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Phyzicul Life---The Leimary Depurtment in the School of Human Leogrezz.

(MIND AND MATTER Publishing House; ) No. 713 Sansom Street, Philda., Pa. m VOL.~1

PHILADELPHIA, SATURDAY, FEBRUARY 22, 1879.

# Lectures and Essays.

### THEOLOGY vs. NATURAL LAWS.

BY HELEN MAR.

The series of articles upon the physiological de velopment of man have been given to fully demon strate the creative principle involved in causation, and to enable man to divest his mind of the idea of a personality in God, or the creative power of the angle that we have a natural and spiritual body; to the highest in the scale of human existence. universe. We shall, in the future, more fully that at the death of the natural body we shall be analyze this dogma of theology; this triune God, raised a spiritual body; that the corruptible shall Mankind, not resting content with the gods of put on incorruption; and what was true then is true ancient mythology, conceived the idea that there could be but one creating power and ruler of the universe, and subsequent to the multiplicity of the Heathen gods, merged all into one supreme being. This thesis, not combining the wonderful plan of salvation concocted in the Christian theories, they must needs form an alliance of forces, and projected the triunal deity into their various forms of worship, for what especial purpose will appear in the future. We deem it necessary to make the above allusion, in order to pave the way for what

Clearness of thought, a definite and foreible manner of expressing thought, embodying it in language that at once conveys our meaning to the learned and unlearned alike, upon these momentous and abtruse subjects, is very difficult; but beclouding the intellect with the high-sounding words of the students of science and metaphysics is a misnomer. We should ever strive to impart all knowledge in a mode or manner appreciable by the unlettered as well as the lettered. There are many interested in studying Nature and her divine laws that can never wade through the essays that are divine a necessity, as the diversity presented in the presented by the savans of to-day. We have enleavored to present, in a plain, practicable and forolble manner, the ideas given to the readers of MIND AND MATTER in our previous essays.

In introducing new thoughts or theories, we must expect dissenters, but it is very evident that the mind of man is reaching out for new intellectual food, and it will not do to give them a rehash of antiquarian logic, and ancient dogmas and theories. It will not appease the aspirations of the human mind. As man is capable of taking in a greater area of knowledge, he will seek an exploration of the untried and undefined realms of thought, and to give the pottage of past centuries a sugar-coating of modern liberalism, and serve it up as a new bill of fare, will not satisfy him. This is the strongest evidence we have of mental, moral and spiritual pro-

The mind goes forth into the illimitable sea of infinitude, and culls from past centuries, the experiences of the ages, from which it extracts ineffable lessons of wisdom, divine love and harmony. Theologians adapt these lessons to the demands that are surface coating of liberalism, and proclaim to the world a new solution of the problem of the reladefinition of the divine will; but we hope soon to launch out upon the bread sea of infinitude, and bring home to the comprehension of the finite mind, from the illimitable, he unseen and undefined realms of futurity, facts

of greater potency than we have yet presented.

We have stated that mind, soul and spirit are identical, or one and the same; that as space, atmosphere and infinitude are one, so mind, soul and poirit are one. They cannot be separated. They are only different names for the same thing, which we will arm mind for the elucidation of our ideas, as it is more fully understood and comprehended as an adjunct of the physical universe than soul or spirit. The mind is dependent upon physical averate it from the spirit or soul, we find them indissolubly bound together, or merging into a oneness that in the pirit spheres are entitled intelligence The mind a a factor of the physical world is exarough a diversity of avenues, and takes has many adjuncts as the physical body. We first it expressing itself in imagination, in fancy, in ideality, in dreams, in abstraction, in derangement, in idiocy, in poesy, in song, in music, in a.t. in science, in mechanism, in social, intellectual, political and moral ethics, in fact throughout ali the ramifications of the material universe we find the results of the action of this adjunct of the physical world. Countless ages have added to this wealth of culture, this progressive development of the human mind; not authoritatively, not by the study of books, but by research The diffusion of knowledge through the press has been a great lever in this development, but profound research into the mysterious depths of the infinitude of relations and conditions, has given to the world all the ideas presented through its agency. The concomitant relations existing throughout in finitude make up the aggregate evidence of facts

that are presented to the comprehension of man. We may be asked, is there not a supreme intelligence co-existent with all matter from which is derived the germinal essences of the finite mind? The germinal essences of the finite mind are outwrought through molecular action, but are dependent upon the physical development for expression, and upon the cosmic relations sustained by the subtile spiritual forces of nature for their power. Order and symmetry are knit together in harmony and accord, and control and govern the universe of God, and if one manifestation of Nature's immutable laws is dependent upon the action of the germinal elements, then all manifestations or evidences of her power must be. All things that exist are woven together as the web and woof of infinity, and must be accepted as a complete whole in immensity. As we cannot have a perfect web of cloth without all the threads that make up or compos the texture, neither can we have a perfect whole in immensity without every atom of which the universe is composed. When we say every atom, do not understand us as referring only to the infinitessimality of matter, defined by the comprehension of the physical senses, but to all that exists.

In a comprehensive view of the relations and conditions that make up this great universe, we find all are legitimate results of the causes that produce them. In endeavoring to fathom the mysteries involved in this interminable sea of relations and conditions, we find them attuned in a grand harmony that relegates to mankind the omniscient homage of creative munificence. We are aware of the vast area of knowledge necessary and essential to a full comprehension of the infinitude of relations and conditions, but as we are endeavoring to present only what man can digest and apply during the time assigned him by creation to take cognizance thereof, we hope to be definitely understood and

We have said that the mind is dependent upon physical avenues for expression. The adjuncts of the mind, in their action, take in a more refined and rarified atmosphere, and though they find expression through physical organisms, nevertheless source, and of the same divine ordering as the man they are dependent upon the subtile action of the spiritual forces for the ideas, deductions and conclusions expressed through them. These subtile spiritual forces hold in abeyance all the sentient versal cause that projected him into life over pervous functions of the physical world, which is which he had no control? Man has no choice as to shown most conclusively in the lifeless forms from which the spiritual forces have withdrawn themselves. All the avenues, through which the mind expressed itself are closed. The door of communication between the spiritual forces and the physi- the responsibility? With the child, the man, or cation between the spiritual forces and the page. With the infinite cause that projected him into life? should break our shins against it. We see for use hushed in eternal silence. What of the spiritual we contend that mankind are not responsible for and not for curiosity.—Lord Bolingbroke.

eature? What of the vital forces that sent the blood rushing to and fro, from centre to circumference. No reply comes back from the lifeless form. All is hushed and silent, but a voice is heard echoing and re-echoing through the corridors of our mentality, crying out in anguish, is this all of life that remains? From our interior consciousness comes a reply full of pathos and sympathy, of unutterable joy. Not so. What you see is only the worn out and worthless tenement, that through the now. The lifeless form is the natural or physical body, and the spirit that animated it has taken upon itself incorruption. All that makes the in animate form senseless and cold is the withdrawal of the spiritual forces, which is, in reality, the man. The mind in its deductions and conclusions is ever held in abeyance to the subtile spiritual forces that in their relative relation sustain the position of prompters, or builders, in the realm of mind. All houghts, conclusions and deductions are builded up from a basic foundation that underlies all theoies, dogmas, or creeds. Everything in Nature is builded up in strata the same as the earth; and the lowest strata are as necessary and essential as the highest to complete the chain of universality. The street scavenger and sewer builder are as necessary as the poet, or the artist. Talk of social equality when every evidence in Nature forces to a conclusion at variance with it. The infinite diversity manifested throughout all creation sustains us in the assertion that the different strata of humanity, the great diversity in mental, moral, social and spiritual development, is as just and legitimate, and as hills and mountains, rivers and lakes, oceans and seas, and all the varied presentations of the globe, or planet, upon which we live.

It may seem a very unjust and uncharitable proposition that some of God's children should be born to fill the position of hewers of wood and drawers of water; but can you look out upon the illimitable sea of diversity and find throughout the infinity of space any evidence that all can or ever will, in the eternity that awaits us, attain the anticipated millennial, or a time when there will be but one evidence of infinite law. If we preserve our individuality or identity in the infinite realms of futurity. how is it to be defined or determined except through diversity. Infinite diversity establishes our identity. We do not say that those who how the lowest strata of humanity must ever remain the refreement, of We do not say that those who now make up lowest. Through the evolution and refinement of matter they must inevitably progress out of their present condition, and others will take their places. The tidal wave of time bears us all forward upon its bosom, and, like the ocean tide, is no respecter of thinkers and reformers would be sure to find those logians adapt these lessons to the demands that are being made upon the storebouse of infinity by a persons, but all are alike partakers of its bounteous of congenial disposition. The property belongs to to purify or refine the uncouth and boorish are so many levers in elevating or educating mankind, and the grandest we ignore all effort to lift up the fallen, to enlighten the ignorant, to reclaim the inebriate, and to ameliorate the conditions of our kind, as far as in our power. When we speak of the infinite diversity that must ever exist we do not include ignorance, vice and superstition as necessary to make up this di-They are only misuses of blessings and abuses of gifts bestowed for wise and beneficent

> We ever lose sight of the interminable law of cause and effect when we ignore the infinite divertheory of total depravity we loose sight of this law. Total depravity! What an anomaly! Every presentation of an infinite law pronounced goodonly good, but very good, except that presentation that embodies within it the highest and divinest expressions of infinity. It is an anomaly in ethics and physics that the source from which a thing nates from it; therefore, we conclude that if we have a perfect God—a perfect source—all emanations must be in essence, attributes, and character, in a degree like unto the source from which it emanates. Then not one of God's creatures can be totally depraved. Each and every one must possess a spark of the divine—a scintillation from the infinite cause that gave him or her birth; and this must perforce forbid the possibility of total depravty. In the eternity that awaits us we will find as \$1,600 to be paid for in money. Infinite a diversity presented in all the attributes of half of this sum might stand or demons. We must remember that they are all representatives or royal constituents of the same be partakers of the infinite possibilities of the source possibilities of man are bounded by the shutting of the flood gates of the finite conditions of mortal existence detracts from the infinity of the universal cause, and destroys the first possible conception of an infinite source from which nothing of a finite character can emanate. What makes a finite presentation of infinite law? Relations and condiions—nothing more. But relations and conditions are infinite; therefore we must present it as our conception of the relative relations of conditions. But our conceptions are ever changing, and the relative relation of conditions is ever changing. The changes in our conceptions are caused by and are dependent upon the relations and conditions through which our deductions are formed. Thus are woven together the threads of the universal and infinite chain of causation; and we collate from its infinite embrace the conditions that accord and harmonize with all the theories, dogmas and creeds of the past, which are all of human origin, all legitimate results of the causes from which they are deduced.

The universal chain of causation takes into its embrace all conditions and relations, all the finite conceptions of the infinite ruler of the universe, as well as all the possibilities of the infinite relations that mortality holds to infinity. The seal of condemnation should ever be placed upon the man or woman who essays to hold the key of infinity that unlocks the storehouse of immortality, and portions out to God's children either eternal happiness or eternal misery. Deeper darker and more hideous than the hells the would create are the minds of those who would consign a single soul to such conditions as are respresented as the bounteous be-hests of an infinite and omniscient Creator prepared for his own children, projected into life under the ban of his omnipotent decree of total depravity. By what power does puny man propose to change the decrees of the infinite? If man is projected into life surrounded by conditions and relations that are as much parts and parcels of the great infinite himself, and of which he is a definite reflex mentally, morally and socially, wherefore should he meet with the condemnation of the eternal and uniwho shall be his parents-whether he shall inherit poverty or riches; whether he will be surrounded by influences of a high moral, spiritual, or intellectual character, or vice versa. Then where lays

forces that so lately animated the lifeless form? their attributive characteristics, or their intellectual, What of the intelligence that once expressed itself moral or social status, any more than for the color hrough every glance of the eyes, every change of of their hair, or the features mapped out for them, through the law of causation. Do not understand that we would relieve man from all responsibility for the acts of his life in toto. Far from it. A great responsibility rests upon the rulers of the country to prepare better conditions for the development and progression of the race. We are all in-evitably bound together as one. The electric chord of sympathy vibrates through all the conditions and relations of the universe, and through laws but little understood the degradation and ignorance of the masses affect all the great family of man from the least to the greatest, from the lowest To be continued.

### A HOME FOR OUR MEDIUMS.

No. 2.

In my former communications I endeovored to show that it was not only the duty of the Spiritualists but their policy to cherish their mediums and promote their entire honesty and devotions to their calling, by offering them that in case of meritorous conduct they shall not want the necessaries of life in old age, but should have a home where they could calmly and comfortably await their departure to "the land of the leal."

I wish to be thoroughly understood as to my motives. I regard deliberate fraud in mediumships as much worse than murder, as the soul of a man is better than his body. Murder only kills the body, but fraud in mediumship trifles profanely with the eternal verities and sanctities of the universe. It fools the soul of man in its intense yearning to know its destiny. I have no word of excuse for those who are guilty of this crime.

But from the nature of the case, and from reading the writings of Mr. Peebles and Mr. Hazard on the subject, I am persuaded that there is a great deal of loose, jumping judgement, on the part of some, who suppose they know all the mysteries of Spiritualism, and are free to condemn where other persons hesitate and refuse. As mediumship is a natural gift, I wish those who possess it to feel that it is a sacred trust to be used in the service of truth and humanity, and for no other purpose. And as mediums are human beings, and have the weaknesses that beset other people, I wish, by providing them a home, to remove from their minds all mercenary motives, and encourage them to devote themselves sincerely and honestly to their vocation.

Now, to give shape and practicability to my thoughts, I propose to purchase the property at Carversville, Bucks county, Pennsylvania, known as "The Hillside Home," to be devoted mainly as an asylum for mediums, and as a place of healthful and pleasant resort in summer time for all liberal minded people—a sort of head-quarters where W. R. Evans, a Quakergentleman, who is a devoted Spiritualist and a good man. With a faith strong as owledge he purchased it years ago, and has held d improved it, with a secret desire and intention to devote it to the purposes of Spiritualism, and liberalism in religion. It consists of a stone building of four stories, in perfect repair, and furnished from attic to basement with every convenience to make its tenants comfortable. It is provided with abundance of soft water, and stands in a lawn of eight acres ornamented with trees, on one of the loveliest spots in the whole country. It is only about thirty miles from Philadelphia, and has daily communication with that city and New York. The location is eligible for the purpose proposed, as the winters are short and mild, when compared with sity of the human family. When we accept the the New England and North-western states. Horace Greely, who was a good judge, declared that the sun did not shine upon a better county of land than Bucks, and the home would be in the centre of the county—the soil excellent, the water unsurpassed in plentifulness and quality, and the people, generally, Quakers, intelligent and good citizeus. I spent two of the happiest months of emanates should be totally unlike that which emanified in life at this delightful place in 1876, and took part with Mr. Hume and other gentlemen in the dedication to free thought and free speech of "Excelsion"

Hall," a beautiful building erected by Mr. Evans that year for the use of public meetings. A good garden, stabels, and out-houses are connected with the property. Mr. Evans, in offering these beautiful grounds for the low price of \$18,000, proposed to make a donation of \$6000, which would leave only One the human family as there is presented on the earth | mortgage on the property, which, however, would plane. All are not changed in the twinkling of an | not be a desirable thing. In the offer of so large a eye into cherubs, saints and seraphs; neither are donation toward procuring a home for our mediums all, or even a portion, forever doomed to be devils no suspicion need be awakened that he has a selfish purpose in the enterprise. He is independent in his circumstances, and is under no necessity to sell. divine source, and must, in essence and attributes, But all who are personally acquainted with him know him as I have represented him to be—a real from which all emanate. To conclude that the philanthropist, and a devoted believer in Spiritualism, who would take extreme satisfaction in his declining years in promoting the cause he so dearly loves. F.nancially Mr. Evans would lose, but in poin and happiness he would gain, by having this property put to a good use. Those of generous minds who wish well to their race can easily understand this. The words of Jesus will for ever remain true. and be the secret of human happiness, however much selfishness and need may disbelieve them, that "it is more blessed to give than to receive." A plan which suggests itself to my mind is to place this property in the hands of a Board of Trustees, composed of known and responsible men, on a higher form; the caterpillar takes on the form including Mr. Evans as one of them. As soon as the purposes and plan are arranged in detail, and the legal provisions made, let the Trustees choose, as Agent a man or woman who has the necessary qualifications of tact and honesty to raise the money by calling upon Spiritualists in person or by letter, and keeping a strict account of the name and amount of every donor, to be published in Spiritualist papers. The Radicals, who, when compared to the Spiritulists are few in number, are making an effort to raise, if I mistake not, \$60,000, to secure Paine Hall, in Boston, for the purpose of free discussion in all time to come. A contribution of one dollar, from each Spiritualist in the country is all that would be necessary to establish a Spiritualists'headquarters at Carversville, which would not only serve for a home for our mediums, but would be a delightful place of summer resort, where, at very reasonable expense, those could assemble who were interested in the causeof human progress and re-

# APPARITIONS.

A total disbelief in apparitions is adverse to the times I have been able to pass beyond my earthly pinion of the existence of the soul between death and the last day. The question simply is, whether departed spirits ever have the power of making form. How, I would ask, does W. E. Coleman, themselves perceptible to us. A man who thinks Helen Mar, and others, expect to reach the spirit ne has seen an apparition, can only be convinced sphere without passing out of the old form, and behimself, his authority will not convince another; ing born into another; as Jesus said, "ye must be and his conviction, if rational, must be founded on born again?" How explain the Watseka wonder, being told something which cannot be known but and numerous similar cases, constantly being by supernatural means. - Samuel Johnson

As to our senses, we are made in the best manner we possibly could be. If we were so formed as to see into the minute configuration of a post, we come in and sup with him and he with me." How should break our shins against it. We see for use can materializations and the various manifestations

### Show Your Colors.

BRICKSBURG, Feb. 16, 1879.
MR. ROBERTS, Dear Sir:—Euclosed please find one dollar and stamps to pay for six months' subscription to MIND AND MATTER, before that time is out I hope to do better for myself and also for you. I am struggling for development and working at my trade and do not have much time to spare. I have extended the hand of friendship to you in spirit, with every number of your paper, for your independent and fearless manner of exposing hypocrisy and fraud, and standing as a bulwark and defense between the mediums and the world.

