

# Mind



# Matter.

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

VOL. II.

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NO. 3.

For Mind and Matter.

## THE BETTER LAND.

BY HORACE M. RICHARDS.

I am dreaming dreams  
Of the "Better Land,"  
With its valleys green  
And its mountains grand—

Its rushing streams,  
And its tinkling rills;  
Of the light that gleams  
From ever-green hills.

Its perfumed air  
And flowery sod—  
Of its golden stair  
By the angels trod.

Of one who from earth,  
Hath gone before;  
Who, in her new birth,  
Hath sorrow no more.

She is calling to me,  
Each hour of the day;  
Her hand I can see  
Beckoning my way.

Her voice on my ear  
Is sound of delight;  
It stilleth all fear  
And drives away night.

It says to my soul,  
"Why rest in earth's gloom,  
Thy Heavenly goal  
Is this side the tomb?"

My darling, I'll come  
Like dew from the sod;  
My soul to its home,  
Its love and its God.

Philadelphia, Pa.

## EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

On August 1st, M. S. 31 (1878) I had a sitting with Mrs. Katie B. Robinson who was entranced and controlled by a spirit purporting to be Thomas Starr King who, when closing a most eloquent and instructive discourse of considerable length, said that the spirit of the (then recently deceased) Queen of Spain, Mercedes, was present and very anxious to communicate with her husband, King Alphonso, but that she was too weak to do so at that time. I was told, when I came again to have a sitting with that medium, that the band of guides thought she would be able to take control herself, and send a message to the King of Spain in her own words. I was requested to come prepared to take down the message she would then give. I had no opportunity to comply with the request until August 15, two weeks thereafter. I then, near the close of a sitting with Mrs. Robinson, received the following communication:

"Pardon me, American, if I intrude, but some sweet spirit friend has led me to this circle room. I am permitted to control and give utterance to the thoughts that fill my soul; not as a Princess or Queen, but as a wife and friend—as a woman true, whose love she has left with her dear one on earth. Though my spirit seemed to ascend from my body like one in a dream, yet the grief of my noble king held me for days and nights beside him and I wondered why our Heavenly Father had separated us. I was so happy in his love and care that never woman or queen seemed blessed with an affection so rare. These short weeks and months! I recall them now as a pleasant dream. I felt such pride and happiness in my king. I have thought and wondered, ever since I left his side, whether his spiritual eyes would be opened so that he would again see his bride in that pleasant, happy room. When I think now, of the pleasant hours we spent together laying out our plans for future years, how pleased I was with all the gifts his loving heart chose for me. When I think of the pleasant hours I had planned for him and myself; oh! how happy I am. It is my wish that my beloved one shall know that the spirit of his darling lives, often to return and guide him here below and to aid him amid all the cares and anxieties that attend his kingly duties to the people who truly love him. It is my ambition, still, to see our beloved Spain become progressive, grand and prosperous, that all nations will love and honor her king and people.

"Tell the dear one he is not alone when night folds her mantle o'er his home. Then comes one I know he loved, to watch over him in his slumbers and breathe her love upon him. Tell him we shall meet where all are saved—where there will be no kingly cares, but like true lovers as we were we will roam in pleasure there. All was done that could be done. I believe that I was to go, that my spirit could watch over my darling here and keep him from the temptations that surround him. Say to him that I will prove to him, in various ways that I live to guide, bless and love him, and will ever pray to God that I may be permitted to watch over him. If this prayer be granted, his dear one will ever be near him. His Queen,  
"MERCEDES."

After receiving that communication, Mrs. Robinson was controlled by "White Feather," her wonderful special spirit guide, who said I was to use my own discretion about sending that message to King Alphonso; but that I might rest assured that it had come from the spirit of the late Queen Mercedes, and that she had lingered around the home of the medium for many days, in the hope that she would have the opportunity to give the communication and from her spirit home give her sorrowing husband this proof of her continued life; of her love for him; and her interest in all that concerned him as a man or ruler. "White

Feather" said, that Queenly spirit had great misgivings as to whether the communication would reach the king on account of official obstructions, but still, that she hoped it might. On reflection, I considered it my duty to send the message to King Alphonso. I wrote out the facts attending the reception of the communication and enclosed them under cover to the Prime Minister at Madrid. Whether the communication ever reached the King, I am not informed, but infer that it did not, as its receipt was never acknowledged.

On the evening of September 20th, more than a month after the above communication was received, I attended a materializing seance given by Mrs. Jas. A. Bliss, at Circle Hall, Philadelphia. There were present fourteen persons beside the two mediums Mr. and Mrs. Bliss, and myself. Of these persons, I was acquainted with the following: viz. Dr. DeYoung, Dr. Roberts and friend, Mr. and Mrs. Wiley, Mrs. Hunter and Mr. Abbott. Mrs. Bliss went into the cabinet dressed in her usual costume, which was of a dark color. Mr. and Mrs. Bliss had been absent from the Hall for several days, giving seances in Jersey City, N. J., and Harlem, N. Y., and the cabinet had not been used for the five days previously. The manifestations commenced almost immediately after Mrs. Bliss entered the cabinet. The door had hardly closed when a female spirit much taller and more slender than the medium stepped out of the cabinet, fully and perfectly arrayed in a white dress of most careful construction. This spirit had appeared at the seance of the previous week and was identified as the spirit of Charlotte Bourne. It was physically impossible, as I fully satisfied myself, for any person in mortal form to have personated that spirit. Two other female forms followed, both dressed in white dresses, of entirely different construction. Neither of the latter forms bore any resemblance to the first one or to the medium, they being each most distinctly individual in their appearance. An elderly gentleman in the circle, a stranger to the mediums and myself, was then called up to the cabinet window where, in the course of two or three minutes, he said he saw no less than six different forms, two or three of which were bearded men. Soon after this, a full dressed male form, that of Dr. Sleeper, formerly of Philadelphia, and well known to myself and others, stepped out of the cabinet and called me to him. Hardly had he returned to the cabinet when "Billy the Bootblack" as he calls himself, bounded out into the room, and jumped and danced about, talking all the time with those in the circle. Several other forms appeared at the window of the cabinet, nearly all of whom were friends of those present, who on being called up recognized and conversed with them.

At length a most remarkable and unusual female form came out of the cabinet into full view. She appeared to be a young woman of most pleasing appearance and manners. She was of more than average height. She seemed to be most richly arrayed, her headdress, bosom and arms fairly sparkling with jewelry. She came out twice afterwards, after retiring for a few moments, as if to gain power from the medium. Rapping in the cabinet denoted that something was wanted. It was asked, "Do you want any one to come up to the cabinet?" The answer was rapped "Yes." I was the last to ask, "Is it I?" when it was answered "Yes." I then went up to the cabinet and within three feet of it. The curtains of the doorway parted and this most interesting spirit visitor stood close before me in a light that enabled me to see distinctly not only the features, but her beautiful and rich dress. She wore on her head a richly decorated coronet, and her flowing robe seemed to be composed of a rich straw-colored velvet fabric. I never remember to have seen a more magnificent female costume. The lady spirit was a most beautiful and queenly person. I had never seen any person that I could remember that looked like this remarkable spirit form. I, therefore, concluded that she had nothing especially to do with me. I remarked to her that while I was delighted to welcome her I was unable to recognize her; and I hoped she would make an extraordinary effort to speak her name. Finding herself unable to speak to me she beckoned to Mr. Bliss to come to her. On his going up to her, she placed her mouth close to his ear and tried to speak her name. She spoke so indistinctly that he could not catch her words. She went back into the cabinet, for a few moments, and on coming out again whispered distinctly the name "Mercedes." I was never more astonished in my life. I know, neither Mr. nor Mrs. Bliss knew anything about my having received a communication from that spirit and she was the last person in my mind, up to that moment. I said, "Can it be possible? Have I heard you correctly?" when she nodded assent and repeated her name. I then turned to the circle and said this spirit says she is Mercedes, the late Queen of Spain. By the most graceful movements of her person she repeatedly assented to the recognition. I then said to her, "Madam, I have complied with your request and have sent your message to King Alphonso." Again, with the most expressive and gracious gestures she manifested her approval and thanks. She seemed very anxious that all present should see her, and without an exception, all were called up to see her in quite a good light at a distance of not more than three feet. All agreed that if it was not the form of the youthful Queen of Spain it was at all events a most queenly spirit.

So remarkable and unexpected was the appearance of that spirit that I asked to have the matter explained by the speaking controls of the medi-

ums. This was promised me, when the seance was closed. In a few moments after this form withdrew the last time, another female spirit form came out, and almost the same instant that this spirit withdrew behind the curtain the sturdy form of Captain Davis stood in the doorway of the cabinet. From previous experience, I knew this was the signal that there was trouble in the cabinet from adverse spirits. Shortly afterwards the face of a man appeared at the window of the cabinet, which remained there for an unusually long period. I urged Mr. Bliss to go forward and see who it was. He went up to the form, but on getting a distinct sight of the face he drew back in alarm, saying, "If I believed there was such a thing as a devil I would say that was him. A more hideous face I never saw." I asked to be permitted to go up and see the repulsive visitor. This was refused. I concluded to go to the cabinet, whether he wanted me or not, and there he was as hateful a human being as ever I saw. Glaring at me most ferociously he made an unsuccessful effort to spit in my face and then disappeared, seemingly forced from the control of the medium. Instantly the fully materialized form of a young lady, apparently seventeen or eighteen years of age, appeared and gave her name as "Lizzie Walker, stating she had died in Philadelphia in the previous month of December. I found on searching the Registry of Deaths that such was the case, and that she was buried in a Catholic cemetery, her disease being pulmonary consumption. She came out fully dressed in white, her apparel being most becoming and neatly arranged. I stood within a foot of her and could see her features distinctly. They were very pale and pensively sad. After this form disappeared I was called by "Rosie Gibson," the Scotch girl guide of Mrs. Bliss, to enter the cabinet. At that moment the curtains parted and another distinct form, also dressed in white, stood in the door of the cabinet. I remarked to "Rosie" that there was a spirit form in the doorway. The latter replied, "Come right in." I then entered the cabinet—the form receded before me—and by the time I had passed within the door, that fully materialized and apparently tangible form was entirely gone from sight or touch. Mrs. Bliss was sitting in her chair, dressed in the same dark dress with which she entered the cabinet. The absolute nature of the spiritual nature of these manifestations could not be questioned by any person, who knew as I did the impossibility of their being the work of mundane power. The appearance of the remarkable form purporting to be the late Queen Mercedes, was a most unusual spiritual manifestation, and entirely unexpected to the mediums and myself.

"Rosie" who was still holding Mrs. Bliss entranced, when I went into the cabinet, said she had called me in there to give me the explanation I had asked for. She said that the band of guides wanted her to say to me that during the whole evening there had been a powerful opposing spirit force in the cabinet, who had done all they could to prevent the manifestations from taking place, but that despite the efforts of these interferences, Rosie said that Capt. Hodges, the chief of the band of guides, wanted her to say to me that the influences which had been opposing them were Catholic spirits who had been of the priesthood and who were fully aware beforehand of the desire of Mercedes and Lizzie Walker to appear and make themselves known, and that they had done all they could to prevent their manifesting their presence. That when they found themselves completely defeated and the spirit of Mercedes, despite all their efforts to prevent it had come and shown herself so positively, these monkish spirits became furious, and concentrating all their power they had succeeded in getting one of their number to assume a demon-like form, in order to demoralize the mediums by fear. In this they had been foiled by my going to the cabinet unmasked, as that broke their power over the medium and enabled Lizzie Walker to come. Rosie said that Capt. Hodges wanted me to know that the spirit of Mercedes was a most pure and exalted spirit, but that she did not desire, as yet, to leave the spheres of spirit-life that she must occupy in order to be near those she loved on earth and in whose interest she felt so deep a concern. I was told that the materialization of Mercedes was intended to enable her to effect some most important influence on the mind of the Spanish King and the welfare of the Spanish people. It was plainly intimated to me that political and religious intrigues had influenced her too sudden transition to spirit-life.

Frequently since that first appearance, has this queenly spirit shown herself at Mrs. Bliss' seances, but rarely when the opposition of Jesuitical spirits was not clearly manifested to prevent it. The intimation many times has been given that the liberal tendencies of Mercedes, and her influence over the king, was most distasteful to the ultramontane ecclesiastical party, and that this had much to do with her sudden departure for the spirit life.

When Mrs. Bliss, was in Washington last May, giving public seances at a private house, the spirit of Mercedes, and her sister Christina, appeared most unmistakably, and was fully identified by a Russian gentleman connected with the Russian embassy to the United States, and by others. A correspondent writing to the *Banner of Light*, of the 20th of June, says that he was present on May 9th, when, after describing several other forms that appeared, he says:

"Another, Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent array of lace and jewels. She

spoke in several different tongues with a linguist present. Her sister—the Princess Christina—came also just after in a much plainer costume and with a timid school girl air."

This correspondent was not an avowed Spiritualist, and was a reporter for one of the Washington papers. He voluntarily, and unexpectedly to Mrs. Bliss, bore this public testimony to the convincing nature of the manifestations of spirit presence which he there witnessed. The especial point of interest at that seance was the perfect identification of the spirit of Queen Mercedes by one who had been long and intimately acquainted with her, and from the fact that she conversed with that person in five different languages, four of which Mrs. Bliss had no knowledge of, whatever.

Twice subsequently the spirits of Mercedes and her sister Christina have appeared at seances given by Mrs. Bliss in the office of MIND AND MATTER—once at a public seance, and the other time when there was no one present but Mr. and Mrs. Bliss and myself. In the latter instance the seance was an involuntary one on the part of the mediums, they being both entranced at the same time, and knowing nothing that had occurred until after twelve different forms appeared. Two of them were the wife and adopted daughter of Col. Alex. K. McClure, of the Philadelphia Times, and another the daughter of Col. Wm. B. Mann. They gave their names, and claimed to be the three persons I have named. There were but two male forms appeared at that unexpected seance.

For several months nothing more was seen or heard of the Queen Mercedes, although Mrs. Bliss gave many seances during that time. At a special seance given at the residence of Col. Kase by Mrs. Bliss, on the evening of November 30th, ult., at which I was present, a richly arrayed form again appeared, but did not seem to have the power to let any one approach her. After making several efforts to make herself known, the alphabet was called for, and repeated, when it was spelled out, "My place is taken by another." Mrs. Kase said it must be Mercedes, to which there were emphatic rappings in the affirmative. One being asked if she approved of the choice of the choice of the new queen she rapped "No." It was a singular coincidence, to say the least, that this should have taken place on the day following the marriage of King Alphonso to the Austrian Princess. What it means time will in all probability fully disclose.

I am strongly impressed to think these visitations to earth by the translated Queen Mercedes has a deeper significance politically and spiritually than appears on the surface of this train of events. I will watch for the outcome with especial interest. For this reason I have made this public record of them.

I will in my next, I think, reach that point in my experiences with the spirit enemies of Spiritualism, when that remarkable spiritual leader, Ignatius Loyola, was forced by the promptings of his own great soul to yield to demonstrated truth and become one of its grandest advocates and defenders. This great accession to the forces of truth has turned the tide of battle in spirit-life, and its effect must soon be a corresponding advance in the cause of Spiritualism on the earth. "So mote it be."

[TO BE CONTINUED.]

## Letter from Dr. Jack.

Haverhill, Mass., Dec. 8, 1870.

DEAR FRIEND:

Your most excellent paper, MIND AND MATTER, comes safely to hand freighted with its heavenly cargo of precious truths, and it seems every number is better and better. What a beautiful form it is, too—as well as being a gem for the household circle and as a well bound book for the future of our earth's life existence for those who may follow us when we have left the earth and gone home to the Better Land.

I always try to wait with patience for the coming of MIND AND MATTER to welcome it as a true friend to my home and heart. May its circulation still continue to increase.

It is becoming known more amongst our good folks here and is becoming inquired after. Why not? It is a beautiful sheet and brilliant with blessed truths and knowledge.

The last two numbers are excellent and alone worth the moderate price asked for them.

Long may MIND AND MATTER live and may you see it circulate in many places yet where it is destined to go, for you know "Truth is mighty and will prevail," and MIND AND MATTER spirit and soul blending together in one harmonious whole, will yet, with other heavenly bodies, continue on its way heavenward until all the darkness of poor Mother Earth's children is dispelled. Angels and God be with you and aid you in your great and good work for humanity and the children of oppression and wrong, who are those who suffer for righteousness sake, which is the battle for the truth.

