who still clung to the ideas which his teachings had helped to fasten upon them, to a knowledge of what he now realized was the truth.

The next spirit to control said:

"OH! bother, bother. There is such a devil of a crowd of them here that I had a hard time to get here. You see, I was a sailor on board the ship called the Dolphin. One day there came on a gale and I was in the maintop reefing sails, when somehow overboard I went, and that was the last of John Barry. I had no relations living that I know of. I was born in County Down, Ireland. As soon as I wakened up, after that cold bath, I knew nothing of what had happened, and I suppose, in falling, I struck my head and was stunned. Who do you think was the first to welcome me in spirit life? Why Father Flaherty, the ole vagabone. Ye see, sir, I was clairvoyant, and I could see all the ole vagabone's surroundings. He came and wanted to shake hands wid me. I told him to be going away from me—that I wanted nothing to do wid him, the ould hypocrite. And then my mother Molly Barry came and she said to me: 'John, ye will do well enough, for ye seem to know a false from a true friend. Do you moind?' Father Flaherty was all the time trying to squeeze money out of his poor ignorant people, and he was very bad among the women, the ould hypocrite. That doctor who was here the other day" [He referred to the spirit of Dr. Samuel Maxwell] "sent me here by some means that I don't clearly understand. He pointed in this direction, and then the current seemed to bring me here; how, I cannot tell you."

The next spirit to control gave the name of Jeremiah Tullis. In communicating he seemed to be conversing with himself and not talking to us. From time to time we asked him questions, which he seem to regard as suggestions of his own mind rather than as being asked by us. He said:

"WHERE is my money? Where is my money? I hid it. I hid it. I saved all money up. I hid it all away—all my money. Where is it now? I had some in a stone behind the chimney—I had some hid in the cellar." Then as if some one was asking him about his money, he said: "I am a very poor man. I haven't any money. All they cared about me was for my money. Back! back! all of you. You are a set of wolves. I am Jeremiah Tullis, of Cincinnati, Ohio. I have been in spirit life two months. Is this spirit life? I see my money—it is all safe. You sha'n't have a dollar—no, not one of you. Back! back! I say. I had an old place on the outskirts of the city. They called me Miser Tullis. Old Jerry the miser. No one was with me when I died. The authorities buried me. I had my money. That was all I cared for. Don't take it away." He here seemed to be listening to something, and then said: "Knocking—knocking—you can't get in—there is nobody at home. I have nothing to lend—not one penny." He went to the door and examined the lock, and then said: "The door is locked and the chest is locked." Here he seemed to realize that he was only perceiving the presence of his money as a spirit, for he said: "This is all imagination—dreaming; this is not real money—this is only the appearance of money. I want my real money. Oh! they have taken that from me—they have ransacked my home and have taken all my money. I will have it. I will haunt you till I get it." We asked him who he thought had gotten his money. He answered: "The authorities got the most of it. But I will have it yet."

We tried in every possible way to break the power of the miserly passion of this poor pitiable spirit, but could make no impression on his mind whatever. As he left he said: "I wan't no other heaven than to be with and to handle my money."

A Defence of the Shaker Friends:

SHAKERS, Albany Co., N. Y., Nov. 18, 1879.

Having observed, by the perusal of your excellent paper, that you appear to desire to elevate humanity by the publication of truth, and to represent, faithfully, all persons and institutions of whom you speak, and observing in your issue of August 9th an article, entitled "The American Shakers and their Spiritualism," which, probably, unknown to you, contains some very erroneous statements concerning the Spiritualism of the Shakers, and other social conditions. We feel it a duty to the public to submit to you the facts, and trust in your interest in the general human weal to give them publicity in MIND AND MATTER.

The Shakers' view of Spiritualism may have been wrongly represented by "Julia Johnson." Every true Shaker claims that the true Christian Church, in any age, has been built on a spiritual foundation. The Christ life, baptism and discipline is to make man a new and spiritual being, first to give him a new birth into a righteous spiritual life and element, then to resurrect his soul life into a spiritual baptismal element, and give him heavenly instead of earthly aspirations and inspirations. The Shakers believe that Spiritualism always has been, always must be, the moving impulse of the true Church of Christ; and, the fact that so many nominal professors of Christianity, of various denominations, ignore spirit manifestations, and consider all of them, as some of them really are, to be the work of the adversary of Christ's Kingdom, is a standing declaration that such so-called Christian professions are largely off from Christian ground.

The Shakers recognize the fact, that when the avenues of spirit communication are opened to mortals and an ingress of spiritual thought, sentiment and power is experienced, as a wave, flowing from the spirit world, both good and evil spirits avail themselves of this open avenue and minister to kindred spirits in the body; therefore, impressible media are often ministered unto both by true and deceiving spirits, if entirely left to themselves and unguarded by the true Church of Christ. Therefore, the Shakers find it necessary to heed the Apostle's injunction, "Believe not every spirit, but try the spirits, whether they be of God, because many false prophets are gone out into the world." The touchstone of trial is the teaching of Jesus Christ, and the Christ spirit, both precept and example. If the mediumistic communications do not teach the overcoming of the worldly life, in every professed Christian, by the self-denials (not self-indulgences), taught by Christ, then they are false teachings, and from evil spirits. This is the only "muzzle" the Shakers put upon their media, and the only "certain groove they seek to make the manifestations run in." If the "channel of thought" which Jesus Christ's teachings run in, which comprehends "peace on the whole earth," "good will to all mankind" may be justly called "narrow," then do they, the Shakers, seek to control the spirits and media to a "narrow channel of thought." But, neither the Shakers, nor spirits controlled by them, anticipate that all mankind will be willing to make themselves (spiritually and socially) "eunuchs for the kingdom of heaven's sake;" they know full well that "all men cannot receive this saying, save they to whom it is given;" but, "he that is able to receive it, let him." All spirits who teach, that "to be carnally minded is death" (spiritually), but, "to be spiritually minded is life and peace," the Shakers approve.

Your correspondent, before referred to, asserts "The Shakers will not permit the young people among them to read the news of the day and age," etc. The following is the fact, in the two households constituting the church family at Mount Lebanon, and other families are similarly furnished. The following papers are free to every person choosing to read the same—having no passages marked by the elders:

"Albany *Daily Express*, 2 copies; *R.-P. Journal*, weekly, 2 copies; *Truth Seeker*, weekly, 1 copy; *American Agriculturalist*, monthly, 3 copies; *Scientific American*, weekly, 2 copies; *Christian Union*, weekly, 1 copy; New York *Medical Record*, weekly, 1 copy; *St. Nicholas*, monthly, 1 copy; *Eclectic Journal of Medicine*, monthly, 1 copy; *Laws of Life*, monthly, 1 copy; *Phrenological Journal*, monthly, 3 copies; *The Husbandman*, weekly, 1 copy; *Land and Home*, weekly, 1 copy; *Grange Bulletin*, weekly, 1 copy; *Farm and Fireside*, weekly, 1 copy; *Rural New Yorker*, weekly, 1 copy; New York *Weekly Herald*, 2 copies; *Family Weekly Herald*, 2 copies; *Country Gentleman*, weekly, 1 copy; *Scientific Farmer*, weekly, 1 copy; *Bee Journal*, monthly, 1 copy; *Poultry Journal*, monthly, 1 copy; Albany *Evening Journal*, daily, 2 copies; Hudson *Daily Star*, 1 copy; New York *Price Current*, weekly, 1 copy; *American Cultivator*, weekly, 1 copy; *Teachers' Institute*, monthly, 1 copy; *Scholars' Companion*, monthly, 1 copy; *Sheltering Arms*, 1 copy."

The foregoing are all taken by two branches of one family, numbering in the household about 130 or 135 persons. We also publish a monthly paper of religious and moral miscellany and music, of 24 large octavo pp., free to all, each person having a copy; all desiring are liberally supplied with printed music, both of foreign and home production, and all children and youths have two music schools per week, in these families; and the Society's school is furnished with one of the most approved organs and a good teacher; and no school in the county of Columbia is half as well provided with books, slates, blackboards and maps, as the Shaker's school at Mt. Lebanon, N. Y. The school has a good library.

The family's library, of only about 400 volumes, was burned some four years since, with their large dwelling and ten other buildings, involving a loss of about $175,000—not insured. This library is only partially replaced again; but, the foregoing periodicals and some good books furnish a fair supply of reading matter, at least in our opinion. We leave the public to judge; and more books are being almost weekly added.

In our school, spelling, reading, writing, arithmetic, grammar, geography, history and drawing are all taught regularly, and elocution and music come in weekly for a share of notice, and we challenge the State to produce a better class of similar numbers and ages, of music readers and singers, of penmen, readers or geographers. The school is furnished with scientific apparatus—blackboards, some 300 square feet; the best of new nice desks, revolving backed seats, etc.

It is said, "The Elders dictate the books to be read," etc. The opposite is true; they dictate such as should *not* be read, for instance—novels, obscene and licentious literature. All good books are freely admitted, and only await means and opportunities to obtain and use many more of them. "The Elders pencil the pieces in periodicals to be perused," etc. This is true when applied to be very excellent articles they would sometimes call especial attention to. But can a common sense public suppose the Elders to freely allow the use, as aforesaid, of our thirty periodicals and confine the readers to the perusal of marked articles? The idea is preposterous.

Of letter correspondence the Shakers make no secret of a by-law requiring that the Elders shall have knowledg of all letter correspondence sent out or brought in, except business letters by trustees and business agents. The genius of the principles of Shaker communism is to dwell in the light, to live openly, honestly and frankly together, so there shall be no opportunity for clandestine correspondence and association fatal to the pure interests of Christian union, love and good fellowship. The manner and degree of espionage, so-called in exercise is not burdensome to any who are interested in the well-being and well-doing of the community and the support of a true Christian life.

It is said, "It is a slave life after all." If being free from the bonds of a fleshly life and its thousand corruptions and diseases is slavery, then is Shakerism slavery! But we esteem it incomparable freedom. The Shakers do teach and practice industry, but not beyond propriety, as none are solicted to go beyond their strength; and the masses have evenings at comparative leisure, generally, aside from ordinary domestic chores and meetings for worship, and as much time for rest and recuperation as common laboring people generally, and far more than domestics.

Whatever may be said of Shakers being compelled to early rising, no Shaker is "compelled, sick or well, to rise at the ringing of a bell." We do have a signal bell for rising and retiring, and those in common health and ordinary employment are advised to retire and rise according to signal. But this is not solicited, advised, nor required of the sick or infirm, nor those broken of rest by extraordinary exertion or uncommon deprivation of regular hours of sleep. Eight hours of sleep are allotted to all, and any amount to the feeble that they can procure. Outside physicians, who are frequently called on in case of accidents or serious illness, often affirm that nowhere in life are the feeble, sick or wounded and infirm more kindly and faithfully cared for.

'Tis true some of our families are not yet supplied with all the modern conveniences for hot and cold bathing that exist; but many of them are not excelled in these conveniences anywhere; and we challenge the State to furnish a neater and more convenient hospital than exists at the Mt. Lebanon Society.