Enclosed I send you a poem, given me last week after a conversation with a friend on your course As it contains my sentiments better than I could have expressed them I send you a copy. The spirits witholds its name for the present. Hoping that you may prosper in all your ways.

BENJ. F. SINCLAIR.

SHOW YOUR COLORS. Would you win a high position, With the mighty make your mark? Be undaunted, show your colors, Vaunt not, strike not in the dark. Shrink not back from toil or danger. Angel help is ever nigh;

I remain yours,

To those that ask, tis freely given, Breast the wave however high. As your day is, shall your strength be, Right must triumph in the end; Learn to work and wait with patience, We will aid and comfort send.

Raise your standard 'neath the sunlight, Let your colors be unfurled: Single handed wage your warfare, If it needs be 'gainst the world.

Go forth bravely, watching ever, That the tempter breaks not in, Show your colors in your battles, With the world, the flesh, and sin.

### Re-Incarnation an Eternal Truth.

MR. EDITOR: -In MIND AND MATTER of Jan. I find an article from the pen of Helen Mar, proending to define the term re-incarnation as taught, by spirits, from spirit life, through the organizations of the various media of the present day. If the term re-incarnation, as H. M. avers, means retrogression, then I confess that I am entirely ignorant f its meaning, or grand use and results. I think W. E. Coleman, a writer for R. P. Journal, and Helen Mar, have established their own formula, or badow, and then blazed away at it without let or hindrance; whether they will be able to demolish their own definition will depend upon their tact and persevering exertions. Thus far, in numerous instances they have flatly contradicted their own positions. The word, re-incarnation, seems to be a lit is notorious that we scarcely ever hear of of words which are constantly forcing themselves o language by the various researches into new and unexplored fields, so characteristic of the pre-sent generation. As i understand the term, re-in-carraction, it means that in Nature there is a law by which eternal progression can be consummated. contend that all things commenced to develop from the infinitesimal atom; such atom—being a microcosm of all there was in the grand universe. Iuherent within the atom are all, or similar, forms which exist in every other atom, and by the law of progression each atom must develop itself up brough all forms of life which eternally existed within its own nature. To illustrate: Suppose all matter below water is developed up to water, there would then be one vast ocean, composed of drops, each drop would contain all the elements in minia ture which exists in all other drops, each drop beng an individual entity, equal in all possibilities with all other drops. In this ocean there can be no aristocracy or God power, for all are equal. From the drops of water we will unfold a higher form of life in the infusoria. Now, it one infusoria can be produced from one drop of water, every other drop can produce the same form of life, because the same or similar forms, exist in each individual drop composing the great ocean. Now all that progression implies is to unfold the infusoria by the aw of re-incarnation, through all forms of higher life up to man, by a regular chain of growth or unfoldment, over each round of the ladder of life, living in each form until prepared by the change, called death, to enter the next form or body still in advance, having the possibilities of life and death, or change, male and female, inherent within his own nature. No necessity for going outside himself in order to progress through all forms, for all forms are within each entity. Should man, the ultimate from the atom, desire to re-enter any form which he has come up through, he has but to take the back trail by doffing form after form, remaining in that condition form, as long as it pleases him, and so on, back to the atom or starting point, and all which he has gained is experience, by passing through all the forms of unfoldment. This experi ence gives man pre-eminence over the fowls of the air, beasts of the fields and fish of the water. Why Because he has the experience of all below himself. there being no way by which knowledge can be gained except by experiencing the needs of all, by passing through all, which is progression, or re-in-carnation. Nature sustains me in this statement, that there is a connecting link between the mineral vegetable and animal kingdoms, the one re-incarnating itself into the others through all gradations of forms, up to man. The tadpole is known to take Were it not for the law of the butterfly, and so on. of re-incarnation it could not be accomplished. In order to still further illustrate the subject. will relate some of my own experiences as a trance medium. In the Fall of '55, I was a resident of the own of Westfield, N. Y. During that and the two subsequent years. I fasted upwards of forty-five days, by order of the band of spirits controlling me, welve days and a half being the longest period at one time which I endured without food or drink, except one pint of vinegar. While in this trance conition I was oblivious to all earthly surroundings, my mind or self was with friends who had passed the change called death, and with them I enjoyed feasts of love, scenic views and an understanding of laws governing mind in matter. On one occasion I said to the lady with whom I was boarding, olease note the time during my absence from the body, for I am told that my entrancement will be deep, for a certain purpose. She did so, and my surprise was great when, returning to consciousness. she informed me that I had been absent just one hour. In that hour I passed back, on my own life line, to my infancy, reviewing every act and word with clearness and wonderful vividness. At other

life, in this form, and experience a thrilling recol-

brought to notice through the secular, as well as the

Spiritual press? How explain what the medium Jesus said, "A body hast thou prepared for me."

or the spirit who said, "Behold I stand at the door

and knock, if any man will hear my voice, I will

produced through mediums take place, except

through the law of re-incarnation? Many confound the Pythagorian idea of transmigration of souls ackwards, with the spirits idea of re-incarnatio forward, to which and with which there is not the least resemblance. I regret that those who write against re-incarnation, do not give their own views so we can compare one with the other, and judge for ourselves which is the most consistent and rea sonable. For a further elucidation of the mooted subject, I would refer the intelligent readers o MIND AND MATTER to the teachings of a band of spirits, through my organism, and written by Prof. W. F. Lyon, in the books entitled; "The Hollow Globe" and "The Gospel of Nature. A candid perusal of these books would lead the student into fields of interest, showing how worlds are built in harmony with the law of Nature, contrary to the ignorant and foolish ideas of a pretended scientist, J. Murray Case, who writes in the R. P. Journal, Jan. 11th, under the caption of "Birth and Death M. L. SHERMAN.

### ADRIAN, Mich., Jan. 13, 1879.

If, when mediums are about to be controlled by spirits, they are closely observed, it will be noticed that they relax all the muscles of the body at the same time that their mind is abstracted from external objects; they then gradually fall into the statuvolic or somnambulic condition unconsciously, as into a natural sleep. It is then only that spirits can control or take possession of their organi-

MEDIUMS.

Those who do not erter the trance condition will also be noticed to be in a yielding or passive condition; for if they were not so, it would be impossible to inspire or impress them to do anything This condition, though passive, is not negative.

Many scarcely know that any change has taken place in their condition, and although their eyes open, and to every casual observer would seem to be in a natural state, yet they do not know what

Others, again, know all that transpires, and are conscious that what was said through them did not originate with themselves, and was given independent of their own mind.

It is much to be regretted that mediums generaly do not understand the true nature of their condition, nor the extent of their clear-minded powers, having in most cases been falsely taught or made to believe that the condition of mediumship is caused by magnetism, or a power supposed to be possessed by spirits as well as men, and through whose influence or will power they can be thrown (whether or no) into the state which they call the 'magnetic" or "mesmeric" condition, but which, in truth, is simply the statuvolic or somnambuli state, and can be much better induced by the sub-

they have said or done during the control.

ect's own will and independent of any one. The false teaching, also, in regard to the injurious effects of spirit control to the health of mediums, has caused more misery than the whole cata-It is notorious that we scarcely ever hear of a into his large work. It belongs to that class and who do not have to suspend their labors, in consequence of exhaustion, which we know, and istrained to say, in very many cases, is the result of impressions promulgated by spirits as well as men. How long shall these injurious, cruel and unreasonable teachings be continued?

Some spirits not only persist in false teachings,

out frequently take advantage of mediums when in a trance condition, and by the use of their limbs of agriculture, since it often happens that the sowproduce physical manifestations independent of the These deceptions, although not discovered, are

voong, especially as under other circumstances they might cast the odium upon the medium, who s perfectly innocent. Perfect tests can only be had when the surround-

ng conditions are such as to permit them. They are, therefore, not always possible, for when the persons composing the circle are prejudiced, arroant, and harbor unfair motives, they bring like at a council of these Christian fathers, held in Orpirits with them, who aid them in their nefarious olots to prevent favorable results, and thus force he entranced and unconscious mediums to do that which under more favorable auspices would be im-

Under such circumstances, no medium should be held responsible for anything that might transpire. Some persons attend seances with premeditated the week "the Lord's Day," exclusively. The idea lesigns to thwart favorable results, and exercise all he unfairness that religious prejudices and bigoted anaticism can invent, or their blinded zeal and determination can carry out. Such persons do not respect conditions, which are necessary, and the result always corresponds

with the conditions. It is the general impression that test conditions after his edict, he would not have hesitated to put can alone give perfect satisfaction, but no medium should ever submit to test conditions where like conditions to insure fairness are declined by those who demand them of the medium.

The ruthless conduct of parties in the case of Mr. Afred James, a Philadelphia medium, would warrant these precautions, and shows what desperate means church bigots will, employ to further their ends. If such lengths have to be used to bolster up

church creeds and waning religious, we pity the pusilanimity of the things and abettors that do not deserve the name of men, who could be guilty of such acts, and the churches that must be upheld by such practices, and vipers must soon totter to their

# WM. BAKER FAHNESTOCK, M. D.

MR. EDITOR:-The Scepticism of those Harmonial philosophers, who question the integrity of nediums, for physical manifestations, reminds me of the following occurrence at a public meeting at Franklin Hall, in the early days of modern Spirit-

One of the speakers was detailing some phenom-

The Harmonial Philosophers.

ena he had witnessed under circumstances which precluded his ascribing the same to trick, when Professor Hare—then a sceptic—courteously interupted the speaker with the question: "Could those who are familiar with the teachngs of Science have an opportunity to witness pireomena such as he had described?" adding substantiarly that in his opinion it would be unsafe to accept such alleged phenomena as real, or as referaole to spirit agency, until those reversed in the eachings of science, could both witness the phe-

nomena and critically analyze the same. The speaker, in reply, asked the Professor if in his opinion either a collegiate education, or a practical nowledge of chemistry and kindred sciences was necessary to enable an uneducated mechanic of sound mind and fair vision to determine, as accurately as any professor in Christiendom could, whether such occurring phenomena as the move ment of a table, without any visible agency, was, or was not, referable to trick, he being accorded, and lection that I have lived in forms prior to a human availing himself of the privilege to carefully and critically examine whether there was any concealed agency, to which the phenomena could be ascribed? The Professor then made no definite reply, and I have since sometimes thought this reply to him, in some degree, prompted his early and earnest investigation of physical phenomena without stopping to enquire, "Hath any of the Elders believed." Here is an example which I think the "Harmonial Philosophers referred to would profit by. If they alike investigated physical manifestations for themselves, instead of surrendering their reason to the control of "the elders" their inspiring "Guides" and thus "try the spirits."

# Historical.

CONSTANTINE.

Flavius Valerius Aurelius Constantine, First

Roman emperor, was born about the year 274, in

THE ORIGIN OF SUNDAY.

Moesia. He possessed extraordinary military talents, and greatly distinguished himself under Diocletan in the Egyptian expedition in the year 96, A. D. He also served under Galerius in the Persian war. He was a man of great energy, the bloodiest of all bloody murderers, and it may be said that he paved his way to power with the skulls of those whom he vanquished. He became the nonarch of the West, and was honored with the title of "Supreme Dignitary of the Pagan Hiergarchy." In the year 323 he defeated Linius and put him to death, and then became the sole governor of the Roman world. He was now 49 years old. He selected Byzantium as his capitol and in the year 330 made it his seat of govornment, and egotistically called the place Constantinople, after nimself. He was exceedingly jealous, and believing that his family had conspired against him so as. to put his son Crispus at the head of affairs, he ordered him to be put to death. He also doomed the remaining members of his family to the same fate, they being tortured in different ways. In the year 325 the council of Nice assembled, and Constantine favored the orthodox fathers, as history says, for "heterodox reasons." He was still a Pagan, but he estimated the political power of the Christians, and thought they would be important to him and the very life of the empire, and therefore he determined to support them. He granted the Christians toleration and increased his favors, more decidedly, making some of the bishops costly presents. He presided at the Nicene council, and opposed the Arians on political grounds, they being the weaker party. Christianity, as it was called, became the state religion, and the Pagan custom of sacrifices vas abolished. Constantine died peacefully on July 22, 337, aged 63 years. It was only a very short time before his death that he allowed himself to be baptised. It is a mooted question whether he was a Christian or Pagan. It is evident that he looked upon all religion, as a politician, who feels it his first duty to rule. He still adhered to the very last of his earthly career to many of the superstitions of the Pagan religion. Though sanguinary towards his enemies, he was unquestionably a very great ruler, a giant in intellect, who made forms of government for the benefit of nations. It was he who established the First day of the week, which he called by the venerated Pagan name of Sunday. This was in the year 321, at which time he was a Pagan warrior, and had not yet fought the last batthe which made him emperor of the Roman empire.
Therefore it will be seen, and no honest reader of history will deny it, that instead of Sunday having been ordained as a holy day by "our Lord." it was positively the work of a military Pagan whose hands were, at the time, recking with human

The edict of Constantine bears date 321, A. D. As translated it reads as follows: "Let all judges, inhabitants of the cities and artificers, rest on the venerated Sunday. But in the country, husbandmen may freely and lawfully apply to the business ing of corn and planting of vines cannot be so-advantageously performed on any other day, lest, by neglecting the opportunity they should lose the benefits which the divine bounty bestows on us.' This is an exact copy of the only official edict ver issued, establishing the first day of the week as Sunday. The subject has been tinkered at by "Christian fathers." veils of mystery thrown around it by them, to make it appear as if it was the work leans, an effort was made to amend the edict of

to go to church and say their prayers."

Luther and Calvin, and other reformers of the Sixteenth century, opposed making the first day of of incorporating the decalogue with the Sunday of Constantine, was utterly ridiculed and rejected by Luther, who boldly maintained that the "ten commandments do not apply to Gentiles and Christiaus, but only to Jews.

Constantine by striking out the immunity given to

husbandinen. This movement was urged by the

council so that "the people might have more leisure

It is more than probable that had Constantine been alive when the Christian fathers attempted to them to death. It was a very peculiar or prominent trait in his character to at once remove, by death any person who attempted to thwart him is government. It may be needless to say that he is canonized in the Roman Catholic Church.