With the highest regard and esteem, I am,  
Truly yours,

W. L. JACK, M. D.

G. Amos Peirce, Lewiston, Me., writes: "Yesterday No. 1, Vol. 2, MIND AND MATTER, came to hand. It is a beautiful publication in every respect, and as good and valuable as its objects. You deserve much encouragement for your noble and generous work—defending our poor down-trodden mediums. May good angels bless, help and sustain you in your great and laudable efforts."



## CHILDREN'S COLUMN.

## THE LORD'S BROTHER.

BY TRYPIENA C. PARDEE.

For Mind and Matter.

"He that receiveth you, receiveth me."

Go, Mary, my darling, and open the door,  
There's the gentlest of rappings I hear;  
It may be that Jesus is coming once more,  
We know that his birthday is near.

Away little Mary tripped off like a bee,  
And so carefully slid the bolt bar;  
But still as a statue in wonder stood she—  
"Not Jesus," she turned to declare.

"O, mother! 'twas only a wretched old tramp!  
He was sore-eyed, with frowzled head bare;  
I slammed the door to on the miserable scamp,  
Such lies as he told me while there.

"He said that his father was our Maker, God—  
He was brother to Jesus we love—  
A prince in humanity's mansion so broad;  
That his home was in heaven above.

"That he being weakest and least of them all  
He had fallen from Love's fond embrace;  
He shook so while talking, I thought he would fall:  
A prisoner just out a few days.

"Said Jesus, his brother's kind spirit was there,  
And had led him to come here to me  
To ask me to feed him—I'd plenty to spare,  
And shelter to warm him, all free."

Oh, Mary! I'm sorry you turned him away.  
Now he'll never call on us again!  
Christ's brother I know—you'd descriptions thus say—  
He told us to ease all his pain.

"O, mother! Why didn't you tell me before,  
Of I'd have drove the Lord's brother away!  
O! give me some salve for his weeping eyes, sore—  
A hat for the green Christmas tree.

"My best Christmas pie Christ's brother must have  
I'll be doing for Jesus all right."  
But gone was the poor in the cold world to starve  
And Mary is weeping to-night.

Ellington, N. Y., Dec. 3, 1879.

## A Beginning.

Kate was eleven; Johnny was six; Dora was "going on" five. It was nearly Christmas, and Kate had her mind set upon making Johnny a present. What should it be? Not slippers, for Aunt Mary had sent him a pretty pair on his birthday, blue with a knot of pansies. Neither could the present be mittens; lest grandma should be offended; for she could do little else but knit, and considered it her right to keep the family hands and feet clothed.

Johnny, being the only boy, slept in winter on a lounge in the sitting-room, and this suggested to Kate the thing to make for him, a cover for the lounge cushion.

One day when the mother had gone to spend the afternoon with grandma, who was sick, Kate attempted a beginning. She brought the scrap-bag from the attic, and set little Dora by the window to report Johnny's approach. He had gone to the baker's for a loaf of bread. Then she emptied the bag in the middle of the floor, and began picking out the woolsen pieces which would do to be put together for the cover. She had set aside a scrap of yellow flannel, and a piece of Johnny's new pepper-and-salt suit, and was thinking of taking a third bit—a blue merino, bright, but moth-eaten, when there was a cry from the sentinel at the window.

"Johnny's coming!"  
Kate, in a panic, snatched up the pieces by great handfuls, and crowded them back in the bag, asking if he was almost at the gate. She wouldn't have little Johnny see even the thread and needle she was to make his present with; it must be a complete surprise to him.

When the scraps were all in the bag, and the bag under the lounge, Dora said:

"Why, no; it isn't Johnny, it's Aaron Bridges."

"Well I think it's a pity," Kate said, "if you can't tell Johnny from Aaron Bridges, who is a head taller and has red hair."

She dragged out the bag and again emptied the contents on the floor.

"Anyhow, they both wear caps," said Dora, defending herself.

"Yes, they do, and a hen and a gander both wear feathers," said Kate.

"Oh yes, but," and Dora bobbed her head in triumph, "they ain't both of them hens, and they ain't both of them ganders."

"Well, now," said Kate, amused, "begin again; keep a good look out, and tell me if you see Johnny coming; but please don't mistake every boy in town for him."

"I'd rather pick out the pieces; you watch for Johnny," said Dora.

"That's always the way with little girls; they never want to do what they can do. You'd better stand up in the chair, then you can see further down the street."

So Dora mounted a chair, and turned her face towards the window, looking very tall, and Kate went on turning over scraps, and added to Dora:

"You must keep your eyes on the street. You mustn't stop to watch me. Johnny might come while you're watching me, and ruin everything."

Dora returned to her watch, and immediately cried out that Johnny was coming.

Kate seized the bag with one hand, and a heap of scraps with the other, then ran to the window to see if Dora's report was true.

"Where?" she asked. "Where is he?"

"Right there," said Dora. "Don't you see his blue scarf?"

"What a goose you are!" cried Kate. "That's crazy Polly Perkins. I should think you could tell that tall crazy woman from your little boy brother."

"Anyhow," said Dora, "you talk as if little brothers were sometimes girls."

Kate laughed, and then said: "If you will keep good watch, Dode, and tell me truly when Johnny comes, I'll make your doll a princess dress."

"Well," Dora agreed, "I'll look as hard as I can, and I'll tell really, truly, next time."

"Well, please, Polly, do." And Kate went back to the scrap-bag.

She soon had a good pile of gay bits selected; but in the midst of her work she heard the tramp, tramp, of a boy's boots on the walk coming around the house to the side door.

"There he is!" said Kate, starting and grabbing the scraps, as she darted a swift glance at the faithless Dora, fast asleep, seated in her chair.

Kate had just time to get the pieces thoroughly mixed up in the bag, when Johnny came stamping in.

"I'm so glad he didn't see the pieces," Kate thought, not realizing that no beginning was yet made towards the cushion cover. The setting-room being the only one warmed, Kate could not take her work to another.

"After Johnny goes to bed, I can work on it," she thought, "he always goes to bed early."

But that night Johnny got interested in a story, and when his bed-time came, he teased Kate to let him read on a little farther.

"It's so nice," he pleaded, "about a poor little boy named Philip. He hung up his stocking Christmas night, and I want to see if he got anything in it."

"Of course he did," said Kate. "In stories they always get their stockings filled. I wish things happened in sure-enough as in story books, and boys would go to bed at their bed-time."

"I will go, truly, as soon as I see what Philip got in his stocking. I'll read as fast as I can."

"And skip all the long words," said Kate. "See here; I'll read to you after you get to bed."

"All right," said Johnny, who'd rather be read to than read any day, or night either.

He went into the next room and undressed and soon came back and lay on the lounge under cover while Kate read to him rapidly.

"And that's all," she said at length, closing the book; "and now go to sleep."

They were quiet for a moment when Johnny said: "Katie, don't you think it's mean that Philip didn't get anything but candy?"

"Hush? try to go to sleep," said Kate.

She sat as quiet as a statue, the book before her, gazing at a picture of Philip on Christmas morning inspecting his stocking. She dared not turn a leaf or move a finger, and scarcely breathed. After what seemed a very long waiting, she asked in a very low tone:

"Are you asleep, Johnny?"

"No," said Johnny. "I keep thinking 'bout Philip. What kind of candy do you 'spose it was he got? I hope it was gum drops and chocolate creams."

"Never mind about that. Just go to sleep."

Again there was silence, while Kate looked at the shadows in the room. At length she thought Johnny must surely be asleep, he lay so quiet. She rose softly and tiptoed over to the lounge where he lay with his face to the wall. She bent over and peeped. His wide open eyes turned to hers.

"Aren't you asleep yet?" said Kate, impatiently.

"No," said Johnny sadly. "I keep worrying about Philip yet. Do you think the candy was those mean old peppermint drops that taste like medicine and smart the tongue?"

"No," said Kate, with ready sympathy. "I think it was cream-candy. The stocking in the picture bulges out in one place just like a stick of cream candy."

"Let me see where it does," said Johnny eagerly, sitting up.

Kate remembering her trait of "holding on," decided that the quickest way to quiet him was to bring the book and show him the picture.

"Don't you see, the stocking sticks out there as if there was a piece of cream candy."

Johnny did see, or imagined he did, and lay down. Kate arranged the bedclothes about him and said, soothingly:

"Now, go to sleep, darling."

"I will," said Johnny, obediently.

A period of silence ensued, while Kate waited, matching in her mind a blue square to a brown merino and a green to a red.

"Katie," said a smothered voice from the bed.

"What is it?" said Kate, hopelessly.

"Wasn't it a very little bit of cream candy? The stick out in the picture is such a little stick out."

"Why, no," said kind Kate; "I think the stick out good sized, and I'm sure the candy was a good large piece."

"I'm so glad," said Johnny, settling himself again on the pillow.

Kate waited. Tick! tock! tick! tock! For four minutes this was the only sound.

"If he stays quiet one minute longer," Kate thought, watching the clock, "it must be he's asleep, and then I can work."

"Katie!"

"Oh, dear! dear!" said Kate, growing vexed.

"What is the matter now?"

"Guess you'll have to give some soothing syrup to me sleep," said Johnny.

"Oh, Johnny," said Kate, in imploring tones, "won't you please go to sleep?"

"I can't, Katie; I keep thinking about Philip. I'm afraid some big boy took a bite of his candy and took mor'n half. Big boys always do take mor'n half."

"I'll tell you, Johnny. You say your letters backward. That will keep you from thinking about Philip and will get you to sleep."

Johnny promised, and again Kate tucked him in and for a moment everything was quiet. Then he again called:

"Katie!"

"Why don't you mind me, and say your letters backward, as I told you?" Kate demanded.

"I'm going to," he answered, "when you tell me which comes first backward, V or W. It's hard to say 'em; it's like dragging a sled up hill."

"Well," said Kate, relenting, "never mind, I'll read to you."

She read an essay on the "Art of Reading." In the midst of the first paragraph her reading was interrupted.

"It isn't a pretty piece," said Johnny.

"Wait, maybe you'll like the last part best," said sly Kate.

"Well," Johnny assented, turning over.

Kate went on reading about the "importance of a distinct enunciation," and about the "indispensable condition to good reading that the author's meaning should be clearly apprehended, etc., etc." reading in a voice purposely as monotonous as the slow grinding of a coffee mill. Suddenly she stopped; a welcome sound came to her ear. Johnny was snoring!

Then Kate brought out the scrap bag from the oven of the kitchen stove, where she had hid it, and soon, actually made a beginning.—*St. Nicholas for December.*

J. Wm. Van Namee, M. D., of Warwick, N. Y., writes: "Permit me to heartily congratulate you on the improved appearance of form and size of your most excellent paper, and be assured, in my travels, I shall do all I can to increase its circulation. Permit me to add my endorsement of Mrs. Morrell's mediumship."

## Letter From a Medium.

CINCINNATI, O., Dec. 5, 1879.

## Editor Mind and Matter.

Enclosed find two dollars, for which please send to the address of George Hall, Esq., your valuable paper, No. 482 West Liberty street, Cincinnati, Ohio. We have occasionally during the past year seen and read MIND AND MATTER, and my husband as well as myself, are both pleased with the kindly spirit you evince towards mediums, therefore send for it this second year, and if you continue in the same spirit you may expect our continued subscriptions.

As far as materializations are concerned as they appear at Mrs. Stewart's circles, I have had more evidence through my dear friends that have witnessed them, and their evidence is of more value to me than anything that has ever come from such persons as Matthew, Mark, Luke or John, for, in the first instance, I am personally acquainted with the parties who gave me the information, while in the case of the above-named persons who are entire strangers, only as I read of them. I have no doubt they were very good people and peradventure mediums, but really I do prefer the testimony of more intimate acquaintances.

Many of my friends, intelligent ladies and gentlemen, have visited the Terre Haute seances, whose word is as good as gold. They are persons of veracity.

Bro. Roberts, I am assured that the dear angels of love and wisdom are guiding you, so press onward and upward; and, if you see a medium sinking down in a pool of deception stretch forth your hand and rescue her or him by loving kindness and tender mercy. If, instead of persecution, we would adopt the Christ-like spirit in one year, hence, we should have manifestations such as we now hardly dare to anticipate.

I was pleased to see the noble face of our brother medium, J. V. Mansfield. I oft-times wonder how his place can be filled when his spirit is freed from the earthly casement. May he be spared to us yet a while longer, is my prayer. I have in my possession answers to sealed questions that no money could buy; complete answers with signatures in the spirit's own handwriting. Surely the angels made no mistake when they selected Brother Mansfield for their amanuensis.

I am yours with respect,

MRS. ANNIE CARVER BALL.

## The Land of Steady Habits Heard From.

HARTFORD, Ct., Dec. 10, 1879.

## GEN. ROBERTS.

Dear Sir:—The amount enclosed is for one year's subscription to MIND AND MATTER and the enclosed letter to spirit friends to be answered through Dr. Mansfield. I have been a constant reader of your paper since Mr. Holmes was here last March. The sample copies were duly received. I haven't been a regular subscriber to a spiritual paper of any kind for some years, having become disgusted with the time-serving propensities of all of them.

Your paper, to my mind, marks a new epoch in Spiritualism, and I am willing to risk one year's subscription, anyhow. It seems to have been born of the spirit and not of mammon. It isn't a beggar on horseback. It sounds a charge that will yet be heard and heeded all along the embattled front. It kicks the cowards and skulks into line and sends traitors and spies over to the enemy where they belong. It has turned the focal ray of its electric lens upon John C. Bundy and his paid liars, and for once the most damnable "materialization" of fraud, falsehood and malignity are laid bare. It does not fight with its banner at half mast as a sign of distress, or carry a flag of truce in its pocket. It shows it has got a backbone in it and that it does not belong to the age of spiritual jelly-fish. And there are a great many other reasons. Go ahead!

S. W. LINCOLN.

71 Asylum Street.

## Form Materializations.

## Editor Mind and Matter:

I have recently attended several seances of Wm. Eddy, at 223 Broadway, Cambridgeport, Mass., where he is temporarily located, and take pleasure in endorsing them as eminently convincing. His only test conditions consist in taking a seat in a small side room, which is open to the inspection of all persons wishing to know its contents; a table with different kinds of fruit and musical instruments, and two chairs, being its usual furnishing. He is seated in one of these chairs just behind the curtained door leading into the room occupied by the audience. The seance commences by singing. Soon the form recognized as Mrs. Eaton, gathers up the curtain showing Mr. Eddy and herself at the same time. She manifests the usual vitality of a living person by conversing and singing in a perfectly natural voice, by answering questions intelligently, by playing upon a harmonica, by eating fruit and drinking water, and by shaking hands with those to whom she is specially introduced. After remaining out several minutes, she retires behind the curtain and seats herself beside the medium.

She is usually followed by other guides, who, like her, talk in a natural tone. They gather up the curtain, each showing himself or herself, and also the medium and Mrs. Eaton, sitting side by side, all at the same time. This is generally followed by the appearance of several forms, male and female of various sizes, both above and below that of the medium, some of whom talk in whispers, and are recognized as relatives or acquaintances by different persons in the audience. In addition to Mrs. Eaton, who comes out often—always showing the medium—sometimes dancing to her own music—there are two other forms equally life-like in their manifestations. One is recognized as George Fox, a young man with black hair and moustache, clothed in dark pants with white under-garments—minus vest and coat. He dances about the room with various antics. In shaking hands, he allows anyone to look directly in his face. The other is known as Mr. Baker. He appears as an old man with grey hair and long chin whiskers. He talks naturally, is very lively, cuts, drinks, and smokes. In looking in a mirror, he assured us that he recognized his face as being a *fac simile* of what it was in earth-life. After turning from the mirror, he walked across the audience room into another, then walked hurriedly back, saying he was getting too weak to remain longer away from the medium. Seeing their clear speaking forms in quite a strong light, it was difficult for us to realize that they were other than beings belonging to earth-life.

Mr. Eddy has had his share of persecution, which has been so lavishly bestowed upon all mediums, especially those of his peculiar phase. But he still stands unscathed, and is as ever, doing more to convince the world of an after-death life,

than all the so-called orthodox clergy of New England put together. And what is most consoling, the immortality that he and his confreres are bringing to light, is just what humanity craves and needs, viz. a continued conscious existence, where parted friends meet again and live under natural, home-like conditions, forever free from sickness, pain, and death. Yours for the glorious cause.