The accusation that Elders and Elderesses have "privileges not shared by common members in journeying, good dinners," etc., is entirely and absolutely false. In most families their opportunities used in this respect is the least by far of any members, true, Missionaries and business agents journey most of any. It would seem your informant has prejudices against the Society and some special interests to serve in his communication.

Converning the subject of "separate family interests," our Shaker Societies are divided into families from one to seven or eight, and maybe more; and each family has managers who dictate business; buy, sell, and manipulate lands and general business, on the same principle that a city is divided into wards; that is, in consideration of the finiteness of human capacity. One or two persons could not, economically direct the business and immediately superintend from two to six thousand acre farms and many different trades. Thus divisions are made to employ more talent, and more equally divide life's burdens. But in all cases of especial need the families are a unit to assist, according to several family abilities.

Of beard wearing, persons suffering inconvenience from shaving are permitted and counselled to wear beards; otherwise, we uniformly shave, but in some families nearly all the males wear beards.

Relating to young people leaving the Shakers, there is no mystery about it. It is not for want of musical instruments, as there is an organ in every family in some Societies, and in some families two or four and five; but some families, it is true, have none yet; nor yet is it for the lack of good reading matter, as before shown. It is because of the prevailing unrest of the age of which they become sharers; also, because of a desire to live a generative, fleshly, selfish, or popular life of the wordly order.

It is now even as it was in days of yore, under the administration of Jesus. Thousands believed on him and enlisted to follow him in a day, because of his wonderful gifts. But when they met the crosses and self-denials of his testimony, they turned from him in disgust. So it is with Shakerism. The love of a worldly, selfish life of pride, ambition, worldly honor, sexual liberty, and generative passions, and indulgences, cause young giddy people to turn away from Shakerism back to a life of sinful pleasure and worldliness.

Only let Shakers "come down from the Christian's cross," and multitudes would believe in Shakerism. We should have our fields, houses, and particularly our hospitals, filled to overflowing. Your friend for the truth,

GILES B. AVERY.

[The above defence of Shakerism was filed for publication at the time of its receipt; but it has been overlooked until now. We think friend Avery's answer to our correspondent of August 9th last full and complete. We regret that we did not give him an earlier hearing.—ED.]

MIND AND MATTER.

PHILADELPHIA, SATURDAY, JANUARY, 3, M. S. 32,

☞ *Entered at the Post Office at Philadelphia, Pa., as second-class matter.*

PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS - - - - 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.

Our Premiums.

Steel-plate engravings of the "Birthplace of Modern Spiritualism," "Homeward," and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

Editor Mind and Matter.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.

Editor Mind and Matter:

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

Mrs. E. S. Powell's Liberal Offer.

Editor Mind and Matter:

DEAR SIR:—You may say in your paper that I will give a sitting to any person who will subscribe for your valuable paper from date, as an appreciation of your kindness and the value I attach to the same. Any person accepting this offer must bring a note from your office, to know that they are entitled to the sitting. MRS. E. S. POWELL,

259½ North Ninth street.

A Vitapathic Physician's Kind offer.

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

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex. etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

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

Dr. J. V. Mansfield's Offer.

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 the 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.

A SPIRIT INSISTS ON BEING KNOWN.

At a recent developing circle held in this office by Mr. James A. Bliss, a lady medium recently developed was entranced, and gave a communication purporting to be from the spirit of William Mitchell, who addressed himself to us, commending us for our editorial course. We supposed it was from Dr. Mitchell, formerly of Philadelphia, and so stated—at the same time stating what we knew of his earthly antecedents. It seems we were entirely in error, as the following communication, written afterwards through the hand of the same medium shows:

"BROTHER ROBERTS:—*Why did you fail to recognize your* old friend, William Mitchell, when I came to your circle last Tuesday eve? I did the best I could at the time, being unable properly to control the medium, I endeavored to aid and encourage you with my sympathy, which went out to you freely in the beginning of your career as Editor of MIND AND MATTER. This regard and sympathy is still yours, although the angel of life (not death) has guided my feet to the shores of the eternal home, and I find myself taking a deeper, fuller interest in the workings of the spirit on your side. Work on, dear Brother, in the good cause. Falter not. Be the true friend of the mediums who are persecuted on all sides by friends and foes of Spiritualism. Encourage and sustain them with your sympathy and power. There is a noble band of spirits here who are upholding you in the good work; and they have yet other work for you which shall appear in due time. Press onward and upward and great will be your reward. I will communicate again when I can. Your friend and brother in the good cause,

"WM. MITHCELL."

Why we should not have recognized this noble hearted brother and true Spiritualist at once is to ourself a mystery, He had only recently passed to spirit life after having given us the most substantial evidence of his sympathy with us in our work as a journalist. We are glad thus publicly to acknowledge our stupid mistake. We know we have a staunch and powerful spirit friend in Brother Mitchell.

MEDIUMSHIP.

Why should we protect our mediums? Because, "blessed are our eyes, for they see; and our ears, for they hear. For verily I say unto you that many prophets and righteous men have desired to see the things which we see, and have not seen them; and to hear the things that we hear and have not heard them." God has been so unspeakably kind to this generation that the heavens are opened and the angels ascend and descend upon the children of men more freely than they have ever done since the foundation of the world.

The phenomena of Modern Spiritualism are either true or false. If false, it is high time the fact were shown. If they are true they are important beyond the power of words to express, and the instruments through whom it has pleased the spirit world to instruct mankind are a gift, a precious trust committed to our hands. Those instruments are delicate, sensitive, swayed by a breath, by a touch, by a thought; when surrounded by pure influences, pointing straight to the north pole of truth, but liable to aberration which if taken for truth will wreck the vessel which depends upon their indications for guidance. What pains are taken by an instrument maker in constructing a mariner's compass! How perfectly is it balanced so that it may move freely in every direction! How carefully is it protected from the influence of iron or steel! When the ship starts on its voyage, depending on the little needle for its guidance, the master sees to it that the compass is tested by "swinging the ship" in every direction until the aberration is noted. Is the human magnet not more important than the one of iron? Are the consequences of a variation of the spiritual compass not far more serious than those of a variation of the needle? What are we thinking of when we detect magnetism in a human being and take no thought that it be properly adjusted and surrounded?

Not so did the ancients with their oracles. Prostituted, as spiritual gifts are too apt to be, for gain, in its later history the oracle at Delphi fell into contempt, but think you that the mediums at that hallowed shrine could have been so famous, if there had not been a sub-structure of truth in their utterances? They were not all fools who set up the three thousand statues at the home of the oracle of Apollo. The wisest men in those days believed in the reality of an inspiration which, in various forms, dates from the highest antiquity, which spoke in every nation, and which, at the most famous shrines, was consulted for public purposes. Indeed, the oracle at Delphi occupied a position resembling in some respects that of the papacy in the middle ages. Now what were the rules observed by the priestesses at Delphi? They were enjoined to practice temperance and chastity, and luxury in apparel was prohibited. Before mounting the tripod the medium washed her body, and especially her hair, in the cold water of Castalia. In Chaldea and Babylon the responses were delivered by dreams given to the priestesses, who slept alone in the temples sacred to the gods.

The ancients understood the importance, not only of proper surroundings for their mediums, but also of a suitable preparation on the part of him who would consult the book of fate. At Oropus those who consulted the shrine fasted a whole day, abstained from wine, sacrificed a ram to Amphiaraus, and slept on a certain skin in the temple, where their destiny was revealed by dreams. At Trophonius the oracle was given in a cave, into which the votary descended, having first bathed and annointed himself, and holding in his hand a honeyed cake. Nowadays who thinks of fasting or bathing or annointing himself before paying a visit to a sensitive? Where is the spiritual association whose mediums are provided with beautiful surroundings, delicate food, freedom from profane contact, and where they are approached with awe and reverence, ablation and prayer? Is it any wonder that fools from the spirit world rush in where angels fear to tread? O if we only knew the time of our visitation how differently would we treat the prophets and messengers of the new dispensation! The wonderful outpouring of the spirit which is now being vouchsafed to mankind, is not necessarily going to last for ever. Supposing it were suddenly withdrawn, where should we be? Let us then prize the heavenly gift while we have it, let us protect our mediums, support and sustain them, surround them with pure associations, with flowers and perfumes and singing birds; and, above all, let us ourselves approach the invisible world through them with prayer and purity of thought, and with thankfulness to God for the heavenly food which he is pleased to bestow upon us.

All the knowledge of the future state which has accumulated in the thousands of years of recorded history is not to be compared in value to the information vouchsafed to man in the last thirty-two years. A new science the most important of all, has been founded; a new light has come to lighten the Gentiles and the fabled monsters, the Gorgon and Chimeras dire, the devil and his imps, the shadows of a gloomy past, are fleeing away. If we, on our part, only give the spirit world the proper conditions, all that has yet been received from that source is but the few drops before the plenteous shower. When they shall have banished error from the world, angels can and will come and take up their abode with us.

Della terra in cui viviamo
Ci formiamo un cielo d'amor.

JAMES HOOK WITH THE WAR PAINT ON.

"Cast not your pearls before swine;" but stir them up with a long pole; "lest they turn and rend you."

We have come to the conclusion that St. Paul omitted a very important part of the injunction referred to in the above lines. The following letter is a very fair specimen of what "a bull in a china shop can perform," and as such performances are not to be tolerated, and as we propose to sit down upon this irate animal and put a stop to his frenzy, we print his letter, with only such modifications as the rules of grammar require:

TERRE HAUTE, Dec. 24, 1879.

"J. M. ROBERTS—*Sir*:—After reviewing your answer or reply to my private letter published; I do not find much that I care to notice, further than to state our reasons for what we said. For one, I did not expect that you would accept the statement as made to be a true representation of the spirit forms as given, for you had foreshadowed your opinion in a very terse criticism of a statement I had made some time before as to the appearance of the spirit form of Jesus of Nazareth; and, therefore, for myself, I was not surprised that you did not accept the spirit forms for what they were represented to be. And, further, I recognize your right to believe or not, as the case presents itself to you, as an independent mind or thinker, as that is a right that each independent mind should exercise on all matters of grave interest; and the same right that I accord to you I shall claim and exercise for myself. In the report of the seances we sent you, we did not vouch for the truth, or state that we knew that they, the spirit forms, were what they represented; for that fact we could not know no more than you could know, that it was not as represented by them. The concluding paragraph of the report stated distinctly twice, that if the facts were as represented, etc.; but you jump to the conclusion that we, being a set of numb-sculls, not capable of discriminating, suffer ourselves to be imposed upon by this class of, what you and A. J. Davis are pleased to term rollicking spirits. You, then, proceed to treat us and the report, not with reason and argument and any degree of respect, but turn your batteries of ridicule and sarcasm on with a full head of steam as though you had a monster of leviathan proportions to destroy. It was that want of courtesy and fairness that we had a right to expect from a journal with whom we were or desired to be in accord with, that we excepted to, and was the cause of my private letter. I marked it private because I did not wish a controversy, and especially with the editor of a paper, who always has you at a disadvantage, You saw proper to publish it, thereby making it public, for which I do not care, as I but expressed what I felt, as well as reflected the sentiment of those whom I represented. You may be pleased to know that the report sent you of those seances was but a part of those wonderful exhibitions of spirit power had, through Mrs. Stewart's mediumship, and when, as you advised us to do, you get down off your high stilts and rid your brain of that Diakka mania that is dominant there, you may see clearly that there is more between heaven and earth than you have seen or dreamed of. I am not an adept in Biblical lore, nor have I had much theological training, and therefore shall not attempt a criticism of your learned essay on Christ, Mary his mother, etc., as myths. Will leave that for those to answer who have the taste and ability to do so. I take but little stock in the fact whether it is as you say or not. I prefer to deal with such tangible facts as I can see and comprehend, and that are calculated to benefit us to know whether the forms that came and represented themselves as Peter, Mary Mother of Christ, Ruth the gleaner, Pharoah's daughter, Queen Esther, Mary Queen of Scots, and others, were true or false. I have no means of knowing, having never seen either of them. Have only their word for it; but have precisely the same evidence that you have of those who represent to you they are what they purport to be, that you have been giving us such glowing accounts of through MIND AND MATTER, but whether they are true or false in their statements, as to their identity, they have given us some grand exhibitions of spirit power, for which they have our thanks.