# Shrove Tuesday, Ash Wednesday, Lent.

Lent, will begin on next Wednesday, 26th inst. There are certain ceremonies in the Romish Church, in reference to it, which may be summarized as follows. day, 25th inst., will be celebrated as Shrovetide, when the faithful in the Church must confess their sins. This is called shriving. It was instituted as beginning of the preparations for the penitential time of Lent. According to the well established laws of the Roman Catholic Church, after the faithful have been properly shrived, they have full liberty to indulge in all kinds of healthy and innocent amusements on the remainder of the day, such as foot racing, foot ball, cock fighting, bull baiting, etc. Banquets are indulged in at which there is a plentiful supply of pancakes. From this peculiar characteristic the name pancake Tuesday has been

The following day is Ash Wednesday. It was first introduced in the Sixth century, and was finally sanctioned in the twelfth century by Pope Celestian, III.

The ashes, of the Palm tree, of the previous Palm Sunday, are placed on the altar in the church, on Wednesday. The holy priest sprinkles these ashes with holy water, rendering them less volatile. He then makes three signs of the cross over them, saying, "Memento quod cinis es et in cinerem revertis." These consecrated ashes are now sprinkled on the heads of the holy officials and the assembled people. This in brief, represents Ash Wednesday's doing in a well organized Roman Catholic Church. The Protestant churches repudiate the celebration of the day. The pious members of the Church of England and Episcopal churches pay some attention to it without any ceremony imported in its name. The commination however is still observed in the churches, particularly the Romish. This consists in threatening vengeance against impenitent sinners. In former centuries it had a terrifying effect, but at the present time it has lost its power among enlightened people.

We walk in the midst of secrets—we are accompanied by mysteries. We know not what takes place in the atmosphere that surrounds us. We know not relations it has with our minds; but one thing is certain, that under certain conditions our soul, through the exercise of mysteri us functions, has a greater power than reason, and that the power is given to antedate the future, ay, to see into the future.—Goethe.

# Mind and Matter.

PHILADELPHIA, SATURDAY, FEB 22, 1879.

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### The "Herald Man's" Reply.

In last week's issue of this paper we reviewed the so-called "Exposure" of Mrs. Berfres, the West End medium of Boston, by the Boston Herald, in the Autumn of 1876; and we charged the author or authors of that "Exposure" with having perpetrated a most heartless and monstrous journalistic fraud upon the public. The following is the reply which the editorial representative of the Herald has been content to send us to an arraingnment which demonstrated his conduct in that affair, to have been most vile and dishonorable. He writes

Hoston, Feb 17th, 1879:
MY DEAR SIR:—With the kindest feelings towards
you personally. I have to inform you that your
article in MIND AND MATTER, of 15th inst., entitled
'The Boston Herald one of the Journalistic Jesuit imviate,' is based on altogether wrong premises

 I am a positive sceptic or infidel.
 I never saw or spoke to Mrs. Bennett until after the publication of the exposure.
 My information was derived from a party who nated spirits, and came to me in the ordinary course of journalistic experience.
4 Dr. Storer and any humber of Spiritualists in
Boston who know me can youch that I am not so flat as to be the tool of priests or other religious bigots. I have suffered for my free opinions, but make no

uss about it.
But I hate humbug, and always feel in my element when exposing it, whether it be in Spiritualism or in any direction where I can unearth it. My forte on any direction where I can unearth it. My forte on the *Herald* is investigation. Hence the result. I have a deep sympathy in the work you are engaged in (even if I do hate humbugs) and drop you a line to set you all right in your premises in the article mentioned. I hope you have the courage to acknowledge you have been misted wher the fact is shown to you.

Very respectfully. &c.,

THOMAS KERWAN.

In beginning our reply to Mr. Kirwan we asgure him that we have the courage to acknowledge any error or errors which we may make, and to correct them without regard to personal consideration to ourself or any other person. Wo deeply regret however, that Mr. Kirwan should have confined his "information" to the four brief paragraphs which he has numbered in the foregoing letter. We regret this all the more because it leaves him in an infinitely worse position, in the Bennett affair, than our exposure of his conduct had done. Had he acted in the interest of the Roman Catholic Church, as we had every reason to believe he did; and as we are not yet satisfied he did not; he would have had the poor excuse of religious prejudice for his odious conduct. If he is a positive sceptic or infidel, as ho alleges, and does not believe in the existence and the moral responsibility of the human soul, he has nothing within his nature to prompt him to value or relider him faithful to it. Were he therefore the supplest "tool of priests or other religous bigots," he would deny that fact, naturally and without any compunction of conscience. If, on the other hand, he is a Catholic and believes in the religious tenets of that church he must believe that his priestlyspiritual masters can grant him a dispensation for any amount of falsehood that he may be guilty of in her interests and on her behalf. Whether, therefore, he is a sceptic as to the moral responsibility and existence of the soul, as he pretends to be, or whether he is a Catholic, as he pretends not to be, he is alike without any sense of obligation to tell the truth where a falsehood would serve his purpose better. We were creditably informed by a resident of Boston, who claimed to know whereof he spoke, that the "Herald man," as Mr. Kirwan called himself in the Bennet affair, is a member of the Catholic church. We would have been content to have accepted Mr. Kirwan's plain and outspoken denial that he had ever been a Catholic, or that he is now a member of that Church, as sufficient to settle that point. That denial he has not made. If he ever was a member of that Church, he is still one, unless he has been excommunicated. If that has taken place, it would be well to know when and why he was excommunicated. We are the more reluctant to accept Mr. Kirwan's evasive answer to our charge—that he acted in this matter in the interest of the Roman Catholic Church; because we very well know that a man may be "a positive sceptic or infidel," and yet be a shining light, and even wear priestly robes in that Church. In the case of Anthony Higgins, we have an instance of a man who was and is an unexcommunicated member of the Roman Catholic Church, and who was trained for the priesthood, traveling up and down the land seeking employment of Spiritualists as a lecturer; and when so employed doing everything he can to discredit all the evidence of its truth. His hypocrisy was not discovered until the Jesuit attack was made upon Spiritualism, in the persons of Mr. and Mrs. Bliss, in Philadelphia, when he was found to be one of the most active participants in that monstrous outrage; with his

If Higgins could play the role of a spiritual lecturer in the Church, in which he boasts that he was educated and trained and retain his membership, Mr. Kirwan could just as readily play the role of "a positive sceptic or infidel," and be one of the very best Catholics at the same time. That Mr. Kirwan did play a most digraceful role in the Bennet affair we clearly proved, out of his own mouth, in our criticism of his conduct as a public journalist in that connection. Mr. Kirwan says: "I never saw or spoke to

Catholic confreres, Philip Deisinger, Louis N. Me-

gargee, William O. Harrison, and Helen Snyder.

Mrs. Bennett until after the publication of the expose." To which we reply, then so much the worse for him, for in that publication, in speaking of a a conversation held between Mr. and Mrs. Bennett, himself, and a friend whose name he has not dared to disclose, he said:

"The conversation was here adjourned to the house of a friend, when it was resumed in a desultory way, Mrs. Bennett not being at first present It seemed that this friend, a cool, sensible clear headed man had attended the Bennett seances, with a full depreciation of their true character, and ladd low and enjoyed the fun to his heart's content.

to his heart's content. \* \* \* \* \* \* \* \* The whole thing was speken of from an inside view, as if the Broid man was one of the family and knew whereof they was a peaking. And this was a first they recognized and the result was a conversation, which if reported for Spiritualists, weuld exceether to open wide their eyes. But there be some things secret to a newspaper was, seed though this particular one was behind the somes in the truest sense of the term he don't feel proud."

Say it is true that Mr. Kirwan never saw or spoke to Mrs. Bennett until after the publication of the expose, how does that fact, in the least, relieve him from that which we charged him with being guilty of. It was not necessary for him to have seen or spoken to Mrs. Bennett to have fastened upon himself the fullest responsibility for her vile deceptions. If he knew of it, approved of it, or encouraged it; either by his silence or his assistance; either directly in person or through another or others; he is nfinitely more guilty than were his scape-goats, the Bennetts. That he had that guilty knowledge of Mrs. Bennett's proceedings, he has, unwittingly, publicly confessed, in the italisized portions of the above extract from his report.

In view of that damning confession, what consumate folly it was for you, Mr. Kirwan to write us. "3. My information was derived from a party who personated spirits, and came to me in the ordinary course of journalistic experience."

formation? He-or she, you admit, "personated spirits," and aided Mrs. Bennett to perpetrate her fraud. Was he or she any less guilty or deserving of exposure than was Mrs. Bennett? If so, why so? Was he or she a Spiritualist? You dare not so allege. Was he or she an enemy to Spiritualism? Undoubtedly so, or you would not have so careful; ly screened him or her from public scorn. In your ruthless defamation of Mrs. Bennett and her husband, you displayed no scruple about assailing publicly the character of these dishonest people. In that instance it served your purpose to render those poor tools of vourself and associates as odious as possible, in order that you might strike a deadlier blow at truth. In the case of your alleged informant, it served your mendacious purpose to pursue a directly opposite course, and to screen that equally guilty person from the consequences of the exposure which you falsely pretended you were making, in good faith, and in the interest of truth.

You have carefully avoided saying when you were informed of what was being done at the Bennett seances, by one of the actors in them; and therefore it is natural to infer that you were kept informed, by that person, of all that was being done by Mrs. Bennett and her associates to mislead and deceive; and as that person's identity is guardedly concealed by you, he or she, and yourself were as guilty of the fraud which you deceptively attribute to Mrs. Bennett as she was herself. It was that guilty knowledge and connivance that prompted your unguarded confession of that fact; so true is it that "out of the fulness of the heart the mouth speaketh."

Mr. Kirwan says: "I hate a humbug, and always feel in my element when exposing it." It must be from some such sentiments as that that the old adage, "Set a rogue to catch a rogue" has arisen. There is not a doubt that Mr. Kirwan felt in his element throughout his connection with the Bennett humbug; and because he was in his element in that affair, he has involved himself in its in so thorough a manner, as to be incapable of doing or saying anything about it that does not display, his unsurpassed capability for deception and falsehood. If any person ever got up a greater humbug than Mr. Kirwan's Herald expose of the Bennett fiasco, we do not remember to have heard of it. Mr. Kirwan plumes himself after this fashion. "My forte on the Herald is investigation." One would naturally think so, in view of the fact, that in order to indulge in that strong propensity, he invents and gets up the humbugs of his pretended investigations.

But, as if utterly callous to all sensibility, Mr. Kirwan manifests the scope of his mendacity by writing to us thus: "I have a deep sympathy in the work you are engaged in (even if I do hate humbugs)." Reader why should we believe anything which so untruthful a person would say? This man "have deep sympathy in the work" in which we are engaged! Oh, shame; where is thy blush? We had supposed there was a limit to untruthfulness, but we confess our error. A more insincere man than Mr. Kirwan has proven himself to be, throughout this whole Bennett affair, it would be difficult to find. If the proprietors of the Herald are in sympathy with him, and we infer they are, they and the journal they publish are unworthy of public confidence or respect, and especially of those who are the friends of Modern Spiritualism. If they do not want to be so considered, let them disavow the conduct of the man who has used their columns to crush the truth, by the most detestable intrigue and dishonesty.

# The Friendly Protest Explained.

We again cheerfully yield a portion of our editorial columns to one of our Cleveland censors. His letter will explain itself. Here it is: CLEVELAND, O. Feb. 15, 1879.

CLEVELAND, O. Feb. 15, 1879.

Editor of MIND AND MATTER:—As one of the signers of the "Friendly Protest," published in your last issue, permit me to reply to your comments on the same, but please do not imagine I do so to raise a controversy between the signers and the Press. I merely do it on my own account and to set you right. To begin at the end I will say that the protest was drawn up and signed by the names affixed thereto in incerity, and three copies sent, one each to Banner of Light, Religio P. Journal, and MIND AND MATTER, Light, Rengio P. Journal, and MIND AND MATTER, thus showing no impartiality; and though as our Boston friends said it had "no appreciability to the Ramer of Light," they published with a very sensible editorial on the subject. The Religio, at present has taken no notice of it, but MIND AND MATTER has, and the results as a subject. taken no notice of it, but MIND AND MATTER has, and the very tone of your reply conclusively shows there was really need of the protest. Excuse me if I over-estimated the status of MIND AND MATTER as a "representative Spiritual journal," but I certainly inferred from the twelve numbers published that you, above all, wished to be recognized as the White-Plumed Navarre of Spiritualism;" but to the point: You complain because there were no specific charges Plumed Navarre of Spiritualism;" but to the point: You complain because there were no specific charges made. Allow me to cite a few of the personalities protested against. In the issue of Jan. 11th, under the caption 'of "Wm. Denton in the role of Censor you Speak" of the ruffianism, of the supercilitious ignorance and stupid egotism, etc., of whom Wm. Denton is a characteristic type—his (Denton) hypocritical affrontery—your insinuation that Mr. Denton is a counterfeiter and forger, and had he a grain of common sense or decency—under the skulking mask of a mon sense or decency—under the skulking mask of a professed friend—in fact the whole article abounds in professed friend—in fact the whole article abounds in similar gross personalities, against which we protest-ed, but bad as these quotations are, they are mild in comparison to your arraignment of the Brooklyn exposers, and your attack on your contemporary. J. C. Bundy, in your editorial of "A Hypocrite Un-maskel," "The Hypocrite Reply," etc., is simply

You also complain because we did not protest soon-You also complain because we did not protest sooner—before you started your paper. I, for one, having, in private, protested against the personalities indulged in by some of our Spiritual papers, and the birth of Mind and Martian necessitated a public protest. You Out Herod-Herod, you are the youngest but fivilest in abuse; you are the last feather on the camel's back," hence our protest. I admire your avowai to provide a channel for "untrammelled discussion," but as one of your readers and as a surper of the provide a channel for "untrammelled discussion," but as one of your readers and as a signer of the protest in question I beseech you to be decent about it. Discuss principles rather than men, and do not forget that "there is power enough in good, plain, respectable English to criticise or rebuke, without appropriating your pen to the use of slang."

Yours as ever,

A worker in the cause,

In publishing the above letter from our very kind, consistent and courteous Cleveland friend, we have given him about all the space we will be able to spare him, and will therefore proceed to balance accounts with him. In future he can find an ample market for his censorial productions among the Dentons, Bundys, Brooklyn Exposers, &c., &c., whose especial work has been to defame, villify, abuse, misrepresent and slander Spiritualists and mediums. Indeed, in giving up the space we have done to the grossly unjust, one-sided and carping censures of our Cleveland friends, we feel that we have done great injustice to the thousands of our readers who cordially approve of our editorial opurse in dealing with the spiritualistic shams, hypocrites and traitors who have assaulted us. We campot recall the instance in which we have gone

our peace.

We ask our readers to remember that our assailants in this instance are "Members of the First Religious Society of Progressive Spiritualists." It is hypocrite whose lead they had been so infatuatedly amusing to see what importance some people attach to names. "Religious" and "Progressive" sound like something that adds-weight to the pected them to rush forward and so fraternally emconceal any of the moral defects which are beneath them. Our Cleveland friend will find it so.

We assure Mr. Lees that he need not fear that he will "raise a controversy between the signers" and ourself, for there can be none. We consider them and their censures of no consequence whatever when compared with the obligation we are un-Who was that party from whom you derived your der to defend truth and freedom of opinion against hose who foolishly imagine themselves dictators by divine right, and who assume to exercise prerogtives that no one but a fool or poltroon would reognize.