J. F.

Cambridgeport, Dec. 5, 1879.

## KIND WORDS.

Mrs. J. A. Daly, Easton, Pa., writes: "Billy the Bootblack" comes to us often and announces himself about the house by whistling.

A. Whiting, Melissa, Texas, forwarding subscription and sealed letter to Dr. Mansfield, writes:—"May your shadow never grow less."

T. P. Norton, Chester, Pa., (our poet) writes: "I am delighted with your paper. God bless and uphold you and prosper you for the truth."

M. Casaday, of Eugené, Ringgold county, Iowa, writes: "Send me MIND AND MATTER. I am 74 years old and in feeble health, but I want more light."

Mrs. E. J. Phillips, Lima, Allen county, O., writes: "Enclosed please find \$2.15, for which send MIND AND MATTER one year. I cannot do without a spiritual paper."

E. S. Pope, proprietor of the Indianapolis Sun, forwarding subscription, writes: "The paper—MIND AND MATTER—we all here think, is the best spiritual exponent printed."

Geo. W. Swan, Richmond, Va., writes: "The premium pictures you sent me are nicely framed and I have them in my store window where they are much admired by many people."

Mrs. Laura C. Morse, Canton, Bradford County, Penna., forwarding sealed letter and subscription, writes: "You have my best wishes; may you be long spared to battle for the right."

Mrs. Peter Ogden, 618 Main street, Peoria, Ill., forwarding club of subscribers, writes: "The sealed letter I sent to be answered by the spirits through Dr. Mansfield, gives good satisfaction."

Gen. John Edwards, Washington, D. C., writes: "MIND AND MATTER came in yesterday much improved every way, and I think it will flourish and long live to support true mediumship and Spiritualism."

A. Lohry, Uniontown, California, forwarding sealed letter, writes: "I am impressed with the belief that the part you have taken in defence of that persecuted old man, D. M. Bennett, has made you many reliable friends."

Lewis Knorr, M. D., Savannah, Ga., forwarding club, writes: "I shall not slacken my zeal for introducing MIND AND MATTER, a paper that should be kept by every good Spiritualist, just as the *E. P. Journal* ought to be shunned by every decent Spiritualist or Liberalist."

E. Chapman, Lowell, Mich., writes: "I cannot do without MIND AND MATTER. You are at the front, and more, with your paper, and cowards and traitors are beginning to realize it as well as others. Go on, and may God and all good spirits bless you in your good work."

C. Brinton, of Chadd's Ford, Pa., writes: "The new form, the new type and very fresh appearance of MIND AND MATTER as you present it to your patrons at the inception of its second year, is typical of its inherent vitality, for even a newspaper has a distinctive life of its own."

T. D. Pease, Springfield, Mass., writes: "I regret very much I could not be present at your gathering this evening to share in the commemoration of your glorious and noble enterprise. May success attend MIND AND MATTER until it shall be the acknowledged exponent of our new philosophy in this country."

O. P. Dodge, Santa Cruz, Cal., forwarding subscription and fine specimens of sea weed (for which he will accept our thanks) writes: "I honor your determined fight for the mediums and the right. May the angels guide and impart a full measure of strength and wisdom to sustain you. Col. Bundy is joined to his idols, he will sooner die. It is hard to kick against the pricks."

S. M. Chelson, of Pohagen, Cass county, Mich., forwarding subscription, writes: "Tell 'Billy the Bootblack' to come and see us and help us up to higher conditions. I hope you and the good angels will prosper in your noble undertaking to hold up the poor, persecuted mediums. You can consider me a subscriber as long as MIND AND MATTER remains a true spiritual paper and I have the money to pay for it."

Mrs. C. Haddock, of Jackson, Mich., forwarding club, writes: "As soon as I can add any names to this list I will send them on. Your articles on 'Spirit Enemies of Spiritualism' are worth the price of the paper, and I trust they will be put in pamphlet form soon, as they will do great good in dispelling prejudice. I keep track of J. C. Bundy, but will not take his paper. I consider him too contemptible for anything."

S. C. Loomis, Chicago, Ill., writes: "I have been much interested in reading your wonderful experiences with the Jesuit spirits, although many Spiritualists deny the interposition of malignant and opposing spirits, but I know that they do oppose and many injure sensitives and prevent any good results from their mediumship. I am delighted with your paper, and after the holidays shall have time to make an effort to get subscribers."

Lewis Knorr, M. D., of Savannah, Ga., writes: "To-day I received my MIND AND MATTER and have rejoicingly seen what was the matter with it. I heartily congratulate you and all the Spiritualists at the enlargement and improvements of MIND AND MATTER evidencing as it does that it has been duly appreciated by the Spiritualists throughout the country. I hope all the decent Spiritualists will henceforth leave Bundy's *Journal* and become subscribers to MIND AND MATTER."

Mrs. Peter Ogden, 618 Main street, Peoria, Ill., writes: "The sample copies I have distributed have caused a good deal of inquiry. The answer to my sealed letter, through the mediumship of Dr. Mansfield, was entirely satisfactory. Every person that wants a sealed letter answered can do no better than to send it to Dr. Mansfield. I know from experience he will give them all satisfaction. I shall continue to canvass for your paper and know that many more will take it when they see that it is enlarged."

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

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

After an appropriate invocation the following questions were asked and answered:

Question. Will the controlling intelligence inform us if he has seen and conversed with the poet Robert Burns, in spirit life; and if so please to request him to communicate here?

Answer. In my mortal life I was a theologian, and naturally sought to be in accord with all the laws of the Infinite. I am attracted to a sphere where I am required to correct the errors that I taught as truth in my mortal existence. When I have accomplished this, I have fulfilled my mission. I have not talked with the distinguished man mentioned. I can and will get him to come here. I cannot say how soon. In spirit-life there are 100,000,000 of spirits, and therefore I cannot say how soon I can bring this poet here. I may do so at the next sitting. I may do it after the next sitting, and it may take six months to bring him here.

Q. Is it possible to establish universal equality in society or the world? If so how and by what means may it be done?

A. I do think it possible to establish equality, but it will be a long time before this can be accomplished. The greatest enemies to equality are avarice and ambition. Grasping selfishness is the principle or motive that prevents equality. How to accomplish it, it would be impossible to say and for this reason. When mankind become so developed as to adapt themselves to natural laws, then equality will come. In conclusion I will say that each one of you has it in his or her power to help forward the equalization of all things. Remember there is a power within yourselves that will exist long after you have passed to the spirit-life. In other words the present state of things is the result of the thought of those who have passed on. So purify these thoughts, and they will stand as a monument to your memory.

Q. It has been asked a thousand times what is truth, but seldom if ever is it asked what constitutes true knowledge. Can you define them?

A. There are two kinds of truth or two branches of this principle. One is called absolute truth, and the other is called abstract truth. By abstract truth is meant adaptation to the highest knowledge of nature's laws that man can attain to, and that is all any mortal will ever know of truth. As the human mind advances we will attain a higher standard of truth. Truth in the abstract has as many branches as there are individual minds to conceive of it, and each one of these minds only receives a portion of it. This is wisely ordered because in spirit-life each individual may become a stone in the temple of universal harmony. Of perfect abstract truth neither I nor any other being has any conception of. As it is my business to teach only what I know I will not attempt to formulate any speculative theory.

Q. Does Nature ever lie?

A. There is an ultimate in all the laws of Nature that must be in the end attained, but there is also a law of recompense. While there are suffering, misery and mal-adjustment, there will certainly be a recompense for all this. It is wisely ordered that Nature works for the benefit of all, and not for the benefit of particular individuals. Then to come back to the question. Natural laws are subject to conditions, and if those conditions are wrong, they will all be rectified in the future. Think you that the idiot child has no recompense for its privations? I tell you, yes, it has, and fit the language of the sacred books, "Those that have trials and tribulations for the kingdom of heaven's sake shall have their reward hereafter, and all tears will be wiped away from the sufferers." Oh! wise indeed are the workings of the Eternal. I could hide my head in shame today, not to be able to grasp what this power intends to do with me. But I bow my head and say with the simplicity of a little child that leans on the breast of its mother, lead me onward, and give me new light, new knowledge and new truths.

Q. Why do we not get more positive communications?

A. You are, as I said before, advancing on the road towards a positive knowledge of a future life. The worst impediment to this knowledge is the course of your religious teachers. You would have had positive communication with the spirit world long ere this, if you had only been taught to seek, think and investigate for yourselves; and the reason why you do not receive more knowledge of a spirit life is because you have sent spirits to the other side totally ignorant of their duties. There are thousands of your relatives and friends who are seeking now for the opportunity to give you ideas that will benefit and help you. When you set out under erroneous teachings, you will soon have diverged so far from the path of truth that it will take you a long time to get back to the true source. You will find spirits of all nations in spirit-life asking that one great question, "What shall I do to be saved?" and their interior selfishness of spirit makes them desire to make their own way clear before they come back to communicate with you. That is the reason why they do not return and positively identify themselves to you. If you will make Spiritualists of your children, the next generation will not complain that they do not receive more positive communications.

This closed the questions and answers.

"GOOD AFTERNOON:—In this mortal life I was a man that went for facts and took no stock in faith. Why? Because I was constituted that way. I desired to know the whole truth and nothing but the truth; and if I was once convinced I was right, the earth might shake and the heavens fall, I was firm in that conviction. So I come here by the entreaties of a friend, who induced me to investigate this thing called Modern Spiritualism. I had no faith to build upon. Little by little the facts accumulated, as do the sands on the seashore; and under the firm guidance of Dr. Wolf, of Cincinnati, I began gradually to get nearer and nearer to the temple of truth. There never was a man more overjoyed than I was, when I could stand before an audience and say, I want no faith—I want indisputable facts, that prove that my spirit friends return here. This is a happy state of mind to reach. It may not be open to all, but I don't know whether there is a man or woman living who ever investigated more critically than I did, and I met with many difficulties. But when I met one little fact, it entered my spirit like a ministering angel: As planets are formed by gradual accretions, so my spirit knowledge was built up in the same way, little by little. The great light of modern days dawned upon me, and the power

that I had to express myself came from an indomitable will. One that is not shaken by every storm. No vacillation for me. I know that this spiritual knowledge has made me a spirit that can instruct—that can lead my spirit friends out of darkness into light, and even strangers on my side of life. I could speak here for an hour, because no hindering influences can interfere with my will power, for I am in the spirit as I was on the earth—one who knows the truth and dares maintain it. As for these difficulties that beset my spirit, they are but the little gnats that flutter in the sunshine. They will soon be brushed away. Fear not, and then make up your mind; and prefer to wear a martyr's crown rather than submit to be led on in ignorance of these grand truths. Cincinnati, Ohio. "W. W. WARD,

"GOOD AFTERNOON:—It is very difficult for me to communicate. I knew nothing of this. That is, I had no experience in it; but I was advised to come here in order to leave behind me certain erroneous ideas that cling to me in spirit; and also, to let my friends and relatives know that I have not reached those mansions of bliss that were promised me on my dying bed. No one can atone for you. You must make your own atonement. You must purify yourself before you can hope to purify others, and bless your own individual spirit. To my relatives and friends and all others I would say, none of you will perish—none of you will be lost; but you must suffer, in return, for all wrong-doing. I would say, also, that I hope this note of warning will be attended to, for I would like to have a happy re-union of all of us in the spirit-life. I want to see the result of this, and if it does not make the impression it should do, I will come more positively in future. Cambridge, Mass. Mrs. ANNA BALL.

"Sir:—All men in their mortal lives, when they come to die have a revival of their earliest teachings. A man may be firm in his denial of certain faiths, creeds and dogmas, but when he comes to die and he is in a weak state, they surround him with a circle of sympathizing friends who desire to point him aright, and in that way he passes into a future state psychologized, because certain impressions become more vivid on the departure of the spirit from the mortal tenement. How many men there have been who, in their mortal lives, taught great truths and then have been made to deny them on their death-beds for the benefit of the Christian Church. Therefore, all of you who have definite lines of belief or knowledge that you have marked out for yourselves, be careful when you come to die not to allow yourselves to become psychologized. For if you go to spirit-life in a psychologized condition it will take you a long time to get out of it. Experience is a good teacher, and I speak from experience. If you want to be confined in one little narrow heaven, believe in those dogmas and creeds; but if you want to be able to say the whole boundless universe is mine, then try to be as free from prejudice and as free in thought as you can possibly become. Be this and you will escape untold troubles and miseries. Greensburg, N. J. THOMAS CUMMINGS.

[This spirit was recognized by a gentleman who was present in the circle who said that the spirit communicating had died in the Catholic faith.—Ed.]

"GOOD AFTERNOON:—Strange—deep—unthinkable—unknowable—is the great secret of life and the object thereof. When we reach the boundary line of all science—when we look out upon the great universe (not on this little planet) we sink into such a small particle in the vast extent of matter that we are, comparatively speaking, but ants in the economy of universal nature. How humble we should be then! We should hide our faces from the Great Being that is and will be. The strongest argument that can be brought forward to prove an eternal or immortal existence is the fact that nature has provided for every want that stimulates the human breast. Why should I be a mere thinker—a deep student into Nature's laws, from the minutest atom of matter to a planet? That great incomprehensible power gives that privilege to us and yet we fall like a wounded and dying bird to the ground. It is folly—it is madness to think such a thought. On and on, like the circling planets that you see in the midnight sky must your spirit fly, on and on to infinite perfection. Then, all that has not been adjusted on this mortal plane will reach harmonious results. Just as much happiness as you are able to receive, inspirationally, intelligently and spiritually you will receive. The more of these three qualities you possess when you depart the mortal life, the sooner you will complete all the adjustments that go to make up an arch-angel's happiness. Unless you are thus prepared for the spirit-life, you will be surrounded by earthly attractions and you will be held back. It is such preparation for the after-life that will enable you to assist your friends and enable them to join you in eternal happiness. Sir WILLIAM DRUMMOND.

[Sir William Drummond was a distinguished English author and diplomatist.—Ed.]

"GOOD AFTERNOON:—In this mortal life my studies all took that direction known to you as electricity and magnetism, but especially electricity as applied to telegraphy—that force in matter, or as some would say this different variety of matter which has done so much to advance the present civilization of the Nineteenth century. We can all understand its application; but the essence, the thing *per se*, we cannot grasp. We reach out—we seek—we explore and still those subtle essences elude the grasp of our minds. But I have come to this conclusion, that as long as we can be benefited by a power, and can apply and make it useful to ourselves it is vanity and foolishness to complain because we cannot understand all the workings of infinite law as expressed through matter. Let us therefore climb, step by step, and as this is the age of utility; let us utilize everything we can, and when we have done this we will equalize all the results, for equality is the outgrowth of utility. So do not despair because you cannot grasp everything; but be careful to improve every advantage. Only do this and you will lay a foundation that no future generation can retrograde from; as all who follow will be bound to progress. To progress is the duty of every generation of people. Not that there has ever been any real retrogradation, but apparently so. When man declines and becomes idle, then follows an era of luxury, bigotry and corruption; and these have ruined mighty kingdoms in the past.

Therefore, in the present generation, the great object of life should be, to you individually, to achieve all the good you can in a mortal state and you will each become a spoke in the wheel of progress. Remember that it is not those who appear

the greatest on the pages of history that have achieved the great results that have been attained. These have been achieved by the millions of people whose names are unknown in history, and to whose memory no earthly monument has been raised. These nameless benefactors have prepared the way for your present happiness. Then each of you do all you can to enable the next generation to live a higher, nobler and better life, and you will have fulfilled the grand purpose of your lives. My relations and friends are perhaps one-sided in their views, but what they believe is as nought compared to what they may achieve outside of their little limited circle. I do not want to upset their views in a religious sense, simply because they are all sufficiently intelligent to think for themselves; and if they do not do it after they read this communication, they would not do it if I was to come to them in personal form as a spirit. The man or woman that is bigoted cannot be relieved from that sad infirmity at once. Their growth out of that perverted condition must be gradual; but if people will not think and act for themselves they will have to do it in the spirit life. Baltimore, Md. HENRY D. ROGERS.

Progress and Co-operation.

