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Lectures and Essays.

THEOLOGY VS. NATURAL LAWS. [Continued.]

BY HELEN MAR.

When we step out upon the illimitable sea of relations and conditions, and survey the landscape with a critical eye, what a diversified aspect pre-sents itself! With what perplexity and confusion of thoughts and ideas we meditate upon it! The question naturally arises, can an omniscient and omnipotent Creator have a design and purpose in all the varied scenes presented? and did the creative power of the universe foreordain and predestine all that is mapped out before us from the be-ginning of time? This is claimed as the highest evidence of omnipotence. But alas for human conception, the creative munificence of the universe culls from out the storehouse of infinity its omnipotence. The conception of a predestined or fore-ordained order of creation is as farcical as any other presentation of the theological savans of the ages past. Causes ever produces effects, which, in turn, become causes of succeeding effects, that in turn be come causes, and so on ad infinitum. All effects become in turn causes, which, through the evolution of matter, are outwrought and presented in the varied manifestations before us.

We have said that all are parts and parcels of the great infinite cause—the God of the universe; that God is as dependent upon us as we are upon God. We further state that God is subservient to the laws of the universe, and is dependent upon all the factors that make up the great whole in immensity Man through his action is developing God, or God is being developed through every manifestation of nature's universal laws. Can you separate any thing from God? or expunge from the universal chain of infinity one spark of the divine spirit, or one atom from out the universe of matter? W may be asked, can it be added to or multiplied? As we multiply and develop the manifestations through which the law of life expresses itself we develop God. Not that we take from or add to the laws by and through which all matter expresses itself, but, in adding to the multiplicity of the manifestations of the law, we add to the great storehous of infinity the treasures of time; therefore we develop God. We may be asked, is not God all things? and in this development, is there not the same di vine principle of life that there was before the development? In a multitude of men do you not see larger number of the manifestations of life than in an isolated individual? Have not the parents of a dozen stalwart boys, through the divine law of life, developed from out the elements surrounding and entering into their physical organisms many When man sou one bushel of wheat, and from this action there is a development of several bushels of wheat

bushel of wheat has been multiplied by has be multiplied the manifestations of the divine law of creative munificence? We also believe there is being added to or increased the quantity of matter of which this sphere of the universe is composed. Through molecular action all matter is being builded up and presented to our view in different forms and expressions; but is it not an admitted fact that all presentations of the divine law of life thus builded up are constantly reproducing, multiplying and replenishing the earth? Through new combinations of elements new manifestations are being outwrought, and these manifestations, in the multiplicity of their numbers, must develop not only the life principle, but must develop or create new matter. Look at vonder barren field and contemplate it as devoid of vegetation, cold, barren desolate. By the action of man, through cultivation of the soil and the sowing of seed, in a few months it is covered with a luxuriant growth and when the harvest comes he finds the few bushels of seed multiplied many fold. In as many fold as the seed sown has multiplied have the manifestations of the laws of life been multiplied; and have you not developed God in the same ratio that eeds have multiplied? If all expressions of nature are the obvious outgrowths of the action of matter, through which a multiplicity of expressions have been developed by the aid and assistance of man, we cannot comprehend any other result than the development of God. As all things are God there must be more of God in the greater number of manifestations; and as the number of parts is increased by multiplicity instead of division, there must be more of God in a great number of objects than in an isolated object. The conclusion to be deduced from this argument is, that causes produce effects interminably; that all effects are results of causes at work to produce them. and when mar divests himself of the idea of a personality in the creative principle or law of the universe, he will lose sight of the old theological teachings of predestination and foreordination.

Foreordination implies that all manifestations and expressions of creative power were mapped out and conceived by the law through which all things are evolved from the beginning of all time. What a stretch of imagination to go back to the beginning of time, the beginning of eternity, the prima facia evidence of which is lost in the immensity of infinitude. We may as well attempt to soar to the supernal heights of the infinite beatitude of all perfection, as to attempt to trace the footprints of infinity in the past. The infinitude of re-lations and conditions holds all in an infinite em-The infinitude of rebrace, and we are only able to extract from the storehouse of infinity; the sum total of those relaions and conditions that creation presents to our

When we take into consideration the all potent sway with which the universe of matter is governed, and the great diversity of opinions and concep tions in regard to Deity-God-The universal cause—the creator of all things that exist, and that all conceptions and theories are hased upon principles inherent in, and presented through conditions and relations, and conceive of their infinitude, we are lost in abstraction and know not what horn of the dilemma to grasp in order to present the ideas mapped out before us intelligibly. Knowing the lifficulty attending all attempts to divest the mind of preconceived notions and ideas respecting the relation that man sustains to the creator, we hesitate to undertake so herculean a task, but as man has an eternity before him, to unlearn errors taught and accepted, we hope for more correct views than

is now prevalent. We know that creation is one vast whole; that all mankind are factors in the completion of the chain that binds all together in immensity; that mankind are not responsible for the results of the interminable law of cause and effect, that projects and propels all things to an end, or purpose that lies in relations and conditions the infinitude of all results. We know that man can in no wise control, or govern the laws of the univere. Prayer will not change a single result or effect. Praise will not superinduce a suspension of the laws. Man's intervention will not change or stultify the infinite cause, but all things are adjusted in harmony therewith. For every demand there will ever be an adequate supply. In the infinitude of relations and conditions, every child of humanity will occupy their legitmate sphere, and through the infinity of the laws governing the universe, will ulti-mately become more refined and etherealized, but man can no more approximate perfection than he can approximate a comprehension of infinity.

utive characteristics.

Again, we say, that foreordination and predesti-nation, are fallacious theories, and only serve the purpose of ecclesiastic clergymen to instill into the minds of the people the poisonous venom of caste and social hypocrisy. Note the self complacency of the clerical divine as he reverently assumes that ne was foreordained from and before the beginning of all time, to preach the gospel. "Of thus saith the Lord." He, a mere speck upon the shores of time, chosen a special representative of the Divine Will of the Creator, germinated and developed brough the infinity of the laws of cause and effect for this special purpose. This may seem irrelevant to the subject under consideration. Not so. If a clerical divine was predestined from the beginning, we must conclude that the destiny of every thing in existence was also clearly defined through the same law. By whom? by what? where? when? or through what agency, or by what power? Can these questions be answered with any degree of knowledge? They may be answered speculatively, but cannot be proven by facts, or demonstrated by re sults. We can remember, when the idea was taught, that no one would pass from this sphere of action until his time came; the time that was foreordained by an infinite ruler of the universe, from the beginning; yet every death was presented as an act of Providence, to convince men of their unworthiness and bring them to repentance. Rather contradictory but not more so than irrational. The great family of man are the effects of natural causes, and the result is in accord with the cause which always follows their action; but not more irrevocably than the same law operates to make man what he is. We cannot accept any theory so absurd in its finalities as foreordination and predestination.

The primal elements of Nature are germinated and developed through the molecular action in the iniverse of matter, and enter into and make up the manifestations presented. Each manifestation is dependent upon the infinitude of relations for its expression. The inexorable law of adaptability and affinitization propels, or impels, all to the ends and purposes involved in the application of this law. The infinity of the laws of cause and effect, in their action, involve in the immatured evidences before us, this fact, that the diversity presented is definable as the mark set upon the lintels of being, to establish individuality or identity. As we have said, we are only enabled to distinguish between good and evil, high and low, by comparison, or the law of contrast, then diversity becomes a divine law of life, and what is termed evil, is only evil as contrasted with what man, through his limited capacities, conceives as good. As every gradation of ife, or every strata of humanity recognizes, as divine, pure and holy, only those ideas which their capacities and culture enable them to appreciate and analyze as such, where can a dividing line be frawn between the good or evil of results? The owest grades of human development recognize in. I above them, goodness, purity and truth; are not heir conceptions just and legitimate; the results of

as many gradations of unfoldment, as we can trace matter. Each and every manifestation, or expression of life will give forth the product of its mental ity, or intellectuality, which we will ever find deendent upon their physical status, or the elements combining to form and project them into being. I would ask, where rests the responsibility of their deas, conceptions or convictions? Some reflect only what they have been taught. Their minds are ever reaching out into the unknown, and to them unfathomed realm of thought, and are willing to accept anything that is presented. This is the legitimate result of cause, that embraces all the human family in its infinity, in fact, all the manifestations of life through which intelligence expresses itself. We would have all men estimate and weigh the hought presented by us as a more thorough analysis of the law of cause and effect, will enable them sooner to divest their minds of the erroneous teachings of the past that have been presented, as the droppings from the infinite fountain of all truth. Would that man might come forth from superstiion, bigotry and dogmatism, and recognize an ever present living spirit of divine truth and love, and live in its divine radiance, instead of endeavoring to reconcile it to old dogmas and creeds. Why should we ever cling to the skirts of old mythology and expect to extract sweets therefrom upon which to regale, or thoughts adequate to satisfy the demands of the present? Why should we not lay off from experiences of the past ineffable lessons of wisdom? We should ever remember, that infancy always cling to infantile habiliments is derogatory. to the highest interests of man or the progressive development of the race. Then cast aside the old strength to fight the battles of liberal free thought, and let the living light of the present illuminate our minds and prepare us to accept new truths and new convictions of right and duty. Let the dead spheres of light and knowledge.

[To be continued.]

### CORRESPONDENCE

EDITOR MIND AND MATTER: Did you ever try to put a quart of any substance in a pint measure? If so, I presume you found some difficulty in making the pint measure hold the quart. The same rule holds good with people as with measures. Many people are capable of containing but one idea at a time. Ideas are as thick as fleas on a mangy cur in dog-days. But though ideas may be plenty if people are organized in such a manner that they cannot receive them, then the abundance of ideas does such people no good. Take one-idea persons and give them a new idea and what will they do with it? They will turn it over and over, and if it seems to strike their fancy they drop the idea they held and substitute the new one. But what is the result, provided that idea does not suit them after they have installed it in the place of the old one? They get "cranky" invariably and are called lunatics. We need a condensation of ideas and an enlarging of the capacities of individuals to receive them. Any person who can devise any means whereby that can be accomplished will indeed be a benefactor to the human

AJAX JUDGE.

ATHEISM

It is gloomy and uncomfortable, and, in my eve. unnatural and irrational. It certainly require more credulity to believe that there is no believe there is. The fair creation, those magnificent heavens, the fruit of matter and chance O, impossible.—Whately.

CHRISTLANITY.

Religion is the dominion of the soul. It is the hope of life, the anchor of safety, the deliverance from evil. What a service has christianity rendered to humanity! What a power would it still have, did its ministers comprehend their mission!

Surgery, Delivered Feb. 11th, 1879,

BY PROF. F. A. DAVIS.

MR. PRESIDENT, LADIES AND GENTLEMEN.-It was with an exceedingly short notice that I that fearless defender of woman's right was a grad-was called upon to discharge the duty of valedictorian this evening, and I am under the necessity of presenting the few thoughts sternly rebuked this brutal manifestation from these I shall utter in a much more crude and sprigs of American aristocracy, and told them the off-hand manner than I could desire; but truth time was at hand when they must think no more of should be acceptable in any garb, and when we have important matter to present we may, under and that a joint diagnosis by both sexes was a comsome circumstances, stand not on the order of our monthing in the universities of Great Britain. speaking, but speak at once.

On this occasion it seems very appropriate to call the attention of our friends to an important if not lum. I could call a number of witnesses right essential feature of our college, viz: the admission around me here who could testify that the majority of woman to an equal privilege with her brother to of medical students become very much demora he medical curriculum.

This institution was among the first to extend this courtesy, or rather to acknowledge this right. With one exception, I do not know of another in this city or country which has adopted fully medical co-education. In Michigan and some other States women have been granted a few privileges as a sort of placebo, but the rule is a rigid exclusion from the curriculum of male medical colleges. I am not going into a lengthy argument to prove that women have equal rights with men to life, liberty and the pursuit of happiness, nor to treat you to a disquisition on the rights of women generally; but I do desire to give you briefly some of the results of our experience in the medical co-education of the sexes.

Not very far back in the past it was the assumed perogative of man to determine what should be the scope of woman's action, and there are those pres ent who can recollect when it was considered un womanly for a lady to teach in our public schools Now our most advanced civilization allows woman tochoose for herself what vocations she shall follow and does not hold her unsexed if she pursues some branches which man has hitherto claimed as monopoly. Verily the world mores. Would he not be a bold man who should at-

tempt to set the limits of expansion to the human mind, and stake out, as with an infallible ipse dixit, the extent of human capacity for progress We have found that as our knowledge of matter has become more exact and extended our power has increased with a marvelous ratio. Would be not be equally guilty of arrogance and presumptuous folly who should assert that he knows of what woman is capable ?-woman! who for centuries in the barbarous past has led the life of a serf and slave, and only lately has been considered capable of receiving and been grudgingly granted the privilege of a liberal education? If the principle be true-and it cannot be ques-

tioned—that capacity is the measure of the sphere of duty, then an ability to do, and an irrepressible be considered as a call of God to move forward in that direction, and the man, or set of men, who at-tempt to block the way. commit a crume in their senseless and useless effort to counteract the law of natural growth, and to thwart the manifest destrict woman.