We are glad to learn that our Cleveland friends did not forget to send the Religio P. Journal a copy of their protest. We hope they will insist upon the publication of their protest in the R. P. Journal as if they should not do so, they will fail to vindicate their sincerity in the premises. Of all the three journals who received their attention, their pet journal, was the only one which treated them with silent indifference. We expect to hear from them in respect to this ill usage on the part of our "contemporary" of Chicago. If they quietly submit, we shall conclude that their protest was a meaningless farce, and insincerely made to injure us in the estimation of the public. Not only did the R. P. Journal neglect or refuse to publish or notice their protest, but it contained a most abusive and personal attack upon Dr. Taylor of this city, and characterized the Spiritualists of Philadelphia as "gulls," who are the patrons of imposters and dishonest persons. We commend our "Cotemporary" of Chicago to our Cleveland friends, as affording a case that will require their whole attention. We suppose upon the Homoepathic principle similia similibus curanter that the "nausea" which our editorial course occasioned our Cleveland friends has been partially cured by the last dose of editorial abuse, which their friend Jno. C. Bundy sent them; as their representative brother Lees has failed to enumerate it as among the causes of the nausea he was laboring under when he wrote. We sincerely hope that our Cleveland friends

will be relieved from the hallucination under which brother Lee confesses they were laboring regarding our desire and purpose to compete with hem for leadership and precedence in Spiritual affairs. We are not troubled with any such absurd and preposterous hallucination as they will see, if hey will possess themselves in patience. In Spiritual matter there can be none but Spiriteaders, and the mortals who undertake to confest with them their natural prerogatives in such natters may as well subside and make less fuss about their impotency. We have enough to do to ead ourselves, and with all defference for the reigious and progressive assumptions of our Cleveand friends, we would suggest that they will find they have quite enough to do, to properly lead themselves. In fact, we have been long since satisfied that there has been a nauseating surfeit of attempts to institute mortal leadership in the work which immortal spirits can alone understand or perform. When we find the mortal who can, at his or her will, unaided by Spirit power and intelligence, produce the simplest Spiritual phenomenon, re will hail the person as having the first shadow of a claim to leadership in such matters. Neither our Cleveland friends or ourselves need be troubled about it, for no earthly would-be-leader in Spiritnalism will be, or ought to be, tolerated for one moment, by sensible persons.

Our friend and brother has attempted to justify the course of our Cleveland censors, and would be dictators, by making a few garbled quotations from our reply to Wm. Denton in our paper of January 11. We say garbled quotations, because the sentences and context in which the quoted words were used are not given. This course was not consistent with sincerity or justice, but very consistent with a certain kind of "religious and progressive Spiritualism," which we propose to have as little to

lo with as possible. Our readers will remember that on the date named we published, in full, a letter from Mr. Denton in which we were charged with publishing communications from spirits that were counerfeit and that we forged the signatures to them: hat we were encouraging a fraudulent medium and seeking to deceive the public in regard to him, etc., etc. Mr. Denton's unfounded aspersions were couched in the most offensive and insulting language, and we resented his impertinence as we deemed our self respect demanded. In doing so we used such language as we felt was necessary to express our feelings under the unprovoked attack, and tried to keep within the bounds of propriety. We do not see that these Cleveland "religious and progressive Spiritualists" felt called upon to censure their protege, Wm. Denton, for his ruffically and grossly personal attack upon us. Why did they not do so? Brother Lees had Wm. Denton's letter before him when he made his garbled quotations from our reply to that letter, and he must have seen how brutally and unjustly he had attacked us. Had he been the sincere man he claims to be, he would not have sought so hard to put us in the wrong, when his friend Denton had been the sole occasion of what we had written. We have piles of letters from Spiritualists thanking us most cordially for having resented the supercillious arrogance of Mr. Denton in seeking to dictate to us in the conduct of our paper, and we have already received many letters thanking us for having courteously tested the religion, progress and sincerity that seems to possess our Cleveland friends. But not content with having garbled the quotations from our reply to Mr. Denton, Brother Lees misrepresents us most grossly, and attributes to us the villainous aspersions of Mr. Denton. He says, "Your insinuation that Mr. D. (Denton) is a counterfeiter and forger." This shows to what an extent the prejudices of a "religious and progressive Spiritualist will carry him in his sincere desire and purpose to interfere in a matter that in no way properly concerns him. Mr. Lees knows as well as he knows anything that we never insinuated anything of the kind; and he must know that it was Mr. Denton who made that calumnious insinuation in regard to ourself and in such broad and coarse language as to call forth the reply, which Brother Lees, on behalf of his friend Denton, is whining so loudly about. Brother Lees you are neither truthful nor sincere in your censure of us, or you would not be so reckless in your efforts to misrepresent us. In respect to our treatment of Mr. Denton, we are content to leave the case with our readers in the light

his Cleveland coadjutors, have thrown upon it. Brother Lees complains of our arraignment of the line of that arraignment which was not warranted this work.

out of our way to attack or abuse any person. by truth, right and justice. We hope he will do so When cruelly and unjustly assailed, as we feel we if he can. He has not attempted to show that in have been by our Cleveland friends, we have any instance we have departed one iota, either in turned upon our assailants and taught them a les- language or thought, that is not within the line of son that they will remember to their profit and those three moral virtues. That Bro. Lees and his sincere "religious and progressive and spiritualistic friends" should have been nauseated and sickened by loathsome sight of the unmasked and disrobed following was natural. We only wonder that their nausea was of so brief duration. We hardly exword "Spiritualist;" but they are too thin cloaks to | brace the loathsome form that had been exposed to their view. There is no accounting for some peoples' peculiarities, and the peculiarities of the "Members of the First Religious and Progressive Society of Spiritualists" are of that kind. We thought we understood what a "religious and progressive" man meant, but we begin to think otherwise, in the light of this spiritualistic attachment to those hackneved words.

It is an old saying, "Consistency, thou art a jewel." The truth and value of that saying was never made more manifest than by the following very impersonal, courtcous, "religious," "sincere" and loving insinuation, by our very dear and keenly appreciated Brother Thos. Lees, of Cleveland, Ohio. The world should be made aware where this very "religious and progressive spiritualistic censor may be found or addressed. Some other Denton, or Bundy, or party of Brooklyn exposers, may need his help to screen them from the ight of truth and the lash of justice. But to the insinuation. He says, in closing: "I admire your avowal to provide a channel for

"I admire your avowal to provide a channel for "untrammelled discussion." but as one of your readers and as a signer of the protest in question. I beseech you to be decent about it—discuss principles rather than men—and do not forget that there is power enough in good plain respectable English, to criticize or rebute, without appropriating your pants the use r rebuke, without appropriating your pen to the us

We magnanimously repeat this most impertinent and insulting insinuation in our columns, because we want our readers to properly appreciate the hyprocrisy which lurks within the breast of this very religious and progressive Spiritualist, and to show the true inwardness that has betraved him into arraying himself in defence of the worst enemies Spiritualism has ever had. We ask your lear reader, what sincerity there is in the conduct of these people, who under the cloak of religion and progress have undertaken to shield the villainy which has been seeking to dominate and subvert ruth, right and justice, in the name of Spiritualism

This is the last time we will allow any hyprocrite o use our columns to insult us publicly. We would not do so in this instance, but for the fact that we can thereby best expose the enmity that seeks to eccomplish its work of destruction under the specious disguise of religion, progress and friendship. Brother Lees will have to take his place with Brother Denton, Bundy, the Brooklyn exposers, and others, who have undertaken to crush or control our paper. We have not started it to be crushed; or to be controlled by any one, other than ourselves and the Spirit guides, who are with us, and who animate and sustain us in our work. So long as we know they are with us and approve our cause, we will resurrection for it. advance against all mortal odds that may appear against us. We know, for we have tried the power, whereon we lean, and we have no fear of falling.

Brethren of Cleveland, expend your ill-nature and enmity on the enemies of Spiritualism, and you will have none to spare for its friends.

# Our Position Re-Stated.

We hoped and intended that the present number of this paper, so far as its leading editorials were concerned, could have been devoted to the discus sion of some of the more general topics relating to the subject of Spiritualism; but this the enemies of pur paper have prevented. They seem to be deemined to force us to meet issues which we would gladly have avoided, and we are again compelled to assert our right to non-interference, from any quarter, with this publication. We will, hereafter, refuse to notice any impertinence of a similar character. We will allow no person to take advantage of our offer of free discussion through our columns, to to wage a war of falsehood and injustice upon us, under the hypocritical pretense of seeking to advance the cause of Spiritualism. We question very much whether any journalist ever has shown more disposition to be fair and just towards those who have grossly misrepresented him than we have shown We have printed in full their most insulting attacks upon us, and because we have replied to these attacks, our assailants suppose they have a license granted them to make our paper a vehicle for their malice. This when d with this number of our paper. We therefore notify them, one and all, that every communication sent us containing anything of an unjust or an insulting nature, will be thrown into the stove. We give this notification that they may save time and ink and ourself the trouble of reading their venomous abuse. Not one of those whose public conduct we have critizised, has had the manhood to attack us through the columns of papers that are hostile to us, because they did not dare to let the readers of those papers know that there was a journalist who understood their unworthiness, and a paper that would expose it without fear, favor or affection. We expect to be assailed and we will not complain; but t must come from the enemies position, not from spies and traitors in the Spiritual camp.

We have published nothing of any one that we are not determined to stand by, until satisfied that we are in error, when we will be glad to make all proper amends. No amount of caut, pretense, assumption or profession will have any weight with us unless sustained by acts and facts that render these of some value.

What we want, and what we will insist on, are acts and facts. These only can serve as the proper standard of human conduct and naked truth Give us the acts and facts that demonstrate the utility as well as the truth of Modern Spiritualism, and the whole human race will be glad to receive them.

It is because Spiritualism is loaded down with the misconduct of those who insist that it is responsible for their misdeeds, that the public mind is so unduly and deplorably prejudiced against it. Spiritualism is responsible for no one's misconduct, and properly regarded it should not be prejudiced thereby; but a set of priest-ridden slaves who have managed by hook or by crook to get out of the reach of the priestly lash, and within sight of spiritual truth, would seek to fasten upon their protector the priestly gyves or fetters which that protector had removed from their own limbs. As one who has received shelter from the dread darkness of the living death of Materialism, on the more than maternal breast of Spiritualism, we will defend our benefactor with speech, pen and arm against all who attempt to drag it down in the dust of mortal selfishness and ambition.

We are deeply impressed with the conviction that Spiritualism can never be injured by open warfare, and just as deeply impressed that its enemies know and understand that fact. Hence the insidious warfare that is being waged against it by those who profess most friendship for it, and seek to miswhich his friend and defender, Brother Lees, and represent it to the world by identifying themselves with it. We will not rest until all lurking spies and traitors to it a e dragged naked to the light where all can behold them as they are, Bear with us, Brooklyn exposers, but fails to specify a word or dear reader, if we may seem over-determined in

### Editorial Briefs.

A COMMUNICATION addressed to mediums by Wm. Baker Fahrenstock, M. D., published in another part of this edition of MIND AND MATTER, should be carefully read by every medium, and also by those persor s who truthfully investigate and the other class, who profess, or claim to investigate the wonderful manifestations in the phenomena of Spiritualism. There certainly is gratifying evidence that the great and grand truths thereof have passed through the seven times heated firey ordeal of premeditated stupidity, skeptical ignorance and Jesuitical villainy, and it has come out from the crucible as so much doubly refined gold. The manifestations of a spiritual nature, for there is nothing supernatural about them, are evidently increasing everywhere, in all parts of the world, in beauty, power and effect.

STEP by step, silently and wonderfully, the march of Spiritualism is progressing. The evidence of this advance is attested by the photographs of spirit forms, taken by an artist, through the mediumship of Mrs. John R. Pickering, of Rochester, N. H. The spirits appeared in broad daylight in the presence of a dozen or more persons, who witnessed the taking of the photographs. One of the spirits was that of a lady about thirty-five years old. She was dressed in white, and a thin gauze material, waving it as she emerged from the cabinet. The other form is that of an Indian woman, dressed in a red costume, trimmed with gold colored edging. These forms were very distinct to the vision of all present. The artist cannot account for the appearance of them. This progressive event in Spiritual ism has added more mystery to the phenomena. Persons eminent for their piety have been invited to see the spirits appear to be photographed, but have refrained from accepting the invitations. The sun still shines, however, although some folks will insist upon bandaging their eyes and then declare it does not shine.

WE have received a cop; of the Hartford Times Conn., of the 15th inst., giving a detailed account of a seance with the Holmes mediums, at No. 580 Main street, in that city. The writer, S. S., has the merit of writing about things as they occurred, and the proprietors of the paper are entitled to the public confidence for publishing the same as information, on an important, yet not understood, subject. The Holmes are, unquestionably, mediums for physical manifestations and form materialization of a high order, and time at last will vindicate them.

REV. MR. SWINDELL reported to the Methodist Preachers' Association, of Philadelphia, on Monday, 16th inst., that the Legislative Committee reported negatively as to the bill providing for a better observance of Sunday. He said the members of the Legislature regarded the bill as entirely too sweeping. The reverend gentleman further reported that it would require a combination of all religious denominations to have any good effect upon the members of the Legislature. The present bill, with negative recommendation, is placed so far back on the calendar that there is no hope of a glorious

THE POPE'S PRAYER ANSWERED.—When the war between Russia and Turkey was fearfully raging in the Summer of 1877, Pope Pius IX. issued an order to the Catholic churches in Roumania and other places, to offer prayers for the success of the Turks. About the same time, eighteen Russian officers, some of them of high grade, were captured by the Turks, who cut off the calf of each leg of the prisoners. The answer to the Pope's prayer was not mad manifest until February 16, 1879, when the Empepeace, in commemoration of which a proclamation was issued providing for a general illumination.

parts, the powers that govern are derived from the THE Gardiner Home Journal, of Maine, Feb. 19, governed; a fact demonstrated in every organic in a notice of the work of Rev. Chas. Beecher on form; the head governing the body, but deriving its powers from the body that governs; That action Spiritualism, says: "The spread of this heresy, if balanced by reaction, is the motive power of the it is a heresy, is certainly wonderful. In thirty universe, is demonstrated in every move tangible to years it has spread over the whole world and perour senses. In having a balance of power, for Supreme Power the flood gates of corruption are meated every church and society. No belief ever opened, and crimes of the deepest grade have been known in this world's history has been more slanhe natural effect. The many are made the slaves dered and abused, and none has had less proselyor tools of the aristocratic few; all confidence in ting, and yet it is constantly spreading. Hardly a humanity is lost; while the history of the world is one continuous record of crime, that should cause week passes but we hear of new converts, in this blush on the cheek of pollution, committed under city, and several families, who have hitherto been opposed to it, are holding private family circles, and getting what to them are very satisfactory demonstrations. Like Banquo's ghost, the spirits will not "down," no matter how often they are "exposed" or exploded."

Social Spiritualism is a phrase which demands more consideration than has been given to it. If it were begun in family life, and then spread from home to home, rather than from one public meeting to another, the most satisfactory results would probably be obtained, more convincing than anything of a public character. And until ignorant men, under the specious name of scepticism, learn how to comport themselves to the conventional usages of society, they should not be admitted to the seance room. Something should be done to protect the public mediums from that spirit of persecution which has been pushed far enough. No stranger should be admitted to a seance unless upon a written introduction. Of course, that would not at all interfere with any proper investigation in regard to testing the mediums. Let everything be done decently and in order.

To-DAY is the one hundred and forty-seventh anniversary of the birth of Washington. In the State of Pennsylvania it is a legal holiday, made so by a special enactment of the Legislature, through the exertions of Mr. John K. Zeilin. deceased, a native of Virginia, though a resident of Philadelphia at the time of the passage of the act, twelve or fifteen years ago. All the banks and public offices will be closed and business generally will be suspended. The order of the Sons of America will meet at their halls and listen to the reading of Washington's Farewell Address. This document should be read by the head of every family, to those of his household as a test of the sincerity of his admiration of the Father of his country and the ennobling principles which were characteristic of him during his life upon the earth. That he has appeared as a materialized spirit form in Philadelphia is a fact positively demonstrated, and that he will appear again is probable.

# Sunday Spiritual Conference.

Lyric Hall, No. 2593 North Ninth street, was crowded last Sunday afternoon, with persons of both sexes, outside of the membership of the Keystone Association, many of them strangers in our city. There was an intense interest manifested by all as speakers and hearers and the exercises throughout were of an instructive and happifying character. Several mediums were present, and under spirit in fluence they furnished several messages and com munications of special and general application, which were regarded as significant manifestations of the fundamental fact of spirit intercourse and com-

munions with mortals in this life. No doubt the interest will continue, and the hope is entertained that, if these meetings are conducted upon the broad and liberal principle which has characterized them heretofore, they will open up to many the view of the great highway of truth, who in the light of this divine dispensation will find their way one of pleasantness and peace. Seats free. J. W.