BRO. ROGERS:—I send you this article because I feel assured that you have determined to devote MIND AND MATTER to the dissemination of the truths of Spiritualism, for the purpose of elevating humanity and lifting up the fallen, down-trodden and oppressed into that higher condition of spiritual life, where every one shall consider it their duty to do the utmost good to the greatest number. Now the question arises, how shall we undertake this great work? Answer—Let all perform the work that they consider will do the most good, and associate themselves of like mind, to live up to the highest conceptions of what a true life should be; and by their united efforts and noble determination they will be able to accomplish the good work they may undertake.

Robert Dale Owen, in a lecture through Mrs. Cora L. V. Richmond, said: "My father conveyed me, after I had first received the benediction and greetings of my friends, to an assemblage of spirits, of minds working together, in community of purpose and thought, for the amelioration of the condition of man. The social problems which my father commenced on earth, and I but feebly followed to fulfil, these were all made more clear and the solution of them found in the higher and purer atmosphere,—the faith, and hope, and certainty of human alleviation, that the states, socially, morally, and politically, would finally be better—the absolute plan of the uplifting of humanity by steady and constant spirit ministrations, the instruction of the masses in the way and means of spiritual life,—so that every human being would become aware of his or her individual importance.

"In one conversation with my father, since I passed from my earthly home, concerning the association he endeavored to form, I said: 'Is the scheme correct which you formed?' He said: 'My thought on earth was only a prophecy. I did not fulfil it, because I had not the true key.' 'What is the true key?' I asked. He said: 'It is spiritual adaptation in classes.' 'I find now there can be no real community without a base of unity in spirit, and all associations formed for external purposes must fail, excepting in the external sense, while socially, morally, and religiously, they would remain as they are.' He said, 'What we intend to do is to pour out upon the world such a flood of spiritual intelligence as to sweep away the barriers of materialization and bind men together upon the common basis of spiritual welfare.'

"What the world wants to-day is a Religion or a Spiritualism that shall include everybody, and the moment you do this you place all on their proper level. They seek their association—they become equally as important in the great project of creation, the one as the other, and in time society itself will combine together upon principles not external but spiritual.' 'If there shall be an association formed,' he said, 'under the direction of spiritual beings, that shall be intelligently carried out, it will combine spiritual with material purposes, and the spiritual will be first. No one will be called upon or expected to join the association who is not practically capable of following the Golden Rule.'

"Well then," I said, "you will have to wait until the millennium." "Not so," he said; "there are many minds upon the earth to-day ready to practically demonstrate this—many who are longing for the opportunity; but they cannot combine, because of the wide severance in earthly matters. Now let every one of these be summoned in a community or an association equally adapted, set aside selfishness, and work together for the whole good, and the problem is solved, the individual is swallowed up in the whole, and yet the individual is not neglected."

Now let all those who are ready to aid the spirits in this glorious work unite themselves together with an earnest determination to assist those intelligent angels in the great and noble work they have undertaken to elevate humanity to a higher spiritual condition. The plan that I propose is, to draw together those who desire to prepare conditions which will enable us to live a higher and more unselfish life, so that we may be prepared to receive the instructions from the band of angels that have the welfare of humanity under their care and consideration.

The following plan, I think, will find a response in the heart of every Spiritualist who desires to labor for the elevation of man and free him from selfishness. The plan is designed to embrace the different social conditions, all agreeing to live harmoniously together, and assist and co-operate together, for the purpose of ascertaining which system, or combination of systems, is the best adapted for the general good of humanity.

When you have selected the land for a settlement, reserve a sufficient quantity of land in the centre for a park, around which to erect the dwellings; one portion of it for isolated dwellings; one for each family that desires to have its own separate dwellings; the second portion for co-operative dwelling for two or more families, who wish to unite together for the sake of friendship and economy. There are many families that would be glad to embrace such an opportunity. In the rear of their dwellings they could have their co-operative workshops and farms.

Third portion for utility buildings for those who wish to obtain all the benefits that associative labor produces, and they are numerous. For instance, if twenty-five families associate themselves together, instead of having twenty-five kitchens and twenty-five cooks, five cooks would do the work, with less labor and better, with the proper labor-saving machines, and other econom-

ical facilities, that would be too expensive for single families. This would liberate twenty persons to engage in some other useful employment.

In association the dreaded wash day never comes to disturb the equanimity of the household, as the well-arranged laundry does all this work better, and with but little hand labor. Another advantage of working together in groups is that it is more pleasant and cheerful, and therefore more agreeable and healthy.

In associative farming almost all the labor can now be performed by machinery instead of such hard work as those who farm on a small scale are compelled to do.

In France they have recently succeeded in ploughing by electricity—the plow doing the work of four oxen. In California they have a machine in the wheat field that does the work of eighty men. Thus we see how great—may how immense is the gain to be derived by association. Another advantage in association is that when crops are likely to suffer, the hands from the workshops will volunteer to assist the farmer, as they are as much interested in the farm as the workshop. The property that the members put into the association should be represented by shares of stock, every member being credited for every hour's work performed, and charged for all that they obtain from the association.

Fourth for the community which will be composed of those who have faith that by associative labor all necessities as well as the elegancies of Nature and Art that will be required to satisfy the refined and cultured spiritual life, can be produced with less than six hours' labor per day. Of course these results cannot be expected before the arrangements are perfected and the machinery in working order. But with the practical demonstrations and facts that we have of the experience of the Shaker, the Oneida and other communities in this country, and the Social Palace established by Godin in France, should be sufficient to inspire all with a determination to work in such a glorious cause, which will be the means of revolutionizing society and making the people all happy who are unselfish enough to unite together for the good of all. Although at the commencement it would require more labor to get the community in working order, no one would object when they knew what a blessing they would confer on humanity by proving to the world that there is a much higher condition than the present social system in which we now live. Where is the use of our dwarfing our spiritual natures by our selfishness? Why not place ourselves in a situation where we can expand and allow our spiritual faculties to develop, by working for the benefit and elevation of all those within our reach? And thus prepare ourselves for the highest enjoyment of spirit-life and a long life of health and usefulness in this world?

There can be no doubt that if people will thus associate themselves together for the good of each other and the elevation of humanity, we shall obtain higher revelations than the people are prepared to receive now, any more than they were in the time of Jesus. From the best information that we have the angels desire that we shall establish conditions favorable for every one to live up to their highest convictions of what a true life should be. And in a settlement such as the one we propose, they can choose one that will suit their own development. We design to make the whole co-operative by having stores, schools, libraries, mills, etc., for the benefit of all.

Other advantages would be gained and enjoyed by the members of the settlement. Instead of having expensive courts to settle any differences that may arise, we shall, in a more brotherly manner, have these differences adjusted by arbitration. And if we cannot settle the difficulty among our own members, we could call in the aid of other co-operative associations.

We also have the promise that spirits, through Abraham James, the medium who located the Chicago wells, have selected some lands in California, rich both in soil and minerals, which are to be held sacred for the purpose of aiding those who need our assistance. And there are many a worthy one that we will help. It is a delightful, healthy location.

Let us have the settlement so just and liberal that it will embrace the spiritual idea. "What the world wants to-day is not only Christianity, but a Religion or Spiritualism that shall include everybody" that has aspirations for living a better more useful life, which will prepare conditions to receive higher revelations. "What is the true key?" "It is spiritual adaptations in classes," as we propose.

The control of W. J. Colville said: "Would it be wise for spirits to give truths in such exalted form at all times, which perhaps ten or twelve persons only in the entire audience could understand and accept, while three or four hundred would go away unbenefitted?"

Spiritual manifestations will always keep pace with human needs. As soon as you are prepared to receive something more from the spiritual world you will receive it. If a few are prepared to receive more than is given to the world generally to-day, it is advisable for you to form yourselves into a select band and engage the services of a medium; keep that medium select among your own circle sitting for you alone; then truth will be given through inspiration—demonstration will be given through materialization which will transcend that which could be possibly received by the general public.

"In the spiritual spheres those who are together in one home are those who can spiritually and intellectually receive mutual benefit and pleasure from each other. If you always do what you believe to be your duty you are in heaven. It is a condition of perfect peace and harmony."

These settlements might extend from Kansas to California. With any degree of prudence there could be no risk, as the moment the land would be occupied it would be worth double or quadruple what it was before. There would, however, be few, if any who would want to leave the settlement, because if they were not satisfied with the division they first engaged in, they could change to another without being obliged to leave the settlement.

Those wishing to join this movement, especially looking to carrying out a settlement of this kind in California, will please state what division of the settlement they prefer; the number, age and occupation of the members of their families; the amount they are willing to invest. Please enclose a stamp and what contribution you please for the promulgation of papers on social science. As soon as a sufficient number shall signify their intention to unite, we shall organize and adopt such rules and regulations as shall be thought best for the welfare of those uniting in the enterprise.

GEORGE D. HENCK,  
446 York Avenue, Philadelphia, Pa.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, DECEMBER 13, M. S. 32.

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J. M. ROBERTS, PUBLISHER AND EDITOR.

For rates of Advertising and Terms of Subscription, see advertising column on another page.

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.

Dr. J. V. Mansfield's Offer.

New York, Oct. 4th, 1879. Dear Brother Roberts:

You may say to all that will send you a new subscription, for \$3.00 they may send with it a sealed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully, J. V. Mansfield, No. 61 W. Forty-second St.

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

WE SECOND HIS APPEAL.

In the last R.-P. Journal Col. Bundy sends out the following appeal for help:

"New Subscribers.—Friends, now is the time to swell our subscription list. Thousands of you" (the italics are ours) "write us in commendation, and for this we are grateful; it strengthens our heart and shows that we are supported by the intelligent and thinking class. Will you not all make an effort to increase the circulation of the Journal? Every one has friends who, with a little effort, can be induced to subscribe. We ought to have at least two thousand new yearly subscribers this month."

Col. Bundy makes this appeal to new subscribers, having, no doubt, every evidence of the fact that it is useless for him to expect to hold the subscriptions of the Spiritualists who have, in the past, swelled the subscription list of the Journal. He knows these cannot, in the nature of things, be his friends, in view of his bad faith with them as editor of the Journal. His only hope is to secure new subscribers from among those who approve of his efforts to injure Spiritualism. These, he will find, embrace every Catholic priest and prelate in this country and the world. It is very evident that they are the kind of Spiritualists that Col. Bundy regards as his friends: "Thousands" of these ecclesiastical Spiritualists have written to Col. Bundy in terms of commendation, but "nary" a subscriber in all those thousands. This is a shame, gentlemen of the gown. Col. Bundy deserves very different treatment at your hands. God knows that his efforts to serve you have caused him sacrifices that you can never repay him for, and therefore it is a shame in you to wait to be appealed to, in this public manner, to perform a duty that you are under the weightiest obligation to extend to him. Your priestly words of commendation warm the Colonel's heart; but his hope in the efficacy of your absolution cannot substitute the requirements of a selfish and mercenary nature. It is to you Col. Bundy appeals, for are you not the "intelligent and thinking class?" "Will you all make an effort to increase the circulation?" Col. Bundy needs new subscribers to save his reeling craft. Why do you not help him? If you do not stand by the tools that can alone serve you in your war upon Spiritualism, you will find it impossible to obtain such tools hereafter. It will not be safe for you to resort to murder again, to steal such tools from the

repository of spiritual implements. Make the most of the one you obtained in that way. Nothing could show the worthlessness of your theft so much as the indifference you manifest at the safety of your ill-gotten possession. If you don't change your course, we will send for Mr. Bergh.

AN UNEXPLAINED APPROPRIATION OF A SPIRIT COMMUNICATION.

In the last number of the R.-P. Journal, under the head of "A Spirit Letter from the Spirit World," the editor publishes what purports to be a communication from the spirit of S. H. Cone, formerly a prominent Baptist minister. It is addressed to "My Dear Brother," and is in substance a highly commendatory letter to this "Dear Brother," whoever he may be. This letter the editor claims to refer to him, but for what reason he has not ventured to state. We do not think that either Col. Bundy or myself has any part or lot in this commendation, for neither of us is in any religious or social sense, the brother of this Rev. Baptist spirit. He manifestly intends to commend some Baptist spirit who is in fellowship with his views on the ordinance of Baptism and has no relation to any one that is either serving Jesuitism or Spiritualism.

We would as soon think of appropriating such a commendation, from the emasculated Pope of Rome, as to appropriate such an endorsement as that to our course as the editor of a spiritual journal. The spirit of the Rev. S. H. Cone no where says what it is he commends or whose acts he approves.

There is not the remotest reference to Col. Bundy or to the Journal, in the whole communication, or in the editorial introduction of it. We, therefore, cannot but conclude that Col. Bundy, in order to find some show of anti-Jesuitical sympathy from the spirit world, has availed himself of this impersonal and apparently meaningless communication to show that he has some friends in spirit life that are not connected with the associated spirit enemies of Spiritualism. Such salve for a troubled conscience is too far-fetched to have any healing virtue.

But we have written thus far as if granting the fact that the spirit of the Rev. S. H. Cone wrote that communication. There is not a circumstance mentioned that authenticates the communication and therefore we cannot but deprecate such a looseness of assumption on the part of our over-fastidious and zealous caviller at all forms and phases of spiritual communications. Whenever we become so reckless and careless in our authentication of spiritual facts we trust our readers will throw MIND AND MATTER in the fire as unworthy of perusal. It is this indifference to facts that has rendered so much that is labelled Spiritualism the laughing stock of the scoffers at Spiritualism. Well may that cause feel that its worst enemies are its noisiest professed friends.

AN ATTEMPT AT ANOTHER DIVERSION.

"The ways of the enemy are past finding out." A correspondent of a Western paper writes:

"The following item from the Racine correspondent of a Chicago paper and published the 2d of November, should stir up the Wisconsin Spiritualists and all lovers of fair play and equal rights, to send into the coming legislature counteracting petitions. Eternal vigilance is the price of liberty." Madison, Wis. D.

"The Regular, Homoeopathic and Eclectic schools of medicine have so far harmonized in Wisconsin as to desire to pull together in rooting out quacks, and all others who try to practice medicine without diplomas. Last winter, in the Wisconsin Legislature, the passage of a bill giving the desired relief was sought; but no concerted action on the part of those who follow the three legitimate branches of medicine, above referred to, being secured, the attempt failed. This season the wounds have healed and the factions are united; and as petitions are being circulated everywhere in the State for legislation on the subject, quacks and their friends will have to lobby long and hard at Madison, this winter, to prevent the Legislature from passing a law calculated to discourage their hitherto lucrative calling."

In noticing the above announcement the R.-P. Journal says:

"By the above it will be seen that the medical organizations of Wisconsin are determined to capture the State Legislature this winter and inaugurate a reign of medical tyranny in that State in order to suppress mediums and prevent them from healing by the laying on of hands; as old Jesus and his disciples; and the work has already commenced."

This is about as adroit a movement of the Jesuit enemies of Spiritualism as they have ever resorted to, and Spiritualists could make no greater blunder than to walk blindly into the trap set for them. Every cunning dodge that human ingenuity could devise has been resorted to, to make Spiritualism, which is the science of sciences, antagonize all that is true in mundane science; to make that which is the philosophy of all philosophies antagonize all that is true in mundane philosophy; to make that which is the religion of all religions antagonize all that is true in mundane religion. Unfortunately, Spiritualists have, in nearly every attempt of this kind, been surprisingly ready to accommodate those whose selfish ends were to be subserved by such folly. But for this strange infatuation, on the part of Spiritualists, Spiritualism would to-day be the leading science, philosophy and religion of the world. Heed then the voice of one who has been led by the spirit-friends of Spiritualism to see and determine wherein the weakness of this giant of progress lies. Samson's strength, it is said, was in his god-like curls; the strength of Spiritualism lies in the good sense and prudence of its sentries on the picket posts of its advanced guard.