Woman demands an equal chance for mental im provement with her brother in all directions, and here is a growing tendency to accord it as a right. n the race for knowledge she has shown herself no nean competitor for the prize of excellence in any department, and in the art of healing she has dis layed a peculiar fitness, a quickness of intuition, a enderness of sympathy, and, in surgery, a nicety of touch and steadiness of nerve which compare avorably with the same qualities in her brother. I might cite many illustrious examples here in our own city. I will only mention the name of the late and greatly lamented Dr. Cleaveland. For many years she was a successful practitioner and ecturer-energetic under circumstances which might well have appalled the stoutest heart. performed many remarkable surgical operations, which prove conclusively woman's natural adapta tion to the art of healing in all its branches. She was the first lady who ever performed ovariotomy and succeded in a remarkable case where he

brother surgeons had previously failed. I assume it as a fact that woman has demonstra ed her right to a medical education by the display of signal ability; but I claim her right to an equa chance with the sterner sex, and that the best re sults for both sexes follow when the sexes are educated together. The mental and moral stimulus which each exerts upon the other is equally necesthe swaddling clothes of infancy and proclaim to sary and mutually beneficial. The point women the world our faith in a glorious selfhood, gathering may pursue a medical course of study and follow a professional life has been gallantly won by noblesouled, earnest women, and won in the face of the and old age are incidents in life's journey, but to most bitter, slanderous opposition that medical bigotry, ignorant envy, or selfish averice-I care not term you use-could invent. Now it remains for them to be granted an opportunity in the theological ideas, and come forth with renewed field of preparation for life's labor equal to that enjoyed by her brother. Woman stands to-day knocking at the doors of our medical colleges, and that knock will be heard, and the doors must be opened, and equal privileges be granted to her in the past bury its dead, that we may all enter into higher race for medical knowledge, as in all other branches to which her talents and her tastes may impel

What is the status, for instance, in this city today? Two of the principal colleges refuse to grant women the privilege of even attending their clinics. Not long ago a lady student of medicine could not enter the clinic at the public hospital, to which they have as much right as the male attendants. I will not say gentlemen without being hissed at by the featherless goslins who had crept in there, wearing garb of men. Thanks to the firmness of some of the professors, this has been stopped, and lady students can visit part only of the clinic, with no other annovance than insulting looks from rude overgrown boys who forget that their mothers and sisters are women. Why do they refuse a right to ladies, whose claim is just as good as theirs? The most probable explanation is, that they feel the presence straint on the rampant rowdyism and budding licenttousness of these young Americans. I wish I had the time and talent to give you

complete word picture—though it deserves the pencil of a Hogarth-of a scene that transpired at Blockley Hospital wilhin the last year. It would so beautifully show the mental and moral condition of the average male medical student of to-day; it would present such an exalted view of the gallantry and magnanimity of American gentlemen, (save the mark;) it would give you so much hope for the future success and usefulness of those aspirants for Esculapian honors who expect o minister to pure-minded women in the chamber of sickness, that I very much regret I can only give you a meagre sketch of this truly remarkable event in this age of progress, and in this country of inteligence and freedom, and in this city of brotherly

Imagine, if you please a clinic at Blockley Hospit-I female patient is brought in, and the professor tates that he wishes some of the students to come down into the arena and diagnose the case or determine the nature of the complaint. He first apeals to the gentlemen, but obtains no response, and then turning to the ladies said: "Surely l hospital. But mark how this praiseworthy act was day, and been cast off as a garment out of style, received by the sapient youths there assembled. The first lesson taught you what you should not do

that she might relieve their suffering, and deserves the warm thanks of every woman for her brave stand. But that action awakened all the malignity of the offspring of that serpent, the devil, and they made a characteristic response—a hiss. I am proud to say, that fearless defender of woman's right was a gradthe presence of ladies at a clinic than of gentlemen I maintain that the great need in medical educa-

tion is the presence of women in the entire curricu ized, and we could have no better proof than this Blockley episode. They loose nearly all that reverence for the human body, the temple of the Divine Spirit, which they should carry with them as sacred profession, and which they need to fit them for their high calling. Young men come from the sheltering influence of home, and the kind benediction of a fond mother and a sister's gentle ssociation, and are plunged into the temptations of a large city. The principal female influence they have is perhaps of a degrading character, especially if they are allowed plenty of means with which to indulge youthful propensity. They greatly need, all through their medical course, the restraining presence of pure, noble-minded, earnest women, and to feel the spur of their competition. Without t, though they may become sufficiently educated to meet the demands of the college, and graduate with her honors, they are in far too many instances eally moral wrecks.

We need to-day a higher moral standard as much, and even more, than we need a high grade of in-tellectual attainment. Will the presence of women tend to raise the standard of moral excellence among medical students? I unhesitatingly affirm that it will, and I speak not from conjecture, or on theory, but from a close observation of the results of two courses of lectures I can speak confidently.
The presence of ladies has been a source of inspiration and a stimulus to exertion for the other mem bers of the class, and if I was not one of the proessors I would tell you in strict confidence, of course, that that influence extended to the teachers also. I shall take the liberty of citing one case as an illustration. Other ladies were perhaps equally deserving, and I do not speak of this one way of invidious comparison, but I was more familiar with her history than that of any other member of the class. A young lady, graduate of had been a successful practitioner of medicine, and it seemed, after his translation to the higher college, his mantle had fallen on her young shoulders, fo early in life she resolved to educate herself for the practice of the healing art. She carried out that reservation, unaided financially, and earning the means to defray her expenses, by her own labor, she persevered with a Spartan heroism worthy of the noble cause which eplisted her efforts. She went in and ont among us, daily challenging the admiration of the whole class, by her gentleness and quiet energy, and her presence was as a breath of Heaven's pure Ozone in an infected atmosphere. This is not my opinion alone, but I doubt not the entire class and teachers also would be willing wit nesses to its correctness. She has gone back to her native State, and is meeting with the success her energy noble and perseverance so richly merits. I do not speak of her to praise her, for that she would not thank me, but if this well-deserved tribute meets her eye I hope it will encourage her in her-

noble efforts.

We need the influence of just such women upon our medical students of the other sex, that they may not lose that delicacy and refinement so necessary to their success in the sick room.

It is one of the demands of the age, and I ven ture to predict that ten years will not elapse before the two colleges I have referred to, will admit ladies to their full curriculum, and the Women's College will be thrown open to gentlemen, or there will be written upon their walls the inscription which startled the Assyrian king, "Thou art weighed in the balance and found wanting." To you members of the graduating class, I desire to address a few thoughts such as would naturally arise on such an occasion as this. You have arrived at the end of your college course, and you find it but the entering in upon a greater field of labor, the beginning of a more arduous struggle, and conflict for which the preceding was a necessary preparation As well might a recruit after his preparatory drill lay down his arms in the presence of the enemy as you expect to cease your studies and conside your work of investigation ended. The real battle of life must now begin. I believe the physician who is not at the same time a student, is not worthy of the name, and as soon as he ceases to be such he should forfeit the honors hs has gained and they are generally nullified by a discerning public. Many physicians spend much more time in rgetting what they have learned, than in adding to their stock of knowledge, or in making, more surely, heir own the mental territory they have traversed The future looks bright to you its realities all untried The artist Hope, paints a horoscope of brilliant promise, but there will be days of anxious doubt and uncertainty, and often a feeling of almost un supportable responsibility. There will be discouragements you cannot now forsee, and a long weary waiting for an established position in the Public regard. You will find the field full of eager aspirants, and envious critics, ready to take the most advantage of any halting or stumbling. You will find competition sharp, but there is plenty of room up higher, plenty of demand for earnest philanthropic Physicians, who care more to relieve human suffering, and hear the sick than for the glitter of of ladies as a great moral disinfectant, and a re- the dollar, more for a consciousness of duty done, and good accomplished, than for a perishable no toriety. Set your standard high, and keep it up. and you will find the world has need of your know ledge, and skill, and you will not feel the kee edge of disappointed ambition. As you look back over the studies of the past, you may think you have lost many of the principles presented for your consideration, but you will find, if you gave due attention to the lectures you have heard, that you have those principles stored up ready for the call of emergency. They may not appear clear now, but they have become your property, and to make them more firmly your own, your first effort should be to go over the whole ground in review. The secret of memory and scholarship is frequent review. Recall as soon, and as completely as possible from your notes, the principles and facts you have heard, and as far as practicable make application of

them, rnd also by laboring to impart to others the information you have gained, you make it doubly al. at which a number of lady students were present. your own. Do not fear to give away truth, for your own store is correspondingly increased by every such effort, whether it seems to be appreciated or not, by those you seek to benefit. gained the goal of your aspiration, let us cast brief glance over the race course. Let us make a short sum my of the principles you have been taught will find some one on this side of the house?" Af- Your first effort was to eliminate the errors of past ter a painful pause a lady steps down and makes systems of medicine. You have reviewed obsolete the first diagnosis a lady had ever made in that fashions of medical practice which have had their

Through the inexorable law of adaptation and affinitization, all will gravitate to the sphere of creation most adapted to their inner natures and attribution. Address Before the Graduating Class of the Philadelphia University of Medicine and tion most adapted to their inner natures and attribution. The law of adaptation and Philadelphia University of Medicine and tion most adapted to their inner natures and attribution. The law of adaptation and Philadelphia University of Medicine and tion most adapted to their inner natures and attribution. the resulting inflamation, evidence of a conflict between it, and the conservative power of the human system, you are not to open a vein in the vain hope that the enemy will, at once, beat a retreat through the opening that the bad blood will be withdrawn, leaving the healthy portion in full possession of the citadel of life. That error has cost more lives than vould populate the largest state in the country. Again you must not suppose disease to be of a me-

tallic nature alone and that by inserting a sufficient lows: amount of mercury you can form a sort of amalgan, and extract it as we get the gold and silver from the crude ore. That system has been followed till we have more walking barometers, sensitive to every change of temperature than we have artificial ones in all the stores in the country. Mercury is a tenant that cannot be expelled by a writ of ejectment, and is apt to take up permanent quarters in the osseous walls of the temple of life.

You are to go forth as conservators of vitality, and be careful not to waste a single atom of the vital which recently appeared in MIND AND MATTER.

that nature's effort is to expel a noxious element at every door of egress, by way of the kidneys, the bowels, lungs or skin, and whether it be a mineral or vegetable poison, or the organic germ of disease. You will find also that the skin is nature's favorite toor of expulsion, as shown in measles, scarlet fever, small pox, and injecting the fashionable poisons of tobacco, whiskey, etc. Often all you can do is to aid in keeping the avenues open, the million minute channels of perspiration, and nature will do the rest. The condition of the skin should, in all cases,

receive your prompt attention, for, if it is dormant, come disordered. You can put drugs into the stomach which nature will expel through the skin. of Protestants in Nantes, a petition was prepared. These we call diaphoretics, but you can readily see asking the King to remove the treacherous Guises. this expulsion will be at the expense of vitality.

you a much better mode of causing perspiration, and opening the poors without loss of vital force.

The vapor bath is the safest, a most speedy aid to nature in the elimination of poison.

Above all, do not lose your faith in nature's heallast session, specially attracted the attention of the class by her energy, her independence, and single-mess of purpose, winning the admiration of all the human system is a machine made to ness of purpose, winning the admiration of all the human system is a machine made to check the death of the least possible friction to the death of the d with whom she was associated. Her grandfather the wheels of life, and then confidently expects it the deaths of all the Protestant leaders. At this fectious diseases, have their origin in the invisible germs coming from decaying animal and vegetable matter, dependent upon habits of filth and unclean-liness. By your antiseptics, and disinfectants establish a picket guard with the countersign of pure air, and clean bodies, and prevent, by constant vigilance, the insidious approach of disease, and though your bells may be smaller, and your pockets less freighted with filthy lucre, your consciences will be clearer, and the sunset of life have a halo of glory that will more than compensate for the deficiency. The time has come when the valediction must be spoken, and I regret it comes so soon. That time must come to all associations, however tender, and however closely intertwined with our heart-strings. We may recall somethings in the past course that were not just as we could have desired, but, I am happy to state that, I do not remember a single jar to our harmony and good jocling. I believe that most of our recollections will be of duty faithfully discharged, and in the future we will look back upon this term of study with pleasant emotion, for memory covers up the thorns of disappointment, and restores the ose of sympathy, and every flower of thought and I trust we shall not lose sight of each other, but may continue to co-operate in the cause of human progress, though it may be in fields of labor, separated by distance. You may be stepping of Guise now marched on Orleans; but on Februa-out to become individually the corner-stone of ry 18, 1563, he was assassinated in his own camp. some great enterprise, which may seem to have been, waiting per chance a score of years for your conclude peace, by which the Protestants were alpreparation to do your part in its execution. Remember, wherever you may be your alma mater expects you to do your duty in one of the highest callings upon which man can enter. You carry with you the best wishes of every member of the Faculty. Permit me, on their behalf, to bid you a kind farwell.

> Communication to Colonel and Mrs. S. G. Kase, through the Mediumship of Mrs. H. B. Cochrane.

Above all, we wish you to know that you have never sent up an aspiration, or breathed a wish, or made a sacrifice for the spirit world that it has not taken cognizance of. Do you think we have not seen you sitting and walking in your own home, choked and stifled, and almost unable to breather because the air was full of the disrupted particles of the chemicals which we had used in our efforts to make a shadow of the old bodies of ourselves to prove to you that we still live?

Remember that every development of the physical world came through thunderings and lightnings ind earthquakes, and so has come every new light to the moral, intellectual and spiritual world. Look back over history at those who dared to utter a sentence of disrespect to the old dogmas-what awaited them? The knife, the gibbet and the stake. Even so do mediums perish to-day, though not with the literal weapons, yet with the spiritual representa

To you has been given, in its fulness, the gift of self-sacrifice, for the cause of truth. You have given all to obey the behest of the spirit world, and his is the tree which bears most glorious fruit. As yet you have seen but little to compensate you for your efforts. A few rays of light, struggling through threatening clouds, followed by violent down-pours of storm, are what you have received. But the sun's bright splendor will burst upon you ere you are aware, and then, indeed, will you see the travail of your souls, and be satisfied; then, indeed, will you think of your sorrow no more, for joy of the Then, inew light that is born into the world. deed, will Death be swallowed up in victory. We say to you, wait with patience and hope. Rest from your labors. Take what comes to you, with thankfulness, but lay aside the laboring oar, and rest, rest, rest. We cannot speak to you to-day as we wish, be-

cause, wherever two or three are gathered together, the power is used for purposes which we cannot vet disclose If you could know, as we know, the possibilities

which lie at your very doors, you would be unable to pursue your daily avocations for wonder and joy that the life-long wishes of your souls were so no to blooming—that the tender spring-tide of the millenium was so near to breaking the winterbound, ice-frozen fastness of superstition and intolerance. We are a triangle corresponding to your

God keep you in the fullness of this peace. LINCOLN.

MARGARET FULLER OSSOLI.

# Historical.

The Month of March.

This is the first month of spring time. Formerly it was the first month of the Roman year, but, according to the present calendar, it is the third month. The last day, the 31st of the month, You must not suppose you can play the medical is the anniversary of the advent of modern Spirit-sportsman, and loading your pocket pistol with bullets of Aloes, Gamboge Colcynth, Blue Mass, in England is the first month of the year, the Nux Vomica, &c., in the shape of pills, expect to take a deadly aim, as it often is for the patient, and shoot the disease lurking in the labyrinths of the human form. That course has slain its ten thousands also.

A single content of the year, the springing of a new era into existence, and dying out with the last day of winter. The Anglo Saxons also are not considered to the year, the springing of a new era into existence, and dying out with the last day of winter. The Anglo Saxons also are not considered to the year, the springing of a new era into existence, and dying out with the last day of winter. There is an old doggered making the constant of the year, the springing of a new era into existence, and dying out with the last day of winter. There is an old doggered making the constant of the year, the springing of a new era into existence, and dying out with the last day of winter. The Anglo Saxons are not also are not also as the first mount of the year, the springing of a new era into existence, and dying out with the last day of winter. The Anglo Saxons are not also are not the three first days of the month. It reads as fol-

> "The first it shall be wind and weet, The next it shall be snaw and sleet. The third it shall be sic a freeze, Shall gar the birds, stick to the trees."

> > The Hugenots.

The general massacre of French Protestants on St. Bartholomew's day, a brief historical sketch of elixir, the vis medicatrix nature of the patient. Be careful that you do not tax still more this power in your bungling effort to assist it.

was only one item in the history of the Hugenots. To give a full history of these persecuted people would be too voluminous for these columns. The your bungling effort to assist it.