### Mind and Matter or Cause and Effect.

The question to which all others are secondary, and will not down at the bidding of any one is summed up in this. Are there two conditions represented in the sexes, time cause and effect, mind and matter, etc., distinct entities? Or interchanging relations? or in other words, are the powers that govern, derived from the governed, or being that is supreme over and independent of the latter? That the latter belief has held full control, thus far in the history of our planet, and that the effect has been anything but complimantary to the belief, or the intelligence that sustains it, the past history and present condition of the human family gives ample testimony. With the track of time strewn with the wrecks of Empires and Republics, all based on belief in a monarchy of the universe: with sixty odd thousand paid advocates of that belief in our republic; with Spiritualism claiming any where from five to eleven million believers in an oligarchy of spirit or mind over matter; with the children of our republic taught to pelieve they are the creatures and subjects of a Supreme ruler, as soon as they are able to lisp their names; is it any wonder that our republic is in the throves of dissloution, and that nothing but an enire change of base from Supreme Power to a balance of powers will save us from the fate of those, whose only record is in the ruins by which we are surrounded? Mankind are learning at fearful cost that they are building on a foundation that will not sustain their edifice. The assumption that mind and matter are dis-

inct entities; the one sovereign, the other subject; the one unchangeable, the other ever changing; never solved a problem; and if the future may be judged by the part, never will. If we drop a pebble in a pool of water, a series of concentric circles are evolved from that centre, ending only when the power that produced them is exhausted, and denonstrating a law that underlies all existence, as well as all organic forms. Whether worlds or their products are waves evolved from central germs, and hose germs produced by the union, as one, of the wo opposing elements represented in the sexes. call them mind and matter; male and female; or by any name used to designate opposites. Each wave, from centre to circumference of our planet, epresents a species; and each species is the double of a preceding one. Sexes, the agents of transfer rom one species to another, each sex attracting at opposite from the spirit side, by a preceding species; onception the union of the two as one; all having he same starting point in the elements; incubation or gestation, a series of transitions between oppos ng elements through all species below, and birth o the one that produced the germ. If the organic aw, by which we exist, may be taken as evidence. spirit and matter are the two sides; the externa and internal of all species, or wave of being, from centre to circumference. That they are interchangng relations is fully demonstrated in the roots and tops of the tree—the representative of all vegetaole life. With roots in the soil and ton in the atmosphere, the matter and spirit of vegetable life; theop an outgrowth from the roots, the roots derived rom the seed of a former top. While its annual growth is seen, on severing the trunk, in waves evolved from a central germ. As each central germ s produced by a union of a male and female elenent, we might, with the same propriety, claim that two numbers united would represent the same numbers they did before the union, as that the union effected by a male and female would duplieate themselves from themselves. As our planet is surrounded by innumerable waves of beings, con stituents of older planets, evolved from and revolving around the same solar centre, is it not a narrow conception to assume that the powers of the universe were exhausted in the production of the man of our planet? That death, so called, is transition from the internal to the external side of the same wave of being; conception, a transfer from one wave or species to another; and that man is sure to be merced in surrounding waves, by the same law of union that brought him here, would seem a natural deduction. If we trace life backward from man, Marough all grades of being to the elements represented in heat and cold, in the expansion of one and contraction of the other, we find, what has heretofore been attributed to a Supreme Invisible Being, viz: The somer of motion, sexuality, and the lowest form of life, or, in other words, action is balanced by reaction of these constituent elements. and in them we have a code of laws that hav the rule, the reaction balancing the action is proof positive of its correctness. If the universe, as a whole, is subject to the same law as its constituent

he influence of this worse than infernal belief. J. TINNEY, WESFIELD, N. Y.

# A Tumor Removed by Manipulation.

Mr. H. E. Dickinson, of Milwaukee, Wis., sends o MIND AND MATTER, the particulars of a case in which a lady, who suffered much from a tumor, was cured by Dr. Horning, a healing medium. The diagnosis of her disease was dropsy and ovarian fumor. She applied for medical treatment at the Thermal Baths, where she was attended by Drs. M. P. Hunson and Sergeant-General Wolcott. Eighteen pounds of water were removed by the common process of tapping. This operation would have to be performed several times before any attempt could be made to remove the tumor, which, t was estimated, weighed nine pounds. In the meantime, a sister called upon Dr. Wm. W. Horning, a healing medium and clairvoyant, and, being entranced, he made a diagnosis of the case, never having seen the patient, or heard of her. The sister then made application to the physicians at the Bath, to permit Dr. Horning to attend the patient. They gave their consent, expressing the opinion that he could not do the sufferer any good. The Indian doctor, as he is called, attended the patient at his office, and in three weeks time she was entirely cured, without resort to surgery. The patient having been restored started for her home in the interior of the State, but before leaving Milwaukee, called upon Doctor Wolcott who had attended he at the Bath when he removed the eighteen pounds of water already alluded to. He did not recognize ner first. She then informed him that Dr. Horning, the Indian doctor, had removed the tumor by

### "Spirit Drapery." BY CHARLES BLACKBURN.

nanipulation. Dr. Wolcott said he knew Dr.

Horning could read minds, but he never knew that

he could remove tumors, such as had afflicted her.

It may be stated that he removed by manipulation

pronounced hopeless by attending physicians.

several tumors within a few weeks, that had been

My letter from Signor Rondi and Miss Cook, says he seance this week, was excellent. Mrs. and Miss Tebb and Lady Coomara tested, by taking off all Miss Cook's clothes, and carefully examining them. and when she redressed, bringing her at once and placing her in the cabinet chair; then Lillie soon appeared, with heaps of white drapery, and allowed the examiners, also Mr. Diss and Mr. Green, to go into the cabinet and feel that Miss Cook was seated in her chair. "Surely this settles the drapery subiect." Lillie was observed to be taller than Miss Cook, but to prove it, Lillie called up Miss Cook from her seat, and they stood together, showing the observers that Lillie was taller, but gradually she grew shorter until she vanished, and instantly sprang up again when Miss Cook went to her chair. Lillie left purposely several yards of her muslin drapery, on being asked to do so. Much more took place which ought to be told or written you by the vitnesses, but as some people are still timid. I do t for them from my last weekly report. I have mitted to say that Miss Cook suffers great exhaustion when the form Lillie stops long before the sitters, or has to endure too much light; consequently she was ill all next day. I hope the apparatus for weighing the mediums and forms is getting perfected without delay.—London Spiritualist.

There was in Italy a peculiar order calling them. selves Brothers of Ignorance, they all took an oath to know nothing and learn nothing. All monks in reality belong to this order.—Martin Luther.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of dis-embodied human intelligence over the physical organism of those sensitive persons known as spiritnal mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James. of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, Feb. 17.

Good Morning, Sir:-I am very weak. All that friends could do to keep me here, they did, but my time has come. I feel more reconciled as a spirit than I was as a mortal to give up my young life here. Being only nineteen or twenty years of age. I had just began to taste some of the pleasures of life, but my organism was frail. I came here to-day to say a few words, in order that my friends may be assured that I am happy and working towards better conditions. I have met several of my relatives who preceded me to the spirit life. There is no pain now. All that was left with the mortal casket, and it may do those good who love me to know that I am free from all earthly troubles. Sign me, ALICE M. BROWN,

Whitewater, Wisconsin.

GOOD MORNING, SIR: -It is difficult to so act in the mortal life that you will have no regrets as a spirit, for on entering the Spiritual state you look around you and seem to see much more clearly and definitely than you did when in the mortal body. You can then look back upon your career and see that if you had used your reason and judgement at the proper moments, your whole life might have been more successful.

The worst foes that a man or woman has are the passions within his or her breast, and the fight must be manfully entered into with them if you want to prevail over them. Long have the people of this world been fed with faith and belief, but the age which demand demonstration has come. Although when in the mortal form, I earnestly, honestly propogated the Christian Religion. I find that true Christianity does not now exist. The time has come when what is called Christianity must give way for something better. It is made up of many impossible requirements. Virtue does not consist in having an exalted standard of morals, which is not lived up to. Only that virtue and

morality that is practicable is worth anything in an age demanding true knowledge. When you have such a plain, honest code of morals that any man or woman can live up to it, you will soon be able to go a step higher and make your morality purer. Those who claim to be the vicars of God, may hold out to you what may be called a crumb of Spirituality, but its meagerness can never satisfy that immortal craving for the whole truth and nothing but the truth, that sooner or later comes to every human

Hymns and verses I wrote in my mortal state, which, as I now look down at them from the Spirit life, in the light of the intelligence that I have gathered there, makes me blush with shame for my narrow-mindedness. Sign me ISAAC WATTS.

Good Morning :- I was gathered by old King Death like a ripe sheaf of wheat. I had thrown off the mantle of old decayed superstitions in the way of religions. I wanted no priest, no minister, to show me the way to those brighter conditions in her and Frank O Reilly, are the after or spirit life. There is a satisfaction in State League to organize them. arriving at a definite conclusion before you depart for the spirit world, and to reach such a conclusion you can only be aided by the light afforded by the has been lecturing there and in that vicinity and is joy in witnessing your unity of thought and action phenomena of modern Spiritualism. These facts enable you when in the mortal state to look across

with a balm almost like beay-By that I mean that you gather emanations from the spirit world, and your own friends then become the ferryman to carry your spirit to the point for which you are prepared. The mythical character of the ferryman Charon across the dark waters of Styx has something of a shadowing about it which the nineteenth century is perceiving the clear dawn of.

Of friends I had many during my sojourn in the mortal state, and I know that many will be glad to hear from me. I would say to those who know me, lay hold of the spiritual light and your angel friends will surround you upon your death bed and carry your spirit with them, where all will be happy in unity and the purpose to advance towards the fountain of truth and knowledge. I was a resident of Connecticut. My name is,

ELISHA MORGAN. Cha-wan-ska said this was a very old brave, who had been a Spiritualist in his earth life, and was known by a large number of people in Connecticut. Here the presence of John Brown's spirit was announced. We sang the verse-

"John Brown's body lies a mouldering in the grave, But his soul's marching on."

When he succeeded in getting control of the me-

That is a fact. If my body lies in the dust, my spirit is not there.

Never be an enthusiast-never strike in advance of your time, if you value your life. In certain periods the public mind upon this planet can stand only so much of truth, and he or she who dares to step beyond that point in the temple where she dwells, which priests and demagogues prescribe, will be apt to die the death of a dog. But even by such a death there rings out throughout the world the tocsin of victory to those who have suffered martyrdom to benefit their fellow-men. The reaction caused by my death effected a great result.

I prophesied, yea, verily, when the true spirit of prophesy was upon me, and what I said has come to pass. My death was only the ushering in of the downfall of slavery, and John Brown's spirit is marching on to-day throughout the length and breadth of this glorious land. Men may die, nations may pass away, but the eternal spirit of truth marches on. Let every mortal help on its progress all he can. Sign me,

JOHN BROWN.

GOOD MORNING:-Well, I was wiped out stranger, amongst the greasers, somewhere about forty-four; and I tell you there was some of the tallest slashing at that time that was ever seen. I have come here to-day to get a little more light, and it is by the advice of an old woman, in order that I may be able to get free; I am one of those "Dark Spirits in prison" that they talk about, and I'll tell you what kind of a prison it is. It is a prison of low conditions—a prison of low and groveling lusts and de-bauchery; and the time has come when this thing is devilish nearly played out, and I want to get up and do something for this spark that never dies. Well, stranger, I lived hard; and died hard; and I have had a hard time of it ever since. But this thing has got to end. Well I've got a kind of diversion by coming here and I'll keep my eyes upon it. Well my name is Samuel Hatch Boyer. I don't know whether I have any friends here now, I think they have all emigrated. There was the old man and six sons. I got wiped out about five miles from San Antonio, Texas. I was one of a private expedition and we got into a fight with some greasers and I was wiped out.

[This spirit was advised and encouraged to follow up his good resolutions, and he left, thanking us and bidding us a most grateful and friendly adieu. Ed.]

Mrs. Lydia F. Fowler, wife of Professor L. N. Fowler, departed from earth life on Sunday, December 29th, at St. Agustine's road, Camden Square, London. She was born at Nantucket. Mass., and was a descendant of the mother of Benjamin Franklin. She was ill for more than ten weeks, which was borne with exemplary patience and resignation. Her last public act was giving a lecture jointly with her husband, on temperance, in the Congregational Church, in Leicester Square, in November last.

Lecturers. Mediums, Spiritual Briefs and Items of News.

The Spiritual Lyceum, of Cleveland, Ohio, is in Bishop Foley, of the Romish Church, at Chicago,

died at that place on Wednesday, 19th inst. The Pope has proclaimed universal jubilee and ndulgence on the anniversary of his election. Cardinal Nina declares that the papacy has not he means to continue the payment to bishops. Dr. H. P. Fairfield is lecturing in Milford, N. H.

His present address is Greenwich Village, Mass. J. William Fletcher, of London, is establishing Sunday class meetings, where Spiritualism will be aught. Mrs. Louisa Andrews and her sister are in Lon-

don, where they are being received with great at-Mrs. Clara S. Foltz, attorney at law has been admitted to practice in the Fourth District Court of

California. "Like begets like," the world over-the Chinese have adopted a retaliatory motto. "The Christians must go.

Congress of the United States has refused to transfer the Indians to the authority of the War Department. Mr. W. H. Harrison, of England, announces the early publication of a work entitled, "Spirits with-

out a medium. Madam Blavatsky and Col. Olcott, having ar ived in London, remained there a few days and then left for India.

"Sejourner Truth," the aged colored medium, gave a reception to the colored folks of New York, on Saturday evening, 15th inst. The Golden Rule Society, of Pennsylvania, re

rganized on Sunday, 16th inst., at the hall, No. 530 Callowhill street. The Woman's Church will be established in New York in the coming March, and so the gentler sex go marching on to glory.

All Spiritual associations in England are conlucted with renewed vigor, and the number of the societies is on the increase there. Capt. II. II. Brown, is engaged in delivering lecures on Sundays of the present month for the

Brooklyn, N. Y. Spirituai society. The Spiritual Improvement Class, of England, hold meetings regularly once a week. It is conducted similarly to the local conferences in America. The Thirty-first anniversary of Modern Spiritualism will be commemorated on Sunday, March 30, at Cavendish Rooms, Mortimer street, London

England. Dr. J. M. Peebles will deliver an oration to the Spiritualists of Toledo, Olio, on the occasion of the anniversary of the advent of modern Spiritualism, on March 31st.

Bishop A. Beals, during his lecture tour at Watscka, Ill., was greeted with full audiences. The Opera House was filled to overflowing at his Sunday lectures. Mr. A. R. Grote, in a recent lecture before the Buffalo Society of Natural Sciences, said, "The dif-

ference between a man and an ape is quantitative and not qualitative. Mrs. S. B. Lockwood has succeeded in her eforts in obtaining an official recognition for women awyers in the Supreme court of the United States.

The world moves. Mr. Chas. Bright, a talented and liberal lecturer has been entertaining intelligent audiences, in New-Zealand. His lectures are published in the Age, printed in Dunedim.

Mrs. C. B. Bliss, having astonished the people at Washington, D. C., with spiritual manifestations. has returned to Philadelphia, where she will give a series of select seances. Local auxilliary Liberal Leagues are being or-

ganized throughout the State of Ohio. E. W. Turner and Frank O Reilly, are empowered by the Miss Susie M. Johnson, formerly of Jackson, Mich. is located in South Minneopolis, Minn. She my word of greeting, and must tell of of my great

doing good work for the cause. Mr. James Lawrence, a veteran Spiritualist, or memorating the recognized origin of modern Spirit

Miss Emily Kislingbury, of England has resigned her position as Secretary of the British National Association of Spiritualism. It is surmised that she will take a similar position in some Roman Catholic Institution. Rev. T. Ashcroft lectured on Spiritualism re-

cently, in West Hartlepool, England. Correspondents were disgusted at his "reckless abuse and buf-Mr. Ashcroft had better throw ashes on foonery.' nis head on Ash Wednesday. Mrs. Elizabeth L. Watson, of Titusville, Pa., an entertaining inspired speaker, will appear at Wash-

ington Hall, during the month of March. This gifted lady will always be cheerfully welcomed by ntelligent people of Philadelphia. In different sections of the State of Ohio, Dr James M. Peebles, the pilgrim Spiritualist, has

been greeted with much eclat, and the secular newspapers of that part of our great country, have published full and fair reports of his lectures. Ezra II. Heywood will lecture on Sunday even-

ing, Feb. 23d in Music Hall, Boston, Subject-Prison Life and Lessons." He proposes to speak on the same subject in Providence, Worcester and other cities. "Truth crushed to earth," etc.