It would be the most absurd folly for Spiritualists to antagonize, or to seek to oppose, in any degree, the most thorough investigation and systematization of scientific or natural facts in any department of human knowledge; and no folly could be greater than that which would in any way impede the attainment of the most perfect knowledge and skill in matters relating to the welfare and health of the human body. Long, close and most

intelligent observation is necessary to anything like a correct knowledge of the chemical, mechanical and organic constitution and functions of each and all parts of the physical body of man, in order that its diseases may be treated so as to result in less harm than benefit. That being the case, a careful and thorough preliminary study and preparation is necessary to the proper qualification of any person for the general practice of medicine. If there is any sensible Spiritualist who thinks a person qualified to practice medicine without such study and preparation, we have never found such a person. It is, therefore, as much for the interests of Spiritualists as for any other class of people, that persons who undertake to treat diseases, and thus have the safety of life and limb placed in their keeping, should give some evidence that they are qualified for that responsible work. Who says this is unwise or improper? Certainly not those who seek and desire to qualify themselves to wisely pursue the art of healing; but those who, without any knowledge of that art, or of the structure or functions of the various parts of the human body, claim to substitute ignorant quackery for medical knowledge or skill. With such nonsense we have no fellowship or sympathy. If we had, it would be impossible for us to be the fixed and unyielding advocate of Spiritualism which we are. Therefore, we say to all who make a pretence to practice medicine, qualify yourselves by all possible means for that most important profession, and think not that you can ever become too highly qualified for its responsible duties. Spiritualism can no more make, qualify or legitimize a charlatan and quack than any other ism; and for Spiritualists to claim or pretend it can, is to misrepresent its great mission and object.

There, ye professional enemies of facts and truth, we have given you all the string you will get, and right there you must fetch up. That far we concede you are right, and that far you can go without let or hindrance from the true friends of Spiritualism. But just at this point you will have to learn that you know, and can know, at best but very little of what may be known in the departments of chemical, medical, anatomical, and surgical science. Failing to find some sensuous substance or organism in the human anatomy which performs the functions comprised in what is called the life or spirit of that body, they one and all conclude that there can be no soul or spirit independent of that body; and that all that man can know of the healing art must be learned and applied by those who have acquired, or who are supposed to have acquired, a thorough knowledge of medical science. This is the grand error of those who seek to erect barriers against the spread of essential truths.

Notwithstanding the failure of proud and haughty science to find any sensuous evidence of the soul, or conscious force, that animates the living human body, the soul or spirit intelligence is not dependent upon that body for its existence or action, hence, after the chemical change called death, that intelligence, in an infinitely refined and active state, continues, and the field of knowledge that is opened to it is inconceivably enlarged. Especially is this the case with all departments and branches of knowledge which are cognate to medical science. Therefore, the spirit or souls of those who made medical science a study in their earth lives, and made it what it has become on the earth plane, are now, in the spirit life still striving to lessen or overcome the ills to which the mortal flesh is heir. No longer limited to the very finite resources of mundane medical science, and in full possession of knowledge wholly incomprehensible to mortal reason, they are seeking to complete the work that it was not in their power to accomplish here. Availing themselves of the avenues of communication, and the instrumentalities which have been developed in the unprecedented growth of Modern Spiritualism, they have extended the field of cures in the healing art beyond everything that they could ever have accomplished as mortals. In order to do this they have had to make use of mortal media through whom to carry on their beneficent work in healing the sick and those physically deformed or maimed. That through such instrumentalities the most wonderful cures have been effected by these departed adepts in chemical and medical knowledge.

To attempt to rank the labors of these exalted medical experts with the quackery and charlatanry of mortal deception and fraud, will be as futile as the efforts of the priestly theological classes to ignore the positive proof that returning spirit teachers have showered upon the earth, to show that what has been taught as absolute religious truth is absolute falsehood and folly. This is what the various branches of the medical profession are aiming to do, and this it is that Spiritualists will aid them in doing, if they claim for spiritual media medical knowledge and skill, when, in the very nature of things, they can have no such knowledge without the study and preparation that is essentially necessary for the intelligent administration of medical remedies and the use of curative measures. The part performed by spiritual media in the curing of disease is a passive and not an active one, so far as it depends upon their mediumship. Hence they cannot be, in any sense, the medical rivals of school-made doctors of medicine. The only question to be determined is, whether the person, or persons, claiming to be mediums, for the control of medical spirits, or those learned in the healing art, are such mediums; and whether the latter, through those persons, can of

do effect cures that are beyond the ken or skill of mundane doctors? No greater mistake could be made by those who are friendly to Spiritualism than to claim for spiritual media skill and knowledge, in a most important department of scientific research, without that study and application which is indispensable to that end.

The practice of medicine as a profession is one thing, spiritual mediumship is another, and there can be no legal or natural antagonism between them. We regard quackery and false pretence, even more obnoxious to the public weal when pursued by those who call themselves spiritual mediums than when practiced by those who do not claim to be mediums. No true and honest medium will pretend that they are able to do ought, as such mediums, in the way of curing diseases, any more than the nurse could claim to perform the services of the physician in the care of the patient in his or her charge.

We hold that to legislate quackery of all kinds out of existence is wise and proper, and Spiritualists will act wisely, not to oppose that which common sense and experience says is proper. When the medical profession undertakes to ask for legislation that will exclude any person from qualifying themselves to become members thereof they should be vehemently opposed; but when they only seek to secure a proper standard of skill and knowledge to prevent injury to those whose health and lives are at stake, they are doing that which we fully approve. We want to see the standard of knowledge in medical science, advanced far above that which has been considered sufficient in the past to warrant the title of Doctor of Medicine. The time is ripe for such a step forward. We want fewer and better doctors than the schools of the past have set loose to slaughter mankind. Especially is it necessary that a new and most important branch of medical science shall be established, and that is in relation to the action of spirit influences upon the minds and bodies of mankind. Until this is done what is called the science of medicine must be at best but empirical quackery compared with what it is destined to become when these spirit influences are recognized, understood and permitted to produce their natural and beneficent results.

Our experience and observation as an investigator of spiritual phenomena, convince us, as nothing else could do, of the importance of elevating the standard of mundane medical science, as well as that of all other sciences, in order that the light cast back from the spirit spheres from the translated votaries of learning may grow brighter and brighter with each succeeding generation of men.

Spiritualists, waste none of your powder on the wooden guns and sham manoeuvres of the enemies of the cause you espouse, but see to it that you are ready for the real assault that those enemies will make upon the centre of your position. Be warned by one who knows whereof he speaks when he tells you that your only safety and success depends on keeping strictly within the spiritual lines. They who go outside of those lines, thinking they can mingle with those who are trying to lure them out, without being destroyed, will surely fall to rise no more.

Be content to hold the position prepared for you by the spirit benefactors of mankind and be sure of a victory that will be as blessed to the conquered as the conquerors. Do not be betrayed by Jesuitism or professional quacks, into spending your strength on false issues. Reserve everything for the final desperate struggle that is at hand, between the votaries of time-honored error, and the followers of the Light from the spirit world.

"THE THEOSOPHIST."

"The Drift of Western Spiritualism.—Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our society were mainly veteran Spiritualists, who had outgrown their first attachment to the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of medieval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstasies, of astrologers, 'diviners,' 'magicians,' 'seeresses,' and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugene Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiridistic theory that all the phenomena of the circles must be attributed solely to the action of spirits of our deceased friends. The ancients knew and classified other supernatural entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write, speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides to Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our morals as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking and impressed with the great importance of a thorough knowledge of mediumism and all other branches of Occultism, these founders established the Theosophical Society, to read, inquire, compare, study, experiment and expound the mysteries of Psychology. This range of inquiry, of course, included an investigation of Vedic, Brahminical and other ancient Oriental literature; for, in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the 'Divine Revelations' of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we must attribute to the disembodied, until it is settled how much can be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal

shape. This will be conceded without qualification, we think provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediunistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely, the disembodied souls. There are other differences—as, for instance, that there can be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical manifestations, etc. But the first point to settle is the one here first stated, and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its latest results. That this step must have a very great influence upon Western psychological science is apparent. Whether our committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in the *Theosophist* a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our society, its earnestness and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wonderful outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena should be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of socialism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure goods. One must know both to comprehend what is Man.—*The Theosophist*.

The above is an editorial from the first number of *The Theosophist*, edited by Madame H. P. Blavatsky and published in Bombay. The writer thinks there is a growing desire to know the views of the *Theosophist*—in other words, of Mad. Blavatsky—on this interesting subject. As the latter, however, had already explained herself at large, though not with perfect clearness, in that mass of curious, but undigested learning entitled, "Isis Unveiled," the curiosity of intelligent Spiritualists was pretty well satisfied, even before she sailed for India, not exactly in regard to her views, but as to the probability of her communicating information of practical value to the student; and the contents of the first number of *The Theosophist* are not calculated to stimulate their hope of getting much additional light from that direction.

Mad. Blavatsky goes on to say that the founders of the Theosophical Society were mainly veteran Spiritualists—a fact which is new to us—and that their reading of occult philosophy led them to believe that our modern phenomena were but repetitions of what had been seen, studied and comprehended in former epochs. We grant that the phenomena are not new—being facts in Nature it is impossible they should be new—but we deny that they are mere repetitions of the past, and we deny that they were ever before comprehended as they are now. The difference is this: In ancient times these phenomena were rare, now they are common. Formerly they were studied stealthily under the denunciation of Theology, and under the burden of a fear, terrible to delicate consciences, of approaching heresy when the investigator was only seeking truth. Now, the facts are placed squarely before the world, and, throughout the length and breadth of Christendom the phenomena are studied by intelligent and painstaking observers, and the results published in scores of periodicals and hundreds of books and pamphlets. Formerly Occult Philosophy adopted the subjective method and was forced to accommodate its conclusions to Theology, attributing the phenomena, for example, to the action of an imaginary devil and his imps. Now, thanks to the rationalism of the last hundred years and the rise of the scientific spirit, Occult Philosophy, using the Objective Method, has ceased its timorous and futile efforts to reconcile its conclusions with anything but science. Studied in accordance with the principles of the Baconian philosophy, that is by the accumulation of facts first and reasoning on them afterwards—sometimes called common sense—the results, though not always different in kind have been far greater in importance than ever before. But the principal difference between the present and the past in the matter of spiritual phenomena is that wise spirits are now making a concerted effort to aid mankind. So true is all this that we are persuaded the modern investigator has as little to learn from the mediæval or classical books on Occult Philosophy as the astronomer has from those on astrology or the chemist from works on alchemy. The history of any branch of science is, indeed, interesting, but it is never indispensable to the student.

Proceeding to the gist of what she has to say—for we give Mad. Blavatsky the credit of writing this editorial—she makes a statement which, for cautious limitation of assertion, has seldom been surpassed. "The Theosophists thought they discovered some reason to doubt that all the phenomena of the circles must, of necessity, be attributed solely to the action of the spirits of our deceased friends." A modest doubt truly, and one which by implication acknowledges that ordinarily the phenomena are due to what Spiritualists say they are. But she goes on to say that the ancients "knew and classified other supracorporeal entities" who could do what spirits of the deceased are now doing and they could command their services. This probably refers to the celebrated elementaries, the gnomes, sylphs, undines and salamanders of a fanciful philosophy, and supposed to be intelligences which have never yet been incarnated in human bodies. They are said by the

Kabbalists to have been born of the dreams of Adam, when he aspired to the woman whom God had not yet given him. As to the existence of these creatures we neither affirm nor deny. We call for the proof. On one side we are ready with the proof of the existence and action of human beings delivered from the burden of the flesh, and that proof has convinced everybody who has seriously examined the facts of Modern Spiritualism. Even Mad. Blavatsky does not deny its force, while she claims that in some cases the phenomena are attributable to another source. It may be so, and if it can be demonstrated we are perfectly ready to admit it; but as yet the proof consists mainly in assertion. At the same time we freely admit that some weight must be allowed to the theories, fantastic though they be, of the ancient students of magic. To us they appear to be evolved from the interior consciousness of an outworld philosophy, but nevertheless all Spiritualists worthy of the name are ready to lend an attentive ear to what the Theosophists have to say on the subject.

Another notable discovery of the Theosophists is, that there is a good and evil side to Occultism, and that mediumship is fraught with peril. Thank you for nothing, gentlemen, and ladies of the Theosophical Society! Spiritualists are as fully aware as you are of the dangers to "our moral and physical nature" in meddling with Occultism, and, what is more, know how to avoid those dangers, viz: by approaching the investigation with clean hands and a pure heart, with a sincere desire for truth, and with the intent to benefit their fellow creatures both in earth and spirit life. They have little to learn on this subject, even from India, the land *par excellence* of black magic or soecry, as distinguished from the white magic of the Egyptians; and the book of Indian occultism the *Oupnekhat* has but few attractions for them.

Proceeding in her lecture, we are modestly informed that "to comprehend modern mediumship, it is, in short, indispensable to familiarize oneself with the Yoga philosophy." If that be really so, Spiritualists are in a "parlous" state, for, like the disciples of Ephesus, who had not heard of the Holy Ghost, they have not so much as heard whether there be any Yoga philosophy. Nevertheless they are ready to be baptized into it, if it is a good thing. If, however, a voyage to India is necessary, they will have to get along as best they can without it. Perhaps the *Theosophist* will enlighten them; but, we regret to say, the first number does not go far in that direction.

The editor shows her caution again when she says that, "until it is settled, how much can be done by the embodied human soul and the blind but active powers," &c., &c., we have not even "proof of an existence beyond the grave, if it must come to us in a phenomenal shape." This means, as we understand it, it comes through what are called physical manifestations, such as the moving of bodies without contact, materialization, and so forth. Why is it, by the way, that materialization is almost as shocking to the Theosophist as it is to the Romanist? Whatever the reason may be of this coincidence, if we rightly interpret her meaning, the writer steers clear of the crowning and conclusive proof of the survival of the individual, unchanged in his character by death, which the trance communications afford. The physical manifestations indeed logically prove intelligence, but the trance communications logically prove that the communicating intelligence is that of an individual formerly existing in the flesh. We are not concerned to deny that there are other intelligences in space, for we confess our ignorance of a few things in the universe; but, as we said before, we call for the proof. And this reminds us, as Lincoln used to say, of an anecdote; or rather a *bon-mot*, of Voltaire. When asked whether he believed the news of the death of Frederick the Great, replied: "Some say the King of Prussia is dead. Some say he is not dead. For my part I believe neither the one nor the other." Some say there are elementaries, and some say there are not. For our part we believe neither the one nor the other. We leave the study of lice to entomologists, and the study of elementaries to the Theosophical Society. The proper study of mankind is man.

Notwithstanding that we are not as hopeful of light from the East as the editor of the *Theosophist*, we welcome the new periodical to the goodly fellowship of those whose object it is to investigate the spiritual nature of man, his origin and destiny, and we shall carefully read its pages in the hope that we may be co-workers with the mystics of India in the search after truth. For ourselves we are ready to follow truth whithersoever it leads and to discard error whenever it can be shown to be error. Only give us the facts and we will draw our own conclusions. For us, we confess, the Hindoo speculations about the nature of Brahma, have but little interest, and whether "Isvara or the Lord of all is essentially distinct from the Absolute" is to us a matter of perfect indifference. "Canst thou by searching find out God?" We may speculate to all eternity about the absolute and then we shall know nothing, for the finite can never comprehend the Infinite. It is not given to man to understand what the Almighty is in His essence. We prefer, therefore, in our humble way, to deal with what the French call actualities and in studying the invisible to follow the method by which science has gradually enlarged its knowledge of the visible universe. It seems to

us that most Hindoo philosophers have gone to work at the other end and that for the Spiritualist to make a pilgrimage to India to worship him that is "born king of the Jews" is to reverse the proceeding of the wise men of the East who travelled in the opposite direction.

However that may be, there is one secret which we ourselves found out after forty years of study, and which we do not mind communicating to our readers (but they must not tell any clergyman, Theosophist or Freemason), and that is, that all the innermost mysteries, the real arcana, and no mistake, of occult philosophy are locked up under a royal arch in the crypt of the church of St. Sophia, right under the chancel. For long years their position has been that of the prisoners in a certain dreadful place where kings ought to go to, and where they will go, some of these days, according to Horne Tooke. This learned, reverend and ferocious member of Parliament used to drink the following toast every day after dinner—even when he was alone: "All Kings in hell! The door locked! The key lost!" Well, as we said, this precious crypt was just in that position—the door locked, the key lost—till about thirty-two years ago, when a little girl accidentally found the key, unlocked the door and peeped in. And what do you think she saw? Why, a dying horse, with his head where his tail ought to be, and before him a cart in shape like unto a double triangle. This is a great mystery and it is as much as one's life is worth to let it out beyond the circle of the readers of MIND AND MATTER.

A Letter from Mrs. Gulon.

"MIND AND MATTER" AND A PROGRESSIVE VIEW OF HELL.