You will find the intensity of the inflammation as a rule, dependent upon the patients vitality, and the atrocities committed in the name of that religion that claims to be based upon universal "peace and good will to men:"

Among the very earliest supporters of French Protestantism was Margaret Queen of Navarre. She was the sister of Francis I., who opposed the Reformation and caused many of the reformers to be burned to death as heretics. Under Francis II., a parliamentary chamber was established for the condemnation of Protestants; executions, confiscaion of property and banishments were rife all over the kingdom. In 1560 the Protestants took up arms, having Louis I. as their leader. In the meantime, the family of Guise had obtained ascendancy at court, and they resorted to every dishonorable neans to crush out the Protestants. At a meeting in the event of his refusal his person was to be The application of heat externally by bottles of hot water, or vapor from burning alcohol, gives General. The King fled, and the Duke of Guise became Governor General. A few bands of Protestants approached Amboise, whither the King had gone for refuge, but they were easily taken and all were put to death.

The persecution of the Protestants, who were time Charles IX., yet in his teens, ascended the throne, and the Queen mother, Catharine de Medici, having removed the Guises from official position, was compelled to seek support from the Protestants In the following year an edict was issued which freed the Protestants from the death penalty. A religious conference was held, the principal disputants being the Cardinal of Lorraine on the one side and Theodore Beza on the other. The latter was a Genevese reformer, born of a noble family in Bungundy in 1519. He was a very talented man, energetic and influential. The effect of the discussion emboldened the Protestants, and Catharine de Medici was torced into a closer alliance with them, because of machinations of the Guises. In the year 1562 an edict appeared allowing noble families the right of free exercise in religious mat-ters on their own estates. This edict exasperated the Guises and their partisans. In about five weeks after this edict was issued, a number of Protestants, asssembled in a barn at Vassy for religious exercises, were surprised and massacred by the Guise faction. The Duke of Guise seized the young King and his Queen mother, and proclaimed the Protestants as rebels. Louis I., Prince of Bourbon Conde, hastened to Orleans and called the Protestants together. A battle was fought in December at Druex, and the Protestants were defeated after a hard struggle. The victorious Duke ry 18, 1563, he was assassinated in his own camp. Catharine, the Queen mother, now hastened to lowed the free exercise of their religion in certain towns and districts. . Catharine, at heart, hated the new faith as much as she hated the Guises. She formed a close alliance with the Spaniards for the extirpation of heresy, and made attempts on the lives of Conde and Admiral Coligny. They adopted a resolution to take the King, and the royal court fled to Paris. Coude invested Paris, and in November, 1567, a battle was fought at St. Dennis with a much superior force, and he was forced back on Lorraine. Here he was joined by Prince John Cassimar of Germany with 10,000 men. With this reinforcement he again invested Paris, upon which Catharine concluded terms of peace at Longiumeau in March 1568. Notwithstanding this treaty she continued to persecute the Protestants, and 3000 of them were assassinated and executed.

The Protestants were reinforced from Germany, and England furnished them money and artillery. Then the war flag was raised again, and on March 5th, 1569, the Protestants were defeated, and Conie, their leader, slain by Royal troops under the Duke of Anjou, afterward Henry III. These misfortunes greatly dispirited the Protestants, but Jeanne d'Albret, Queen of Navarre, endeavored to reanimate them at an assembly in Cognac and placed her son, afterward Henry IV., as the head of the Protestant cause.

[TO BE CONTINUED.]

A Capital Communication on Capital Punishment.

If the wicked are turned into hell with all those who forget God, hell must be a very large place. "As I live, saith the Lord, I have no pleasure in the death of the sinner that repenteth, but rather that he should turn and live " If God hath no pleasure in the death of a repentant sinner, why should man? Why should Christian society? especially after the one who is to be choked to death has be come a pure, good Christian, with his heart full of love to God and man, actually praying for the hangman who is adjusting the rope about his neck. Is this in harmony with the demands of Christianity? I think not. Why should such a man be killed? If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee. saying, I repent; thou shalt forgive him." I have seen the preacher administer the eucharist to the condemned in his cell, and then notify the hangman that the man was not only ready for death, but fully prepared for the Kingdom of Eternal Glory. A long mock, hypocritical prayer on the gallows asking God to receive the dear, blessed, perfect, pure saint—then he steps aside, the hangman pulls lown the black cap, pulls a spring and this Christian swings by the neck until pronounced dead. For entering my protest against this I meet with strong opposition from many reverend, well paid gentle nen who call themselves close followers of the lessed Jesus. BURNHAM WARDWELL. WOODBURY, N. J., February 19, 1879.

RATHER NOVEL .- A teacher in the West advertises that he will open a Sunday school, twice a week—Tuesdays and Fridays.

# Mind and Matter.

PHILADELPHIA, SATURDAY, MARCH 1, 1879 PUBLICATION OFFICE,

Second Story, No. 713 Sansom Street, Philadelphia. J. M. ROBERTS. . . . . PUBLISHER AND EDITOR C. C. WILSON . . . . . . ASSOCIATE EDITOR

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#### Our First Visit to Chicago.

On Thursday, the 20th inst, we took passage by the night express, on the Pennsylvania Central R. R., for that marvellous monument of American enterprise, the city of Chicago. Availing ourselves of the home like comforts of a Pullman palace car we were in the short space of twenty hours, with out delay or hindrance, in that great western city. We were surprised to find that the snow fall over which we had been passing for more than five hundred miles had hardly touched that region,

We secured quarters at the Palmer House, one of the finest and best kept hotels in the world. On entering the main hall of that palatial establishment, the first object to attract our attention, was a painting of Chicago, as it was in 1833. At that comparatively recent date, the whole civilized settlement, on the site of the present immense city, consisted of three log cabins. From this humble commencement, Chicago has become, in less than half a century, a vast city, rivaling in the magnificence of its building, public improvements, commercial enterprise, increase of population and general prosperity; any other city on the Western Continent. To a person who has not seen for himself, or herself, the wonderful improvements and material progress which have been going on in the great West, it must be incredible that such a change, as really exists, could have been wrough in so short a period of time.

Our first business was to call at the office of the Religio Philosophical Journal, to obtain the latest number of that paper, and also the Banner of Light. We found our Chicago cotemporary in its new quarters, in the upper story of a magnificent building, No. 92 La Salle street. Ascending by us. We confess that we were not a little taken back at the modest and unpretentious, but practically that once staunch supporter of Spiritualism.

Having procured the papers we were in quest of we returned to our room and read them with all despatch. Finding so far as those great rival journals and our own publication were concerned, that all was "quiet on the Potomac" of Spiritualism; Chicago and its busy throng. To present to you the interesting and instructing panoramic scene that passed before us, in words, would be impossible in the space and time at our command. We must be content to say, dear reader, that if you have never visited Chicago, by all means do so, if you want to see American civilization in its most instructive aspects.

Our next movement was to make the acquaintance of some of the Spiritualists and mediums of Chicago, to all of whom we were an entire stranger. In accomplishing this, we were greatly favored; the cordiality and friendly spirit of our reception being most gratifying and encouraging. Inspired by their kindness, we have returned to our post, with increased strength and purpose to carry the banner of true Spiritualism forward, in the desperate battle in which it is engaged with its combined and allied foes.

We called to see Mrs. A. II. Robinson, that veteran medium and business associate, of the late S. S. Jones; the founder and fearless editor of the R. P. Journal, at her residence No. 394 South Dear born street. We found her so busily occupied with professional calls upon her time, that we were compelled to wait several hours before she was at leisure to grant us a short interview. We availed ourself of the delay, to make the acquaintance of several very intelligent and veteran Spiritualists who came in while we were there. Mrs. Robinson resides in the building which was erected by Mr. Jones, for the publishing house of the Journal, and where that paper was published, when its able editor was fouly assassinated in his office, at the instigation of the most deadly enemies of Spiritualism and mental freedom.

Being especially desirous of making the acquaintance of Mr. H. Bastian, who so heroically and successfully defied the attempt of the present conductor of the R. P. Journal, and the party of Chicago Spiritualists who were wonderfully influenced, by that wily embodiment of selfishness to aid him in his scheme of aggrandizement; Mrs. Robinson kindly accompanied us to the homelike tastefully furnished residence of that famed medium and true hearted gentleman. We were disappointed in making his acquaintance at that time, as he had gone to attend a private circle at the residence of Mrs. M. E. Weeks. We were more fortunate the that of my spirit daughter. All who were in the next day; when we had the pleasure of meeting him at the church of the Society of Spiritualists.

Next morning (Sunday) we attended the services at the beatifully furnished and commodious church edifice, which the Chicago friends and admirers of the gifted Cora V. Richmond have so bountifully provided for those who desire to avail themselves of the grand and useful teachings which flow from the inspired lips of that remarkable woman. This church is situated in the western quarter of the city, at the corner of Monroe and Laffin streets, amid just such surroundings as are well calculated to attract and facilitate the visitation of all that is wise, pure and beneficent in spirit life. The exercises of the day began with singing, followed by one of the most grand and exalting invocations that we ever heard uttered. It was then announced by Mr. Tuttle, who presided, that the controlling guides of Mrs. Richmond would de-

as had been handed to him. These questions, ten or more in number, were then read, and Mrs. Richmond rose to reply. The controlling spirit began by answering the question last read. It was an inquiry as to the proper methods of developing and treating mediums. The subject was handled in the most able, appropriate and instructive manner, and was well calculated to demonstrate the insensate folly of those who would assume, if they could, the natural prerogatives which belong alone to controlling spirits, in the guidance of their appointed mediums. Four or five of the other questions were read in their order and were promptly answered in a masterly manner. This consumed the allotted time. The president then called for a subject for a poem, to be improvised by the controlling spirit. Six or seven subjects were named. The audience selected the subject, "A false philosophy that knew not what it did, and false theology that did not what it knew." The poem was surprisingly perfect and appropriate. The exercises closed with singing, followed by a beautiful spirit benediction.

While we listened to these logical, eloquent and deeply instructive discourses, we could not but feel that if there was no other evidence of the truth of Modern Spiritualism, and of its vast and ineppreciable importance than was manifested in the wonderful inspirational attributes of Mrs. Richmond, that that evidence alone would amply suffice to establish those facts to the satisfaction of any intelligent and unprejudiced mind. Without a moment's time for reflection, the most profound and perplexing questions relating to theological, ethical, religious, philosophical, scientific, educational, political, iudustrial or social subjects, are answered through her organism with such logical clearness, such pure rhetoric, and perfect ease and composure as to astound her hearers. To say that we were delighted and profited by what we heard but feebly expresses the emotions we experienced while we listened to the stream of wisdom that flowed from the mouth of that truly blessed and gifted instrument of the spirit world.

It was an insensate folly that prompted the unnatural, unkind and most unjust treatment, which the present editor of the R. P. Journal and those who were in sympathy with him, visited upon rue in "Sack-cloth and ashes" their folly, for behind her, there is an aggregation of spirit intelligence and power, that no mortal agency can resist, or which may be defied with impunity.

At the close of the meeting we had the pleasure of being introduced to a number of the most prominent and influential Spiritualists and mediums of Chicago. Among the latter was Mrs. Rosalie C. Simpson, of that city, the faithful and tried medium through whom the manifestations called independent slate-writing, and the flower tests occur in a remarkable manner. Mrs. Simpson had just returned from St. Louis, to which city she had gone to confront the conductors of the St. Louis Globe-Democrat, who had publicly questioned her integrity as a medium. Through the power of the spirit controls, and her abiding faith in them, she was enabled to gain a victory over her accusers of a most complete and satisfactory character. We congratulate her on her triumph, and know she will receive the reward of public confidence, which she has so nobly earned.

In the evening we attended the regular Sunday evening sceance of Mr. Bastian, at the residence of Mrs. A. H. Robinson, and were favored with an experience which was most unexpected to us, but in the highest degree gratifying. On going to Mrs Robinson's a short time before the seance hour, we found there Mrs. Robinson, her daughter-inlaw, Mr. H. Bastian, S. H. Todd, Esq., of Mazo-mamia, Daue county, Wisconsin, Mrs. N. K. Audross, of Baraboo, Sauk county, Wisconsin; Thos. J. Wells, Esq., of Chicago, and another member of the Chicago bar, whose name we are not at liberty to use. At a quarter past eight o'clock, those assembled ascended to the seance-room, which is in we took the opportunity to give a general glance at | the upper story of the building, formerly the publishing place of the R. P. Journal. The seanceroom adjoin the apartment which was formerly occupied by Mr. Jones, as his private office, and to reach which we had to pass through the latter. In that room stood the beautiful writing-desk, at which Mr. Jones sat, when most unjustly and cruelly murdered. As we stepped upon the scene of that terrible sacrifice in the cause of Spiritual freedom, we felt conscious of the presence of the powerful and sympathetic soul that had there taken its flight to the spirit realms. Waiting barely long enough to glance at the scene of one of the most memorable and disastrous events in the war between Spiritualism and its allied enemies, the preparations for the seance were promply made.

The cabinet used was the same which Mr. Jones had had constructed as a strictly test one. It consisted of a lath and plastered enclosure extending from floor to ceiling of the room. At Mr. Bastian's request we carefully examined the cabinet, and satisfied ourself that the medium could devise no assistance from it, to enable him to simulate Spiritual phenomema. We then took our respective places in the circle, Mr. Bastian sitting outside, and immediately in front of the cabinet, some eight feet from where we were sitting. While the light was still burning Mr. Bastian began clapping his hands together, and continued to do so until the close of the dark seance. The light was then extinguished. After some minutes occupied in singing, we were, one and all, greeted in a very peculiar and individualized voice, by one of the medium guides, known as Johnny Gray. His voice seemed to come upward from the floor, as if he was sitting or lying upon it, but out of reach of the mediums, whose position was clearly indicated by the sound of his hands. At the same time that we heard the medium's hands clapping, and the voice of Johnny, as if he was lying on the floor, a hand, that apparently of a large man, was laid upon our open palm, and gently patted it, as if to express friendly sympathy with us. Johnny at once announced the presence of the spirit of Mr. Jones, who desired to speak to us if possible. We could not but feel that the hand was that of Mr. Jones, as we knew it was not the hand of a mortal, by its touch. Other spirit hands touched ours, one of them that of a female spirit, which I realized was circle were similarly favored by their spirit friends. Two other spirits, as distinctly individual, distinct by the sound of their respective voices, and the expression of their thoughts as was possible conversed with us all. The musical box, which was quite heavy, was brought and laid on our lap, by spirit hands. It was afterwards removed and borne backward and forward through the air over area beyond the reach of any mortal in the room. These manifestations being ended, the preparations were

made for the materializing seance in the light. Mr. Bastian entered the cabinet with the lamp, a little still small voice, which seems to whisper, and requested Mr. Todd and ourself to step in and search his person and clothing, to see that he had no means of personating spirit forms. He divested himself of his garments, which we examined with such care as was necessary to satisfy us beyond all has given evidence of its marvelous power, and enquestion that no deception would be possible on

to see the medium reclothed, we left the cabinet, closing the door as we came out. The room remained throughout the seance sufficiently lighted to see distinctly all that took place. Some minutes were spent in singing when the first form appeared. It was the form of a young woman dressed in white, and claimed to be a sister of one of the gen- nized reality, continued attempts have been made tlemen present. This form was succeeded by one; also that of a young woman, which we recognized as that of our spirit daughter, who had materialized in our presence several times through other mediums. Then followed two other female forms who identified themselves to their friends present. These female apparitions, in form, size, movements, and general appearance, were distinctly individualized. Two of them spoke, but so low as not to be distinctly understood. They each came out of the cabinet in a strong light several times.