"Mrs. Stewart's band and our spirit friends agree that a spirit of harmony was manifested, and no assumption of authority was attempted, but peace, amity, good will, and perfect accord with the band, as well as with our spirit friends; and they seemed to be at work harmoniously together in producing greater and more wonderful manifestations, and promise their assistance for even greater, while those with whom you come in contact seem to be devilish and belligerent, threatening all manner of evil. It must be, Bro. Roberts, that you must have gotten into cross currents, and that there has been some convocation in your section of country, of Bro. Davis's rollicking Diakka devils, sent to test your faith as well as your ability to cope with them. It is fortunate that they have fallen in the right place. I should regret very much if you should be correct in your views, that spirits that have manifested themselves as ancients should be enemies, for that would complicate our troubles; for in Bundy, Hutchinson, Ball, Coleman, Denton, Tuttle, Fishbough, and a host of lesser lights of Davis's rollicking Diakka in the form, was as much as we cared about fighting. But, if it must be so, let it come; we have torn the word Surrender from our vocabulary, and we will adopt Parson Brownlow's motto, 'We will fight them until hell freezes over and then fight them on the ice.'

"Yours for the right. JAMES HOOK.

"P. S.—On several occasions spirits purporting to be of the Catholic religion—Mothers, as they are called in the nunneries—have manifested themselves at our seances, and have always manifested a very strong desire to undeceive their Catholic friends as to the facts of the spirit world, as well as the nonsense as taught by the tenets of the Church. They have been received and treated kindly, and they seem to appreciate it, as we are no respector of persons or religions when we think they are honest in their manifestations. We have as yet had no trouble that we know of, from that source, and we shall not borrow trouble in advance. In this section we are more persecuted by the orthodox evangelical alliance religionists than from all others, be they Catholic, heterodox or otherwise. J. H."

Mr. James Hook says his only object in writing that letter was "To state our reasons for what we said." The pronouns *we* and *our*, as we understand them in this connection, mean Dr. Allen Pence, Samuel Conner and James Hook, and not the latter alone. But as we know not how far the two first named gentlemen are represented by Mr. Hook, we will deal individually with him in this matter. We cannot think so unfavorably of those gentlemen, as to suppose they had any part or lot in James Hook's foolishness. They at least have had good sense and good taste enough not to seek to drag Mrs. Stewart and Miss Laura Morgan into meeting issues that we have never for one moment thought of making regarding them. Neither of the three gentlemen named are any truer friends to those assailed and faithful mediums than are we. We think it is hard enough for them to have to bear the villainous falsehoods of Bundy, Kayner, Hutchinson and Ball, and entirely too hard for them to have to endure the folly of James Hook, who confesses he cares for nothing and knows less. We think it our duty to see that those two favored instruments of the spirit world do not come to grief through James Hook's nonsense, or that of any other person or persons, be they Judges, Reverend Doctors, learned Professors, or self-righteous Pharisees of whatever class of society, who, in the name of friendship, would place them at the mercy of their most deadly foes. We do not expect them to thank us for this service now, but we know they will in the end, which is not afar off.

Mr. Hook says: "For one I did not expect that you would accept the statement as made, to be a true representation of the spirit forms as given," etc. There is just where he is at fault, for we did accept that statement as correct, so far as it was confined to facts. The only part of that statement that we did not accept was the unqualified identification that it declared, of Jesus of Nazareth; Mary, the mother of Jesus; "Aunt Sally," Abraham's wife; and "Paraoh's daughter," who went through the courtesan performance, which Judge L. described, at the instance of Mr. Hook. Mr. Hook concedes we had a perfect right to doubt that identification, and does not question the propriety of our doubts, as he knows nothing on the subject. As he knows so little, it is strange he should say so much, and seek occasion to speak so often.

Again, Mr. Hook says: "You jump to the conclusion that we, being a set of numb-sculls," etc. There he is at fault again, as had we come to any conclusion concerning Mr. Hook's condition of mind, after reading his previous insensate letter, it would have been that he was not a numb-scull at all; but, on the other hand, that if not an empty head he was at least a rattle-brain. After diagnosing his case according to the symptoms manifested in the foregoing letter, we pronounce the disorder under which he is laboring markedly that of brain shrinkage, which requires entire stillness and rest to prevent fatal consequences.

Mr. Hook's real or imagined grievance at our hands, he states as follows:

"You then proceed to treat us and the report, not with reason and argument and any degree of respect, but turn your batteries of ridicule and sarcasm on, with a full head of steam, as though you had a monster of leviathan proportions to destroy. It was that want of courtesy and fairness that we had a right to expect from a journal with which we were or desired to be in accord, that we excepted to, and was the cause of my private letter."

We assure Mr. Hook that while we did write in a vein of keenest sarcasm, of what we regarded as the most mischievous folly on the part of some of the spirits whose performances were recounted in the statement sent to us by Mr. Hook with the request to publish it; we had no other feelings than those of friendship and good-will toward himself; his scribe Judge L.; the mediums; and even toward what we then regarded, and that we still regard, as unfriendly and deceiving spirits. We did ridicule the false personations and absurd devices of those spirits, to palm themselves off for mythical conceptions that have almost ruined the mental freedom of humanity; and that still hold mankind in helpless dependence on a set of impious and selfish priestly deceivers.

We want no better evidence of the almost fatal success of the manœuvers of these deceiving spirits, than the fact, that Mr. Hook is so helplessly under their influence as to rejoice, and thank God that he is blessed with their visitations; and that he should feel injured because we see their abominable conduct in its true light. We think it is high time they should be made to understand that the clouds of superstition are rifted by the sunlight of truth from supernal spirit spheres, and can no longer serve to conceal the infernal doings of those spirits who have wrought such injury to humanity in the name of religion. We insist that deceiving and unfriendly spirits are entitled to no more courtesy than are deceiving and unfriendly mortals, and they must be made to understand this, before Modern Spiritualism can go forward to fully perform its truly beneficient mission. We know that truth is, in the matter of Modern Spiritualism, in a death grapple with giant errors, and we do not propose to stand by and see this without striking the assailants with ungloved hand. If Mr. Hook chooses to put himself in the way to shield those assailants, we pity him, that is all; for we will strike all the harder because he foolishly makes it necessary.

Mr. Hook says: "You may be pleased to know that the report sent you of those seances was but a part of those wonderful exhibitions of spirit power, had through Mrs. Stewart's mediumship," etc. We cannot say that we are particularly pleased to know that that report was not complete, for, from what was reported, we may infer that some of the spirit performances were too absurd or digusting to bear to be published. We cannot think any "wonderful exhibitions of spirit power" would have been withheld that would be proper to submit for the public eye or ear. We have heard of certain spirit performances by a male spirit who figures at select seances at Terre Haute, who is subject to the evocation of Mr. Hook and his colleagues, that, we think, should have a few lessons of modesty taught him. For his disgusting manifestations we do not hold the medium in the least responsible; but we do think that those who seek and encourage such wholly unnecessary and disgusting manifestations of spirit power as he is said to give, most reprehensible to say the least. We do not think it right for either spirits or mortals to make any such use of an unconscious and helpless female medium. Desperate cases require the most decided remedies, and we regard this Terre Haute mania for spiritual marvels and wonders of that character, and know that it cannot too soon be cured by the sternest treatment. There is no phase of spirit obsession so fatal to its victims as that which turns their heads in the direction of the marvellous, and this is the trouble with Mr. Hook.

We are not, we confess, as indifferent, as Mr. Hook says he is, about what spirits see fit to do through mortal organisms; or, as to who or what those spirits have been or are. We think the welfare of humanity depends in an eminent degree on understanding these points thoroughly and especially. If a spirit is not what he or she says she is, or what he or she through other spirits, is represented as being; then deception is intended, and is being practiced, and this should be known and recognized, as much for the good of the deceiving spirits, as for the good of those to whom they come. Nothing suits such deceiving spirits so well as to see their deceptions swallowed

by their gullible dupes. We have rarely seen a gull that could swallow such masses of stuff as Mr. Hook and Judge L., his scribe, are capable of doing. We shall be greatly mistaken if they don't gorge themselves before they get through.

We never have seen the "St. Peter" and "Mary mother of Jesus," performances at Terre Haute, but we have seen what purports to be photographs of those spirit performers while acting their respective parts, which Judge L., Dr. Buchanan, and other prominent Spiritualists have circulated; and we have been amazed at the credulity that could accept those photographs as the work of truthful or friendly spirits. It is in the hope that we can break the psychological influence under which they are held, and by which they are made to see such absurdities as truth, that we have resorted to the keenest sarcasm against their spirit deceivers.

It may be that there is nothing more useful or truthful in Spiritualism than these manifestly mischievous and deceitful performances; but we frankly confess that, the moment we are convinced of that fact, we will oppose Spiritualism as determinedly as we now defend it. We shall not thank, as does Mr. Hook, any spirit for any manifestation of spirit power that is intended or calculated to prejudice that which is true and important. Is is not enough for spirits to come, and by their manifestations set the thoughtless and foolish agap with wonder at their feats. If they do not come to teach truth, or learn it, they must be made to do so or determinedly rejected. When spirits, therefore, appear at a spiritual circle, who represent themselves as Jesus, the Virgin Mary, St. Peter, or any other of the mythological idols of the Roman Catholic church, they are seeking to drag Spiritualism at the heels of Romanism, and should be made sensible that that cannot be done, instead of being helped on in their abominable work of opposing truth. Show us a spirit who comes back to earth in the toggery of an ecclesiastic, whether Pope, Cardinal, Archbishop, Bishop, Priest, Monk, Lay Brother, Mother Superior, Sister of Mercy or Nun, and we will show you a secret or openly avowed enemy of modern Spiritualism, whose coming is to impede—not to promote truth, Mr. Hook says:

"Mrs. Stewarts' band and our spirit friends agree that a spirit of harmony was manifested, and no assumption of authority was attempted, but peace, amity, good will, and perfect accord with the band as well as with our spirit friends, and they seemed to work harmoniously together in producing greater and more wonderful manifestations; and promise their assistance for even greater, while those with whom you come in contact seem to be devilish and belligerent, threatening all manner of evil."