Editor *Mind and Matter*:  
Having been out of town when the kind invitation arrived, I was unable to respond in person, and so hasten to send my regrets at being absent from your festival of "fifty-nine Spiritualists," as the *Sunday Times* has it, who assembled in honor of the first anniversary of the Spiritual Tornado, MIND AND MATTER, (pardon me) a most stormy infant of a year's growth. Among the distinguished names who greeted its first birthday, are some who have fought for the cause of Spiritualism and some who have been persecuted for their opinions.

That is the stuff of which the martyrs were made and I have no doubt there are men and women in the ranks of Spiritualism who would stand like Crammer, in the flame, rather than recant.

I like to see indomitable perseverance and friendship, in both of which the editor of MIND AND MATTER excels; qualities highly essential in conducting a paper devoted to the all absorbing subject—Spiritualism.

Viewing said paper in the light of a tornado and glancing at the frontispiece I am inclined to think that Franklin has something to do with it. The religious world needs whirlwind upon whirlwind to keep the ball of progress going and to extinguish the last dying embers of that ancient, brimstone deposit, about which Christian divines have kept up such a wrangling and which has been so long smouldering in "outer darkness," waiting for the fury of the tempest to sweep it away, the dews of heaven, not sufficient to penetrate to that Christians resting place, for the unconverted. It is pleasant to know, however, that keeping pace with other progressive movements, that mythical, miasmatic abyss, has been considerably transmogrified.

The tide of modern improvements has found its way down there, and from the centre of it we find at the present day a railroad going north direct, while the grounds, caverns and vaults for specialists in crime, and apartments for sinners generally, have been so improved by the introduction of the fire extinguisher, underground drainage, etc.; indeed, with its bay windows and mansard roof, an old Sunday school sinner would scarcely recognize it.

The ancient mile-stones, forever! and forever! have been removed and the number of miles leading outward and upward are carved in golden letters, while redeemed brakemen are shouting at every station, "All on board! For saints, first car forward! Intolerant bigots take the rear car! Pharisees beware of the cowcatchers; special trains going north for poor deluded people, having no mind of their own. Backsliders take bicycles! All undecided sinners wait till next train. Baptists and Presbyterians will take the dummy! Unitarians and Universalists will take the air-line! All the heathen, to whom the gospel has been preached, but who have not repented, take the tally-ho! If there are any who prefer to remain here awhile they will find a pleasant bank whereon the wild thyme grows, where they may recline and have their weary feet in the waters of the fabled Styx, upon whose bosom are floating pamphlets and guide-books, which, with the aid of the electric light, will point out the way of salvation, which they have never understood."

If there are any Spiritualists present, who have not heard their names called, they will please take to the balloons at once, for, if they had carried out the beautiful teachings of their philosophy, in doing as they would be done by; in raising the down-trodden sister or brother; helping the poor with more than a word of sympathy; cultivating love at home, and educating their common sense to its highest capability; they would never have lost their way and trespassed upon the property of the church.

There are people who could not endure life if there was no hell—not so much on their own account as for the sake of mankind generally. Such men are so enthusiastic that they are willing to sacrifice even their wife's relations, especially their mother-in-law. But pardon this digression.

For the support and sympathy that you have extended to the mediums throughout the land I can only express myself by using the language of Scripture; "As a hen gathereth her chickens under her wings," etc. Excuse the simile.

They owe to you, in the words of our forefathers I will not say their lives, but their "liberty and sacred honor." Yours is an unparalleled effort in that direction and how far—too far, you have spread your wings, the future will declare; for Truth is mighty and will prevail, and fraud be routed. The deceiver must go the wall, while honesty and sincerity will rise out of the mist of uncertainty and shine like the morning and the evening star.

We bow in adoration to honesty, and in shame and humiliation to dishonesty. In being smitten

you wholly ignore the unnatural injunction of turning the "other cheek." So do I. But in argument, has it never occurred to you that a little less severity, more kindness and less crimination of your adversary would afford a pleasant change and be more productive of good? [We answer, certainly not, or we would act differently. We agree with Col. Bundy when he said he intended to call a spade a spade.—Ed.]

Men and women in this privileged nineteenth century are free to express their opinions, especially editors, but pardon me if I suggest that you have almost exhausted the vocabulary (perhaps not the unabridged) "materia medica" and encyclopedia in bullets until MIND AND MATTER has become a regular shot tower. Men shrink from sarcasm as from pointed steel in warfare; so when a bullet half mind and half matter is aimed and strikes the enemy, the wound is so deep that the victim seldom recovers sufficiently to send a shot back and with the exception of an occasional "philosophical-religio" squib the battle ends.

If a Spiritualist, and he had any reputation before he became one, he certainly lost it afterwards and he could not do a worse thing than to even set up the skeleton of one to be the target for MIND AND MATTER, the synonym of God and the universe.

Flee, Oh! wayfarer, from the roof tree of Spiritualism after the storm—gather your torn garments around you and seek rest; retreat, valiant soldier; after the day's battle better roll yourself in the flag of your country; torn and shivered, perchance, by a thousand balls from the enemy's fire, than wrestle with fate. Remember the moth.

Now, though we are at variance on certain, not as the church would say, doctrinal points, touching regeneration, sanctification, beatification and a thousand other "ations" too numerous to mention, MIND AND MATTER has my best wishes. May it fight its way through to generations yet unborn, and may the mantle of the illustrious George Washington fall upon and envelop it, inasmuch as 'tis said "he never told a lie." May its course be upward and onward, and in time may it become such a power in the land that its financial condition being as good as its spiritual, it may yield to its owner a fully materialized return.

Mrs. GULON.

Association of Co-operative Spiritualists.

The following we clip from the Philadelphia Press of November 8, M. S. 32.

PROF. HENRY KIDDLE'S LECTURE BEFORE THE CO-OPERATIVE ASSOCIATION.

"The inaugural meeting of the Philadelphia Association of Co-operative Spiritualists was attended by a large audience yesterday afternoon at the Assembly Buildings. President Wheeler recited the Declaration of Principles, and, after a brief address by General Jonathan M. Roberts, introduced Professor Henry Kiddle, who gave an interesting statement of the doctrines and phenomena of Spiritualism.

"The duties of Spiritualists," he remarked, "are two-fold: First, as regards others; secondly, as regards themselves. If you permitted a railroad accident to occur without warning the passengers, you would never cease to regret the lost opportunity or be able to forget the scene. If you discovered a specific and concealed it, the death-groan of every sufferer would render you miserable. Such is the position of the Spiritualist. You know the horrors of the second sphere; it will one day be ours to gaze into that abyss of woe. And if we have withheld the truth from any whom we shall there behold in distress, our own will be scarcely less than theirs, if it be not greater. You may say, 'If I had spoken they would not have listened to me,' but no man is responsible for results that depend upon others, though he is responsible for his own neglect. Others, indeed, may madly dash away the cup; but do you fulfill your duty and free yourself from responsibility—you are under a solemn obligation to pour the balm of truth into every heart you can reach and 'to be wise as serpents and harmless as doves.' The duties of Spiritualists to themselves are—first, to take care that, while they preach to others, they themselves be not cast away. Spiritualism bids us reform our habits. It teaches that our lives, here and hereafter, are what we make them. You can not pass from the indulgence of every passion to the higher spheres of spiritual life. We believe in no vicarious atonement, but every Spiritualist has been taught to believe in individual atonement. Christ lived and died for all who would accept His example, but they who will not do this make Him to have lived and died in vain. Spiritualists are not to say, 'Do as I say, not as I do.' There is too much of that in the churches, whose clergy preach humility while living in luxury and pride. The backwardness and inconsistency of the Christian Church is largely to be ascribed to the bad example of certain of the clergy." On any faith discredit may be brought by the evil lives of its professors. Spiritualists are charged with being dupes and free-lovers. We might retort the charge upon our Christian brethren; we might point to Christian ministers guilty of breaking every commandment in the decalogue. But this were as illogical as are the charges against Spiritualism. We who are enlightened on these matters have a holy mission, we are co-workers with the angels, and if we are false to our high duties we shall suffer for it."

Professor Kiddle concluded with a good word for mediums and a statement of the causes which influenced him in his own course of action, remarking that he was not prepared to say that he had been turned out of his position in consequence of his religious views, as the fact was that he had voluntarily tendered his resignation. At the close of the Professor's remarks a medium present gave several clairvoyant tests, which were received by the audience with demonstrations of the liveliest interest. The hall was again crowded on the occasion of Professor Kiddle's second lecture in the evening."

The hall was filled to its utmost capacity with intelligent persons, and Professor Kiddle was received with loud and continued applause. The donations were liberal, and the winter course of lectures for the Association of Co-operative Spiritualists of this city has been opened in a very auspicious manner. Professor Kiddle will occupy their rostrum next Sunday afternoon and evening.

Benjamin Keen, North Turner, Maine, forwarding subscriptions, writes: "I may write something in regard to our doings away up here in Maine, in the course of the winter, that may be interesting to readers of MIND AND MATTER—the most fearless, reliable, best paper in the cause."

## EDITORIAL BRIEFS.

Prof. KIDDLE's book can be found at the newsstand at the Assembly Building meetings every Sunday; price, \$1.50.

C. S. ROWLEY, inspirational medium, has entertained the Spiritualists of Middleburg, Ind., for some time past, with original poems under spirit control.

We have received the first number of a paper entitled *The Commoner*, price four cents. Moses, Hill & Co., conductors, 46 School street, Boston, Mass. We decline the proposed exchange with it.

Go to hear Prof. Henry Kiddle's lectures before the Co-operative Association of Spiritualists, at Assembly Building Hall, southwest corner Tenth and Chestnut streets, on Sunday afternoon and evening, December 14th.

OUR PREMIUMS.—All persons who are entitled to receive premiums should state in their letters their choice, and in future unless this is done we shall take it for granted that they do not desire any premium and shall act accordingly.

JAMES A. BLISS, Test Medium, at the request of his former patrons, has made arrangements to give private sittings for communications. Private developments, etc., etc., every Tuesday afternoon from 12 A. M. to 7 P. M. For terms see advertisement in another column.

From a letter received this week from Mosherville, Mich., we have learned for the first time that Bro. D. G. Mosher, postmaster of that town, and a most valued friend of MIND AND MATTER, has passed over the river. We regret that we are unable to give the particulars of his departure to the land of spirit.

A FAIR will be held in Chicago on the 18th, 19th and 20th of this month, for the benefit of the First Society of Spiritualists and the Ladies' Union, a benevolent association connected with the society. MIND AND MATTER will be found for sale at the stand of spiritual publications, the proceeds to go to the benefit of the fair.

We are in receipt of *The Harbinger of Light* of November 1st, 1879, a monthly journal, devoted to Zoistic Science, Free Thought, Spiritualism and the Harmonical Philosophy. Price Sixpence. Under fifteen heads it contains a large amount of highly interesting and instructive information on the subjects to which it is devoted.

J. FRANK BAXTER, under the auspices of the First Association of Spiritualists, is drawing large and appreciative audiences at Academy Hall, corner of Eighth and Spring Garden streets. He will speak at the same place the remaining Sundays of December. His tests are of a most remarkable character, which, with few exceptions, are publicly acknowledged to be correct.

We are pleased to learn through the *Evening Tribune* of Dunedin, Otago, New Zealand, of Monday, Sept. 29, 1879, that Mr. J. Tyerman, the able advocate of Spiritualism, lectured at the Princess Theatre in that city to a crowded audience. His subject was "Mediumship, or How to communicate with departed spirits, with a narrative of personal experiences." A good synoptical report of the lecture is given, which we will publish in our next if possible.

We are in receipt of Vol. I, No. 1 of "Broom's Paper," published in Vineland, N. J., and gladly have placed it on exchange. We have the pleasure of an intimate personal acquaintance with Mr. Walter Broom, and know he possesses the qualities to make his paper a success. His labors in behalf of the fallen both in this country and the Old World, should bring him ample support from temperance reformers, anti-slavery men and women, for his whole life has been devoted to this work. Terms for "Broom's Paper," \$1.50 per year. Address Broom's Paper, Vineland, N. J.

OUR EXCHANGES.—*The Lightning* is the suggestive title of a neat four-page monthly, edited by our valued friend, R. C. Flowers, of Alliance, Ohio. Mr. Flowers must have thought there was need of a little "lightning" to clear the atmosphere in that locality, and all we can say is, let *Lightning* strike all opponents of free thought, and from the appearance of Vol. 1, No. 3, we have not the least doubt it will. Send for it friends. Single copies one year, 50 cents. Address, R. C. Flowers, Alliance, Ohio. *The Household Companion*, an illustrated monthly journal of music, fashions and family reading. Filled with interesting reading matter for all classes of people. The November, 1879, number contains a cut of John Howard Paine, the author of "Home, Sweet Home." Terms, \$1.50 per year, including postage, which the publisher pre-pays. Address, Geo. B. James, Household Companion office, Boston, Mass. *The Quarterly Review*, an interesting, sprightly little journal, edited by R. P. Wilcox, of Milan, Ohio. This enterprising journal will hereafter be published monthly. Subscribe for this paper; it is an earnest advocate of the liberal and spiritual cause. Its young editor (only 14 years of age) might be considered an editorial wonder as well as an editorial success.

We are in receipt of a long letter from Mr. Jas. Hook, of Terre Haute, Ind., in relation to our impeachment of the identification of certain spirit form materializations that are taking place at spiritual seances in Terre Haute; especially as to the identification of the Nazarene, the Virgin Mary, St. Peter, Moses and Pharaoh's daughter. This letter of Mr. Hook is marked private; but as it re-

lates solely to our course as editor of this journal, we deem it proper to publish it, and make such public reply as we think justice demands. It will appear in our next. We are greatly mistaken if Mr. Hook does not find that he has undertaken a contract that is entirely too heavy for him, when he sets out to make good the abominably deceitful work of the spirit enemies of Spiritualism. Such nonsense must stop, or those who are committing it will get hurt. We do not intend to stop or retreat. We have enlisted under the white banner of truth, and where that leads us we will follow, regardless of all mere personal considerations. Unmoved alike by frowns or favors, MIND AND MATTER will pursue a strictly independent and impartial course towards all. We have sought as far as in our power to state fairly and fully, and in their own words, the views of those with whom we differ, and whose public acts we feel called upon to criticize. Our readers are fully competent to judge between us, and to them we most cheerfully leave all such matters. We have been surprised to see how few of those with whom we have felt constrained to differ have attempted to reply to us. It is natural, therefore, for us to infer that we have had the right with us. We know it will prove so in our difference with Mr. Hook and his associates of the Anna Stewart Committee. They will yet thank us for a course of action which now they regard as so unfriendly to them.

## Report of the Proceedings of the Michigan State Association of Spiritualists and Liberalists.

The first quarterly meeting of the Michigan State Association of Spiritualists and Liberalists was held at Fenton Hall, Flint, Genesee county, commencing Friday, November 28th and closing Sunday November 30th. Friday, 1:30 P. M., there were present the officers of the Association, Dr. A. B. Spinney, president, Miss J. R. Lane, secretary, L. S. Burdick, director. Mr. Burdick occupied the chair and presided during the entire meeting. There were present the following speakers: J. H. Burnham, Saginaw City; Charles A. Andrews, Flushing; Mrs. L. A. Pearsall, Disco; Mrs. Mary C. Gale, Flint; Mrs. H. Morse, E. B. Wheelock and Dr. A. B. Spinney. The afternoon was spent in a general conference, short speeches and discourses, with songs by Mrs. Olie Childs. The afternoon passed off very pleasantly and at 4:30 the audience was dismissed, to meet again at 7:30 P. M.

Friday evening session. Dr. Spinney was the first speaker of the evening. He said he did not expect to speak and had no subject, but in the course of half an hour's talk perhaps he might find one. He spoke for nearly an hour on general topics, the taxation of church property, religion in the schools and like subjects and gave some very good thoughts. After a song he was followed by J. H. Burnham, of Saginaw, who took for his subject, "What shall we do with our thoughts?" His address was short, but as ever with him whatever his subject may be, he always makes it interesting and his hearers always feel that he has said something to be remembered. The evening services closed with a song by Mrs. Childs.