The next form to appear was that of an elderly man. He at first came to the aperture in the door of the cabinet, and was at once recognized by all present as the materialized spirit of Mr. Jones.

Although hastily partially for his appearance, by "Johnny's" announcement of his presence, in the dark seance, our surprise was nooe the less, for his identity was so striking and beyond all question as to cause a general expression of astonishment. This seemed to effect him, and he withdrew. He soon appeared again at the aperture, and in a dis tinct, and impressive voice, requested those present to be as passive as possible. After making several trials of his strength, he at length addresed us personally, and expressed his approbation of the course we were pursuing and his sympathy with us in our journalistic undertaking. He very emphatically predicted the success of our paper, and expressed his regret at the course which his successor in the editorial chair had been pursuing.

Several times Mr. Jones opened the door of the

cabinet and stepped out into full view. No one who had known him, or who had seen his photograph, could fail to recognize him. He more than once asked the light to be raised until the room was perfectly lighted. When he appeared in that light he said to Mrs. Robinson, "Myra, did I not tell you that when I became a spirit I would return and, if possible, manifest myself in full light?" To which she responded, "You did; and you have Mrs. Richmond and her friends. They will yet done it." Mrs. Robinson was then called to the aperture of the cabinet, when a long private interview took place between them. Mr. Jones remained with us for nearly an hour, maintaining to the last his perfect individuality. He spoke of the effort it required to do this, owing to the unfavorable influence which the scene of his assassination exerted upon his spirit. Nothing but the firmest nature could have effected the remarkable manifestation of spirit return, which he had accomplished. Experienced as we have been in observing the materialization of spirit forms, we had never witnessed that phenomenon when it was more positive and absolute. Another female form followed the disappearance of Mr. Jones, which was identified, and finally the splendid face and form of a man, fully recognized by one of the genmen as a friend, walked out in the room in a strong light. The seance was then, at an advanced

hour, ended. In view of the facts we have related, we would as soon doubt our existence as to doubt the mediumship or the honesty and fidelity of "Harry Bastian," as his many warm and true friends call him. It affords us unusual gratification to have it in our power to publicly testify, from the most positive and unmistakable personal knowledge that Mr. Bassustained by a powerful band of spirit guides. The person or persons who would seek to discredit him, mortal enemies; and only for the reason that he knew their enmity and purpose to wrong him; would be guilty of an act of injustice of the gravest character and involving a fearful responsibility. For the sake of such persons, we hope that this sensitive and deeply injured man can put up for them the prayer of the Nazarine, "Father, forgive them, for they know not what they do." To those of our readers who want positive proof of spirit return and personal identity of spirit forms we would say, avail yourself, if you have the opportunity, of the mediumship of Mr. Bastian for that purpose, for we have fully tested his claims to your confi-Our time was too limited to visit all the promi-

nent mediums who are located in Chicago, but we were delighted to have had the opportunity of sitting with those two remarkably fine trance test mediums, Mrs. Weeks, corner of Madison and Laflin streets, and Mrs. DeWolf, No. 220 Washington street. We never sat with mediums who are superior to these two ladies, as instruments for spirit communion with mortals. For more than an hour. with each of them, we were in communion with a host of our relatives and spirit friends, whose positive identification and words of good cheer, rejoiced and strengthened our soul for the desperate struggle through which the cause of truth is to pass within the next few years. The spirits, through both these mediums, communicated through their respective spirit guides. The guide of Mrs. Weeks is a female Indian spirit, known as Sunbeam, and that of Mrs. De Wolf an Indian spirit known as Menonae. To both mediums we are an entire stranger, yet through these remarkable spirit guides we were in communication with scores of spirits who never before communicated with us and whose coming was most gratifying and instructive. It was our purpose to have visited those two popular mediums, Mrs. Rosalie C. Simpson and Mrs. Kate Blade, but we were prevented by a press of business engagements. With so many perfect and reliable mediums as there are in the city of Chicago, the cause of Spiritualism ought to be in a highly flourishing condition; for the most positive proof of spirit life, spirit return and spirit communion can there be had without stint. We hope and expect to see an early and a resistless movement of the friends of Spiritualism in that great central city of he United States. There is ample material there to constitute Chicago the pivotal point of spiritual operations. If once united and harmonious, as we feel they will soon be, then a new era will have dawned on the Spiritual cause. We are wiser and better for our visit.

NOTWITHSTANDING the prevailing religious of the world have not been able to stay the tide of materialism which seems to flow, like great rivers and oceans, throughout the human family, yet there is underneath all its surface an unchanged fact of man's spiritual need and nature. Though silent, yet conscience speaks; that is the moral and persistent factor, and it is full of mystery. Beneath it all there is a something that throbs the human heart, that goes deeper than merely animal companionship, and that something may be likened to in our moments of retirement, something at least of spiritual nature. The phenomena of modern Spiritualism made its advent in time to stay this tide of materialism, and thus, by positive proof, lightened hundreds of thousands of mankind who vote the morning hour to answering such questions | medium was denuded for that inspection. Staying | class of people who believe in nothing.

#### What is Spiritualism?

Is it a theology, a philosophy, a science, a religion, a teaching, or what? It seems to us that a de\_ termination of that question is most desirable, if not of primary importance. Ever since the time when Modern Spiritualism first became a recogto define its uses and limitations, but without any satisfactory result. As the phenomenal facts have accumulated and human experience has progressed, the difficulty of determining that question has increased until scarcely two persons can be found who agree in their understandings of the term-Modern Spiritualism. Why this divergence of understanding as to Spiritualism, when no such divergence exists as to any other question of a similar nature? Does it not arise solely from the fact that the subject is one of an exceptional nature and cannot be viewed or treated of, except from a standpoint outside of and beyond the usual sources and channels of investigation.

Heretofore, in considering subjects connected with the dual relations of the human being, to wit: the physical form and its animating principle, the soul, or spirit, it has been a uniform custom with theologians, philosophers, scientists, and other classes of thinkers and writers, to regard matter as an essential accompaniment of mind, or conscious intelligence. That this is a fundamental error, a vast array of phenomenal facts which have been classified under the title of Spiritualism, demonstrate. Matter, in any sense in which mortal perceptions can comprehend that word, has no essential-relation to the human soul, or spirit, as the connection between them is of an exceedingly transitory nature and ceases from the moment when what is called death ensues. The temporary connection between the mind, spirit or soul of man and the earthly body, has come to be regarded as the actual condition of all conscious individual existence; while each passing day is bringing to humanity ever-increasing proofs of the fact, that individual human intelligence, once the inhabitants of earthly bodies, continue to exist through periods or cycles, the duration of which are unknown if not eternal; and without physical couditions in any way analagous to the mundane life.

So rooted has this error become, even in the minds of the most learned and profound thinkers of this age, that but very few such minds can so far divest themselves, of the prejudices which are the outgrowth of it, as to be willing to admit the occurrence of the facts which establish that error, much less to investigate and apply those facts to the solutions of the great problems relating to the life and happiness of the human race. No theological system or theory, no philosophical or metaphysical race. course of reasoning, no scientific method of investigation or experiment, has ever been able to explain to the common understanding of humanity any other cause for what are called spiritual phenomena or manifestations, such as are taking place in all parts of the world, in the presence or through the instrumentality of hundreds of thousands of mediumistic persons, through the operations of human spirit forces. In saying this, we very well know that such very learned and self-exalted scientists as Doctors Beard, Hammond and Carpenter, have, over and over again, proclaimed the non-spiritual origin or causation of spiritual phenomena, and that they have prescribed formulas and rules that should be observed in the investigation of such phenomena; but we very well know, as does every other unprejudiced person who has given even very limited attention to the subject that nothing could attempts to ignore beneficent labors and efforts of rethren in realation to the after-life, and to free ruitlessly groaned during so many lingering ages, ooth on the mundaue plane and in the spirit

In view of what we have said, the substantial correctness of which we are prepared to sustain against all questions, is it any wonder that there should be such a confusion of ideas prevailing upon a subject which in itself, is so simple and clear that those in tender childhood, or who in adult life are endowed with very limited mentality, can perceive and comprehend its great underlying principles. Does not the whole difficulty lie in the fact that each person who, from whatever cause, undertakes to investigate or explain the subject of Spiritual phenomena, invariably seek to make it square, in a greater or lesser degree, with his or her pre-acquired or preconceived notions concerning matters which those phenomena naturally effect?

Theologians as a class refuse to admit the occurrence of such phenomena, well knowing that they cannot be made to comport with their false theories and selfish interests. When, here and there, one of this class is found candid enough to witness the occurrence of the phenomena and he finds himself compelled to accept them as true, his first thought is how to make his newly discovered truth dovetail into his old theological fabric of error, and he will persist in moulding it to his theological uses, or regard it of comparatively little value. If Spiritualism was capable of being moulded into a theological form, it would not have had to fight its way so stubbornly against the almost solid and uniform opposition of the clergy of every denomination of secturian religionists. It ought long since have become apparent to those friends of Spiritualism who, influenced by various considerations, seek to convert the Spiritual movement into a denominational enterprise, that so long as they continue that course, that they must naturally array all denominational interests and prejudices against the movement they are seeking to advance, while they are at the same time seeking to place the car of spiritual progress in the old, narrow, time-worn ruts of sectarian selfishness and aggrandizement. We cannot feel that Spiritualism can ever be made to assimilate with any theological system, organization or method of instruction; and hence all theological schemes to interpret, control or restrict its operations, will necessarily come to naught. Spiritualism is not and cannot become a theology, because it consists simply of natural phenomenal facts which are entirely independent of authority or control of any priestly class of persons. A system of theology necessitates the recognition of mortal authority in some one or more persons to prescribe its uses and limitations. Even should the millions of people who are convinced of the truths which underlie the Spiritual movement, unanimously agree to establish and recognize such mor-

theology, because the paramount material right of the Spirit world to control the phenomena which can alone sustain any authority in regard to such matters, would be infringed and disregarded. The cause of Spiritualism has, in the past, progressed, and will in the future continue to progress with a rapidity proportionate to the perfect co-operation of mortals with the labors of the denizens of the spirit spheres. Its progress will be slow and retarded in proportion to, the efforts which mortals may make to control or defeat that progress. Until

tal authority, it would fail to become a systemized

this worldly tyrant; it has spread its beneficent rays bigotry, superstition and ignorance, which have destined to dispel all darkness, and must not be interfered with from any quarter.

Not only has Spiritualism come to liberate and

bless humanity in mortal life, but its mission is in finitely more comprehensive and beneficent. It has come to us, in order that we may strumental in aiding the more highly developed and advanced spirits to free the countless myriads of enslaved spirits, who, throughout the endless ages, bave passed from mundane life to the spirit state. The latter, entirely ignorant of their true relations in the universe, and of the grand possibilities that lie beyond their present conditions; are buried in the midnight darkness of listless indifference or of hopeless despair. These poor undeveloped spirits, weighted with the prejudices and desires of their former earthly and selfish natures, hang as a thick and murky storm-cloud over earth's inhabitants; from which descends the death dealing bolts of retributive justice, upon earth's inhabitants; who. in their stiff-necked pride and prejudice refused to render that retribution unnecessary. Spiritualism has come to us to teach us how to remedy the disastrous mistakes of the past; and to adopt methods of thought and action that will cease to people spirit-life with demons, where none but beneficent intelligent and happy spirits should prevail.

In this grand and glorious work we must be con tent to follow the teachings and leadership of the higher spirits, and thus learn how to overcome the disastrous effects of all earthly errors. Through spirits and their chosen mediums alone can we learn the true relations between the physical life and the spirit life of man; through them alone can come the evidence on which Spiritualism can find a foothold and remain permanently established on the earth. To foster mediumship and encourage and defend mediums against those who are so persistently and desperately seeking to drive Spiritualism from the earth is the work of the hour. Spiritualists! ye who have enjoyed the soul-warmth and illumination which have come to you from your loving spirit friends, through the rifts in the dark clouds which have enveloped the world; rifts that could never have been made by spirit power except through the instrumentality of mediumship; come to the support of your mediums, encourage others to do so, and thus strengthen that power which can and will, with your co-operation. dispel all darkness and set humanity free from the soul crushing bondage that superstition, ignorance and unreasoning prejudice have fastened upon the

We had it in view, when we commenced this ar ticle, to make a special reply to the letter of our es. teemed friend, D. T. Averill, published in another column, but we found ourself drawn into a broader and more general inquiry as to what Spiritualism is and what it is destined to become. We find however, that it will be impossible to complete what we intended to say on that subject, and will have to defer our coacluding thoughts until our next.

### Journalistic Rufflanism and Cow-

ardice. We have just learned that during our absence in the West, that three sneaking ruffians, under false pretences, obtained entrance to our office, and while as ruffianly as they were untruthful and dishonest. That they came there at the instance of the cowardly conductors of the Philadelphia Times, there them from the errors under which humanity has can hardly be a doubt, inasmuch as in that paper of the next morning was published a most untruthful version of what occurred. We say to the editorial and business managers of that slanderous and lying journal, and their ruffianly tools, that they can find us at our office at any time within business hours, when we will be glad to receive them and give them a lesson that they greatly need. We promise them we will not call on the police to protect us. Should they not accept this promptly after we send them this public invitation, they are hereby notified that should they again, by dishonesty and lyingly seek to injure us by their false public statements through the Times, they had better bring their surgeon or the coroner with them, for they may not be injury proof against being pitched down stairs, neck and heels.

### Editorial Briefs.

J. Frank Baxter will be in Portland, Me., the first four Sundays in March.

A long portion of the coast of Italy was covered with wrecks during violent storms.

Dr. John H. Currier will speak at the Free Religious Society, Sprinfield, Mass., to-morrow. Giles B. Stebbins will be in Detroit until March

Anna M. Middebrook, M. D., will lecture in Meriden. Conn., March 2 and 9, and in Hartford

from March 16 to April 9. Mrs. E. M. Hickok, an able lecturer, is about to start on a lecturing tour in the State of Maine. Portland will be her first stopping place.