We are surprised at the verdancy which Mr. Hook displays in that plea for his spirit deceivers. To any one of the least discernment, is it not very evident that these shrewd interlopers at the Pence's Hall scances have secured the acquisence of the spirit band of the mediums, the spirit friends of Messrs. Hook, Pence and Conner, and of the managers of that "Mecca of Marvels" themselves, by their "High Jinks" performances, and their promise hereafter to outdo themselves in wonder-working exhibitions of their power. These vagrant players have taken the same estimate of the stock of sense, on the part of the mangers, that Kayner and Hutchinson have done. They seem to have discovered that these managers cared much more to have acting of the sensational and vicious character than they did for that which would subserve the interest of truth, as it is in Modern Spiritualism. If the managers would require these pseudonymical actors to drop their masks and stage effects, and come before the curtain in their real characters, they would soon find that they had a strike on their hands that would not admit of quite so much peace, harmony and accord, as now exists, with the managers at the feet of the performers. We prefer truth to peace and harmony, and hence we do what we can to make it as inharmonious as possible for those who think to assail it by singing the siren strains of peace and harmony.

It is not unnatural that Mr. Hook, and, if he speaks for them, his brother managers of affairs at Pence's Hall, should say:

"It must be, Bro. Roberts, that you have gotten into cross currents, and that there has been some convocation, in your section of country, of Bro. Davis's rollicking Diakka devils, sent to test your faith, as well as your ability to cope with them. It is fortunate they have fallen in the right place."

Reader, have you ever seen a victim of spirit obsession that did not labor under the delusion that no spirit or spirits could deceive him or her. This is precisely the point which it is necessary for obsessing spirits to secure, in order to render their victims subservient to their aims and ends. "Jesus Christ," "the Virgin Mary," "St. Peter," "Aunt Sally," "the Queen of Sheba," "Pharaoh's daughter," etc., etc., seem to have done this business for the managers of Pence's Hall, and for some of their most distinguished guests. If we are not very much mistaken, we have witnessed the performances of some of these *worthies*, but we may be so. Will not Mr. Hook and his brother managers do their best to induce "Jesus Christ," "the Virgin Mary," "St. Peter" and "Aunt Sally" to come to this "section of country" for a few nights only. They can certainly spare them that long, to set matters right, in this most heretical quarter of the spiritual world. Their proverbial benevolence and courtesy will not deny us such a needed boon, At any rate we would like to have a chance to have a good plain talk with these *most holy* personages, and feel the feet of "Aunt Sally" and "Pharaoh's daughter," just to have it to say we had done such a gallant feat. We do not well see how we can tear ourselves away from our "Diakka" paradise to even enjoy the delights of Pence's Hall; and besides, we are too afraid of these terrible warriors who stand guard over "Jesus Christ," "the Virgin Mary," "St. Peter," and the lesser representatives of Biblical times at that "Mecca of Marvels;" who "have torn the word Surrender from their vocabulary; and who "will fight them" [ourself included] "until hell freezes over, and then fight them on the ice." We would not have the courage to seek entrance into so good and holy a place. Besides, we are a great coward, and Mr. Hook knows, that when we hear the bray of an ass from beneath a lion's skin, we tremble so, we cannot stand up.

But it is the last sentence of Mr. Hook's letter which more than all else shows how entirely he is subjected to the influence of Jesuitical spirits, under the infatuation that they are the friends of Mrs. Stewart, "The Committee" and Spiritualism. Mr. Hook says: "In this section we are more persecuted by the orthodox evangelical alliance religionists than by all others, be they Catholic, heterodox or otherwise." Such is the extent of Mr. Hook's delusion that he absurdly regards the Bundy, Kayner, Hutchinson and Ball attempt to crush Mrs. Stewart and Miss Laura Morgan as the work of the Evangelical Orthodox Alliance. That of itself is sufficient to show that Mrs. Anna Stewart has more to fear than to hope from those who call themselves "Anna Stewart's Committee." If this thing goes much further the question will be settled that that is a committee of lunatics and not a committe of lunacy.

In the name of justice and propriety we protest against either Mrs. Stewart or Miss Morgan being held accountable for any of this nonsense. If that committee want to act the fool let them do it at their own expense, and not at that of the mediums whom they affect to befriend. In closing, we want Mr. Hook and all others who seek to use MIND AND MATTER as a channel for information, that we will exercise the right to criticise whatever is submitted for publication, without let or hindrance from any quarter, and without regard to personal considerations. If Mr. Hook claims, that we owe him anything that we do not owe to every other human being, and he will let us know what it is, we will try to square the account though we shall go under in the effort.

Mr. Hook admits that in sending the statement for publication, which has given rise to this sharp inter-change of views, between us, that he did it with the recollection of the fact that we, "had foreshadowed" our "opinion in a very terse criticism" of a statement he "had sent us sometime before." We were not mistaken in regarding that as a challenge to give a full and candid expression of our views regarding some of the spirit doings at Pence's Hall. It seems that challenge was met in a way that did not suit the sender. If these managers of spirit operations at Pence's Hall are wise, they will seek to make early arrangements for a less sensational stock company of performers. A little less of "Jesus Christ" and the "Virgin Mary," and a little more of common sense on the part of the managers at Pence's Hall, will be better for the cause of Spiritualism. Tell "Jesus Christ" and the "Virgin Mary" to go to Padan-aram and let honest spirits come in their stead.

The attempt on the part of Mr. Hook to raise an issue that we have never made, shows how fast he is getting to reflect the true character of the spirit influences that control him. He tries to make it appear that we have classed all ancient spirits as enemies of Spiritualism. Nothing could be more unfounded or perfectly imaginary. We know the contrary to be true. Try again, Mr. Hook; you will grow wiser with every trial, even if not decidedly more useful to the cause of Spiritualism. We await your further pleasure.

LIGHT! MORE LIGHT!

It is with sincere regret and impelled only by a sense of duty that we venture from time to time to expose to view the secrets of the Church, secrets guarded from age to age in the interests of a grasping and selfish hierarchy. They are essentially the same to-day, and as much veiled from the common people, as they were thousands of years ago on the banks of the Nile and amid the busy multitudes of Babylon. Moses tells us that in their exodus from Egypt, the Israelites carried off the jewels of gold and silver, or more properly, the sacred vessels of the Egyptians. This history, as usual in the Bible, is allegorical, and the great prophet never encouraged his people in stealing, as the scoffers would have us believe. These sacred vessels are the secrets of Egyptian science which Moses had learned at the court of Pharoah. At that epoch true science was lost in Egypt, because the priests, abusing the great confidence of the people, allowed them to stagnate in a brutalizing idolatry. There comes in the eternal vice of esoteric doctrines in religion. The task of the priests was to veil without hiding the truth that the Sun, in its annual course, is not only the source of light and life, but also the saviour and redeemer of mankind from the darkness and death of Winter—the representative of the God-head, the brightness of the Father's glory and the express image of his person; they had to prevent symbolism from degrading itself and falling into absurdity; to keep in all its dignity and in all its first beauty the sacred veil of Isis. That is just what the Egyptian priesthood did not know how to do, any more than the Christian priesthood know how to do it to-day. The common people took for living realities the hieroglyphical forms of Osiris and Hermanubis. Osiris the genius of the Sun, because he was in the constellation Taurus when he crossed the line, became a bull and the learned Hermes a dog. Osiris, turned into a bull, soon went in procession under the tinsel of the sacred bull Apis and the priesthood did not forbid the people to adore the victuals destined for their table.

It was time to save the holy traditions. Moses created a new people and severely forebade the worship of images. Unfortunately the people had already dwelt with idolators and the recollections of the bull Apis pursued them in the desert. We know the history of the golden calf which, it must be confessed, the children of Israel and their Christian successors have always worshipped a little. Moses, meantime, did not want the sacred hieroglyphics to be forgotten and he sanctified them by consecrating them to the purified worship of the true God. All the objects used in the worship of Jehovah were symbolical and recalled the revered signs of the primitive revelation.

Christianity, based on Judaism, and gathering to itself all that is best in the Pagan religions, likewise has its mysteries and its secrets. They have been well kept, partly because the priesthood was honestly persuaded of the necessity of keeping the masses in ignorance for their own good, partly because it used its knowledge as a means of worldly power and selfish gratification, but mainly because the inner meaning of the sacred books, and ceremonies of the Church has not been made known, save to a few. The elect in knowledge have ever been, and are now, in a small number on the earth; and in the midst of fools and knaves, their situation is well represented by the allegory of Daniel in the lions' den. The time has been when it was not safe to tell all the truth, nor indeed is it now. The Duke of Wellington used to say, that if a man went about the streets of London telling the truth, he would be mobbed at once. This wise reticence was necessarily and universally observed in ancient times by those who were intiated into the secret mysteries of the various religions of antiquity, all, including our own, having for their basis the worship of the Sun. Gibbon neatly remarks that "the various modes of worship which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful." The accepted maxim of antiquity was: The people want to be deceived, so let them be deceived; and the rulers of the Christian Church shared the universal sentiment of the governing class. Cynesius, Bishop of Ptolemais wrote: "The people always make fun of things easy to understand, so there must needs be impostures." The facts of science, even now, either excite the laughter or provoke the wrath of the superstitious masses, and in our own time, geology—to say nothing of Spiritualism—has had to run the gauntlet of ignorance and bibliolatry. Hence the truths of science in general, and of astronomy in particular, were, by the ancient philosophers, withheld from the masses and revealed only to the initiated. Books were written, like the Bible and the Odyssey, which bear one sense for the multitude and another for the elect. Our Lord himself is said to have even spoken in parables, and privately to have explained his meaning to his disciples. To this day the Freemasons and other secret societies have their outward symbols for the public and the entered apprentice, and their inner truths for the Master Mason.

Christianity also has its mysteries, and these have been so effectually covered up that its priests themselves have mostly forgotten the meaning of its symbols, and lost the key to the interpretation of its sacred books. Those of them who have been admitted into its arcana are, for the most part, sincerely persuaded that it is for the interest of mankind to be kept in ignorance; and while many of them are incredulous, at heart, they do not hesitate to teach and profit by what they regard as an ingenious and edifying fable. And truly, as every one knows, who has passed the lions at the entrance, and penetrated the secrets of theology, it is a serious thing to disturb the faith of a humble believer in the doctrines of the Church.

Personally we have no desire to do so; but in the interest of truth and of the new revelation now vouchsafed to mankind, it is necessary that some one should do it. The Church, Catholic and Protestant alike, acting, as it always has acted, in a spirit of relentless persecution, has thought proper to make war on mediums and Spiritualists. The battle, on its part, is conducted on the principle—or want of principle—that all is fair against the enemies of what the clergy are pleased to call religion. It must be met; and self-defence is not enough. The war must be carried into Africa. In plain terms, those who accuse honorable men and women of cheating must themselves be exposed; those who cry Imposture! must be unmasked, and the fables which they teach for truths must be shown up. The spirit world has come to stay, and its allies on the earthly plane do not propose any longer to put up with outrage and persecution.