Saturday, A. M. A meeting of the officers and speakers was called at 9:30. There were some matters of business to be looked after. A petition having been drawn up at the semi-annual meeting at Nashville and signed by the officers, speakers and members of the State Association, asking the railroads to grant to our speakers and missionaries half-fare rates on their roads, several letters had been received from the different roads and were read before the meeting, stating that they were willing to grant to our speakers the same privileges as granted to Christian ministers. A motion was then made to appoint a committee to draw up a form stating who and what they were, to be presented to the railroad officials on application for half fare, or reduced rates. A committee was appointed consisting of Dr. A. B. Spinney, Detroit; J. H. Burnham, Saginaw; Mrs. M. C. Gale, Flint. Dr. Spinney, in some remarks, referred to the unifying of the two elements, Spiritualism and Liberalism, in the State Association, stating that it was by a vote of the Association that they were united and if there were any who did not favor the union and wished a dissolution it would be brought about in the same way by a majority vote of the Association, and those who do not favor the union let them vote against it at the next annual meeting, to be held at Battle Creek, March next.

The hour having arrived for the regular lecture, Mrs. Morse, a former worker in this State, but who has been East for the last year, having returned and was present and was introduced by the president. She said, having just arrived after a long journey she was unprepared to give a lecture but would give a few thoughts as they were given to her. She related a little incident which occurred on the train the day before on her way from Buffalo to Detroit. Two representatives of the Young Men's Christian Association occupied the seat in front of her and were reading and discussing the lectures of Robert Ingersoll, for sale on the train. Says one, "What shall we do?" It is true; every word of it. It is a fact that we cannot dispute, but it will not do for us to admit it. That is the trouble with them. They know it is all truth but have not the principle of right strong enough within them, or moral courage enough to stand up for the right. After the close of Mrs. Morse's lecture, Dr. J. J. Bigelow, of Davisburgh, spoke for a few moments, after which Mr. Burdick spoke of an enterprise known as the Mutual Benefit Association, and urged persons to read over the Constitution and By-Laws, which were there for free distribution, and learn the object and aim of the society and then come forward and become members. Mr. Burnham then called the attention of the friends to the address of the Michigan State Association, which contains a history of the association and its working from its organization to the present time; for sale by the secretary, at her table, or on application to her by mail, at 312 Woodward avenue, Detroit, at the low price of five cents per copy.

Saturday afternoon. Conference for one hour. Mrs. M. C. Gale was the first speaker for the afternoon. Her subject was, "What are we doing and whither are we drifting?" She speaks rapidly and with a great deal of enthusiasm, and never lacks for words. Her address was well received. After a song she was followed by E. B. Wheelock, once a Universalist minister and still carrying the

church on his back, has evidently never yet got entirely out of it and probably will not for some time to come. He took for his subject, "If Spiritualism is true what good can it do?" After the close of his discourse attention was called to the books on sale—Spiritual, Liberal and Scientific books—as a means by which the truth could be brought before many who would never go out to hear a liberal lecture. They could read a book without any one seeing them, but they would incur the risk of being seen if they went to a hall where liberal thought was advanced.

Saturday evening. Session opened with a song by Mrs. Childs. Charles A. Andrews, of Flushing, was introduced and gave an invocation, read a poem, one of Lizzie Doten's, given through the inspiration of the spirit of Edgar A. Poe. He then addressed the audience, speaking for over an hour to attentive listeners. Mrs. Childs then sang a song, which was heartily encored and there was a general call for another, which she sang and the audience was dismissed.

Sunday, 10 A. M. Session opened with singing by the Lapeer choir, "While the days are going by." The President then announced Mrs. L. A. Pearsall as the first speaker for the morning. She spoke on "Spiritualism and Materialism." Her discourse was replete with interest, and was listened to with marked attention. Mrs. Childs then sang a song entitled "The Dawn of Freedom." J. H. Burnham was the next speaker, and took for his subject "Design." He said there was no one argument used by Theism in its defence, upon which greater confidence was placed than the argument so called from design. The Theist claims design as an unanswerable argument in defence of Theism and the creation of the universe out of nothing. After showing the nature of design in the universe, he asked if any one could see the existence of a God with the attributes which Theism claims—a God infinite in goodness, justice, power and wisdom. At the close of his lecture there was an intermission of twenty minutes, after which the afternoon session was called to order by Dr. A. B. Spinney.

The Committee on Camp Grounds was called upon to report. J. H. White, of Port Huron, acting chairman of said committee, reported as follows: "The Committee on Camp Grounds, consisting of S. L. Shaw, J. H. White and A. A. Whitney, met, and after canvassing the various localities visited by the committee, concluded that either of two places would answer the purpose—one at Gognac Lake, near Battle Creek, and one at Pine Lake, near Lansing—both centrally located and with good railroad facilities. The committee have decided to make an effort to purchase eighty acres of land owned by Mr. G. L. Foster at Gognac Lake. We have the refusal of the land until next Spring for sixteen thousand dollars. This amount is to be raised by subscription of stock, sufficient to pay for the land in cash, by March 1st, 1880. We have secured the services of Mr. J. M. Potter, of Lansing, who is to get subscriptions of stock. The committee have further decided to make the capital stock for the camp-ground enterprise fifty thousand dollars, divided into shares of twenty-five dollars each; ten per cent. of the stock taken to be paid when subscribed for, and liable to further assessment, at the option of the committee, when money is needed either for the purchase of land or for improving the same. If the committee find the proposed plan will not work, and enough money to pay for the land cannot be raised to pay for the land, we shall abandon the selection, and shall continue our purpose and secure grounds at Pine Lake, if possible, or elsewhere, at a much less cost of first purchase of land. The improvements of grounds will cost no more at one place than at another. We earnestly invite all Spiritualists and Liberalists to join in the work and help to raise the necessary funds to make the enterprise a success. J. H. White, Secretary.

After hearing the report, Mrs. Morse addressed the audience. After reciting a poem she took for her subject "Religion." She spoke of the religion of Spiritualism, contrasting it with the Christian religion. A song from Mrs. Childs closed the exercises for the afternoon. A meeting of the Executive Board and speakers was called at 4 P. M., at the office of the President, for the transaction of business.

Sunday, 4 P. M. The Executive Board and speakers met at the office of the President. Present, Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary; L. S. Burdick, Director; J. H. Burnham, Mrs. L. A. Pearsall, Charles A. Andrus, Mrs. M. C. Gale, speakers. The following committee were appointed to act in their several capacities at the next annual meeting to be held at Battle Creek, commencing Wednesday, March 24th, and continuing till Tuesday, March 30th, 1880:

Committee on Delegates—Chairman, David G. Brown, of Nankin; N. P. Wadsworth, Lapeer; S. P. Allen, Flint.

Committee on Membership—Chairman, A. A. Whitney, of Battle Creek; J. H. White, Port Huron; Mrs. Lottie M. Warner, Paw Paw.

Committee on Literature—Chairman, Miss J. R. Lane, of Detroit; E. A. Chapman, Lowell; Mrs. Ida A. Melin, Kalamazoo.

Chairman on Organization, Revision of Principles, Constitution and By-Laws—Chairman, J. H. Burnham, of Saginaw City; S. G. Gaffenberry, of Constantine; Daniel Earle, Plainwell; Mrs. L. A. Pearsall, Disco; Mrs. A. B. Spinney, Detroit.

Committee on Publication of Records—Chairman, Miss J. R. Lane; M. E. Matthews, and S. B. McCracken, of Detroit.

Committee on Resolutions—Chairman, J. M. Potter, of Lansing; C. A. Andrus, Flushing; O. D. Chapman, Perrinville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Flint.

Committee on Finance—Chairman, J. V. Spencer, of Battle Creek; James H. Haslett, Port Huron; Mrs. R. Shaffer, South Haven.

Committee on Auditing—Chairman, E. Chipman, of Nashville; E. L. Warner, Paw Paw; Mrs. Daniel Earle, Plainwell.

Committee on Memoirs—Chairman, George H. Geer, of Battle Creek; Will H. Clark, of Lansing; Mack Worcester, Deatur.

Committee on Seances—best methods of investigation of spiritual phenomena—examination of mediums under test conditions, with reports of the phases of mediumship and the reliability of the same.—Chairman, Giles B. Stebbins, of Detroit; Alfred Keyser, Kalamazoo; J. P. Whiting, Millford; Mrs. Sarah Graves, Grand Rapids; Mrs. John Dexter, Ewart.

There was also an investigation, by the Board, of a matter concerning the suppression of papers at the semi-annual meeting held at Nashville, August 27th to September 1st, a report having been circulated to the effect that the President and Secretary were instrumental in suppressing a package of MIND AND MATTER sent to said meet-

ing for free distribution. Upon investigation it was clearly shown that the report was without foundation, and circulated with malicious intent; that all papers were alike impartially distributed; no favors shown to one over another, but all receiving alike notice, and impartial justice done to all. The meeting then adjourned to the hall where the Sunday evening session convened at 7 o'clock.

The evening was devoted to twenty-minute speeches. E. B. Wheelock was the first speaker for the evening. Mrs. Morse followed him. A song by Mrs. Childs, and Mrs. Pearsall was the third speaker. Each one gave their own thoughts without any particular subject. J. H. Burnham was the next speaker, and took for his subject, "What is the Final Destiny of Mankind." He said it was a broad subject, and would scarcely be answered in twenty minutes, but that the Christians had already answered it for us, so there were but few words left to be said by him. Following his remarks was a song, after which the following resolution was offered:

Resolved, That we, as a State Association of Spiritualists and Liberalists, fully appreciate the efforts, sympathy and hospitality extended to us by the Flint Society Committee of Arrangements and citizens of Flint.

The resolution was adopted. Mrs. Childs sang a temperance song by request, and Charles Andrus was then listened to for twenty minutes. He was followed by Mrs. M. C. Gale. After the close of her remarks, Dr. Spinney occupied the few minutes assigned to him, by giving some interesting and well-timed hints, which were well received. He gave some ideas relative to the belief of Spiritualists and Liberalists—what they did believe and what they did not believe. A song closed the exercises for the evening. Mrs. Childs' songs were very much admired and added much to the enjoyment of the meeting. Perfect harmony prevailed throughout the entire meeting, and every one present felt that they had enjoyed a feast of good things.

Miss J. R. LANE,  
Sec'y Mich. State Asso. S's. and L's.

MIND AND MATTER for Nov. 29 comes to us with marked improvements which will, without doubt, be appreciated—as they certainly deserve to be—by its readers. Its editor and proprietor, Jonathan M. Roberts, has enlarged his paper more than one-sixth of its original size, made of it an eight instead of a four page publication, and given it an entire new dress, as to type. MIND AND MATTER thus starts out upon its second volume with good auguries for future success. In justice to Mr. Roberts and Dr. Mansfield we will state that the Doctor has freely volunteered his mediumistic services in aid of MIND AND MATTER, as set forth in his card contained in our issue of Nov. 22.—*Banner of Light*.

B. Heath, Bethel, Vt., writes: "We should not know how to keep house without MIND AND MATTER. So please find enclosed one year's subscription, and we say, keep on shooting to the right and left wherever a falsehood shows its head and you will come out all right. You may depend on us as life subscribers. Send 'Dawning Light'."

## PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS on and after December 7th, will hold their meetings at the Assembly Building, 8th, 9th, 10th and Chestnut sts. Prof. Henry Kiddle, late Superintendent of the Public Schools of New York City, will deliver the opening lecture, Sunday afternoon, December 7th, 8 o'clock, P. M., and in the evening at 8 o'clock. Let there be a full attendance of members. The public are cordially invited to attend. S. WHEELER, Secy.

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

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

LYRIC HALL SPIRITUAL ASSOCIATION.—259 1/2 N. Ninth st. Free conference every Sunday afternoon at 2:30 o'clock.

BIBLE SPIRITUALISTS, meets at Hall, 1365 Lombard st. Lecture and circle every Sunday at 7 1/2 p.m. Seats free. Prof. W. Seymour, speaker.

## PHILADELPHIA MEDIUMS.

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

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

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

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th st. Select 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.

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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 633 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, 29 1/2 N. Ninth st. Public test circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.m. to 5 o'clock p.m.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1600 Shickankamoon street. Circles at residence, Sunday and Thursday evenings, Friday evening 270 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 5 p.m.

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

Dr. C. Bonn, 639 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.

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IN THE COURT OF COMMON PLEAS No. 2, FOR THE COUNTY OF PHILADELPHIA, DECEMBER TERM, 1879, No. 123.

In the Matter of the First Association of Spiritualists of Philadelphia, for the Amendment of their Charter.

Notice is hereby given that an Application to the Court of Common Pleas No. 2, of the County of Philadelphia, will be made on Saturday, December 27th, 1879, at 10 o'clock A. M., for an allowance of the proposed Amendments to the Charter, as set forth in the schedule annexed to the petition of the said Society filed in the above matter.

DAMON V. KILGORE, for Petitioners. Philadelphia, Dec. 10th, 1879.

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THE DYING ARTIST.

T. P. NORTON.

Bring here my pallet! There it is again; Above the waistline, I see My wife. Thanks God this is no foolish dream My wife is beckoning to me.

There in her bridal robes of purest white, Immortal blossoms deck each fold. Quickly I my brightest colors, ere it fades; Why stand aloof, amazed and cold?

The panel melts into effulgent space; Heaven designs its secrets to disclose; Transcendent shadows hold the glory forth, And all the scene with beauty glows.

My spirit lingers at th' immortal stream, Whence purest inspiration flows; Content to breathe itself away in bliss If this is all the death it knows.

See nothing? Yet I wonder not at thee; Thou art too young with me to rove— Thine eye too weak to pierce the mystic veil— Thy love too fresh to fathom love.

Come raise my head, and hold this trembling hand, I'll teach thee now a lesson for thy love; If thou would'st paint the image of the soul Thy pencil must be quickened from above.

These earthly pigments are but lawdry dust; Take them away and leave the canvas bare. I go—earth is my studio no more, Old friend—farewell—I'll finish this—up there.

THE APPEARING OF CHRIST.

BY ALONZO G. HOLLISTER.

THE SPIRIT AND THE BRIDE.

Say come; and let him that heareth say come; and whosoever will let him take of the water of life freely. (Rev. xix, 6 to 9.) If any suppose that the bride here referred to is the church, who then are the men that await their Lord's return from the wedding? Who are they that are called to the marriage feast? (Rev. xix, 9.) And who are the multitude that rejoiced and gave thanks because the marriage had come, and the wife had made herself ready?

We are told that the church, i. e. the congregation, is Christ's body, or temple, and if it would be considered absurd for a man to wed his own body, or a congregation, or a temple, or city; and to celebrate it with a feast, how much more, him who is the model of all completeness! What benefit in such a performance, to men and women already indissolubly joined to him?

The truth is, Christ's witnesses were killed, and the power of the holy people was scattered, so that He had no congregation on earth to come to, until at the expiration of the 1200 years apostasy, the return of His presence had raised one up; yet the first act after His coming is described as a wedding.

He found one, whom the eternal parents had raised up to personate the bride—One who loved Him well enough to keep His commandments—One who comprehended His mission, and actuated by similar motives, bore witness to the same order of truths that cost Him his earthly life—One who drank from His bitter cup and drank not at the sacrifice. And He had said that who ever He should find faithful on His return He would gird himself and come forth and serve them; and the faithful and wise steward who was found in duty should be appointed over all His possessions. Hence the faithful watcher, by the proceeding referred to, was qualified to become a mother, and ruler in Messiah's household. (Luke xii.)

ADAM WAS A TYPE

of Him that was to come. He was created in two parts, male and female, like the higher intelligences before him, as a means to produce the greatest amount of happiness by reciprocal kindness, sympathy and co-operation. And can the substance be less perfect than the shadow? Allowing that the bride as an impersonal Holy Spirit, emanating from Divine wisdom the day of Pentecost, existed in the congregation for a season agreeable to the type of the first Adam, which Paul refers to as a mystery, (Eph. v.) because he did not understand it—the wedding could not consistently take place, until this spirit was individualized in a daughter of the eternal parentage, prepared to represent the female part of creation in the head, as Jesus did the male, and to stand as helper, counsellor, and chief co-worker with him, in all that concerns the increase and care of the household. Read xlv Psalm.

"If woman is the glory of the man," and "man is not without the woman in the Lord," how can the Son of Man be complete, or his glory perfect without the daughter of corresponding rank and office? That would leave the head inferior to the members, who are male and female in a mutually corresponding spiritual relation.