Mr. Berks T. Hutchinson, of Cape Town, reports wonderful seance there, with Mr. Eglinton. A spirit appeared in a good light, picked up a pencil and cardboard, and wrote a message, the medium being visible all the time. Abdullah was the name of the spirit. Laura Morgan, a recently developed spiritual

medium, in Indiana, is attracting unusual attention. "While secured by every device ingenuity could invent, the spirits promenade with members of the circle." So says the Terra Haute Express, Feb. 18th. Rev. Dr. Fulton, Baptist clergyman, of Brooklyn, N. Y., has been expelled from the Pastors' Associa-

tion, because, in a recent debate in that body, he said the Rev. Dr. Sampson was a "secessionist in sleeping apartments should receive the most attention. The drifting-room and sleeping apartments should receive the most attention. The drifting-room and sleeping apartments should receive the most attention. in the pastoral camp in Brooklyn. George E. Ridler, of Boston, recognizes as correct the message of Elias Smith, published in the Ban-

ner of Light, Feb. 1. Mr. Riddler says that Dr. Smith passed over thirty years ago. He was one of the firm of Mess. Smith & Abbott, and practiced medicine, of the Thompsonian School. It has been ascertained, in consequence of a cu-

rious quarrel, between Belgium Chamber of Representatives, and the Romish Priesthood of France, Italy and Belgium, that a "mass agent" in France cleared \$17,000 in three months, by trading in "masses for the dead," and dividing the commissions with the

Mediumship was the subject of Mr. J. William letcher's recent lectures in London. There was a very large attendance. Mr. Fletcher dealt with all he important aspects of the question in a way that seemed to make a very pleasant impression on the audiences. These lectures are strictly confined to Spiritualism, and are of great interest to enquirers.

A short time ago, Pejrez Fischer, a Polish Jew "died," at Lemberg, from lock jaw. He was pre-pared for burial, and at 5 o'clock in the morning, two Jews, who were present, to perform the customary prayers, became alarmed and fled in terror, as dead man arose from the coffin. One of them died. But the Jewish Sabbath intervening, Mr. Fischer would have been buried alive.

Mrs. Bell Youngs gave a "piano seance" on the evening of the 8th inst., at Boston, at the residence of Dr. Samuel Grover. The event, being in the programme, for the celebration of the anniversary of the birth of Mrs. Grover. The piano weighed nine hundred pounds, and it rose two feet from the floor, while Mrs. Young fingered the keys. Scenes such as these make rapid steps in the arcana of the modern dispensation.

M. Cephas B. Lynn will conclude the present month's lectures at Washington Hall, to-morrow. His audiences were very large during the course, and his lectures gave universal satisfaction. He is ready to make engagements for March and April. to appear in any part of the country. In May and June, he will speak in Stafford county. He will always receive a cordial welcome at any time in Philadelphia. His address is Sturgis, Mich.

WHAT THE NEWSPAPERS SAY.

NEW PAPER,-"MIND AND MATTER" is the title of a new paper received at this oflice. It is an independent paper, devoted to the discussion of Spiritualism, religious and educational topics. It really the best work of its class which has recently come under our notice. Persons holding to Spiritualistic views should subscribe for is. \$2.15 per year. J. M. Roberts editor, philadelphia, Pa. -Waller Courier, Hemstead, Texas, January 25.

Among the interesting papers that we find upon our table may be mentioned a weekly entitled MIND AND MATTER. Its mission is to investigate the scientific and phenomenal evidences of a future life. It discusses the entire range of occult and psychological phenomena from the Bibleto modern Spiritualism, sleep waking, apparitions, ghosts, visions, trances, &c., and will be valuable to those interested in a discussion of these matters. Price \$2.15 per annum; single copies 6 cents. Address MIND AND MATTER, 713 Sansom street, Philadelphia.—Anti Monopolist, Rochester, N. H.

MIND AND MATTER.—This is the title of a new weekly paper started in Philadelphia, in the interest of Spiritualism, Science and Freethought. Accidentally a late number has fallen in our way, and we see it to be a highly interesting paperoold, able and aggressive upon error wherever We like it very much. J. M. Roberts, Publisher and Editor; C. C. Wilson, Associate Editor. Terms to mail subscribers, single, \$2.15 5 copies free of postage \$8; 10 copies, \$15. Address the publisher, No. 713 Sansom street, Philalelphia, Pa.—Messenger Westfield, N. Y.

MIND AND MATTER is the suggestive title of new Spiritual journal issued weekly for \$2.15 per annum, from 713 Sansom street, Philadelphia, Pa., J. M. Roberts, editor and publisher, C. C. Wilson, associate editor. Original and scholarly in tone, rigorous exponent of the Spiritual Philosophy bravely champions that mystery of the ages, mediimship, and is kindly disposed towards reforms enerally. The large following of Spiritualism in hiladelphia and its numerous adherents and wellwishers throughout the States should see that this new and worthy venture in their behalf is sustained. We are very glad to add it to our ex change list and hope friends of progress East wil "chip in" substantial aid to promote the fraternity of growth which Messrs. Roberts and Wilson serve in their devotion to essential truth and common right .- The Word, Princeton, Mass.

MIND AND MATTER.—Our readers will recollect that in the December Offering we called attention to a prospectus for the publication of a Spiritual paper published by J. M. Roberts in Philadelphia, The new paper with the above title, came promptly to hand, beautiful in typographical appearance, and filled with good things. MIND AND MATTER has been brought to the world by invisible powers, as we believe, just at the right time and under the right control, if we may judge of the future by the excellence of the numbers received. Its Departments are admirably arranged, and the contents of each adapted to the demands of the present. If in any one particular above another it commands our admiration, it is its devotion to the interests of mediums and mediumship. A terrific onslaught has been made, apparently by preconcerted arrangement, on mediums; and, although we have neve felt the least misgiving as to the result, we are glad to see MIND AND MATTER, as a reserved force of great power, thus timely brought into the conflict. We advise every true Sciritualist, whose financial ability will permit, to send for this admirable and fearless advocate of Spiritualism. \$2.15 per annum. J. M. Roberts, 713 Sanson street, Philadelphia, publisher and editor. — Spiritual Offering for February.

### HELPING HAND SOCIETY. Spirit communication through the mediumship

of Mrs. H. M. Rathbun to the Ladies' Helping Hand Society, New York, Feb. 11, 1879, Dear Sisters in the glorious cause of alleviating suffering humanity. Once more I gladly give you and your love for each other and perfect harmony among yourselves. There is no cause for discouragement as you glance about in the interest of the society, for you are in a healthy state of progress

ion. Your entertainment was a grand success-in points of more importance even than that of finance. Hallow up this movement and still greater success shall cheer your hearts, and the radiant light of peace and satisfaction shall fill your souls. outside aid but be judicious in your selection, for some will seek togain fame, rather than out of the pure motive of helping our good society, by offering their services. I have great confidence in the ability to judge and the wisdom to select from the talent afforded. Be careful with your funds—i.e., do not be lavish or prodigal until at least you have fully satisfied yourselses of the true merits of the case that may be before you. God grant you continued wisdom, and may the light which true united harmonious action brings, be and abide with God bless every one. I am the one most

interested in the society.
Your true friend,

Comfort vs. Appearance.

Most people are apt to sacrifice comfort to an pearances, to subject their own families to manifold privations and discomforts in order to astonish with show of affluence a few acquaintances who seldom visit them, and who only laugh at their foolish and puerile attempts at displaying a little superior upholstery in a room which none of the family dar make use of. Many is the house we hade seen wherein the "parlor" was crammed with useless stuff while not a single room was comfortably furn-

Every family should seek first the utmost comfort for its own members that its means will compass and then, if there is a surplus of funds which they know not what else to do with; let it be devoted to the purchase of something to pleas the eyes of strangers -or rather to excite envy in their bosoms; for such things generally occasion far more envy than pleasure among rival householders. Those apartments of a house which are most used should eceive the most attention. The dinning-room and pre-eminently depend. In short, seek first your own comfort, and the "appearances" will take care of themselves.

### LITERARY EXTRACTS DEATH.

Either we have an immortal soul, or have not If we have not, we are beasts, it may be, but still true beasts. We shall differ only in degree, and not n kind; just as the elephant differs from the slug. But by the concessions of all the materialists of the old school, or almost all, we are of the same kind as beasts, and this also we say from our own consciousness, therefore, methinks it must be the possession of a soul within us that makes the difference.—Samuel Taylor Coleridge. HUMAN NATURE.

Human nature is so corrupt, that it does not deire celestial things. It is like a new-born babe, who, although you may offer it all the wealth and pleasures of the earth, it is heedless of everything save its mothers breast. So also, when we are tendered the eternal life which Jesus Christ promised mankind, we remain deaf to the Divine words, we are benumbed by the flesh, and occupied only with frivolous and perishable ideas.—Martin

Luther. You must interrogate nature slowly and gently, if you wish to win an answer from her. When I was busy with researches into natural history, if an idea entered my mind, I did not expect that nature would give me an immediate reply. No, I went on quietly observing and experimentalizing, and was quite satisfied if she condescended from time to time o confirm my theories. When she contradicted me, she would sometimes exhibit some novelty of which she would prove the justice. It was in this way I studied, always following nature.—Goethe.

How few know what it is to behold God in his works; to feel that he is all in all; that his presence imports a glory to the flower, a beauty to the atmosphere; that a paradise still lives for the poet. -- Wordsworth.

TRUTH. In all sciences, the errors precede, and it is better they go first than last.—Whately. The religion of Christianity is a threat, that of Mohammedism a promise.—Napoleon.

weekly liberal paper published in Philadelphia, which is extensively read and is creating quite a

MIND AND MATTER.—This is the title of a new

sensation throughout the country, because of its bold views in reference to all the new "isms" of the times, particularly matters that concern modern Spiritualism. The paper is published at \$12.15 a year and is handsomely printed and edited with considerable ability. Single copies 6 cents. J. M. Roberts, 713 Sansom street.—Columbia Courrant,

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MRN. CHRIFTINA R. BLISS. Materialization Medium will hold a Seance for Full Form Manifestation in the office of MIND AND MATTER. 743 Sansom Street, on Sunday evening at 8 o'clock. Notice of future seances will be found in the Special or Religious Notices in the Public Ledger.

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MORRIS HUMPHREYS-Developing medium,

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THE FIRST SFIRITUAL SOCIETY of the "Golden Rule," meet every Sunday at 3 p m., in their new hall. 530 Callowhill street, for free conterence and test circle. Mediums invited Meeting and mediums notices will be read at this meeting James A. Bliss, Prest., Henry Wiley, Sec.

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HON C. W. STEW RT Will be the only engaged speaker. Other speakers invited to participate. The meeting will be called to order. Friday, at 10 A. M. The usual courtesies will be extended to all persons from abroad.

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# Priginal Poetry.

### TEACH THE LITTLE ONES OF HEAVEN

BY MARIETTA F WILLIS, OF MASS.

Teach the little ones of heaven, That it's not so far away, But is lying all around us, Drawing nearer day by day

Teach the little ones of beaven. Teach them of the angels, too, Who will ever watch and guard them, If they are but good and time.

Teach the orphan child of heaven. That its parents are not dead, That the form was all they buried When the parting spirit fled.

Teach it that its father witches. Guards its footsteps day by day. Drawing from Temptation's pathway That it shall not go astray.

Teach it that the mother grid yed for Long so sadiy, deeply, mourned, Ever yet has watched its progress, Many little dangers warned.

Nor have any if our love lones Who have left this emility sphere, In the earth's cold bosom perished. Still they linger, hover hear.

Thus in knowing, feeling ever, Pure and loving a gels near; Would not little ones endeavor, Strive to please those held so dear.

Tell them not an angay father, Nor a jealous, rein's above; Not a God to make them tremble, But a God whom they can love.

Nay, the God whose wildom made us, Stoops not thus forcer we low: Rises far above such passions, Purer, grander than we know.

True, man cannot etca imagine, Half how pury how against our Go L. Then how teach a child about him? How define that wo alrous word?

Though our facey cannot frame him, / Nor define God'as a whole, Yet his spirit all perveding. Breathes in every living soul

In each tiny flow, rhe's mirrored, In each birdling's soul of song. In each silvery lakes clear bosom. Glistening the green nills among

Not beyond the clouds he dwelleth, Neither in the vaulted skies, But as ancient Scripture telleth, Man's own heart's God's Paradise.

Do not say a flery furtince" Swallows every wayward soul, Sweet child hearts are sympathetic. There is mercy for the whole.

Fancy now a tender mother, In her home in Paradise. Gazing downward through the cloud-ritts Far, far down below the skies,

On these burning realms of terture. Where perpetual flames rage wild. Round so many hapless mortals, Sees she there her own dear enda? Tortured still, forever tortured

For the wrongs he erst had done, For his disbelief in Heaven, In salvation by the Son?

Though he erred so oft in earth-life. Still she loves her darling boy; Knows she well he had some virtues Must these flames, e'en them destroy?

Can she turn and praise God's wisdom? Praise his justice and his love? Can she turn and stiff be happy In her radiant home above?

Never could a loving Pather Thus repay such faithful trust; Never could a tender mother

Feel such cruel laws were just. Yet for all there's retribution. Good and bad alike are heard. And, as each sweet prayer's recorded,

So is every idle word. In dense darkness some may wander, Gloom pervading far and wide. Titt Atonement's self shall smaler; brive the darksome clouds aside.

As the veiling mists recede. Letting in the radiance bright. Then the suffering soul is free!. Passing thence to realms of light.

Far happier they, who on life's way. Have scattered joys on every hand By each good deed for other's need. They've made bright homes in Summer

We little dream, when now we seem To tree some brother aroundles pain. And think we share the grievous care.

That after all 'tis our own gain. Yet you should not teach your children. To do good for sweet reward:

But, oh, teach your darlings, mothers. To do good for love of good. Teach the little ones of Leaven.

All, we cannot comprehend. But we this can surely teach them God, our Father, is our Friend;

### CORRESPO JENGE RIVERSIDE, C.S. February 3, 1879.

EDITOR MIND AND MATICELL:

Dear Sir :- I rejoice to seemin your issue of Jannary 25th, the letter from friend Kilgore, and your response. It is time that the Manksmrstood on two teet in all departments of la man interest, even as

you make it do in your heading. We need to become master workmen in the realm of both 'Ms' ere we can place some foot upon the sea and the other upon the land and swear" effectually that such times as we have had in the past "shall

To adjust the various interests to which Brother Kilgore refers, we must first understand the nature of the being-the compound of mind and matterto which they are to be adjusted. We will start with the assertion that man is an aggressive being, and farther, that he would be of no use to himself nor any one else if he were not. Had he not this element of aggressiveness, how

could be subdue and bring into order the earth that has been given into his hands—the earth of which he is nominally and is yet to become really the lord and master? This aggressiveness knows no limit but the im-

posible. We find that an aggressive and expansive force that, placed in the bosom of the earth, scatters death in every direction, will, if high in the atmosphere, do but little or no damage, but, on the contrary, acts as a parifier by burning up the elements that produce disease. But let such force descend from its sphere - the air-to the earth, and the injury done is as great as though it had originated Man in the past has manifested his aggresiveness in

the sphere of physical strength—the strongest taking and holding that which was desired. But he soon learned that this would not do, that there was no safety for any in such a method of procedure, and he set the necessary limit, that of the impossible. A child can go through the streets now with a purse in its hands-can do this with safety so far as opposing strength is concerned, for the combined strength of the public is with it against the would-be aggressor. No matter how hungry, how needy, or how degraded morally a man may be, he knows full well that if he obtains that which he coverts, he must do it by cunning, by strategy, or And thus this aggressive element is forced from the realm of matter to the realm of mind : but mark the analogy, only to react in the realm of

This is just where it acts to-day, through the in tellect to the gathering of material good, by cunning,

fraud, either with or without the aid of legal enactments: in the latter case, regarded as threves and opposed by all; in the former, successful men of business, sustained both by church and state; even the victims hardly daring to blame, but attributing their misfortunes to their own blunders, lack of 'skill, etc.