Accordingly, we intend, if we can, to throw a ray of light on the origin and meaning of the doctrines taught by the Church as sacred truths, and to furnish weapons to the Spiritualist wherewith to withstand the attacks of an unscrupulous foe. Fortunately, a lifelong search for truth has placed us in possession of some facts not generally known, which will be useful to our friends in the approaching battle, and we propose to state them, not to insult, but to enlighten; not to wound, but to heal. The medicine shall be bitter to some, but it will be eminently wholesome.

In recent numbers of MIND AND MATTER we pointed out that the Christian religion was really Pagan in its origin, its calendar and in the esoteric meaning of its creed. The limits of those articles did not permit more than a very condensed statement of the reasons which exist for that assertion, and we therefore propose to follow up the argument in future numbers, treating particularly, in the next paper, on the subject of the Queen of Heaven, the Blessed Virgin, Mother of God. If we have any Catholic readers, and we believe we have many, we beg to assure them that we appreciate too well the sacred associations connected with that venerated but, as we believe, ideal personage, to insult their belief, but we shall endeavor calmly and respectfully to set forth the origin and inner meaning of the paradoxical doctrine of a virgin mother.

Mrs. Nettie Pease Fox's Successful Labors.

ROCHESTER, N. Y., Dec. 27, 1879.

Editor Mind and Matter.

As Mrs. Nettie Pease Fox, our own popular speaker, is to be with you through the month of January, I take pleasure in forwarding to you the following resolutions passed at an entertainment given in the Academy of Music last evening by the ladies of her congregation for her benefit. At the close of the entertainment—a most successful one, financially and socially—Mrs. Amy Post was requested to take the chair and the undersigned to act as secretary.

Mrs. Post, on taking the chair, made a few remarks in approval of Mrs. Fox's labors among us as our speaker for the past fifteen months—of the high estimate in which she was held by the public both as an eloquent speaker and noble woman. T. S. Webster then offered the following resolutions, which were adopted by a unanimous vote, and, I think, would be without a dissenting voice, if submitted to all in this city who know Mrs. Fox:

WHEREAS, Mrs. Nettie Pease Fox has been with us as an inspired speaker for more than a year, and discoursed eloquently and logically from the rostrum, twice each Sunday, with marked success and ability—proving her powers as an able advocate of the spiritual philosophy; therefore,

Resolved, That we take this occasion to extend to Mrs. Fox and her spirit guides our thankful appreciation of their combined efforts to sow the seeds of truth and fraternal love, delivered in powerful and convincing language, often deeply touching the hidden recesses of our hearts.

Resolved, That we feel greatly indebted to the inspiration of the speaker for the good results following her teachings and labor with us, for the pure and elevating influences given to our spiritual requirements, thus awakening within each soul the germ of development that shall be eternal in its unfoldment.

Resolved, That we express our esteem and approval of Mrs. Fox as a woman of genuine worth and purity of character, possessing traits eminently fitting her for the noble and humanitarian work in which she is engaged; that we will earnestly endeavor to impart to her strength and encouragement, and should time ever call her from us to larger fields of labor, may her spirit guides ever direct her, upward and onward.

Resolved, That copies of these resolutions be transmitted to the editors of our spiritual papers for publication. AMY POST, Chairman.

F. S. WEBSTER, Secretary.

Mr. Editor, I ought to add to the above, that after the resolutions were prepared, a lady in the audience (Mrs. F. F. Paine) sent to the chair the following, which so well expresses the sentiments of the congregation, that it was endorsed as the sentiments of the meeting.

THANKS.

The Liberals and Spiritualists of this city desire to tender their sincere thanks to their beloved Speaker for her noble and efficient labors in their behalf. She came to us over a year ago, to many a comparative stranger, but she has been a ministering angel, strewing sweet flowers along our path of life, scattering bright gems of hope and love over many a sad and weary heart. Feeling that Mrs. Fox deserves more than we can tender her, let us each and every one strive to make this evening one of the most pleasant of her life. Already the bugle note is sounding from a distant city to call her from us. Let us see to it, that we build the walls of sympathy and friendship so broad and high, that it will bar out all enemies, and may the anniversary of this evening still find our dear sister an earnest and appreciated laborer in our midst.

In transmitting these expressions of the Spiritualists of this city, I will add my own high appreciation of Mrs. Fox as an advocate of the spiritual philosophy. It was thought by many, when she first came, that after hearing her three or four months, the interest in her lectures would lessen, but the reverse has followed; the powers behind her have made the lectures the last six months more and more interesting. Long may she be sustained in her noble work. F. S. WEBSTER.

Spiritualism in Louisville, Kentucky.

Editor Mind and Matter:

The spiritual element which has long flowed noiselessly in an under current in this city, is being rapidly brought to the surface; a feeling of earnest investigation and inquiry is being excited by the arduous labors of Mr. and Mrs. Charles I. Barnes. These young and earnest mediums are doing a noble work in this as yet unworked field. Bravely facing the tide of skepticism, and going on in the fearless discharge of their sacred duties. Brother Barnes is a fine physical and materializing medium, while his wife bids fair to become a fine trance speaker. They rent a fine hall at their own expense, and hold public seances every Sunday evening, besides holding one every night during the week except one, at different places. Truly these earnest workers merit the support of all friends of the cause.

[We are happy to learn that our friends in Louisville have the services of these mediums. Sustain them friends.—Ed]

C. P. Meskimen, East Liverpool, Ohio, writes: "MIND AND MATTER is the best medicine I have found yet—full of tit-bits of common sense and reason, and each number grows in favor with me. Keep on in your good work, and as for Bundy I would'nt waste any more energy on the snivelling cur."

EDITORIAL BRIEFS.

C. J. Raichard's, magnetic healer, formerly of Highgate Centre, Vermont, has now permanently located at North Wayne, Maine, and will visit his many patients there. See advertisement in another column.

Many of our subscribers who have renewed their subscriptions since our offering free premiums have failed to designate in their letters their choice of those premiums. If the friends will inform us at once by letter or postal card we will gladly send them at once.

W. L. Jack, M. D., in compliance with many requests, hopes soon to visit Norwich, Conn., and will after other engagements are filled, notify the friends of this city through the columns of Mind and Matter and the *Banner of Light*, of the time of his anticipated visit to Philadelphia.

Henry Kiddle, Esq., Ex-Superintendent of the Public Schools of N. Y. City, lectures before the Second Society of Spiritualists, at Republican Hall, 55 W. 33d street, morning and evening, of Sunday. January 4th, M. S. 31. Morning subject, "Why is Spiritualism Opposed?" Evening, "Spirit Progression,"

Mr. J. Frank Baxter has just closed one of the most successful engagements ever had with the First Association of Spiritualists in this city; and has gone to other fields of labor to which he carries our most earnest wishes for his happiness and prosperity. The fine singing of Mr. Baxter is of itself an attraction of the finest order. His clairvoyant and clairaudient tests are marvellous, and his lectures are able, instructive and most highly entertaining.

There are now three societies of Spiritualists in New York City—one at Trenor Hall; Broadway, presided over by Mrs. Nellie J. T. Brigham; one at Steck Music Hall, where A. J. Davis officiates very acceptably; and the Republican Hall Society, which is the largest, and has had a variety of speakers. The first two are free, but the last mentioned charges an admission of ten cents, and find their hall to small for the throngs who desire to attend.—*Voice of Angels.*

Mediums Wanted.—Peoria, Ill., is a live city of 45,000 inhabitants, and many of its residents are very active Spiritualists, who are without a public medium. A valued correspondent who has from time to time sent us large clubs of subscribers says, "I am certain a good medium could make it pay here. I am often requested to send for them, but I believe some good mediums will be sent to us." We will assure our mediums that the lady who wrote those lines is in earnest, and should any medium desire to visit Peoria, we will be happy to send them the name of the correspondent referred to above.

We send a happy and prospering greeting to all the friends and patrons of Mind and Matter, especially to our lady friends, who have so nobly sustained us with their most substantial aid and cheered us with their inspiring words of encouragements. As their welcome missions have reached us we have been forced to exclaim the women are the best and bravest men after all. God bless their warm hearts and generous souls. And while we value beyond expression the kindness of our brethten who have stood beside us through sunshine and storm, we are forcen to recognize the signal services of Dr. J. V. Mansfield, in helping us to bear aloft the banner of Spiritualism when the battle went bad with us. Friends, God bless you all. A Happy New Year and many of them.

The Spiritualists and public of Philadelphia are to be unusually favored during the month of January by having among them two of the most efficient and eloquent advocates of the truths of Spiritualism, in the person of Mrs. R. Shepard, of Mineapolis, Minn., and Mrs. Nettie Pease Fox, of Rochester, N. Y. Mrs. Shepard will occupy the rostrum of the First Association of Spiritualists of Philadelphia on each Sunday morning and evening, at the usual hours, at Academy Hall, No. 810 Spring Garden street. Mrs. Fox will speak each Sunday afternoon at 2½ o'clo'clock and each evening at 8 o'clock, at Assembly Buildings, corner 10th and Chestnut streets, before the Association of Co-operative Spiritualists. With such able exponents of Spiritualism here to arouse the slumbering friends of the cause, a season of marked progress should be the result. Go and hear them and encourage the friends who have brought this rare opportunity to you to learn that wisdom that brings true happiness to all who can receive it. Mrs. Fox is warmly endorsed by those among whom she has been laboring for the past fourteen months as seen by the letter of Mr. Webster in another column.

We are happy to learn that the efforts of the members of the Co-operative Association of Spiritualists, of this city, are being so fully appreciated. The large hall where the society hold their meetings was well filled on Sunday, Dec. 28th, both afternoon and evening, by very intelligent audiences to listen to the inspired utterances of Mrs. Katie B. Robinson, who has so efficiently filled the rostrum for the last two weeks. The discourse of last Sunday afternoon was especially interesting. The controlling intelligence purporting to be the spirit of Lizzie Ostrander Bliss, who said she passed away with consumption and was buried at sea, and that she had been a public speaker while in the earthly form. All the old veterans in the spiritual movement who have "crossed the river" were eulogized by the speaker in terms especially interesting to those that were acquainted with their earth labors. The evening discourse was very powerful, and interesting to all present. At the close of the lecture Mr. S. Wheeler, the president of the association, by vote of the meeting, tendered the thanks of the association to Mrs. Katie B. Robinson for the personal sacrifices she had made to accommodate the association by filling the rostrum when it was vacant. Too much cannot be said in praise of the guides of Mrs. Robinson, and Spiritualists should give her calls from all parts of the country to lecture for them. Mrs. Robinson has been a public medium for more than a score of years, but shrinks from taking her position in the lecture field, but we feel that that is the place she should be in, for none can fill it better than the guides that control her. The association during month of January will be addressed by the well known and well tried lecturer, Mrs. Nettie Pease Fox, of Rochester, N. Y. A rich treat is expected.