STILL THEY COME.—The account of a seance taken from the Gardiner Journal, of Maine, and published in this edition, forms more evidence of spirit materialization, this time among the Eastern hills, the first to catch the golden rays of the morning sun in the New England States.

THE Spiritual phenomena in Australia is attracting increased attention there. At a seance held at Sidney, the sitters wrote the names of departed friends upon separate slips of paper. These papers were taken in hand by the medium, the spirits appeared and the communications were entirely satisfactory. There were also physical manifestations of an extraordinary character.

Mr. C. C. Manfull, of Alliance, Ohio, publishes an account of the recovery of his daughter who, eighteen months ago, swallowed a brass button. Physicians failed to give the patient any relief, but a spirit doctor having been invoked a cure was effected in ten days. The button was removed and it is now in the possession of the father. He never was a Spiritualist, and of late years doubted the immortality of anything. He has altered his mind somewhat on this subject.

THE Spiritual Offering for March is ready for delivery. Its contents are exceedingly interesting, the contributions being from the best, deep-thinking, logical and philosophical writers of spiritual literature. Besides these valuable essays, poems, and other articles of merit, it is edited with ability. It is a magazine that should be in every library, and at the end of the year the twelve numbers should be bound in one volume, and thus added to the imsatisfied that we are wrong, our efforts will be devoted to opposing all attempts of mortals to sub- perishable literature of the age. It is printed in the part of the medium. The whole person of the otherwise would have been numbered with that ordinate Spiritualism to the interests and uses of Rochester, N. Y., once a month, at the rate of \$2.00 the dews of Heaven, fall upon all alike. This human selfishness. It has come to us in spite of per year.

MRs. C. B. BLISS, in response to a large number throughout the world, penetrating the clouds of of correspondents in Washington, D. C., will start for that city to-day, and give a seance there this hung over the minds of enslaved humanity; it is evening, at the residence of Mrs. Helmick on Ninth street. The distinguished medium will remain in the capitol city for an indefinite period.

> QUITE a number of correspondents fail to state distinctly their respective localities, and sometimes the postmarks cannot be deciphered. The name of the city, town, or village, county and State should be given, in order that the streams of business may flow smoothly. Want of attention, in respect to this requisite, may account for no response from this office.

> On Thursday evening, March 6, Mr. Charles Reynolds will take a benefit at the Arch Street Opera House, for which occasion an extraordinary bill of entertainment has been prepared. Mr. Reynolds is not only a gentleman of liberality, but one of the best and most original orators on the theatrical stage. The readers of MIND AND MATTER now have an opportunity to enjoy an evening of rare amusement, such as can only be rendered by the beneficiary. A limited number of tickets are for sale at this office.

THE report of Henry Lacroix of a series of seances held in Philadelphia, as published in this number of MIND AND MATTER, is worthy of especial attention. The writer has twelve children, six daughters and six sons, in the spirit world, and the spiritual return of some of them to him, as narrated, is truly marvelous. He is a medium of very peculiar character, and has had much experience in philosophically investigating all kinds of spiritual phenomena. Besides being able, clairvoyantly, to recognize the spirits, he arranged certain tests as proof to his outward senses, or normal condition, and for the satisfaction of others in the circles. His published narrative is worthy of confidence, and it is therefore commended to general perusal.

ONE by one the secular newspapers, in different parts of the world, begin to speak of "spirit communion" with something like respect. If a family of half a dozen persons can, by proper appreciation of certain conditions, obtain positive evidence of such communication, even by a tiny rap upon a table, that little rap is worth a dozen worlds of theory. It is quite a common occurrence now-a-days, for a person to be astonished to learn that some other person has been a Spiritualist for ten, fifteen, twenty or more years. Why there should be so much reticence on this subject, among people who have so long enjoyed its blessings, surpasses common comprehension. They should have set their light upon the hill long ago, and not stowed it away privately inder a bushel.

BENJAMIN AND DEBORAH FRANKLIN .- It is not generally known that the three-story brick house at the northeast corner of Seventh and Barclay streets, south of Spruce street, was the home of Benjamin Franklin and family. It is a well built edifice, erected in a time when wood was a large item in the construction of dwellings, and when lime was not spared in the making of mortar. From the papers recorded in reference to this property, it appears that the house was owned and built by the order of "Benjamin and Deborah Franklin," a classification of words which seem to have been held in great favor by them, as exactly the same phrase is chiselled on the level marble slab over their remains in the burial ground at Fifth and Arch streets.

ter of official chaplains seems to us an unnecessary expense, and an injustice upon those who do not want them. If one can do all the praying he wants what right have others to tax him to do their praying for them? We have little doubt but what our legislation would be just as pure, and the morals of the legislators just as good, if they did their own praying, as when they hire a man to do it by the day, or by the session. This chaplain business is an old off-shoot from the stump of the fallen tree of church and State, and should be abolished. Let men do their own praying; and let them pray as much as they please for others, but do not compel men who do not want their prayers to pay for them."-Gardiner Journal.

Such prayers as here alluded to have about as much effect on the public morals as so much moonshine on a December iceberg.

THE bill recently passed by the Congress of the-United States, limiting the emigration of Chinese to America, has awakened much discussion, not only in the political world, but in some of the evangelical sects. Among the latter there appears to be as much difference of opinion as among the former. It seems that a congregation of two thousand Baptists in California took a rising vote in favor of the President of the United States signing the bill. The Constitutional convention now in session in that State, also passed a vote of thanks to those members of both Houses of Congress who supported 8, and will attend the Lansing yearly meeting the bill. The Legislatures of several States have also taken a vote condemning the bill. Then, again, on Monday, 24th inst., the Methodist Preachers' Association, the Baptist Conference and the Presbyterian meeting, representing a large and intelligent constituency in Philadelphia, passed resolutions asking the President not to sign the bill. It will thus be seen that so far as the Baptists are concerned, there is a division in their ranks, and it is possible that the other sects will be divided on the question. This shows one thing to be very certain, and that is, the question is one of locality. The evangelicals of Philadelphia instead of applying that wholesome principle of law, of doing the greatest good to the greatest number of people, have taken another view, which exhibits a narrowness of mind unworthy of such a body of men, who constitute themselves the spiritual leaders of their people. They express the fear that if Chinese emigration is stopped, then all the missionary labors in China will stop, and all that has been done in this cause will be for naught. Any one known as a Christian will be driven from that country, in a spirit of retaliation. This is a perfectly natural result, and it will continue to be so as long as like begets like. It should be remembered, that a few years ago, action was taken on this very subject at a meeting of Presbyterian clergyman in Philadelphia, in which that body viewed, with alarm, the emigration of the Chinese to the United States of America. These unoffending people were then denounced as heathens, and the women as immoral. The attention of the National Government was called to consider the subject. The wind was then sown by a body of evangelicals, and if they reap the whirlwind they have no one to blame but themselves. America, or at least the United States, is the boasted land of liberty, it is the refuge of all oppressed people. The National Government should feel indignant at any attempt to pass a special law of limitation in regard to one class of people, at the expense of that hightoned sentiment, clear comprehension of nobility, which should characterize a liberal nation. The Great Ruler sends his rain upon the just and the unjust, therefore all laws made by men should, like

would be safe at all times.

A Spanish proverb says: "One ounce of mother is worth a pound of clergy."

The Liberal cause is progressing in Columbiana, Ohio. The lectures on Saturday and Sunday were largely attended. It is reported that Pope Leo has refused to re-

ceive the resignation of Archbishop Purcell, of Cincinnati, Ohio.

J. M. Peebles, the spiritual pilgrim, was expected to be in Alliance, Ohio, this week, to deliver a series of lectures there. Dr. E. Wheelock, an author and lecturer, is now

at Thornton, St. Clair county, Mich. His address is Berville Postoffice, Mich. Mount Vesuvius, a few days ago, belched forth an immense cloud of ashes, and the vent thus ob-

tained prevented an earthquake. Talmage's Tabernacle in Brocklyn, N. Y., is in trouble. It is in debt, and suits against it have

been decided in favor of the creditors. Right Reverend Casper H. Borgess, Roman Catholic Bishop of Detroit, Michigan, has tendered his resignation to the Pope. Reason not stated.

During an elemental warfare, when the Anglo-Saxon Woden was rampant, a part of Venice was inundated and property more or less damaged. Wm. H. Eddy and his voungest sister are resid-

ing a half mile west of Mantua Station, Portage county, Ohio, where they are giving spirituai mani-The southern part of France, and parts of Spain, have been recently overflowed during tremendous

storms, and suffering by the wholesale has resulted A tremendous storm on Sunday, Feb. 23d, de molished two churches on Prince Edward Island. and unroofed dwelling houses. Snow piled up into

drifts fifteen feet deep. were also celebrations by a number of patriotic organizations in the city.

The Archbishop of Adrianople was recently assaulted and an attempt was made to assassinate him because of his Turkish proclivities. He was alive at the last accounts.

Professor J. W. Caldwell, in a published letter, states most positively that he recognized the spirit of his father at a materializing seance with the Holmes' mediums recently. Dr. J. P. Worrell, of Terre Haute, Indiana, who

has been in Philadelphia for several months, having had an arm broken by accident, has so far recovered that he is about to return home.

A telegram from Rome, Italy, dated February 20th, announces an earthquake there, the over-turning of two churches and the killing of a couple of priests and villagers in Sienna. Rev. O.-B. Frothingham, pastor of the Independ-

ent Liberal Church in New York, has sent his resignation to the trustees. He will preach there until May 1st, when he will go abroad for a year. Dr. Taylor declines to notice the vulgar and libellous assault made upon him in the R. P. Journal. If he pays any attention to it at all it will be Robert G. Ingersol.

The financial indebtedness of Archbishop Purcell of Cincinnati amounts, it is reported, to the sum of upwards. The Franklin Saving Fund in Philadelphia was nothing in comparison.

At New Caledonia, an Australian island, eleven men engaged in taking provisions to that place were recently killed and roasted by the cannibals. Six baskets of roasted human flesh were found by the men sent to search for the lost party.

Herr Most, the German author, recently made an for which he was sent to the Eberfield prison for six months by the Police Court.

publications in America and Europe, so says a telegram from Rome. He incidentally stated that temporal power was indispensable to the Holy See.

Mrs. E. L. Watson, an able and popular inspirational speaker, will begin her second course of lectures to-morrow under the auspices of the First Spiritual Society of Philadelphia, at Washington Hall, corner of Spring Garden and Eighth street.

Ash Wednesday was celebrated in more ways than one. The faithful of the Romish Church were marked on the forehead as usual. Early in the morning the sidewalks were full of sleet, and sensible people sprinkled ashes thereon to make pedestrianism less dangerous.

Mr. Thos. R. Hazard publishes in the Banner of Light an interesting narrative of a seance with Chas. H. Foster, there being sixteen persons present. He says it seems to him that "if all the world could have with essed what passed at that time, disbelief in spirit communion must have forever de-

### Sunday Spiritual Conferences.

Those present at Lyric Hall, No. 2591 North Ninth street, on Sunday afternoon last, were entertained, if not instructed, by the several readings and addresses. The broad platform of the association admits recitals of every sort of mental, moral, and spiritual experience, and the utterances of every shade of doctrine, either ethical or religious. These admissions of free thought and free expression give very favorable opportunities to the transient as well as the regular attendants, to ventilate their opinions, sentiments, beliefs, and facts, to their own satisfaction if not to any one else.

Orthodoxy comes in often with her bitter denunciations of the spiritual dispensation of Divine Truth, and frequently, after giving expression to her iconoclastic proclivities, prematurely quits the place in apparent equanimity of mind and a selfpoised egotism.

The subject of free-love, or what is known as the "social question" is not allowed a debateable foot of ground in the conference, yet last Sunday the subject came up in the remark of a lady, a resident of New Jersey. She regretfully stated, that some person or persons in the city have stigmatised her association with the Spiritualists of Philadelphia, as one of theoretical, if not practical Socialism The charge is a base libel of course, and such mean charges or insinuations can only be made by a small class of persons whose characters are not above suspicion. They are dangerous people, whose sensual proclivities may be justly estimated by

The seal of reprobation was put upon the false charge by a controlling spirit, appearing in defense of the lady, and insisting upon the term being applied to universal love of mankind and therefore entirely commendable and consistent with ethics, that all good people admire.

The circumstance was made doubly interesting. from the fact that this young spirit, who so valiantly defended the lady, was, when his name was announced by the medium recognized by his mother, who was present and a stranger to the medium recognized by his mother, who was present and a stranger to the medium recognized by his mother, who was present and a stranger to the medium. dium. Thus, it ought to be esteemed a great favor that every Sunday an opportunity is afforded to mortals to have such specific and demonstrative evidences of the truth of the spiritual philosophy. Mediums are invited to be present, or send their cards with address, which will be read at each meeting. Seats freec.

H. H. Havens, of Circleville, Texas, says: .. Send US MIND AND MATTER. I am well pleased with

O. N. Bancroft, Toms River, N. J., says:— "MIND AND MATTER suits me exactly. You hit so hard where it is needed.'

A. B. Dodson, Clinton, Iowa, sends subscriptions and names of subscribers and says: "Your paper is thought a great deal of here in defending the me-

diums and exposing fraud." William C. Potts, of Harrisburg, Pa., in sending a list of subscribers, says: "We appreciate your valuable paper very much, and think it ought to be NATURE'S GOD AND MEN MADE GODS

Darwin's Theory Critic sed.

BY GRACE GARCIDE.

After all creation, past and present, have given their definition of that word God, we would throw our mite into the treasury of ideas and give ours, which can be expressed in a few words. Creative or expressed force combines all the elements of the universe known or unknown to man, and they express the idea contained in the word God. class elements into gases, fluids and solids, but in all their various combinations we have nothing but

The Bible tells us man was made in the likeness The Bible also tells us God is in everything and everywhere. This idea being inconsistent with individuality or organized form, the average mind could not grasp or digest it, hence the arguments that have grown out of it. There has been a constant war of words and weapons, and the end is not yet. Could the idea have been rendered creative or reproductive force, it would have been simple. Man is created in the likenesss of Gcd, because he s a combination of the elements of the universe, and endowed with creative or reproductive power. Each animal, fish, tree, or plant, has in this sense

the attributes of God in it. Sacred history attempts to give us not only the ideas of the creation of this planet, but the creation of man and the first pair. But science or common ense teaches us that many generations must have passed before written records begun; all then must be speculation.