Competition, through physical force-brute strength-is condemned as between man and man, and had those who made the war been the only ones to fight, this had also been true of nations ere this. But competition in the realm of brute instincts, coupled with an intellect that acknowledges no control, is still rife and rules in the sphere of the physical as truly—as brutally—as did ever brute strength. It is the brute still, but securing by shrowthess what it can no longer secure by force of muscle.

Now mark: timiting has not destroyed this aggressive force. but has forced it one step higher. In the new field of action it has a ninch wider scopeis doing much more toward subduing the earth. Formerly this aggressiveness was used as between man and man almost allegether, while the sphere of matter, outside of man received but little atten tion. Now it is directed more toward the various elements of earth and air; but in doing this, man has crushed his fellow man-the stronger the weaker; and this, because competition, with sharpened intellect, has dipped into the sphere of wealth of bread and butter.

"Hunger will bring them to it," said a wealthy lawyer to his client, white discussing the unwilling ness of the laborer to work at the wages offered. "Hunger will bring them to it. Of course they for got that a weman had ears for anything in that

Now how shall the needed limit be set here: How shall we so secure the boon of freedoom to all, that no man can hold the control of another man's independence-can say to him, "Work at my terms or starve." This is the problem to be solved. It is for this that the spirit world seeks to perfect the channels of communication with those still in the flesh. It is for this that those who have perished in garrets and cellars from starvation, are striving to get such perfect control over matter that no good thing can be withheld from the needy. Are not then the best methods of reaching such desired ends, as seen from the standpoint of mortals, fit subject for discussion in a spiritualistic publication?

Most assuredly they are, and when those who have grown rich through what are called the legitimate. channels of trade can be unde to see that all who have failed through their successes are allied to them by spiritual ties that demand restitution. even to the attermost farthing, they will shrink from these competitive methods of wealth as from burning evils. But what of those whose aggres siveness rides rudely, necklessly over the rights of

The following quotations from a story in the Chimney Corner Weekley and credited to Ashburn Towner will show how these ideas are gradually permeating secrety. An architect is giving a vision that he had in

connection with a house of his designing, and which

constantly brought evil to its owners: \* \* \* Through g at the bottoms of the ladders, and crowding the workmen, were excited groups of men, women and children. Wietched tolk-mothers in rags, holding babes, and father in tattered garments, wringing their hands. They plucked at the clothes, arms and tools of the workmen, as though to innede then, in their labors. But there was no effect from their efforts. The bricklayers, carpenters and mortal carriers contin-

"They didn't seem to perceive that they had other than their own computations; then, as though by one prevolecated movement, the throngs raised their arms and eyes toward beaven, some of the mothers holding their puny babes as high in the air as they could reach. "The silence, with so much meyement and action, was appailing, and nothing could be more expressive than the pantomind. Then the spectacle vanished.

ned without ressation.

"Such inexplicable fluides were entirely swept from my mind and almost forgotten, one morning, the news came that Colonel Ouseley had . been killed. A passenger train on the half com-pleted rail and bad been struck by a construction train, and he was among the one or, two that had est their lifes.

"His fortune moited away in debis. It really had no other foundation than the carnings of other ers. He had borrowed from all sources, considering nothing too insignificant for him. A multitude of poor persons, whose savings, ranging from one hum-dred dollars to five handred, had been intrusted to him, suffered fearfully, 1, myself, and advanced Pearly the whole of my little property that I had brought to this country, but my drafts on him had never been dishonored, and I felt as much confidence in him as I did in the sky's staying where it

Then after giving the history of the various owners and their misfertunes, it closes as follows: "A heavy sigh almost a groun, that seemed to echo trough the sombre room, closed the narration. and then there was silence-inter silence-immedintely interrupted by the heavy breathing of the old man, that grew more and more difficult. I

"If I could have seen, it would have been different. Deprived of the sense of sight, all my other senses were on the alort, especially my bearing. "And such sounds as come to my ears! I tried to rise to my feet, but as I did so, my companion abruptly wheeled his chair around and grasped my His hand was so cold that I could feel the chill through my sleeve. It was just as well to me, perhaps, for me that I could not see his face. "See," he gasped in a boarse whisper, his breath coming short and quick, seeming more dreadful in the darkness-see! "I could feel that he was facing down the long

parlor. " See them coming from the gloom in their long procession! There is Onsely leading them, with his body torn and mangled by the cruel car-wheels, and ching to a throng of starying men, women and children; behind him his wife and her babes dripping with salt water. They are moving away, but leaving the stately Lavalette, shuddering, with his hands over his face, while a beautiful woman is tearing his canonical robes from him. And there is Alida, his daughter, a more shadow of a shade among them all, but beautiful as a dream. Here is Caxter, his whole family kneeling at his feet, while he glides away from them; and there the doctor's wife, her hair disleveled and her wildeyes searching my breast for something she cannot find; and there, standing right there—you can touch him if you reach out your hand-there is Mr. Chippendale, waving his cane and docking entranced.

And the scene closes in death. My God! when materialization is perfected, as it. will yet be, and a dozen or two of our defunct millionaires can stand again in our midst, together, with their victims, and the inevitable linking clear-

What is that shade beyond? No-yes-it is-it

is-my Emeline, with our children. She nods her

head and reaches out her arms to me-she will for-

a check: But the active power that is thus expended now cannot be destroyed, and the lesson to be learned is, how to use it wisely. Is it not well then that we study the problems of labor and capital, of finance, of political economy, etc., that we may aid in climinating a higher order of civilization, one that shall deserve the name; one in which the competitive forces shall remain in the sphere of the intellect, and the only rivalry be as to who shall somest wrest nature's secrets from her, to the end that all may be benefitted?.

And now a word to the Spiritualists and mediums of Philadelphia. Why not unite your forces-the different societies—each with a selected medium or mediams? Selectione or more of the most trusted of your number to take the charge of the seances: secure to said mediums the best of conditions and an assurance of pecuniary support, a limiting houest investigators at a given price for the purpose of meeting expenses; rigidly excluding all doubting, fault-finding persons, and using the utmost care, not, for the purpose of testing the konesty of the medium, but the power of the spirits? The reliability of the medium having been decided at first, should never be questioned afterward.

Let there be no accounts sent to the papers to call attention thereto; no advertising, only as the attendant parties shall give verbally; the main object being the development of materialization beyoud all possible doubt. It seems to me that such advance the work than all this wrangling publicity has done for the last five years. Respectfully and fraternally,

Lois Waishrooke.

### A COMMUNICATION OF ARBACES, AN EGYPTIAN PRIEST, OF THE TIME OF MOSES.

BY WARD.

"I am he who first taught the Doctrine of the Pransmigration of the soul, a theory in after times weil known to the Greeks, several of whom speak of me in their writings. Bear this in mind, I am not to be confounded with the Arbaces mentioned in a work called the "Last Days of Pompell," he is a character maintactured by the author to empellish his story without existence or reality. I was the test teacher of my own doctrine, the Transnigration of the Soul.

I lived when the pyramids were young, when Moses was yet a boy, and A iron worked as a brickmaker, when Nineven, Babylon and Thebes were in their giery. In the last mentioned city I was born, she was called the city of the Eternal God, and was the residence of kings. Here the proud Pharaohs, kings of Egypt, surrounded with the wealth of human grandeur held their court. It was here annulst the temples of learning, with the sages of my days, that I passed through the pilgrimage of life. And long have I watched over her as she inclined towards decay, till, like her illustrious antitypes, Ninevel and Babylon, she slumbers in irretrievable ruin, and age on age, adding o her decay, but sinks her deeper and deeper in her own dust, until all that once constituted her magnificent greatness is lost in oblivion. Thebes is no more. She fulfilled the destiny of her day, and like the years which have ceased to be counted on the great cycle of time, has departed never to Her sacred temples, her palaces and delapidated walls, her tottering and fallen pillars, all speak in language loud and mournful, the melanthely story of her ruin.

I taught that the soul as soon as it left the body, entered into the body of the beetle, because it the grossest of insects, not being able to fly but a short distance at a time. The beetle commences life in the clay. It is said, "man comes of clay and unto dust returns," hence the saying like the beetle. "Ashes to ashes, and into to dust shalt thou return." This was the reason why the Egyptians preserved the beetle with so much care, and placed it in the c. fans of the embalmed dead, enempled in the catacombs and pyramids of our This information will be new to the country. world, for the learned men of modern times have long been perplexed concerning the object of the accient Egyptians in preserving the beetle in the coffins of their dead. Much has been done since my time to undo the evil that I left behind me.

Ere I left your world a new theory of wership started, men began to worship the bull and the procedile. The last mentioned animal from his amphibious qualities, is enabled to exist either on land for in water, in the lakes and rivers they swarm in great numbers, a terror to the people, so operating on their minds as to lead them to desire is reconciliation. Some through an instinctive lread worshiped them, many of the lower order of the people believed that the souls of the sinful took up their abode in the crocodile, and there remained intil they exhibited signs of higher development. Development means progress in wisdom and love. This is an outline of early history in Egypt.

I am but one among the spirits of your brethren who left your world for another, and now revisit you to impart truths, which if lived up to will place an higher in the scale of spirit blessedness than the brightest religionest the church ever boasted of. We have in all ages communicated intelligence to man in various ways, this is a part of the developnent of higher progress. We were with Moses in editude, with Mahomet in his cave, and with Socales in secret places. Moses when in solitude, was a different person

form what he seemed to be when he acted as leader of the Jews. Mahomet in his cave was quite another sort of man from what he was when at the head of his army. Socrates declared that when in ecret places he could not only feel but see our presence. They all worshipped the same God. God is a principle, whose attributes are wisdom, love and truth. He is omnipotent and omnipre sont, combining the male and female principle—in all things tripal; they are wisdom the father, love the mother, and truth which is the child. Truth is the product of wisdom and love. Hence

he saving with us. "Osiris the Sun and Isis t God is not three in one. He is the same whom lesus instructed mankind to love and adore. God of goodness and of love; He is the same to the African, the New Zealander and the Cancassian, that He is to the olive-cheeked almond-eyed Asianic. The same God whom the learned Hindoos and the wise men of old adored; unlike the God whom Moses created, with passions like men in anger, vindictive and terrible. He is immutable—unchangeable. It may be said, and was so said of old, that man is trinal, possessing body, soul and spirit. The gross and sinful man passes through two changes, or what you call deaths. He seems o die twice. The first transition is that change from the mundane to the celestial sphere. second is the change which takes place after the development of the spirit in its progress from the phere of the gross and sinful to that of Lappiness uid love, wisdom and truth. The soul after this transition, returns to matter-even the thought is matter-the minerals, the flesh and the liquids of which the body is composed, return to their element the earth, while the spirit which is the God principle in man, moves upward and onward to the spheres of spirits of kindred congeniality, and coninues to progress in divine wisdom throughout an endless eternity.

# Baltimore Spiritualism.

For over a thousand years the Christian clergy have interdicted all attempts to have any communication with the spirit world. They have admitted that all they could know of heaven and the after life came in former ages from spirits, and that the books of the Bible were spirit communications, but they have claimed that revelation was suspended, the Bible completed, and all intercourse with spir its except where it supported ecclesiastical claims was diabolical. No crime has been so remorsely punished for over a thousand years as seeking to have intercourse with the inhabitants of heaven Paul warned the Collossians, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." Almost the whole Christian world has been beguiled from having any respeci for the inhabitants of heaven who come back o earth. The church has taught and nien have believed that the spirits thus returning are all devils intent on luring souls to ruin. Nearly every Christian minister in this city either teaches his people that the dead know not anything and can't come back, and that all alleged spirit manifestations are fraudulent or that the spirits coming back are devils on evil purposes bent. What is this but doing what it was predicted should be done by antichrist, "blaspheme them that dwell in beaven." So prevalent is this blasphemy that many persons are afraid to have it known when any one related to them has intercourse with spirits. There is in ly shown, metainks the rage for wealth will receive this city a most worthy family, moving in the best religious circles and zealous in the performance of duty in the church to which they belong, who have l'a little girl, an innocent child, who has what every member of the family knows is veritable intercourse with the spirit world, but they consider it an silliction rather than a blessing, and are so affaid of reproach, slander and misrepresentation that they are anxiously careful not to have it become public. They would rather have lost five thousand dollars than have had it in their family at all, and they would on no account have the child give seances for pay. The arm and band of this little girl are controlled by unseen influences, and the writes communications of the most startling character from the dead, sometimes in foreign languages, of the which the girl does not know a word. he letters purporting to come from spirits will be signed in writing that is frequently identified as exactly the same as the signature of the person from whom it purports to come. The letters often give facts that occurred long before the girl was born or under circumstances where she could not have known them. Thus a gentleman was one day reminded of what he had said the day befere at the grave of the person from whom the communication purported to come. The family has members widely scattered and no one of them dies in a distant place but there is a communication, through the little girl telling it, long before any letter or dispatch is received. This is but a small part of the strange features of this girl's mediumship, and course would develop more power-do more to it is a pity that fear of what ignorant and malicious persons might say of the family prevents the gift of God from bringing comfort to the hearts of thousands who yearn for some words of fond remem-



I saw a window dim and tall, Far down a city lane; Full seldom could the sunbeam fall Against the dingy pane, Yet, mindful of things green and sweet. Some hopeful hand had set Upon that dirty window scat A box of mignonette,

The paint had fallen from the wood, That bound the narrow ledge; The sooty sparrows cante and stood And twittered on its edge. The scanty earth lay hard and green

Around its rugged roots: The flowers were few and far between Upon the stunted shoots.

But when the sash was upward thrown,

'Mid ali the dirt and gloom. A gentle fragrance all their own Passed to the inner room. The weary woman staid her task The perfume to inhale; The pale faced children stopped to ask

What breath was on the gale. And none that breathed that sweetest air But had a gentle thought,, A gleam of something goot and fair Across his spirits brought.

So deeds of love will cheer and bless A poor laborious life. So word, of peace, and gentleness Glide in and sorten strife.

## The White Butterfly.

Very slowly and wearily over road and hedge flew a white butterfly, one calm, May evening; its wings had been torn and battered in its flight from eager pursuers, who little cared that their pleasure was another's pain. On, on went the fugitive, until it came to a little garden so sweet and quiet that i rested from its flight and said, "Here, at least, shall find peace; these gentle flowers will give me shelter." Then, with eager swittness, it flew to a stately peony. If Oh, give me shelter, thou beautiful flower!" it murmured, as it rested for a second upon its crimson head—a second only.—for, with a erk and an exclamation of disgust, the peony cast the butterily to the ground. the butterily to the ground. With a sign in turned to the pansy near. Well, the pansy wish-ed to be kind, but the butterfly was really very attered and dirty; and then velvet soiled so easily that she must beg to be excused. The wall flower, naturally frank and good-natured, had been so tormented all day by those troublesome bees that she solemnly vowed she would do nothing more for anybody.

The tulips were asleep; and the other flowers. trying to emulate fair Lady Rose, held their heads so very high that they, of course, did not hear the low cry, sofe cry, "Oh, will no one give me shel-At last there came an answer, "I will, gladly," in a shy and trembling tone, as though learing to be presumptuous, from a thick, thorny bush, which helped to protect the more dainty beauties from the rough blasts of a sometimes too boisterous wind; in consideration of which service the flowers considered the briar as a good, useful sort of thing, respectable in its common way, but not as an equal or associate, you understand. gratitude the forlorn butterfly rested in the bosom

of its simple, white blossoms. ben night had gone and the bright sun came gliding up from the east, calling on nature to awake, the flowers raised their heads in all the pride of renewed beauty and saluted one another. Where was the forlorn butterfly? Ah, where? They saw it no more; but over the white blossom where it had rested, there hovered a tiny fairy in shining, changing sheen, her wand sparkling with dew drops. She looked down on the flowers with gentle, reproachful eye, while they bent low in wonder and admiration. "Who is it?" they asked. "How beautiful!