"Mind and Matter.—The first number of volume two of Mind and Matter failed to reach us, but we received the second. It comes out not only in a bran new suit of clothes from top to bottom, but one-quarter larger than its original size, and made up in eight instead of four pages. That Mr. J. M. Roberts, its vigorous, talented and go-ahead editor, can make such great improvements in one year from its start, coupled with his indomitable perseverance and moral pluck in everything he undertakes, demonstrates that no power in this mundane world can prevent its culminating in success exactly corresponding to its intrinsic merits. We are personally acquainted with Brother Roberts, and know him to be strictly honest and extremely candid in all he may say or do; compassionate to the erring; and being filled to the brim with the milk of human kindness, has made him hosts of friends. Notwithstanding the finer sentiments are fully represented in his general makeup, he is an indomitable, unflinching advocate of what he considers just and right, with not a thought or care as to its popularity. With all these natural characteristics blendid in one, and working in unison and harmony, no common event can prevent his ultimate arrival at the goal of his aspirations."—*Voice of Angels.*

The above whole-hearted, generous recognition of our labors in the cause of Spiritualism from our friend and brother, D. C. Densmore, through the *Voice of Angels*, comes to us with especial significance and force, as the approval of the spirit hosts who speak through that inspired sheet. Not that we do not fully appreciate the personal approbation and kind words of Brother Densmore as a most competent judge in matters of journalism, but we cannot lose sight of the fact that he speaks as well in his mediumistic capacity. In doing as we have done, we have but emulated the noble example which Brother Densmore had set before us, in submitting to the call of spirits to take up the pen in the great work of spiritual progress. But for his noble, unselfish, persevering, and successful efforts in establishing the *Voice of Angels*, we would not have had the courage to have undertaken this publication. We trust that the friends of Spiritualism will do all they can to extend the circulation of that mouth-piece of the angel world, the *Voice of Angels*, and thus justify the enlargement of that perfect medium of intercourse between the spirit hosts and mortals.

New Year's Greetings to D. C. Densmore—Tunie's Greeting.

Good Morning:—I don't know how to express my feelings as I come here to-day. I know I'm with friends. We have labored for years for the advancement of spiritual truth and we have used my dear father for that purpose. You can never know the many heartaches father has suffered, and I come here especially this morning, Mr. Roberts, to thank you for the kind words you have given in your paper to my father, and to us as a band of spirits who control the course of the *Voice of Angels*. I have been here in this office for some time, and it would be very unnatural if I did not look over some of your manuscripts. I am developing very rapidly through the *Voice of Angels*. Father always loved the heading, "Pearls from Spirit Life." There is a bond of sympathy between father, you, Mr. Roberts, and myself, you can never understand till the body is in the tomb. We are doing the best we can in our little paper. We are cramped sometimes, but we look with satisfaction on the work it has done. It has been my mission to bring the poor and forsaken to those we could educate and elevate them. I wish this communication published, and sent to my dear father, that he may know a word of comfort to him may come from this distant city. I wish you success; my father appreciates your labors. God bless you in your labor of love and be assured we are not unmindful of your interest.

PATRICK M'CARTY'S GREETING.

Pat McCarty's greeting to his old friend, Mr. Densmore.

"It's myself, Mr. Densmore, that's here this morning, and it's a nice letter I'd be scratching to you. Mr. Densmore, remember Pat McCarty is looking out for your interest, and it will not be long before you'll understand what I mean. It's myself that remembers the hard knocks, and the hard struggles that yourself has had in the past few years. But for all that—in spite of all the opposition from all quarters—the flag still waves, mind ye. And mind ye, we've never had a time when we felt the *Voice* was doing better than now. Mr. Densmore, Pat McCarty would like to hear—devil a bit can I read—a few more communications from your own sweet self, for you're one of the best mediums I know. Pat McCarty is as good a friend as you ought to have, and the whole spirit world are at your back. As long as you stand by them there is no danger.

"Pat McCarty, in the spirit world, in the care of Mr. Roberts, of the paper called Mind and Matter.

"P. S.—Anybody that wants to address Pat McCarty, will please observe the above directions."

CHRISTMAS CAROL.

BY C. BRUCHHAUSEN.

Most blest of all memorial days,
That dawned upon the earth;
The day—its date we do not know—
Which eighteen centuries ago
To Joshua gave birth!

Not clothed with Gautama's rank,
Nor learned as China's sage,
Or armed with fierce Mohammed's sword,
His life, example and his word
Conquered from age to age.

It is the charm, the spark divine,
Humanity's best part,
That in his person incarnate
Did teach and lift from low estate
Both intellect and heart.

God he revealed as Lord supreme
And Father of our race;
Not idol of one family,
Of all the nations' Deity,
All tongues may sing his praise.

Those lost in error, sin and crime,
To mercy he commends,
To stir anew the inner light
And lead them to the path of right,
Which to salvation tends.

His moral code and golden rule
In simple speech conveyed,
Will render mankind good and wise,
Will make this world a paradise,
If faithfully obeyed.

And when he died a martyr's death
Like Socrates of yore,
He left as precious legacy
Belief in immortality
Alive as not before.

The spirit of Christianity,
His doctrines plain and pure,
Not what some dogmas fix and feign,
Will prosper, and Messiah's reign
For ever will endure.

Norwich, Chenango Co., N. Y.

"From Generation to Regeneration—A Plain Guide to Materialism."

This is the title of a small pamphlet by Mrs. Lois Waisbrooker, bearing on what may be termed the neutral ground between the spiritual and material, the proper understanding of which is essential to any comprehensive view of either side of life. It has been customary with certain types of Spiritualists and idealists to despise, decry and denounce the so-called animal functions as opposed in nature to the spiritual, instead of regarding them as a necessary foundation or root which must be kept healthy, pure and active as a foundation for a correspondingly vigorous and wholesome spirituality. This has been the grand mistake of so-called Catholicism. Its exaltation of celibacy as alone identical with the highest form of purity has been the curse of the world, inasmuch as upon it has been built that edifice of infallibility and resultant persecution which has not only cost the lives of fifty millions of people (as estimated), but has cursed a thousand times that number with a desolation infinitely worse than death. And centuries must yet elapse, ere through an integral Spiritualism based upon science and human nature this curse can begin to be overcome. From the experiences of the editor of Mind and Matter, and of many others, it seems that the conflict between the pseudo Romish Spiritualism and Modern Spiritualism conjoined with science outlasts this life; and, it may be, that only by the dissemination of true views touching the relations of the spiritual to the affectional and animal (such as are advocated in the pamphlet named), that Romish misconceptions concerning the faculties, falsely termed "lower," can be fully met, and that ecclesiastical asceticism, which is the root of all human evil, be superseded by a rational science reorganizing the democracy of the faculties.

Mrs. Waisbrooker claims that in so far as degradation is associated in the mind of any one person with the relations of the sexes, so far those relations become "a savor of death with death" on that person's case; whereas, per contra, whenever an elevated conception of these relations becomes dominant they are a savor of life unto life; and these by the inevitable operations of the natural laws of our spiritual being. Hence the spiritual growth of the race is dependent upon the degree to which our conceptions of these relations are purified. "Some people," she says, "grow repulsively gross, from year to year; and it is from the action of invisible essences. Our thoughts help to refine or deteriorate the body through the involuntary attracting power with draws upon the elements about us just that which corresponds with the thought itself."

She further maintains that to the extent the views she advocates are recognized, the power of the spirit over the body will increase, until finally physical death will cease to be a necessity, while intermediately materializations of spirits will be very much facilitated and extended; that the main obstable to success in these materializations arises indirectly from the false conceptions referred to.

From an entirely different mode of reasoning, I have arrived at conclusions similar to those of Mrs. W., as to the effect of degrading conceptions of the sexes. She has reasoned from the interior outward into external life. I have reasoned from the facts of external life, as embodied in history and observation, to the interior and spiritual. And thus I see that those degrading conceptions, resulting mainly from Hindoo asceticism and Romish celibacy, have poisoned society to its core, by the teachings of these pseudo spiritual sentimentalists, leading inevitably, by re-action, to the most extreme and repulsive forms of sensualism. There is a law of correspondence between the political and individual life. We have our tramps and our tramp faculties, and will certainly retain the former as long as we do the latter. We have made our faculties as well as our men *outcasts*, and we reap the fatal consequences of such injustice in individual degradation and social anarchy. Our religionists pretend to believe that a tramp saved the world; and were it not for our tramp faculties, our down-trodden affections, our phrenological aristocrats, conscientiousness and veneration, would long ago have made our world a pandemonium. It was the faculties, acting under the guidance of celibate Romanism and its Protestant reflections or shadows that lighted the fires of persecution. Consistenly does that Church forbid to its priests indulgence of the humanizing affections; these, the tramp faculties of philosophers, ecclesiastics, lawyers, and politicians, have alone made this life worth living for, and saved the world from that utter and endless misery to which it would have been condemned had conscientiousness and veneration secured undisputed sway. Purify and vindicate the tramp faculties, and earth will become a heaven. Water the roots and the foliage shall be beatiful and glorious.

Alfred Cridge.

San Francisco, December, 1879.

KIND WORDS.

J. L. Binkley, Tampa, Florida, forwarding subscription, writes: "I shall do all I can to extend the circulation of so good a paper as Mind and Matter. Your enlargement of it makes it second to none. I am delighted with it. Send as premium 'Dawing Light.'"

Wm. K. Cowing, Lisbon Falls, Maine, writes: "You are the smartest creature I ever heard of, not excepting those we read of in Revelations, who were 'full of eyes before and behind.' And your hand, through Mind and Matter, is as sore upon the hostile enemies of mediums and Spiritualism as was the ark of Israel upon the Philistines, and they are as sure to fall before Mind and Matter as was Dagon before the ark."

Gen. J. Edwards, Washington, D. C., writes: "I think from the indications, from the subscribers, Mind and Matter is increasing in favor and patronage in the same ratio of the decrease of the *R.-P. Journal*, and will continue. What is contemptible, is for Bundy now to throw himself back upon his reserved dignity, when you have the means at hand to defend yourself against his attacks. When you had none, he cowardly assaulted and called you the 'New Jersey bulldozer,' etc., etc. I would prefer to be stuck fast in a quagmire, with my head down, than have the great mass of mediums arrayed against me with their spirit bands."

O. N. Bancroft, Tom's River, N. J., writes: "I like the paper in its new dress and size very much indeed; and especially its size and form is more convenient for filing. Mind and Matter is doing a wonderful work in clearing the minds of Spiritualists and giving them the knowledge of the why and wherefore of conflicting statements from the spirit world. Since they have learned there are opposing powers there, who have been striving all they could to confuse and disgust investigators by the contradictions sometimes they would meet. Then the way you show up that rascally, poltroon *Journal*, that I dropped five years ago as an enemy of truth as found in Spiritualism, is gratifying to say the least. Go ahead! God bless and sustain you in such noble work.

J. D. Sec[illegible] Buchanan, Mich., writes: "I like Mind and Matter better than any spiritual paper that is published on this continent—and why? because it steps out to the front to protect mediums. If you was a weak negative boy and some strong positive boys should get you into some criminal srape you, in opinion, would not be to blame, as you would be wholly under their control, that is the fix with Davis, Coleman, Denton, Tuttle, Wilson, Bundy & Co., if they are mediums they are controlled by evil or bad spirits and are not to blame, they are poor neglected boys striving to comprehend what their negative conditions will not allow them to grasp, that is our opinion and ere long we shall see every one of them striving to erect some theory and try to palm it off on humanity as a fact, just as several other disappointed egotistical chaps have that once were found to be ranked as leader of Spiritualism. Gen. J. Edward's article has got the right ring to it. Give them another shot, General; the mediums will all back you."