We have theorists to-day that declare man to be blance of men to animals. But we hold that man being the highest development, holds elements of all life beneath and above him. Man is, in combination, a universe, endowed not only with animal ling from the sound) to come back into the room

life, but spirituality as well. The American flag floated everywhere in all parts | We have seen persons that resembled in face a | with a crash. Again it was wound up by what of Philadelphia on Washington's birthday. There | fish; yet Darwin would not look for the missing link | purported to be spirits and set to playing. The in that direction, not even with the old fables of mermaids to assist him in his research. We see in men a resemblance to the horse, fox, dog, cat, and various other animals; yet we cannot believe they came even indirectly from those species of ani-

If the animal ever produced man it would do so now, since the law of development and reproduction still exists, and no law has or can be changed. Nowhere in the world do we hear such outgrowths at this present time, nor so far as records extend. Occasionally we hear of the wheels of development retroverling, when some human being out-rages a defenceless animal, but such instances are rare, and nature, true to the law of species, stops the whi-els, and prevents the outrage from repeating treelf ment retroverting, when some human being out-

By the inter-blending of the four-footed species, we see the perfect defect of the God, or reproductive principle. A mule is the blending of two animals quite similar in appearance and nature, but, it being a violation of species, the law stops all progress, and each mule must be a separate violation.

It seems strange, after the reputed experiments. that learned, scientific men can, for a moment, doubt that man was created man, and is as distinct in species as a fish or a lion. We may cross in the through a legal prosecution conducted by Colonel animal, or human, color, or nationality, with suc- tall and slender, and dressed in white, with full cess, but that success tells of harmony in animal

Darwin, not finding enough in the present development of man to interest him, faced about, and has spent a lifetime on the back track in a fruitless search after the origin of man. In the musty rubbish he has doubtless made many discoveries, but one link is missing in the chain, and his work is incomplete. Moses like, he must die with his task unfinished, but perhaps some other unfortunate theorist will seize the tale of the dilemma and con tinne research.

Had Darwin been content to study physical history, or been a simple observer of the law of species, A Brief Original Essay, by Dr. E. Wheelock uld have saved himself Some of the sentiments were considered insulting, and anxiety, for since his valuable ideas have been given to the world, it has been a source of trial and much humiliation to some, to think, that with all work blood thus after all they were only the descendants of the monkey family.

Absurd as this idea is in relation to the human species, it is not more so than those given us from a spiritual point of view. For centuries the idea of ringed angels, and individualized deities, has been thrust upon our minds, and with all that science or common sense can do, thousands, nay millions, hug that delusion to-day. When will the world learn to accept God in revealed natural law, and cease to manufacture human or Divine monstrosities to bewilder and delude the masses of humanity "Let the dead past bury its dead. Act! act! in the living present. Heart within, and God o'er-

### What are the Teachings of Spirituali m?

Editor of Mind and Matter: From a recent editorial in your paper I make this quotation: "Spiritualism is not and cannot become the instrumentality through which any regeneration can come to mankind." Now, Mr. Roberts, if I understand the teachings of the cheering faith that is mine, and the meaning of the words above quoted, I must join issue with you and claim that you have made a statement that a strict adherence to truth and fundamental facts would not allow. I believe that Spiritualism can become, and is to become, the instrumentality through which mankind is to receive the most beneficient regeneration ever vouchsafed, to mortals. Else, wherein lies its value? Else, are the fundamental teachings of it vain, that have come to us through different media and which we have been taking home to our souls as gems of divine truth,

since the time the tiny rap first startled the world as it lay in doubt and skepticism. You say, further, in the same article, "It does ruly and fully demonstrate that there is a spirit ife after the mortal life has ended; but a knowledge of that fact will have as little influence on the actions of men as faith and belief in that fact has had upon human actions in the past." Certainly the knowledge of the life beyond mortal view, and the teachings that come to the denizens of earth, conjointly with that knowledge, must utilize Spiritualism and make it a regenerating and saving power in the world. What are some of those teachings? Among many others equally valuable are these: That day by day we are, by our actions, wearing the garments that we must wear in the reat hereafter; that, day by day, by our deeds of indness to those around us we are preparing jewels for the crown that awaits us; or, by our deeds of unkindness and evil, planting thorns therein. Cannot such teaching be made "instrumentalities" for bettering the world? Will not the knowledge of the life beyond, together with the law of recompense ever taught us from its shores, tend to "regenerate" and make better much faster than the halting faiths and doubting beliefs of the ages gone? But I have written more and asked more questions than I intended. I hope you may feel disposed to

Northfield, Vermont.

## KIND WORDS.

notice them. Yours in the faith that truly blesses,

D. T. AVERILL.

A. E. W. Carter, Cincinnati, Ohio, writes: "I have read the columns of MIND AND MATTER, and I like to see a free and independent newspaper, and sincerely trust this characteristic of your admirable iournal will never fail."

Mr. E. G. Anderson, Shasta, Shasta county, Cal. writes: "I am glad you have started the paper. It takes a place in spiritual literature which no other journal can. If you pursue the straightforward, manly, independent course you are doing now, you will undoubtedly be successful as well in financial as literary way." Mr. Anderson also forwards a list of subscribers.

Mr. D. Bacon, of Boise City, Idaho, says: "I like the stand you've taken in regard to manifestations. It seems to me that these are the alphabet of Spiritualism and the only mode of obtaining facts. Let not the great "lights" destroy the bridges over which they passed, by ignoring the only means whereby those desiring to investigate the phenomein every progressive family on the earth, because whereby those desiring to investigate the phenome-you stand with outstretched arms to give right fair na can arrive at facts which alone lead to knowlSpiritualistic Searce at North Turner-

For some time past report has said that the most extraordinary spirit manifestations were produced at North Turner, Maine, in the dwelling of Benj. Keen, Esq., and that musical instruments were there played by invisible bands, and even spirit materializations (so called) were accomplished almost to perfection. The medium, Mr. Fisher, is a young man, twenty five years of age, and is said to be rapidly increasing in mediumistic developments. Mr. Keen is a well known citizen, and one of the finest men in town; noted for his integrity, business capacity and moral worth; a confirmed Spiritualist and one of the conductors of the meetng held in his house. His reputation gives prominence and character to these reports so much so that we felt a curiosity, nay, more, an anxiety to visit of God. Theorists have construed that idea into some of those seances, and see and hear for ourform; thus an individual God-hood was the result. | selves. We were cordially received by Mr. Keen, and kindly permitted to make a thorough examination of the premises used for the purpose, which we did to our satisfaction.

The rooms in which the meetings are held, consist of a sitting room and small bed room, the latter being used as a cabinet for the medium. The windows were all nailed down and the doors locked excepting the bed-room door, connecting the two rooms. A large piano was then placed about four feet from the bed-room door, fronting it, and a music box, about the size of a twenty-pound salt oox was placed on the plano. After the company was quietly seated, the music box was wound up and set to running, and in less than ten minutes. we should think, from the time the music commenced, a noisy, jarring wave passed through the building, causing the doors and windows to shake and rattle in their fastenings.

The lights which were burning dimly were now extinguished. Soon the music seemed to leave the an outgrowth of lower grades of animal life; one of the strong points in their argument being resemt to the ceiling overhead, and finally to pass into some other part of the house and continue to recede until the sound almost died away in the distance. But it was not gone long before it appeared Tjudgwhere we were sitting and drop upon the piano piano now began to send forth thundering tones, which were followed by the sweetest of music. Such tunes as are called for were played and some of them accompained with the words set to the tune sung in the clear sweet melody of female

> After they were done singing and playing the ano, the lights were lit and the room was again urnished with a dim light and materialization commenced. A lady's hand protruded through the curtain hung at the door of the cabinet was first seen, then an arm to the elbow, then indistinct strength and again appear in a more distinct form. If they were apparently recognized and asked if they were such and such persons and they answered in the affirmative with a bow or any token indicating they were, this mysterious noisy jar would come again, but only in the locality of the querist, no

matter in what part of the room he was sitting.

The last and most remarkable manife-tation was the appearance of a young lady whom they called a French lady. She came to the door of the cabinet, removed the curtain, hesitated a moment, and then walked squarely into the rocm. Her figure was flowing skirts, with a trail at least three feet long and bracelets on her wrists. On being requested to play on the plane, which they say she sometimes does, she simply gave the keys a brush with her hand and retired into the cabinet. The lights were again extinguished, and the seance ended As soon as opportunity could be had, we examined the medium and found him apparently exhausted, his hands cold, and his pulse accelerated. Lewiston Gazette.

# Berville, St. Clair County, Mich.

From whence came man? And what is human Ask tradition for man's origin, and she only points to sacred myths and bibliologies—to organized dust for the first man, and to a crooked rib for the first woman—full-grown in a day. But ask the archeologist, and he forthwith rolls up the mighty curtains of time and tells you that the eaons of past ages are far beyond the feeble conceptions of mind, since human life began on this, our earth. The cave-dwellers are no more, the early flinthewers have passed away, the American moundbuilder has long since gone to his eternal home, and the bones of liliputians found in the stone

of Virginia, and those of giants found in Pennsyl vania, are but indices to races long since extinct.

The Oriental East may boast of her obelisks and nonumental towers, and of the catacombs of her ancient dead, but the Occidental—the ancient west—the Thebes, the ancient Thebes of America, is now giving to the science world traces of human antiquity far older than the monuments of the Nile, or the relics of the glazier period of Europe or of Asia. And ere long the primitive Eden of the human race may be sought for and found upon the continent of America. Not in the shape of Jewish gar-dens, but as the first cradle in which was rocked the feeble vet embryotic forms of the human type, the first progenitors of the present homo genus o the thinking world. Up the steep hills of unknown time has man thus far struggled for his present position. Four suc-

cessive decades of human population have already come and gone by the agency of polar changes an vast volcanic catastrophies, except here and there a The fifth decade is now on its march once again around the globe. Hence our present civilization has been the struggle of untold ages, and is the re-

sult of spirit forces, mentalizing the earth, and of inherent principles in the divine constitution of The religion of earth's primitive cave-dwellers may be called fetichism; and although a thousand cycles of time have since rolled away, yet the force of tradition and the bands of superstition and ignorance still keep the race in nearly the same track.
Instead of looking within ourselves and to nature for life's unfoldment and its inherent spirituality-

theology looks to the miraculous and the superna-

tural-to perpetual wonders and ridiculous special revelations, thus feeding on wind and fetich chaff But as soon as enlightened humanity shall cease to grab at the silly traditions of the past, or the mirrored shadow of the moon in water, and begin to climb the star lit mountain of new thought, and the golden ladder of true philosophy and of modern science, it will not only grasp the lightning to give aid to the transmission of thought, but will grasp thought itself, and make it tangible to the external sense, and thereby demonstrate its indestructability and perpetual identity, and the certainty of its im mortal relationship to a boundless, intellectual spirit-zone to which it will gravitate, or be attracted as natural as is the mountain rivulet to its ocean

### CORRESPONDENCE.

FOR MIND AND MATTER, 713 Samson Street: Dear Sir:-Seeing from your paper that you are broad champion of mediums and clairvoyants, I wish, through the columns of your paper, to testify the wonderful powers of J. Wm. Van Namee, M. D., as a clairvoyant physician. I was cured by him some years ago, and other members of my family also, after receiving a lock of hair. I know positively of hundreds of examinations made by him that have been startingly correct, and cures of diseases that baffled the skill of some of our best physicians. I also know of a number of prominent physicians who have been in the habit of consulting with him, when in doubt, about a difficult or com plicated case, and others who would employ no other physician to attend them or their family. In cancers he is remarkably successful, and all diseases of the liver, blood and kidneys, yield to the potent power of his magnetized remedies. I understand he has opened an office at 106 East 10th street, New York city, where all who are ailing would do well to call or write. I feel in thus testifying to his gifts as a healer. I am only doing justice to one from whom I have received great benefit. Yours for truth.

J. HERBERT MILLS. ELMYRA, N. Y., Feb. 24, 1879.

VERB. SAT SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wisners, and those who may need or desire her services, that she is still at No 394 Nouth Dearborn Street, Chiengo, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answerall letters of anxious inquiry in the promptest manner Though many months have passed since the adver-

#### A. H. MRS. ROBINSON,

Healing Psychometric & Business Medium MRS. ROBINSON, while under spirit control, on MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces never latt to give immediate and permanent reflet, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescrip-tion, the application for a second, or more if required should be made in about ten days after the last, each should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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By Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N. B.—Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

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The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known. make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription. the first prescription.

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#### ATTENTION, OPIUM EATERS!

human

Mrs. A. H. Robinson, the celebrated Spirit Medium, and been furnished with a sure and harmless specific for curing the appelite for opium and all other nariographic for curing the appelite for opium and all other nariographic for comparing the appelite for tobacco, and a prelific for tobacco, and the first prelific for tobacco, and the susually sufficient to effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 394 Dearborn Street; Chicago, Ill.

Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson. 394 Dearborn Street, Chicago, Ill.-Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—oplum. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female compliaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN AERNAM,

Little Valley, N. Y., March 20, '76. Mrs. A. H. Robinson, 394 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend, T. W. GALLOWAY,

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Written by request of Mr. Ike G. Withers, BY J. WM. VAN NAMEE M. D.

This life is filled with varied scenes, Of mingled pain and care, The thorns we'll find among the flowers,

That perfume all the air, The clouds o'er cast the summer sky, And shadow, vale and hill, The music of the song bird's notes Mingle with sound of mill, But when our troubles seem so great. And life's sky has dark clouds o'er it,

We know that as the future dawns,

We'll all be better for it.

While our life's bark sails down the stream, The turbid stream of earthly life. And we meet counter currents strong, And all seems only bitter strife To work one way toward the sea, The boundless sea of future grand, We feel as if we never could Endure to reach the summer-land,

And as our life boat struggles on. We often feel as if we'd shore it, Give up the struggle, yet we know We'll all be better for it.

#### NATURE'S VOICES.

BY MRS. C. HADDOCK, OF JACKSON, MICH A shell that gathers monotones beside the deep, Among the mosses where the wave doth sweep, Where never ceasing music like a moan, Speaks to the soul its deeply meaning tone; An echo in the hollow cave of earth, Born of the fall of rocks of ancient birth. Reverberating wakes itself again. To die away in softly whispered strain; The footfalls of the viewless sprites that dance, Along the flowery meads where moonbeams chance To lengthen out their lingering caress, Upon the grass their filmy glamour press; The drip of fountains hid in pathless woods. Where sunlight flings her jeweled hands in moods Of tenderness above those fountain's tears, Transforming every drop to shining spheres; To hum of bee upon his tireless wing Homeward returning "sweet of sweets" to bring; The sliding shoot of meteors above That tread the blue with velvet-footed move; The worship of the worlds that swing in space, Cent ring toward God in their majestic grace; The sweep of planets endless in their roll, Moved by the power of the all-moving soul, The flight of angels through the opal gates, The arch of glory where they seek their mates; The blaze of awful splendor far beyond All these, where scraphs bright are crowned; From least, within the realm of matter found, As highest in the heaven's utmest bound: All, all, are nature's voices manifold. That speak her laws through every sense and mold The one with other blended, entertwined, One ceaseless round of matter and of mind.