How lovely!" The fairy heard then with a smile, and said. 6 Fair flowers. I was a shabby butterfly what I am, you see. I came to you poor and weary. and because I-was poor and weary you shut me out from your hearts. The pansy and the wall-flowers bent their heads in sorrow, and the Lady Rose blushed with shame.

"If I had only known," muttered the peony but who would have thought it?" Who, indeed?" laughed the fairy, "but learn, proud peony, that he who thinks always of self, loses much of life's sweetness, far more than he ever suspects; for goodness is as due of the heart and yieldeth refreshment and happiness, even if it win no other recompense. But it is meet that it should be rewarded. Behold, all of you!" and the fairy touched with her wand the white blossom on which she had rested, saving, "For thy sweetness be thou loved for ever!" At these words a thrill of happiness stirred the sap of the rough, neglected briar and a soft, lovely blush suffused the petals of its flowers, and from its green leaves came forth an exquisite odor, perfuming the whole garden and eclipsing the other flowers in their pride Then the fairy rose in the air, and, hovering over her resting place for a moment ere she vanished, said, "Such is the reward of goodness. Fare

thee well, Sweet Briar!"-" Wide Awake."

The Mouse and Canary A lady, having gone rather early into an apartment in which she had a fine canary, whose cage hung on the knob of the window-shutter, was much surprised to find the bird sitting asleep in the bottom of the cage, side by side with a live mouse. also asleep. On raising the window blind, the mouse squeezed itself through between the wires of the cage and fled. The box of seeds, crumbs, etc., intended for the canary, was found to be cleaned out, doubtless devoured by the strange companion. On the following evening, while the lady and her husband were sitting quietly by their fireside, they were still further astonished at seeing a mouse (no doubt the same one) climbing nimbly up the shutter and entering the cage between the wires. Thinking it might do harm to the bird, they tried to catch the mouse, but it made its escape as before. The cage was then suspended from a nail so the mouse could not gain access. Strange to say, however, on the following morning the canary was found asleep on the floor (the door of the cage having been left open), and a piece of notato beside him. Most likely the mouse had spent the whole of the night there.

# Hints on Teaching Children.

A little boy, intelligent for one of his tender years, listened attentively to his mother narrating the story of Job, who in a moment of weakness cursed the day he was born. The boy pondered over the sad story several days, and while playing with his childish toys, suddenly stopped and said "Mamma, what is the day you are born mean?" "Why, don't you know little Clara, you saw vesterday. "Yes, Mamma."

Well, she was a wee little thing on the day helore; that's the day she are born" "Yes, mamma; could she talk then, could I talk on the day I was born?" "No, darling; what put that into your head?"

"Why, you said, the other day, that Job cursed the day he was born; how could he curse if he couldn't talk, that's what I want to know?" The mother, who was plying the knitting needle, stopped, looked at the child, wondering if he'd ever be President of the United States, and then resolved to deal out sacred truth in the future as thin as soup in a second-hand boarding house.

NOT SO BAD .- If a man has the dumps let him dump a ton of coal in front of some poor widow's brance from the loved and lost. -Bultimore Stand-

A Spirit Boy's Message. Billy the bootblack's communication to his

young friends, through Mr. James A. Bliss, and written down and published at his request by his friend the editor of MIND AND MATTER. "This is a communication from Billy the Bootblack. Boys (that's the way to commence it,) bootblacks and newsboys I am your fellow-worker. I aint no better than you be, if I am a spirit, only that I have thrown up my box and brushes, cellar doors and barrels, and turned preacher, boys. I was once an awful bad fellow, because I stole ba nannas and oranges whenever I could. That wasn't ight, I wasn't any how and I have had to pay for is since I have been a spirit. Now you fellows had better do these two things-yes, four or five things. Don't chew tobacco, smoke buts, go to low theatres or steal, but try and do what is right, and you'll get along a darned sight better. I know what you'll say when you read this. You'll say, "That fellow is giving us tally," but it ain't so. (To his Amanuensis) "Do you know why they'll think so? Because so many of these preachers coves come along and preach, preach all the time and never gives a fellow a show for five cents, but they will fill him up with good advice until he is ready to jump into his cellin." (To his young friends.). "If you'll do right in this life then you'll be all right in the spirit life. I suppose there'll be some rich boys and girls will read this. Tell them that if I

am a poor boy, that good spirits have taken me out

of a real low condition in spirit life, and made me

one of their messengers. No matter, whatever

they do, let little conscience speak, and do what

that tells them to do and that they need not be

afraid that God is going to send them to hell.

Yours truly, BILLY THE BOOTBLACK.

1 At this dear little boy's spirit request, we give this brief outline of his history as it was related to us by himself. He never new who his parents were. His first recollection of anything, was that he was living with an old vagrant woman, who, when the seasons permitted, begged her way between New York and Philadelphia, in one or the other of which cities she took refuge during the cold weather of winter. As soon as Billy was old enough to do so, his mistress, for such she claimed to be, set him to begging and pilfering for her benetit. This was very distasteful to him, and he was used very harshly for not fulfilling her instructions in vagrancy. She told Billy that his parents had given him to her when he was a babe and that he belonged to her, and was bound to do whatever she bade him. When Billy was seven or eight years old he resolved to leave the cruel old woman and provide for himself, and from that time he became a street Arab without relatives, friends or home. For several years he managed to support himself by blacking boots, and was known to his companions by the only name he ever had, "Billy. One day he was knocked down and run over by a passing wagon, and so seriously injured that he vas carried to the hospital where he died from his injuries. Some three years since he was brought by a female spirit to a gentleman of this city; and on taking control made himself known to the latter, who distinctly remembered him. Billy was at that time a very rude and uncultivated specimen of a spirit, but his truthfulness and manifest improvability interested the gentleman and he became a frequent visitor. He was so quick to Larn and was so readily controlled by other spirits to speak through his medium; as he calls Mr. Bliss, that he became a general messenger and interpreter for them, and has proven himself a most truthful and useful colaborer with ourself, in the work we have been called to do. With his permission I have given him the name of William Verity, a name of which he is every way worthy.]

# Spiritualism in North Reading, Mass.

Editor of Mind and Matter: Through some mysterious agency of Providence we have become the happy possessors of the above-mentioned paper, and (as all who read it cannot fail o know) take great comfort with it. While looking at the columns and reading of the success of new mediums, the thought occurred to me that I might interest some one by sending an account of our circle. We were called upon in the early part of June to part with a very dearly beloved member of our family circle, a little boy and taken from us to the spirit land. We were almost inconsolable in our grief and found nothing in the religious of to-day that offered any consolation. Through the friendship of some strong Spiritualists we became interested in their religion. The 30th of August, 1878, we began with the faintest of table tippings, and to-day, the 19th of January, 1879, we have two well developed mediums in our circle, one of whom many of the readers of this paper and the Banner of Light, have probably read, as his name occurred in the Bunner, January 4. It is Mr. O. P. Lovering, materializing, healing and test medium. An account of a very successful seance given by him at Wells River Junction, Vermont, vas forwarded to the Banner by a member of the circle. The other n edium is Miss Lizzie Breed, test medium, the aunt of the little one beforemenrioued in this communication. From the table tipping we have progressed very rapidly, and to-day, a our circle, have exceedingly wonderful manifestations. The lights have been pronounced by a good judge to be as good as any ever witnessed at the cirde of the celebrated Maud Lord. We have several times been visited by the famous John King, and received very strong manifestations. As, for instance, the two mediums were taken in their chairs and placed upon a bed from which Miss Breed's influence gave a very interesting lecture. A large dinner bell is carried around the room ringing with the greatest violence all the while. A gentleman weighing from 180 to 200 pounds was drawn from his chair by one limb in a much shorter space of time than I could tell it. This is by the companion-ship of Mr. King. Mr. Lovering's influence has successfully treated two cases (one of which was very dangerous) in our family. I do not wish to weary my readers and will try and be as brief as possible in closing, but all interested in the new, true religion of Spirirualism know how hard it is to say the last word.

I send this account to the paper, hoping some of my friends will see this and know of the great and rue happiness that has come to us. All interested n the cause cannot fail to understand the comfort we have derived from it. And to any that have not investigated let me advise them to do so immediately. Of course there is much to contend with, but with the belief firmly fixed in our minds, the objections, the ridicule and insults are as a pebble cast into the ocean. He who believes in the communion with the spirits of dear departed friends can be but little effected by the trials of this earth life. With the kindest wishes for the success of all mediums and workers in this great and good cause, I sign myself, N. M. B.

# DOMESTIC RECIPES.

VELVET CARES.-Make a batter of one quart of flour, three eggs, one quart of milk; one gill of yeast; when well risen, stir in a large spoonful or nelted butter; bake in muslin rings." PLAIN RICE PUDDING .- Take a teacup of best

rice, put it in a small pie dish with three sablespoonfuls moist sugar; fill the dish with milk and water, equal proportions, and bake slowly; eaten

DELICATE OR WHITE CAKE.—Whites of eight eggs, three cups of sugar, four cups of flour, one and one-half cups of butter, one teaspoonful of cream tartar, one-half teaspoonful of soda mixed in a cup of milk; flavor with lemon. FRUIT CREAMS.—Take half an ounce of isin-

glass, dissolved in a little water, and a pint of good

cream, sweetened to the taste; boil it; when nearly cold, lay some apricot or raspberry jam in the bottom of a glass dish and pour it over. VIRGINIA SALLY LUNN.—Scald a quart of milk, add a teaspoonful of butter; when cool, stir in four well-beaten eggs, one spoonful of white sugar, half cup of yeast, flour enough to make a stiff bat-

ter; stand in a warm place to rise. Bake in a mod-

erate oven. Most delicious tea-cake. APPLE Snow.—Put twelve apples in cold water and set them over a slow fire; when soft, drain them, take off the peelings, core them, and put them in a deep dish; beat the whites of twelve eggs to a stlff froth, put half a pound of sugar in the apples, beat them light, then beat in the whites.

Topsy Bread.—One quart of milk and water, half and half; stir in two spoonsful of flour well mixed, two eggs, soft. Dip in batter slices of baker's bread, soak through, then lay on a hot griddle well greased, brown both sides, sprinkle with powdered sugar. Very light and delicate.



A little nonsense now and then, Is relished by the best of men.

SHORT-SIGHTED .- A Chicago editor is so shortsighted that he rubs out with his nose what he writes with his pen. He knows all about it.

CONUNDRUM -What baleful thing is a blessing? Aus.—A bale of wool.

Conundrum.2-When is a doctor like a tailor carrying home his own work? Ans.—When he atends the funeral of one of his own patients.

THAT'S So .- It does seem to be a fact that whenever anybody goes to the knife-box to get a knife, he or she is almost sure to get hold of a fork.

MATERNAL IDEA.—"Mother, it is no use to talk. I never can love that man.' "Well," replied the mother with an air of surprise, "that is no reason why you should not marry Chaos —"Ma," said a sprightly little girl of six summers, the joy of the household, "what is

chaos that father sometimes reads about?" "Why, dear, chaos is a big pile of nothing and no place to put it in." A TEST.-A Baltimore editor was recently bap ized by immersion. Water, however, in its natural or wintry condition, was too strong a test for his

tion, a sufficient quantity was moderately warmed so as to suit him. SLIGHT MISTAKE.-Mrs. Jones, well stricken in years, was ill for some time, and Bridget was told

faith, and therefore, for his especial accommoda-

by a neighbor to go and see how the old lady Bridget went, and said: "Please, marm, missus wants to know how old Mrs. Jones is." "She is just eighty-four years old to-day, tell your mistress.'

ANIMATION .- "O. Charles Henry," said Anna o her lover, "is not this winter scene charming! Does it not animate vou?"

"No, love," said he, "nothing but you can Anna-"Well, that's pretty good for Valentine's Day," she replied. His cup of animation was full when he led her to the altar.

THE LETTER H .- Considerable discussion enmed once upon a time in regard to the power of the letter H as applied to or abstracted from certain words.' "Yes," said Mrs. Mary Ell, "if H had been prefixed to my husband's name, what would I be?

How to Cast a Shadow.—An enquiring lookng young man sauntered into a foundery, and addressing the proprietor, said .

"Do you do any easting here?" "Certainly," was the reply. Don't you see that s our business?" The next query was: "You cast all kinds of things in iron?"

"Yes, sir."

"Sir?"

"Well, then, cast me an iron shadow, will you?" "Certainly," responded the proprietor, as he cast the fellow out into the street, saying, "you must go to a brass foundry." BELOW PAR. - A little four-year old put a dollar

gold piece on the parior carpet, and then put the corner of the sofa rug over it. Having done so, he

led his father to the place and told him to stand iere as he wanted to crack a joke The father did so, whereupon the little fellow The father did not see the joke at first, but when the hopeful bud of future immortality drew the dollar gold piece from its hiding place the joke be-

came apparent to the parent. That auxious paternal now entertains the belief that his scion of a noble stock will some day or other be the money editor of a paper, or Secretary of the U.S. Treasury.

Tall oaks, you know, from little acorns grow.

AMUSING PRAYER. -At a revival recently held n Baltimore, a zealot who was expounding the everlasting Gospel in the usual manner, having read graphic descriptions of excursions and other recreations on Sunday, as published in the newspapers of the following day, said: "O Lord, thou must have seen by the morning papers how thy Sabbath was descrated yesterday. This ejaculation is considered by the Baltimore Standard as a little absurd. It was rather amusing, to say the least.

ABOUT NAMES .- Mary and William are the most popular names. This is gathered from a report of the names of one hundred thousand children equally divided as to sex. Six thousand eight hundred and nineteen bore the name of Mary, six thousand five hundred and ninety William, six thousand two hundred and thirty John, four thousand six hundred and seventeen Elizabeth, three thousand eight hundred and seventy-six Thomas, &c. There were only twelve hundred and thirtyseven Arthurs, twelve hundred and thirty-two Alfreds, and eleven hundred and seventy Edwards, in the lot. The Smiths, Jones and Browns were not

NOT WONDERFUL. - A curious kind of a Hibernian traveled many miles to see Niagara Falls. While standing there in the presence of that mighty water fall, upon which poets, authors and travelers have exhausted the descriptive powers of all languages, a gentleman said to him 🗄 "Isn't that wonderful?"

"I say, isn't that fall of water wonderful?" "Well," replied the Hibernian, "sure it's no wonder at all, at all, that the water should fall down there, for divil the thing can I see to hinder it. A WIFE'S GENTLE REBUKE -As Charles took his seat at the supper table without having washed

his hands, he being the seissor editor of a popular paper, she said to him: "Are you in the real estate busines?" "Why, bless you, no, my dear; why do you ask such a question?

"Then you had better wash your hands, and thus remove the sign of that business." Charles looked at his hands. They were dirty. He had gone through the mails that day, which had been snowed up a week, and it required one ounce of borax, quarter pound of soap and half gallon of water to remove the ink the wife thought was common dirt of which real estate is made.

A LUCID EXPLANATION.—A number of wellnformed gentiemen were in general conversation one day, and the spiritual phenomena came up for discussion. The facts of the various manifestations were not all doubted by any one present, They were all admitted as incontrovertible truth. The becallar part of the discussion was as to the cause. One essayed that it was magnetism.

Another thought-that it was electricity. There was no agreement upon the important point i question.

A stranger, who had not taken any part in the liscussion, but listened to it with some degree of interest, made a remark that he had a theory that none of the gentlemen had introduced "What is your theory?" querried one of the

I think it is a sort of volcanic action of mind on mind which makes the medium shake. It is something like an earthquake which occasionally hap-"Yes, earthquakes happen sometimes; we feel the effects, but what is the cause thereof?" said one of the men. "Can you explain that?"

"Certainly, gentlemen. An earthquake-an

earthquake is a congealed combustion, that when it This explanation is about as lucid as any yet given as to the prime cause of spiritual develop-