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 8, at the Assembly Buildings Hall, S. W. Cor. Tenth and Chestnut streets. Mrs. Fox will lecture afternoon and evening, Sunday, January 3. The public are cordially invited to attend.

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 eve'ng.

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

LYRIC HALL SPIRITUAL ASSOCIATION.—259½ 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 7½ p.m. Seats free. Prof. W. Seymour, speaker.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant ond 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.

Mrs. Mary A. Lamb, Trance Test Medium, No. 2 Alsen Ave., rear 1441 N. Fourth St. Sittings daily.

James A. Bliss. Developing and Trance Medium, 713 Sansom 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, 691 N. 13th st. Select seances 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. Finson, Electro Physician. Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 136 N. Eleventh st.

Mrs. L. S. Coleman, 1919 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 seances 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, 259½ 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. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1030 Shackamaxon street. Circles at residence, Sunday and Thursday evenings. Friday evening 2570 Frankford Road. Wednesday evening at 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, 936 N. Thirteenth st. Private sittings daily from 9 a.m. to 9. p.m.

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

Dr. C. Bonn, 939 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.

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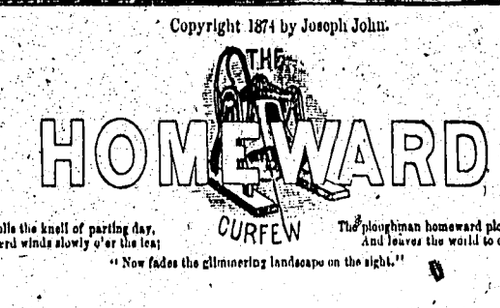

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For Mind and Matter.

SATISFIED.

BY MRS. N. YOUNG.

I would not care to live the span
Of slender years my life contains;
The narrow limit hedged to man—
The sovereign will of God ordains;
Could I not feel the soothing breath
That lulls me to my final sleep,
And softly whispers "after death,
No sorrow there, no eye shall weep."

I would not wish to live the years
Of mortals, though they may be sweet
As roses kissed with dewy tears,
The fairest Summer morn could greet;
Could I not feel within this heart
A fond hope lingering calm and still,
To softly whisper—"Friends ne'er part,
Who love to do the Master's will."

I would not care to walk this earth,
Round which a starry anthem drew—
So honored by my Master's birth—
And mingle with the cherished few;
Could I not know a radiant peace—
A dream of bliss that knows no end—
Where fear and dread their powers release,
And friend forever lives with friend.

I would not care to think of heaven,
With every joy that hope foretells;
Where from the eye all tears are driven,
And where the heart sweet rapture thrills;
Could I not feel that heavenly bliss
And breathe the fragrance of its air,
In changing to that life from this,
That I would be no stranger there.

I would not wish the hope were mine,
That when I lay life's burden down,
The tear-drops shed at sorrow's shrine
Would crystalize of pearls my crown;
Could I not know, awaiting me
Some cherished soul our Lord had called,
Stood wrapt in joyous ecstasy,
To ope the gates of emerald.

THE APPEARING OF CHRIST.

BY ALONZO G. HOLLISTER.

PROPHETIC SIGNS.

When Zachariah's tongue was loosed (Luke i, 64), he prophesied concerning a horn of salvation, or Prince whom God raised up in the house of David, to perform His covenant, which He made with Abraham. To grant that we, being delivered from the hands of our enemies, should serve Him without fear in holiness and righteousness before Him all our days.

The Apostle shows us in Gal. iii, 3 to 9, and other places, that the children of Abraham to whom this promise pertained, are the children of faith. That is, those in every nation who believe and obey the present voice and manifestion of God to their souls as Abraham did. If you were the children of Abraham, you would do the works of Abraham, said Jesus to the Jews. Namely, those works of obedience to faith and moral principle which were accounted to him for righteousness. As "the children of the flesh are not the children of God," they have no part in this covenant, but it belongs to the peaceable and blameless followers of righteousness everywhere.

To appreciate its literal import, let us take a slight survey of ancient society in those parts. When people founded a colony, almost their first care was to surround it with a fortification, for protection from robbery, and to hold the plunder they expected to extort from others. [Agathos, the Scripture word for good, Valpy says, among the early Greeks, meant one that was good at plundering.] Hence the servants of God, whose convictions of duty would not allow them to return evil for evil, unless shielded by some powerful Ruler, were exposed like sheep among wild beasts to pillage and slaughter. Witness Ishmael's treatment of Gedaliah, Jer. XLI, and Antiochus Epiphanes conduct toward the Jews on the Sabbath. 1 Macc. ii, 38.

Did Christ's first appearing bring to the harmless servants of God, salvation from outward enemies? Were not those peaceable non-resistants, who chose rather to suffer than do wrong, still treated as sheep for the slaughter, and killed all the day long for the Lord's sake? They were scourged, crucified, stoned, burned, beheaded, cast to wild beasts, spoiled, oppressed and tortured in every manner that the ingenuity of hate could devise, from Jesus, the master of the household, to the last witnesses that were overcome and killed by the beast Antichrist.

From the days of Herod to Governor Endicot, of Massachusetts Bay, worldly governments and hybrid ecclesiastical systems have combined to oppress and destroy the peaceable servants of righteousness, to trample upon human rights and banish civil and religious liberty from the face of the earth, so that the voice and claims of conscience might not be heard to condemn their unrighteous deeds. According to Josephus, the condition of Palestine and the countries around for about two hundred years previous to the coming of Christ, with respect to wars foreign and intestine, revolution, murder, robbery, faction, and the most flagitious crimes of Rulers and people, was much like the condition of Western Europe for about a hundred years previous to the rise of the Quakers, in whom was reincarnated the Judean Angels song of "Peace on earth and good will in men."

THE FIRST QUAKERS,

by obeying their inward convictions became a contradiction to the customs of their day and generation, and in proportion as they opposed the world on rational and consistent grounds, in compliance with the Divine illuminating spirit that inspired them, they rose superior to the common level and erected a standard in advance. It was their mission to cite people's attention to the inward light then coming into the world, and direct them to look for Christ to appear in the heavens within the mind instead of the clouds of outward air. It was theirs to plead for liberty of conscience and the rights of man; to testify against the reigning powers of Antichrist; against superstitious customs and false worship; to testify the near approach of Christ's everlasting Kingdom; to teach the nations by non-resistance and patient endurance of injuries, the folly of oppressing conscience, and to overcome the enmity of the world by the singular integrity and uprightness of their lives, and by the justice and truth of their testimony.

THERE WAS A SIGN

of the mighty power of God, for nothing less could sustain a people relying upon spiritual arms only, in the face of such shameful abuse and bitter persecution as was heaped upon them. This power prevailed over the minds of the people, and taught the nations a lesson of toleration in matters of opinion and religious conviction, which was afterward adopted as a fundamental principle in the Constitution of the American Government.

According to the true theory of this government, is not a court of justice the highest tribunal in the land? Are not the legislative and executive functionaries, including the military, (the right arm of despotism) amenable to its decisions? So that when its provisions are properly carried out, all the departments of state are regulated and controlled by the power that goes forth in the judgment of truly enlightened reason. This being the result of a "chain" of providential events which have begun to bind the Dragon of lawless violence and persecution on a national scale, is gradually opening the way for the extension of that work which will accomplish

THE END

foretold by the Prophets. It is written, "They shall take away his dominion to consume and destroy it unto the end," implying a gradual consumption. According to Dan. 7 chap., the Beast, which represents in character man's wild barren nature, derived by his natural birth from the elements of the world, and possessed in common with inferior animals, was to have dominion and exercise authority, and make war with and overcome the saints, who represent the spiritual side of humanity, until the time came for the saints to take and possess the kingdom forever. Thus far this prediction has been sufficiently verified by the records of history, which are accessible to all.

It was necessary that all the elements and principles deposited as seeds in the world-life, should have time to grow and mature and perfect their fruit before the latter could be gathered, or their properties be ascertained, and their uses determined. When this period arrived "the thrones were placed (verse 9) and Judgment was given to the Saints of the Most High, and the time came that the Saints possessed the Kingdom." And the greatness of the Kingdom under the whole heaven shall be given to the people of the Saints of the Most High. See verses 18, 22, 26, and 27. Verses 13 and 14 show that this change was to occur at the period of the coming of the Son of Man with the clouds of heaven. In Rev. xiv, 14, this coming is described as the signal for the harvest to begin. And as "the harvest is the end of the age," so also is the Judgment.

But the work of the end will not be wrought instantly, in all people at once, nor until the same power has passeed through all nations, and established such an order of things that every man in every nation may sit under his own vine and fig tree and worship God according to the dictates of his own conscience, and none shall molest nor make him afraid.

THE TRANSFORMATION

toward the new order of earthly governments has been going on in France for nearly a century, and her example, with that of America, is working like leaven among the nations, and preparing others to follow in their season. When the change has been completed in all, the weapons of injurious warfare will be converted into implements of useful industry.

Nation will no longer lift up sword against nation, neither shall they learn war any more. And they shall not hurt nor destroy in all God's holy mountain which will fill the whole earth. The abolition of African slavery in these United States of America and in the Empire of Brazil, of serfdom in Russia, of the temporal authority of the Pope, also the struggle for the enfranchisement, and a proper recognition of the just rights of women, and other reforms, are movements in the same direction.

The testimony of the first Quakers, the individual freedom and personal security to life and property enjoyed under the shield of the American Constitution, wherever its provisions are honestly carried out; the rapid increase and wide diffusion of useful knowledge among all classes; the extensive progress of liberal opinions and principles introducing the reign of a tolerant spirit among people of different beliefs, may be viewed as signs of the coming and presence of the Son of Man with power to over rule events, and bind the Dragon of murderous violence without arbitrary interference with the free agency of man, while using him as an instrument to accomplish all wise designs.

As Messiah's Kingdom is replenished with subjects by the regeneration and new birth of otherwise natural beings, effected by the operations of the Holy Spirit which descends from above, there must be a coming of Christ to each individual, and therefore (as they are called forth by classes—Isa. LXVI, 8,) to each spiritual generation until all are reached.

When the Dragon was cast out of heaven by the war of Michael and his messengers, a woe was pronounced upon the earth and sea, because the Dragon had come down to them having great wrath, knowing his time was short. Observe the victors in this conflict overcome not by carnal weapons, but by the word of their testimony and the blood of the lamb, which means a pure and innocent life like Jesus and the Apostles. The result was the birth of a kingdom, power and salvation in souls by their birth into the Kingdom, and there was great rejoicing in heaven.

And as the evil cast out by the purifying work of the spirit returns to the earth where it was taken on, causing wars, tumults, revolutions and conflicts among the changing and disorganizing elements outside of the Kingdom, wide-spreading commotions may follow each succeeding wave of pentecostal power that flows from above for the baptism of souls—until all earthly systems that bind the conscience are shaken to pieces, arbitrary rule is abolished, and the rule of the peaceable Kingdom of the Saints is universally acknowledged. "For in battles of shaking will he fight with them," until they submit to the righteous rule of reason, justice and equity for all.