#### INTERVIEWS WITH SPIRITS AT PHILADELPHIA.

BY HENRY LACROIX.

I left Montreal, February 3, 1879, for Philadelphia, and learned that there were in that old and fine Quaker city several materializing mediums. On the second night of my arrival, I was, with ten or twelve others, ladies and gentlemen, in the seance room of Mr. Henry Gordon, a medium whom I had never met before. At 8 o'clock the doors were closed and the medium, a middle-aged, slender built and small man, prepared to enter his mysterious sanctum or cabinet, which stood directly on the floor at one end of the large room. He offered to have the cabinet examined, but none availed themselves of the opportunity. As for myself, that preliminary or precautionary step amounts to little, and I, therefore, never feel inclined to begin by casting a slur of suspicion at any medium, relying altogether, indeed, I might say, on the proofs that are furnished me during the seances by those who come to me in the familiar forms of rela-

Singing by the audience took, place for a while, and shortly there appeared issuing from the cabinet a male form, which, however, on account of the dim light shed from a kerosene lamp, hid behind a red screen, could scarcely be distinguished but in the outline. Another came and disappeared in the cabinet, and then a female form made a bold and direct run toward me. She was dressed in white, and from her shoulders waved a dark scarf. which she tossed about as she moved. I soon became aware it was my dear Delphine, but only so through the cognizance of my inward senses, as the light was too faint to distinguish her features. After going to and returning from the cabinet sev eral times she finally knelt before me and protruded her scarf to allow me to cut a piece off with the scissors I held in my hand. I found it to be after the seance of black satin, it having been perfectly materialized. I have it still in my possession with a lock of her light hair and a piece of fine lace of applique, that I had obtained from her unde similar circumstances last spring in New York, through the mediumship of Mrs. S. A. Lindsley.

My daughter Celeste next made an appearance but in dark clothes. She also sported a scarf from which I was allowed a piece as she bended before me for that purpose. It turned out to be of red worsted stuff. Neither of the two were able to speak, but I was well satisfied with the result of this first attempt through a new medium.

On Friday night following, I returned and found a larger number of visitors. This time my youngest daughter Margaret, bid me come to the aperture of the cabinet where she showed me her smiling face and tossing head, on which she carried the wreath of white rose buds, which I had given her at her particular request while in New York last spring. That was a sufficient test for me, as no one present, including the medium entranced within the cabinet, knew anything at all about it. I gave her a piece of maple sugar but it seems she was unable to dematerialize it, as it was found after the seance in the cabinet and left there. Time will tell the ultimate fate of the sweet one's sweety.

Emma—the bould girl, or caperish daughter-

came at once to me next, and pointed with her hand at an Algerian coin necklace which, with other trinkets I had previously laid on my knee as the present which she had the right to claim, it having been bought and brought from Alger on purpose for her. Although she spoke not and her features being scarcely discernible in the then prevailing atmosphere, still I was conscious from that action and from her whole demeanor that it was her. As I had mentally laid down as a condition before starting from my room to come to this circle that, she should have to kiss me first, I, therefore, refused to hand over the article to the beckoner, or allow her to take it. She hastened to the cabinet and rapped for me to go to the aperture. where she kissed me and beside called out her name plainly. Having returned to my seat, minus the necklace, I was astonished as I sat down to see her directly in front of me, wearing the ornament on the forehead as the Algerian women often do. She went about the room and from one to another of the ladies and gentlemen present, to show them the much prized article. To cap the exhibition of herself, she first came and touched my hand with her fingers, and I found that as at Terre Haute previously, she could here also emit the peculiar watery fluid from the tip ends or her fingers which caused unpleasant thrills in the one so touched. Before her final exit she several times in front of the cabinet disappeared, or sank down gradually, seemingly through the floor, and each time as her head was vanishing the ornament on the forehead was seen and heard jingling on the floor and melt

away also from sight.

Monday, 10th February.—At this seance (same medium) apart from several other apparitions for others, Emma again put on a material form and came to me, holding in her hand, dangling, the shining necklace. As she went from one to another on the front row showing the ornament, the white dress she wore sparkled brightly in the hazy atmosphere, but although she brought me near the clouded lamp so as to allow me to peer closely inteher face, 1, nevertheless, failed to recognize the well known features and expression of my vapory but still living daughter Emma. This seemed

to disappoint her, but it did not move her tongue to speak.
Tuesday, 11th February.—To-day was an afternoon seance, same place, and Emma was the only one that I saw of my own. She this time called me to the aperture, and thus having to materialize

but a part of herself, the bust, the manifestation was much better than before in every way. She spoke out readily and the sound of her voice struck me at once as those I had before heard her utter; her chatting as she dangled about her necklace was very much of the kind she used to amuse me with at Terre Haute. We laughed heartily together, and for the while this outre tombe visitor deported herself exactly as any lively daughter of Eve. Two warm kisses from her glowing and filial lips repaid me well for the call, one as I came, the other as I left. The topics of our flying causerie were many and reverted to subjects known but to us alone. It were well, however, to mention that previous to the opening of the seance, Mr. Gordon, the medium, had found Emma's necklace hidden in the cabinet and shown it to me. I, therefore, asked Emma the reason of that strange proceeding, and she answered, she did so for a purpose, that it served her as a magnet whereby to return, but that she would henceforth hide it more securely before taking it away or dematerializing it. After the seance it could not be found in the cabinet. The piece of maple sugar-which also had remained intact, and from which Emma had taken small bits to put in her mouth and my own—had disappeared as well. This seance the most satisfactory as yet, filled my mind, heart and senses with very pleasurable sensations. I not only saw the well-

known features of Emma, but the humorous and

sparkling expression on and issuing from them was too much evidence for me to deny or set aside. Wednesday 12th February-Same medium.-At this meeting a larger number than usual were present; but nothing extraordinary occurred to make it startlingly interesting. Before getting in the cabinet the medium always addresses the audience and says that the spirits sometimes use him to personate themselves, transfigure him, clothe him with apparel that they bring or manufacture; that he does not know when such things occur, being entranced and therefore irresponsible. That straightforward way of proceeding does not imply, however, that the forms coming out or those appearing at the aperture are that of the medium. It often occurs that while a form is out, and that it remains out too long, loud rappings are heard issuing from the cabinet to call it back, as if the power used was becoming exhausted. This time Emma advised me beforehand of her presence in the cabinet, in the mental way; and sure enough, she proceeded immediately after to prove it by showing herself outside, with the necklace in her hand. She wore a dark colored dress, and as I surveyed closely her features I found them much improved, and as she spoke quite audibly her voice also was found to be the familiar one, and it pleased her much to hear me say so. She took my arm to walk with me and leaned on it heavily, as we stood still a good way from the cabinet. Emma was decidedly becoming strong under the new conditions, exhibiting herself almost as well as at Mrs. Stewart's circles at Terre Haute. I asked her if she could disappear outside out of the cabinet alongside of me, and she at once, in ull view of every one, did so, leisurely or gradually, her person touching me the whole while. This evident and bold test much pleased the audience, among which were a certain number of sceptics. Emma is not only gaining strength, but taking also a strong hold over the minds of all who witness her waywardness and feats. They all are charmed with her and manifest their feelings in her favor. Friday, 14th February-H. C. Gordon, medium.—Nature evolves her mysteries everywhere, and no one apt to understand is denied the right and privilege, of experiencing—through himself, at

times—its strange or gorgeous manifestations. The spiritual, allied to the material in every way and form, reflexes of itself, at all times in the latter, and reveals the positive fact that the denizens of the fluidic world, are not only organized beings, as we are, but that they also undergo, in many respects. the same experiences that we meet with Temptations, springing from the different faculties, come to course through their senses and whole being, and, be it said, none being so pure or perfect—outside of the soul state—as not to be liable to waver or fall, it follows that many a bright spirit s occasionally seen wandering away, more or less, from the strict path of rectitude.

These observations are called forth on account of one of my dear ones in the spirit world, and in which I was called to consciously act a part—to save her from an actual downfall.

The seance to-night was a remarkable one, and the presence of several mediums among the audience had no doubt much to do in making it so. A larger number of forms than usual came out and ed very interesting feats. Emma was the first one to issue from the cabinet, and in a sprighty way went about the room to exhibit herself, all ne while talking and laughing with me, as she led me here and there by the arm. She wished me to say that her brown dress had a long train, but I could not say so; she got me to handle it in my hands, and I saw that it was merino. She had with

her the necklace and tossed it in the air merrily.

Toward the end of the seance I was called up to

the aperture of the cabinet, and there I saw a face with a moustache which looked at me without saying a word. It struck me it was one of my children, but as the resemblance was rather imperfect. I concluded to call out mentally three names of my boys, and that the one present should rap when so named him. It turned out to be Henry; but, as I said, it did not look like him, at which observation the protruding face disappeared behind the curtain and returned almost immediately, without the moustache, and with the youthful looks and expression I had been accustomed to see him with lsewhere and that he wore, I observed to the audience, when he came some years ago, in Boston, on a photographic plate, with his sweetheart then, (now his wife.) The resemblance was so strikingly perfect that I exclaimed at once aloud my satisfaction. He was much pleased to hear me speak in that strain, and it had the effect of unloosing his tongue at once. The familiar voice was heard. with its genuine musical sounds, when lo! what did I see between his two hands, held above one another, a black shining cane! Was it the one

had given him last spring in New York when he came materialized at Mrs. Lindsley's circle? I required further proof, and as I could see his upper hand clinching and hiding the knob of the cane, I requested him to show that part of it. With eaming smile he did so, and behold there was the shining gold knob, the identical one that graced the cane I had given him. This was positive, undeniable proof, and as it came unexpectedly to me it took me back for an instant and held me under the charm of truth's fables and sublime poetry. I was overcome, cornered, to express myself in a common but significant term. The "beloved" son was rejoicing, sparkling with joy and evident satisfaction and he expressed it volubily, as he is wont to do when pleased with himself. I asked him if Gabrielle, his wife, was along with him. He said yes, and immediately made place for her to show herself in his stead. 1 saw then her face forming

itself and come out shining like a gem, revealing

every feature most distinctly. She bowed before

me in every way, so as to show her hair and fea-

tures under every conceivable aspect. She did not

speak, but rapped answers to what I said. This was decidedly a good seance, one to be remembered Monday, 17th February—At the same place.was called at the aperture of the cabinet to see a new face, that of a boy, who was my son Louis. I gave him an orange, which he peeled, the half of it, in the twinkling of an eye, and re-appearing, he bit at it in full view, making wry faces all the while, as if in the greatest humor. This, his first coming here, was very creditable, and proved again that partial materialization is always the best. This visitor did not make a long stay and spoke but little, but his sprightliness was very amusing, and corres-

ponded exactly with his ways, as when he manifests

nimself to me in the invisible state. The irrepressible Emma came next, and as usual made a big show of herself. She had the necklace and the dark colored dress which she always wears. After returning to the cabinet she called me there, and between the folds of the curtain of the door, we had a long and gay chat together. On one point, she took me by surprise, asking me "when I was going to give her the ring I had promised her at Terre Haute?" After making that unexpected, significant sally, she burst out in merriment and antics, as if well satisfied with herself. And sure enough I had told her I would bring her a ring on my next visit to Terre Haute, but I had completely forgotten all about it. This was to remind me that the one present was really Emma herself, and that the past was not out of her sight

ghost, so little ghostly, went on talking on other matters, in quick accents, as usual with her, and broached the feminine subject of love, wishing to know "when I was going to allow her to marry; that she was in a hurry," etc., etc. She wanted also to know if I were going to marry, and spoke jestingly of several candidates. This interview was fraught with such testimony of life's perseverance, as to blow to atoms all the hillous-like theories of as to blow to atoms all the bilious-like theories of death, and served to prove that we are, beyond the tomb, distinct individualities, possessed of character, traits, and even peculiarities. Emma's parting kiss was sweet and fragrant.

Marie-Louise, the "beloved," came out of the cabinet very prettily attired in a dark colored dress, with a white band on the fore part of her hair, and a white rose above it, which shone conspicuously: Her form was very fine, and as she moved about I saw that her every gesture bore quite a distinctive mark of elegance. She bowed before me so that her brow touched mine and the rose caressed my hair. Coming back the second time she took a large and pretty colored silk scarf, worked with gold thread, which I had brought for her, at her direct request to me in the afternoon, same day, and as she knew it was intended for her, alone, she, therefore, was coming, as promised, to take possession of the fatherly gift. They had all, at Terre Haute, sported this scarf, each one wearing it differently, to suit themselves. Standing with it in the middle of the room, my beloved spread it out and put it on in various ways. She did not speak, except her name, and disappeared, melting downward outside of the cabinet, the scarf being seen to the last by all present to dematerialize.

I had brought a small bouquet for my loved and lovely Delphine (my celestial companion) and, as this guardian spirit had allowed her adopted children to precede her and use the power, she, therefore, made at the aperture but an evanescent appearance, almost, and was unable to carry away the bouquet, it having been found after the seance lying outside the cabinet on a roll of carpet.

A good number of other spirits came out, some in a novel way. Lady Jane Gray particularly, as the familiar spirit of a young man present, simulated her execution, or beheading, and, as she laid her head on the block, the sound of the axe was plainly heard. She then represented admirably how her spirit form rose from the decapitated body gradually ascending into new life and better exist-

#### Wonderful Spiritual Manifestations, in the Presence of Excelsior Circle.

On Sunday evening, Feb. 23d, there assembled at the residence of Mr. Evans, on McIlwain street above Fourth, fifteen persons, twelve of whom were advanced Spiritualists. Three were intelligent investigators. The demonstrations were of a physical nature, as a general thing, although, for the first time, with this circle, illuminated spirits appeared, The manifestations were interesting, and entirely satisfactory. This circle is of a social character, organized for the sole purpose of receiving, just what the spirits choose to give. Not a mortal presumes to lead the spirits, but each submits to he entire control of the invisibles. So much for

he organization. The cabinet is made of boards one inch in thickness, and it stands in one corner of the room. There is an apartment adjoining the cabinet. This partment is draped with a black curtain, separated in the centre. It is in this enclosure, where, were placed, a centennial guitar, a violin, an accordeon and a small hand bell pending from the ceiling by means of a string. It may not be out of place here to say that Mr. Evans and all the members of his family are Spiritual mediums for different phases of he wonderful phenomena. His son Harry M. Evans, is developed for physical manifestations, and on this occasion they were of so positive a character that every one in the circle was in close comnunion with the invisibles. Of this there was no mistake. Their presence was felt. They could be een. The spirit lights were beautiful. Young Mr. Evans having taken his seat in the cabinet, the door was locked, and he was thus shut out from the world. Presently all the instruments above named were played at one time for at least ten minutes. One male spirit was seen by several sit- scholar!" shouted Harry. "Come, let's go skatters, as he was flugering the guitar. Presently a ing." kept high carnival, and they seemed to enjoy it with great delight. They were very busy. Rapf an incident that took place yesterday in the life ping was now heard on the cabinet. It was ascerone of my dear ones in the spirit world, and in the life tained that total darkness was required; that all the sitters must have hold of hands and be succept.

to let go. The glimmering light was extinguished and the darkness, was now indeed most profound. Several very brilliant lights were noticed, and presently the upper part of the face of an illuminated spirit, appeared several times in quick succession. There was evidently something going on yet to be developed, and the result was soon manifested. The voice of the spirit controlling the medium was heard. It was that of "John of California."