As a writer of some note justly remarks, "A God wholly masculine is but half a God," and equally true it is that Christ wholly masculine is but half a Christ. Only half the glory and light of the universe could be revealed by such a Christ, and only half of the truth could ever be told. Jesus seems to have been aware of this, and therefore said to His disciples, "I will not leave you orphans, I will ask the Father and He will send another comforter and helper, which shall continue with you to the age, (or forever), even the spirit of truth, whom the world cannot receive, because it sees it not neither knows it."

After Jesus had told them all things He had heard from His Father, He said: "I have yet many things to say unto you, but ye cannot hear them now." They could not apprehend them clearly until they were revealed in their own season by the same spirit of truth in

THE DAUGHTER.

Jesus did not say He had told them all things He had heard of His Mother; but He did say, "Wisdom is justified of all Her children." Then Wisdom is a Mother and has children (Prov. 8: 22 to 36), and Her sign in heaven was shown to John after the seventh trumpet sounded. "A woman clothed with the Sun," signifying Divine spiritual light—having a crown of twelve stars, which signifies that she bears rule in the celestial regions; also twelve apocalyptic messengers or teachers in the female order, corresponding to the twelve foundation principles of the New Jerusalem. And the Moon, which here represents the genius and light of nature, is her footstool.

Natural and scientific knowledge, derived from a study of the laws and operations of nature, is merely the foundation of the earthly house in which her children tabernacle, while walking as pilgrims and strangers without abiding inheritance on earth, whereby they manifest that they seek a city of everlasting foundations, whose designer and maker is God. For Her children being born of a holy virgin spirit, spiritual, and their kingdom and polity is spiritual.

"That which is born of flesh is flesh," and turns to corruption; while "that which is born of the spirit is spirit," not subject to death, nor waste nor wear, but abides forever. The latter are begotten not of blood, nor of the will of the flesh, nor of man, but of God; and therefore can take no part in the works of carnal generation, directly nor indirectly, because they are the spiritual offspring of Eternal Love; virgins who follow the Lamb whithersoever He goeth. Their spirits are homogeneous, united, and the strength of the whole is the strength of each when occasion requires. Hence they are invincible.

IT IS WRITTEN,

"The seed of the woman shall bruise the serpent's head." Jesus says the seed (the Kingdom) is the Word (of God). Then the seed of the woman must be the Word of Divine Wisdom, the nourisher and supporter of all the works of God. "She brought forth a Son, a male" offspring in Christ's first Dispensation, "who is about to rule all nations with a rod of iron."

The intelligent spirit, the nous of the Greeks, was reckoned by the ancients to be of the male sex [so Macknight], while the soul, or Psyche, which is the vital principle, possessed by animals in common with man, was reckoned female, as indicated by the constant use of the feminine article before it. Therefore it was neither an animal soul, nor a fleshly body that this woman brought forth, but an intelligent life-giving spirit. It was the testimony of truth in a virgin life, springing forth from the inmost elements of the male sex, in Christ's first appearing, and therefore called a Son, though composed of many individual members, who were chosen to be the first fruits of the world-harvest. These groaned and travelled in pain together in spirit with the whole creation, waiting for the worship, namely, the redemption of their body, (Rom. viii.)

As the man is incomplete without the woman, their redemption could not be complete until a like testimony was brought forth in a Daughter, or daughters, of the Virgin Spirit, and hence called "the remnant of her seed who keep the commandments of God, and have the testimony of Jesus Christ." (Rev. xii: 17.) The remnant of the woman's seed, then, are disciples of Jesus, and as the Dragon went to make war with them after he was cast out of heaven, Christ, before that time, must have made his second appearing, the spirit of his first coming having been caught up to God. Previous to this, the disciples were sons by adoption only; begotten by the word of God; and were travelling in the birth, and therefore "knew not what to pray for as they ought;" but the spirit which searcheth the deep things of God supplied their deficiency by making intercession for them. (Rom. viii: 26.)

Hence John writes, "Beloved, it doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is." Why could they not then see Him as He was? Had they not been with Him from the beginning? (John xv: 27,) and known Him in His temptations? (Luke xxii: 28.) Did He not call them friends in lieu of servants, giving as a reason, because the servant knoweth not what his Lord doeth? And since His resurrection had He not become their in dwelling life, (1 John iii: 24,) through a baptism of the Holy Spirit, and obedience to His commandments? Why then the obscurity?

Evidently, because the bride was not yet distinctly revealed to manifest the Mother of Spirits, and until she was, they were merely begotten by the word, and were travelling in the birth. (Gal. iv: 5-6, John xvi: 21, 22.) When Christ became manifest in the bride, the bride became a mother, and they were brought forth as real children in the likeness of their heavenly parents, and then could behold Christ in His complete order as Father and Mother.

This formed the second manifestation of Christ and an incontrovertible witness to the first. Each witnesses to the other like the two hemispheres of one globe. This laid the foundation of a mutually corresponding spiritual union between male and female, whereby souls could be spiritually born, which had never existed before on earth, and the "counsel of peace is between them."

THE OLD AND THE NEW.

"In the days of the voice of the seventh angel, when he is about to sound, the mystery of God will be finished, as He has announced to His servants, the prophets." As the appointed or new man is the end of the old creation and beginning of the new, (Rev. xxii: 13) in Him as the ultimate centres the whole purpose of God in the creation of man. And in Him "the invisible things of God from the creation of the world, are clearly perceived; even His eternal power and divinity being understood, by the things which are made." (Rom. i: 20, chap. xi: 36; Eph. i: 9, 10.)

As the formation of the natural creation occupied a number of distinct periods, in each of which a particular work was accomplished and a further degree of order brought forth, such also is the formation of the new and spiritual creation as intimated by the seven seals, trumpets, and churches of the Apocalypse.

As the natural creation was not finished until the female part of man was distinctly endowed and placed in her lot as co-partner with the male, in all that concerned their mutual happiness and prosperity and as co-laborer in the work of subduing and holding dominion over the earth and its elements, within and without, so also the complete foundation of order, beauty and increase of the Kingdom of God, could not be made manifest, nor even exist on earth, until the likeness thereof was formed as complete in the female as in the male, and of the twain was made one new man in the Anointed.

To effect this, it was necessary that God should reign in the cleansed sanctuary, or bodily temple of the female, even as He had previously reigned in the supposed immaculate temple of the anointed Jesus; and as He purposes yet to reign in the cleansed sanctuary of every soul that will ever rise by virtue of the daily cross, to the perfect glory of their power in the light, love and goodness of the heavenly and eternal life.

Not until the enemy, whose evil seed corrupts the heart, and estranges it from God, had been overcome where His greatest porte lay, and on the ground by which He entered—not until He had been cast out of the female apartment of the temple, then the irrepressible strivings of woman's own upheaving desires for culture and improvement, assisted by the war of Michael and his angels; could the proclamation be made "Now has come (literally just now was born) the salvation, and the power, the Kingdom of our God, and the authority of His Anointed." Rev. xii: 10.

This event announced at the sound of The Sev-

enth Trumpet (Rev. xi, 15), whether accomplished in only one or in several individuals near the same time, was prophetic of the end, and therefore the end is here declared from a beginning. Isa. xlv: 10.

Herein we may see that as the foundation order of the natural creation was completed in the formation and separate endowment of the female, so the manifestation of the bride in Christ, finishes the mystery of God and completes the foundation order of the new creation. This creation, like the old, being first established in an individual male and female, as a microcosm, or perfected germ, attended by a limited number of companions of both sexes, prepared to receive and foster its growth, and three whom as Christ's messengers, it is mediocrally communicated to others, until by a succession of spiritual generations and births, it grows to embrace and fill the macrocosm.

A NEW THING.

Then was fulfilled the saying of the prophet (Jer. xxxi: 22), "The Lord hath created a new thing in the earth." "A woman shall compass a man." That is, shall comprehend and surpass him. For so the new created woman comprehends men's fallen and confused state, the causes that produced it (which earthly wisdom cannot), the motives that lead him and compass him with wisdom and knowledge to rise out of it if he will, into a pure and peaceful state of eternal life, from whence he cannot fall. Because, when he has gained it he will have nothing in him that can be attracted to a lower condition. But all his noble aspiration for wisdom, truth, and virtue, his yearnings for immortality, his capacity for receiving and imparting enjoyment, all his powers of usefulness will be greatly strengthened, enlarged, and filled with the ever increasing attainments of a gradual and constant progression, because He will then be a co-worker with God, who designed this to be, and is so arranging the affairs of the universe as to accomplish it.

To Spiritualists of Ohio.

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

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

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

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

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

S. BIGELOW,

Chairman State Central Com. Alliance, O., Nov. 28, 1870.

KIND WORDS.

R. H. Curran & Co., Boston, Mass., writes: "Permit us to congratulate you in your successful materialization of MIND AND MATTER."

H. M. Richards, No. 65 South Limestone street, Springfield, O., writes: "Wrote you yesterday regarding non-reception of No. 1, Vol. 2. They came this morning and are splendid."

E. G. Anderson, of Reading, Shasta county, Cal., forwarding club, writes: "To you, Bro. Roberts, in behalf of many Spiritualists in Northern California, I desire to express our warmest thanks for the noble efforts you are making in defense of honest, though persecuted mediums. We have long felt the need of such a champion as your paper is, and we all bid you God-speed."

Mrs. R. H. Williams, Warrensville, Du Page Co., Ill., writes: "For a time I thought you too combative, but as I read your articles more and more they have opened a new field of thought to me and seem to explain many things in my own mediumship and that of others which have seemed strange and contradictory and I see more and more the need of the bold stand you are taking in defense of mediums and pure, unadulterated Spiritualism."

"Dr. M. A. Marston, Chattanooga, Tennessee, writes: "The sample copy of MIND AND MATTER came duly to hand, and for which accept my thanks. I am a subscriber to a goodly number of journals, among the number is the Banner of Light. I also took the R-P Journal but discarded it because of its violent partisan character and I felt that you have just cause for stamping it as a traitor to its avowed principles. Let the war wage until the truth is brought to the front. Truth is what we want and may the wise ones who have passed on beyond, pause in their heavenward journey to guide you into a knowledge of that truth that will make mankind free indeed. A Spiritualist who is worthy of the name need not fear the sunlight of God's truth. Let us unmask hypocrisy even though it assumes to be both religious and philosophical. Spiritualism is no longer a mere child to be frightened at big words, but has arrived at lusty man and womanhood, ready to do battle for the truth as it has been given to man in these latter days, and whosever would hide that truth is not of the new household of faith. Hope on—strive on—the victory is sure in the end even though the struggle be long and arduous. Your task, my brother, is a hard one, but you would not have been chosen for the work if you had not been fitted for it. Would that I could send you a thousand names instead of one. Perhaps at the end of six months I may be able to add others to my own. I will try to do so. I want those two beautiful pictures—the "Orphans' Rescue" and "Homeward" and MIND AND MATTER for six months, for which please find enclosed the published price, i. e. one dollar and sixty-five cents."

Valuable Testimony Against John C. Bundy and His Jesuit Associates.

Editor Mind and Matter.

The second reply by Mrs. Stewart's committee is published. It seems as if Terre Haute is the "Mecca of materializing marvels;" by the open war to defend the mediums, it is to be the Bunker Hill of Spiritualism, the battle for liberty of manifesting that spirits have determined, as long as defenders can be found to aid in this beneficent work. Upon my reading Prof. Denton's insinuation that their aim is only for the reward financially, by saying that "fifty cents could cause the Virgin Mary and Jesus to manifest, and no doubt the great Jehovah would come were \$20 offered." I was not surprised at this, for when Mr. Denton was at the Lawrence convention, recently, a gentleman from St. Louis asked him what he would come and lecture for. His prompt reply was that he would come and give six lectures, illustrating them on canvass, if guaranteed \$25 per night. On his return he consulted the few Spiritualists that are here at work publicly; they could not think of paying that sum, but said they (five in number) would give \$10 apiece to start with, if he, Prof. Denton, would take some of the responsibility, and trust to their efforts to raise the desired amount before the close of the lectures. He declined this offer. Now, on reading his denunciations of the Terre Haute seances as a monied scheme of the committee of Mrs. Stewart's, I regret that the sum, with an additional bonus, was not raised, for, by his own logic, we might have had the privilege, perhaps, of seeing the great Jehovah's wife fully dressed on canvass, if \$150 could have been guaranteed. There is nothing like avowing one's principles.

Why is it commercial Spiritualism, with Mrs. Stewart and Laura Morgan, when all mediums are remunerated for their services? The former is supporting her family of five persons, and Spiritualists know that all are unfit to attend to other business affairs when called upon to exercise the gift of mediumship. True believers in the phenomena can but honor the committee for declining the perfidious proposition of the R-P Journal, to be surrounded by antagonistic forces, constantly disturbing the mediums, for diabolical "rape-tying and bagging" would only result to the injury of the best medium ever before the public for that fine phase of materializing that is so little appreciated.

If Mr. Watson could denounce them after imposing his own tests, once giving testimony of their honesty by corroboration at home, besides his friends at these seances—then turn to cast a doubt, by the R-P Journal saying "he supposed he saw spirits." What good are tests to convince if one's own senses are not as reliable as another's who is hundreds of miles away from the scene of action? It is for us to rely upon our individual investigations. Like anything in the spiritual philosophy, if we cannot do this, failure belongs to ourselves and no one is to blame. We alone must suffer the consequences; no Religio can explain it or serve to advance or retard us one step. Personal investigation is the true leader; and, if I mistake not the character of Mr. Peebles, the "faint-praise of weakness" of his charity of materialization, will have but little weight against his convictions of their truthfulness.

In my letter to the Banner, Oct. 8th, (just before the war) I gave some of my experiences there, and if testimony is of any account in establishing innocence, I will submit still more. At one seance with Mrs. Stewart, a form appeared at the cabinet door, apparently dressed in tights, such as circus riders wear, that said he was the son of Robinson, then at Cincinnati, he losing his life by some acrobatic performance. He suddenly, with the agility of a cat, leaped astride the top of the cabinet door, his figure being very slim and Mrs. Stewart's rather stout, none present seemed for an instant to doubt that it was a spirit, for no ordinary person could have done this in the form.

A young Indian girl went into an adjoining room and put a bucket of water on her head, walked on to the raised platform, took it off and placed it back a number of times, whirling it fast around, asking if any mortal could do that without spilling the water. She then carried it off the platform, setting it down on the chair by me. It required my two hands to even lift it, for it was quite full.

One spirit occasionally appears, known by her beautiful veil, when asked to display it to seemingly endless size, no one can doubt its spirituality, unless with a fixed determination to be blind. She seems to throw it off from her person in fleecy folds, enlarging it, like wreaths of vapor, as we often witness in nature's display of her finer element.

This open charge of fraud will leave its scars like the wounded in physical warfare. It is good evidence of this fact, that since the Pattee raid at J. H. Mott's seance, so well published by the Journal ministers, up to this time, from their pulpits, in their usual tirades against Spiritualism, refer to this "expose." I saw the stains of the aniline after being thrown on the wall, and by their being near the corner, it shows conclusively where it was aimed (not at the spirit at the aperture of the cabinet), but at Mott; as he is known to sit in the corner entranced.

Mr. Bundy wrote to a Spiritualist in St. Louis that he would go with him to Memphis and make his own test conditions, if Mott would allow him. I took the word to Mr. Mott, as I was going to have seances there. He indignantly and justly refused, saying that he cared not for the praise or blame of Bundy. It was his own house and he could not come into it.

If all mediums would stand or fall upon the spirit power to manifest, untrammelled by arbitrary conditions, and let those that are not satisfied have the money refunded, so that they will not feel defrauded, financially, but left to reflect solely on what they saw and heard, perhaps better things may be instituted; for, to kill the mediums outright by such wholesale slander, will be depriving many that can appreciate angels' visits.

It is a cheering sign that Philadelphia possesses a Roland to meet this Chicago Oliver.

ANNIE T. ANDERSON.

"The Orphans' Rescue," engraved on steel; "The Homeward," illustrative of Gray's Elegy, and "The Dawning Light," a beautiful and impressive picture, representing the birth-place of Modern Spiritualism, are offered as premiums to new subscribers (and old subscribers renewing their subscriptions) of MIND AND MATTER, published in Philadelphia. Also, Dr. J. Wm. Van Nance offers a premium of a copy of his volume of Poems to all who will raise a club of three subscribers. "Circulate the documents."—Banner of Light.