The present insufficiency of past religious forms and creeds of belief to satisfy the growing wants of intelligent humanity, and the great decline of religious faith and zeal, is a sign that the old dispensation is drawing to a close. That intelligence which feeds upon the light of modern revealments in science, religion and philosophy begins to perceive the incongruities and falsities of man-invented creeds and dogmas that impose abitrary limits to thought and to comprehend their origin.

And while the heart of humanity rejects the spurious with a disdain equalled only by the previous ardor of a blind attachment, its earnest searchings and wrestlings after a true basis for faith is "shaking the powers of the heavens" that are about passing away, to their foundations. And they will continue shaking until they are removed throughout the habitable earth, and the incoming dispensation built upon a foundation which cannot be shaken, is established in its place, affording a competent supply for all the needs and rational wants of a resurrected humanity.

James Knowlton, Sutton, N. H., forwarding subscription, writes: "Thanks for your bold defence of Spiritualism and especially of mediums."

Much Truth From Beginning to End.

MANTUA, Aug. 28, 1879.

Mr. Editor:

As you have so kindly offered space in your interesting paper—the *Independent Age*—for free thought and investigation, I thought I would drop you a few lines upon the subject of materialization. I am aware that it is a very unpopular subject, and with some minds hard to be understood. But, nevertheless, I think a reality and destined to be of great good to the human family. They that can receive it, let them receive it.

There is much said and written upon the subject for the purpose of destroying this great truth, while yet in its infancy; and especially by professors of Christianity, as their craft is somewhat in danger; and so also by the ignorant and natural minded. As the Scripture saith, "the natural man discerneth not the things of the Spirit," neither can he because they are spiritually discerned; and I would recommend to all who have an opportunity of seeing, hearing and understanding for themselves, to cultivate a spirit of charity towards all, for it is, indeed, hard to comprehend or understand these things in our infant or undeveloped state.

I have occasionally noticed a few articles in different publications from the pen of H. L. Eades, a prominent member of the Shaker community, and undoubtedly well meaning and honest; in which he discards the idea or the possibility of what is called spirit materialization. He says the mistake lies in the seer supposing the spirit for the time being becoming matter, in order to make itself manifest to material senses. But I would suppose that no intelligent mind could think for a moment that spirit could become matter. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Again, he says, what surprises me most is that such minds as Dr. Watson and Hudson Tuttle, should affirm the possibility of spirit materialization and dematerialization. And he says again, I see not how any one with a mind of the calibre of those named, who have given any attention to philosophy, can affirm the possibility of the contact of contradictory substances, let alone one becoming the other. Now, I am not informed of what Dr. Watson or Brother Tuttle have said upon the subject; but certainly it never occurred to me that any one ever supposed that spirit itself became matter, in order to produce what is called spirit materialization.

Now, let us suppose a case. If a spirit should convert itself into matter, or, in other words, into a material body, that body would be without a spirit—without intelligence—and without a consciousness of its own existence, virtually dead; and of course could never dematerialize itself, as there would be no incentive to action. He also mentions philosophy as a means to solve, or rather, to annihilate this sublime folly. But it occurs to me that absolute knowledge gained by the way of revelation from the spirit world itself, and one's own personal observation and investigation, is the proper way to arrive at just and correct conclusions in this great matter. A cannon of ever so great a calibre, cannot send a ball beyond the strength or capacity of the propelling power behind it. Neither can philosophy, nor all the researches of the human mind, reach beyond the confines of this present state of existence without the aid of revelation, and that revelation must come to us through those who inhabit the spirit world or have a positive knowledge of its existence and its realities.

I have visited many of Mr. William Eddy's, Mrs. Newton Cobb's and other materializing mediums' seances, and have seen scores of materialized forms come out of the cabinet of various sizes and heights, say from thirty inches to six feet and over, varying from sixteen to one hundred and sixty pounds in weight, all by actual weight and measurement; and I know that no other human being went into, or was in the cabinet, at the time, except the medium. Those forms walked around the room, selected their friends from the rest of the audience (who were wholly unknown to the medium), called them by name, shook hands with them, and gave them many cheering encouragements of a happy future. Some were very good speakers and delivered lengthy discourses on various subjects—on good and bad morals,—encouraged or reproved, as the case might be,—and imparted much interesting information with regard to spirit life. Some of that information it would be well for all to know, who are liable to violate the laws of their nature; and which it will be painfully mortifying to them to know when revealed in spirit life.

Now I presume the reader feels anxious to know whether materialization is true, and if so, by what means, or how it is produced. But this I do not profess perfectly to understand, but will endeavor to give some of my present views and ideas respecting it as best I can, and in doing so I will endeavor not to be "wise above what is written." We are informed in the Scriptures that there is a natural body, and there is a spiritual body, and as we have borne the image of the natural, so also shall we bear the image of the heavenly. Now we may infer that the spiritual body bears a close resemblance to that of the natural body in all its forms and features, and yet so etherial as to pass through material substances without any visible opening or aperture, as Jesus did when he went into an upper room where the disciples were, the doors being shut for fear of the Jews. We may infer then that after getting into the room He must have materialized a covering for his spirit body that resembled his natural body, else the disciples could not have seen and recognized him; and so it occurred in several other instances, as when He walked and talked with the disciples while on the way to a city called Emmaus, and then vanished out of their sight, or, in other words, dematerialized out of their sight; the natural portion having gone to its own element, leaving the spirit unclothed, and of course not visible to the natural eye. And on the same principle and by the same knowledge and power, materialization may be produced.

A chemist can take two articles, put them together and produce a third unlike either; and he can resolve them back again to their own respective parts. So also can a spirit chemist take from the surrounding elements which contain all life principle, both animate and inanimate, and produce a material covering for his spirit body, which contains his spirit or soul, with all the intelligence and knowledge he has ever attained to, either in earth or spirit life.

I have already continued this article longer than I intended. But, in conclusion, and in justice to Mr. Eddy, Mrs. Cobb, and also to all honest inquirers, permit me to say, that at all the materializing seances that I have ever attended, I have never seen anything that I thought to be fraudulent or deceptive. I have never seen, as has been reported by Mr. Eddy's enemies (and who ought to have been engaged in a better cause), that he always had accomplices that he placed upon front seats, armed with revolvers and swords, to protect him in his deception and trickery; also other things equally criminal, which I will not take the space to mention here. All this I know to be absolutely false. Everything at the seances appeared to be fair and honorable, strangers frequently occupying front seats, and all given as good an opportunity for seeing and hearing as circumstances would admit.

And yet, after all, I have heard it remarked, by some, that it was William Eddy that came out of the cabinet every time. But it would seem to me that the difference between a child weighing sixteen pounds and a grown person, weight one hundred and ninety-five pounds (Mr. Eddy's weight) would be so apparent that no one of common perception could mistake it. Besides, two materialized forms occasionally would appear on the floor at the same time. And now, in all sincerity, I would advise all reporters and editors, and finally every one, not to report anything derogatory to the character of mediums, unless they have the best of reasons to believe what they are about to state is true. There are no doubt pretenders, frauds and tricksters that are trying to deceive the people for filthy lucre's sake; and there may be such characters that walk our streets every day; but it would not be right nor just to punish the innocent on their account. Report what you know to be true; but if you know nothing, say nothing. Honest and faithful mediums are very sensitive, and feel the sting of censure or unjust accusation equal to any of us; and instead of censure, they need the sympathy and protection of all.

Mediums are the door, or the channel, and the only channel, through which intelligence is communicated from the spirit world to this; and upon this the life of Spiritualism depends.

I have written these few lines for the benefit of those who have not had the opportunity of investigating this subject that I have had. That they may do some good, and no harm, is the sincere wish of the writer. S. S. RUSSEL.

[The above well written paper was intended for publication in the *Independent Age*, but owing to the change of editors of that paper, it was sent to us for publication. Unfortunately it was mislaid and hence the delay in its publication. It could not have been published in a better time than now.—Ed.]

To the Spiritualists and Liberalists.

For nearly two years there has been a committee fully authorized by your society, to locate and purchase grounds for State Institutions or Camping purposes. It was the desire of the society that such ground be centrally located, and of sufficient area so that in the future we might establish a Liberal school, and a Healing Institute, or carry out any other progressive idea that might suggest itself to our people. The present object, however, is to have a desirable camping ground and summer resort. In view of all the advantages, your committee have decided that 80 acres of land at Goguac Lake, near Battle Creek, is the desirable spot, providing the sum of $16,000 can be raised, between the issuing of this circular and the annual meeting to be held at Battle Creek, in March 1880.

The site referred to is one of rare beauty; contains a beautiful grove fronting the east and overlooking the lake.

In view of what the project may grow to, it is proposed to organize a stock company, placing the capital stock at $50,000, and making the shares $25 each, in order that the shares may come within the reach of every member of the association. You are expected to advance the sum of ten per cent. immediately upon your subscription to stock, in order to pay the expenses that naturally grow out of the work. If the sum of $50,000 is all subscribed within three months, you will probably not be assessed for more than one-third of your stock; but if only the $16,000 is subscribed in that time, you will be called upon for the full amount when the purchase is made. In case of a failure to raise the sum of $16,000, the committee desire that your subscriptions should be made so that they can apply them to the next best point. If you fully approve of the effort of the association and the committee, please respond to me at once, and desinate the amount of stock you desire to take, and accompany it with a ten per cent. remittance.

JOHN M. POTTER,
Agent for Committee, Lansing, Mich.

We fully approve of the foregoing circular and guarantee that ever dollar raised and paid shall be applied for the purpose stated within this circular.

S. L. SHAW, Saranac,
HON. JAS. H. WHITE, Port Huron,
A. A. WHITNEY, Battle Creek,
Dec, 10, 1879. Committee.

Confirmation of Spirit Communication Through Alfred James.

HAVERHILL, MASS., Dec. 20, 1879.

MY DEAR FRIEND:—I find in MIND AND MATTER of the 20th inst. a communication from Mr. Joseph Johns, which I recognize, and allow me to say, it sounds, too, as familiar as though he were yet alive (and he is), and speaking just when he feels like it.

I knew this good man, and have held sweet communion with him in life here. I have no doubt but he will yet find (as he says) an artist in whom he can find the requisites to finish his holy work of Spiritualism on canvass, as he has so beautifully done when on earth.

I consider it to be from him. He was no blood man, and he needed no Jesus or Saviour to save him. Joseph Johns saved himself, by his holy angelic life, which I know he led here on earth, and which his good wife, whom he left behind him, can well attest to.

Enclosed find the amount for copies sold of MIND AND MATTER. Ever yours,

W. L. JACK, M. D.

A. C. Billings, Waukeska, Wis., writes: "I am in due receipt of Vol. 2 to No. 3. The enlargement is a token of success and the final triumph of the cause that is nearest our hearts—yes, Brother Roberts, there are millions that are looking to you for the maintenance of "the everlasting gospel," and I know you will not flag or falter in the discharge of every known duty that may present itself in the present crisis. Shall remit soon; am in hopes to send one or two additional subscribers. Shall do my best to increase your subscription list. There is but one *R. P. Journal* taken here now."