"Too weak, too weak," the spirit said. whispered a lady sitter, "My goodness," 'Harry's out of the cabinet. "Never mind, all right, keep hold of hands." "Too much power," ejaculated the spirit. "Sing," commanded the presiding officer, "Keep

n singing. While the circle were singing a familiar hymn the spirit called for light. This was complied with when by its brilliant reflections, the medium was liscovered prostrate on the floor outside the cabinet, the door of which was locked the same as when the medium entered it half an hour before That door remained locked all the time. Of this there is no doubt. How the medium was removed from the interior to the exterior of the cabinet, is a problem beyond the mathematical faculties of any mortal to solve. It was unquestionably the world

Positive, the control of Mr. Evans, the father aid, through him, that there would be greate manifestations made in this circle, than anything yet seen. Grander truths would be developed, and hat which now seemed a mystery would be better inderstood. He would like this noticed in MIND AND MATTER, and await the coming results. Positive," it is said, has been the control of the lder Mr. Evans for five years, but he has never revealed his identity, but promises, at the proper time, to make himself known.

This circle is entirely private and no stranger can be admitted without the consent of the immortals, and the unanimous concurrence of the mortals. After the seance was over, the cabinet was un locked, the medium's vacant chair was the only thing therein. The other apartment was examined and all the musical instruments were there just where they were at the beginning of the seance. The horn was not to be seen. That was a materialized affair, and it and the actors dissolved into thin air. Wonderful, as Shakespeare says "'twas

Another Spirit Communication Attested. In MIND AND MATTER, published on the 1st inst., there appeared a spirit communication purporting to have come from Thomas E. Powers, of Woodstock, Vt. This has been fully attested by his brother John D. Powers, a spiritual medium, now in the 73d year of his age, who writes as fol-

ondrously wonderful."

FEBRUARY 4, 1879.

BROTHER JOHN: I deem it proper to state a few things before proeding to the subject, as you did not know, at the last of my living on earth, that I did take more of an interest in the future than many knew of. I did not make myself known by my speeches; did not advocate the resurrection of the body; nor the living principle of man, but intuitively I did see the future as I did not in days past. Now, to the subject. I did entrance a medium and thought I knew of what I was saying; my political career, you well know, John; in my rough manner I did much to break down priestcraft; thus, you see, I did not, in that communication, say that I was an advocate o Spiritualism; and I think you can understand me.

Yours, etc., THOMAS E. POWERS. The second communication which I received from ly brother, was made on February 14. "Brother in MIND AND MATTER, you have read to me a communication which is attributed to me. I do endorse it as mine, however strange and anomalous it may appear to some, it is dear to me, that I gave it as I see it, and to those that do not see the pro duction in that light are in a dilemma from which I shall not try to extricate them."

Yours, with respect, Woodstock, Vt. THOMAS E. POWERS Mr. John D. Powers, who forwards the above for publication, says, that in order to ascertain the truth of the printed communication, he called his bearing many side issues. The communicative recorded.



Six in a row on the doorstep there; Nice little schoolma'am, prim and fair Funniest noses, dimpled chins, Listen awhile! the school begins.

"Classes in 'rithmetic, come this way! Why were you absent, Mary Day? Now, Miss Susan, what's twice four? May be it's 'leven, may be more."

"Johnny, don't blow in your brother's ear; Stop it! or must I interfere? Say your tables—now begin: Trustees might come dropping in!'

What would they ever say to us, Finding the school in such a fuss? Baby Jennie, how is that? DOG, dear, don t spell cat.

"Terrible boy! your face is red-Why will you stand upon your head? Class in spelling, that will do; Here's 'sterfiticates for you.'

Faces as pure as the morning sun, Voices that ring with harmless fun; Sweet is the lesson you impart! Sweet: and I learn it all by heart!

Six in a row in the doorstep there; Nice little schoolma'am prim and fair, Free of the world and all its pain Would I could join your school again.

#### The Prize Medal.

BY S. ANNIE FROST.

"Tommy has got the medal!" "Tommy has won the prize! Screaming out the good news, shouting, tumbling over each other, flinging up caps, and making more commotion than would be the fair share of ten boys, Tommy's three brothers burst into the sittingroom where their father and mother were seated. After them came Tommy, grave and silent, and rather pale.

"So you were successful, my sou,,' Mr. Amberst said, cordially shaking his sen's hand. "Yes," he said in a low tone.
"I am very glad," his mother said, kissing him;

you have worked very hard." Tommy did not answer, only returned his mother's kiss, and then went up to his own room. "Mamma," said Willie, the youngest of the four lads, "Tommy don't seem glad a bit. He has not

said one word all the way home from school." "I would have been so proud, if it was me," said Bertie, the next boy. "The medal is splendid and it is to have his name engraved on one side." "The best of all was the little speech Mr. Wilbur made," said Harry. "He said Tommy had been one of his best scholars all the year, and that he was proud of him, and glad to bestow on him his

well-earned reward-well-earned rewards, those were his very words." "I am sure Tom has worked hard," said Bertie, who cordially hated his lessons. "I could never stick to horrid old grammar and history and all the rest of the books, as he has done." "Three cheers for Thomas Amherst, the prize

orn began to blow, the sound being like that of the And the three noisy, happy boys, honestly reto Tom to join them.

But Tommy did not answer, he was sitting in his own room, his hands folded idly in his lap, his face pale and troubled, looking more like a boy expectng some heavy punishment than the successful competitor for the school medal—the great object of ambition for all the Milburn boys. The afternoon wore away, and no one disturbed Tom. His parents supposed he was skating with the other boys, all enjoying the half holiday that followed the examination, and his brothers thought he was talkng over the good news at home.

It was quite dusk, almost tea time, when Mr Amherst, sitting in his library, thinking he must have a light to finish his book, heard a soft step on he carpet, and looking up, saw Tommy. Upon his face were traces of recent tears, and he was so pale and subdued that his father knew there must be something very wrong with his cheerful, bright

"Father," he said, in a low voice, "if you are not very busy, will you go to Mr. Wilbur's with me? I must see him before he has the medal marked with my name. I can't bear it!" cried the boy, bursting into a passion of crying, "I can't bear to be a cheat for the whole world!"

Mr. Amherst drew the sobbing boy into his arms, and did not question him until he had gained his composure once more. Then he said, kindly and "Now, tell me all about it, my boy."

"It was a month ago," said Tommy, humbly. We were all late in school, trying some new problems in geometry—all our class, I mean—in the recitation room, and Mr. Wilbur sent me to his lesk for a new piece of chalk. I was shutting it lown when my elbow knocked against his portfolio on the desk, and it fell down. All the papers dropped out, and the very top one was the list of examination questions. I did not mean to read it, father, but I picked up the papers, and I saw them all. Indeed I tried to forget them; but I never remembered any lesson I learned so well as those questions. I saw only for a minute, but all the month I thought of them, and I studied over all the answers, though I am sure I could have passed the examination without looking at them. "Are you quite sure of that, Tom?"

"Yes. But I did see the questions, father, and I should have gone at once and told Mr. Wilbur I had seen them. I never realized how wrong it was till this morning, when he praised me so for punctuality, obedience and general good conduct. as well as good scholarship, and I felt all the time as if he ought to point me out to the school as a cheat. must tell him now. I can't keep the medal a whole year, when perhaps I would never have won it if I ad not seen those questions."

"Yes, my son, you must tell Mr. Wilbur. I will go with you at once."

Mr. Wilbur listened very gravely to Tom's confession, and sat silent a long time before he spoke. Then he said:

"If I had discovered this myself, Tommy, I should merely take the medal from you and explain the matter to the school, and give the prize to the next best scholar; but you have tried to atone for your fault, and I will keep the affair a secret between us three. Still you must see, that in justice to the other scholars, I cannot let the matter stand as it is. You have been my best scholar this year, so I will give you one more chance to win the medal fairly, and at the same time give the other boys an oppor-tunity to beat you if they are able. Next week I will have another examination, and I will keep the list of questions under stricter care. My boy," he said earnestly, taking Tom's hand in his own, whether you lose or win the prize I shall always espect you for this evening's work.' The boys wondered, and more than one grum

bled, when Mr. Wilbur announced that, owing to a recently discovered irregularity in the last examination, there would be another one the following week, with a new list of questions. Tommy studied hard, and honestly won the prize, reatly to the delight of his brothers and the grati-

ation of his father and teacher. Yet, while to others the gold medal was a proud adge of honor, to Tommy it was a constant reninder of the suffering he had endured and the leep humiliation he experienced, when he allowed deceit to govern him even for a month.—The Child-

ren's Friend.

An Excuse.—"Are you going to pay me the amount of that small bill?" said a creditor to a herself, and that the past was not out of her sight brother's spirit, having such a gift of power, and its or memory. It was an agreeable surprise, one authenticity was positively established, as above to do so. Money, my friend, is close now-a-days, "Certainly I will, when I get the me but not quite close enough for me to get it."

Philosophy as Enunciated by the Spirits. They teach us that God is love, and has placed all men under the law of eternal progression, by which every living soul can become a participant of his divine glory when they will to do so, through constant efforts to live a life of use, good and purity. Also that death which dissolves the body, does not change the soul, which is the real man; hence it behooves man to purify and cleanse his soul here upon earth, lest he should have to commence his progress instead of continuing it hereafter. Also, they teach that we have spiritual bodies within our natural or material forms. That these carry the mind within them, and at death remain intact, separating from the earthly body, though retaining form and adhering to the spirit whose tendencies and disposition it exhibits the actuality. This spiritual body, as well as the interior mind, are alike the subjects of eternal progression, yet at the moment of earthly dissolution it exhibits all our vices or virtues, without palliation or concealment, and is gross or fine, dense or sublimated, bright as mid-day sunbeams or dark as Erebus, in exact correspondence with our real moral state. Again they declare that "there is an electric element divided through space by another element, which bears no affinity to it; that spirits, at least such as communicate with earth, cannot themselves penetrate this interior element; in fact, to their apprenension, no one in the universe can do so, save only God; and this mysterious innermost, with all its hidden and impenetrable glories, is called by spirits the 'subtler fluid.'" They declare that the electric element forms the various paths in which planets and all other known bodies in space travel and move in their respective orbits, but that noth ing visible to spirits, or comprehensible to them of an organic nature, can penetrate the realms of the "subtler fluid." Yet it divides and permeates all space, and seems to hold in control the infinite realms of the electric element. "Rays of light," however, they say, "can and do penetrate the "subtler fluid," as they appear to issue from and return to it incessantly." Also, "there is a grand central territory in the universe known to exist by all spirits, and in all worlds. It embraces illimitable, though unknown, realms; yet its position as a vast central point is defined by the fact that from thence and to thence seem to tend all the illimitable lines of attraction, gravitation, and force, which connect terrestrial bodies and link together firmaments teeming with lives and systems. the innumerable firmaments, spangled with an infinitude of solar and astral systems, seem to revolve around and derive attractive and living forces from this unknown centre. Sometimes it is called "The Celestial Realm." Again "The Central Sun," "Heaven," "God," "The Infinite Realm." "The Eternal Life." Whole firmaments, thickly sown with suns and revolving satellites, appear but as specks of light in comparison with the inconceivable vastness of this celestial laboratory, invisible and boundless as it is; from which flows out, through all universes the centrifugal and centipe

### KIND WORDS.

tal forces of being.

This is taken from Emma Harding's book on

Modern American Spiritualism."

Mr. E. Manning, Franklin County, Ohio, says "I shall continue to work for the extension of subscriptions to your laudable enterprise. Your duties are thorny and hazardous, but be patient, fear not, and your reward for well-doing will be perfect consciousness of daring to do right in defending the mediums, the connecting links in the chain of communication between the two worlds.'

Miss N. L. Hendee, D. M., of Chicago, Illinois, kindly returns many thanks for the fearless and independent paper entitled MIND AND MATTER. She writes: "I shall take particular pains to circulate the paper broadcast among all doubtful friends. May your shadow and your courage never grow less. All hail! brave battlers for the truth; may angel hearts and angel hands and angel voices, too, nspire your soul with faith and strength to fight

N. M. Graham, Milwaukee, Wis., rejoices that such a spirited paper as MIND AND MATTER has been started in Philadelphia, and its independent | physical powers of each other, and more or less wit course in regard to the much abused mediums. Christmas horns, blown by boys. Thus the spirits joicing at their brother's success, ran off, shouting It is about time this cry of fraud should stop with those who are, or who pretend to be, Spiritualists. You have friends, visible and invisible, who can, when necessary, sustain you in the cause of truth and justice, between man and man, spirit and mortal.

N. H. Whittaker, of Fredonia, Chataque county, N. Y., says a spiritual camp meeting will begin in that place on the 15th of next August, at a place called Lily Dale Grove, eight or nine miles south of Dunkirk. In your MIND AND MATTER do not spare a fraud, nor see a medium abused. I like your style, for you strike home. This correspondent gives a narrative of the appearance at a two day's meeting, at Hamlet, on the 19th of last October, of the spirit of a female who was supposed to be crazy. This spirit was seen by Frank Ripley of Buffalo, N. Y., and it (or she) gave the name of Miranda Norris. It was subsequently ascertained from a sister that Miranda had been in an asylum for the insane for eight months, and died on September 13. Mr. Ripley was an entire stranger, and we had not heard anything about Miranda for two and a half years. The first intimation of her death was obtained through an entire stranger to us.

Mr. E. D. Strong, of San Bernardino, California writes: "Yours freighted with interest have found me. Your carge is mind and matter. You do not assume to assert that they are separate substances. nor that they are one substance. Effective minds are combining and decomposing matter everywhere to find the cause of its forms and action. and the thought-key that unlocks the mysteries of life. Theology is threadbare. The restlessness of mind is moving on in the car of progress, leaving once cherished dogmas behind. In this progress of the age minds are divided on questions of life and death, and in dissolving creeds, new issues are born, new theories advanced, and the old associations sought to be suffocated by the formation of new ones, to catch and enslave the human mind. I am much pleased with MIND AND MATTER, and hope t will continue to endeavor to disenthrall the for mer and make a thorough analysis of the latter."

### DOMESTIC RECIPES.

SANGABEE.—Delicacy for the sick. Half a wine-glassful of Madeira wine in a tumbler of water, either hot or cold, as suits the patient, sugar o taste, cracker broken in.

GRAHAM GEMS .- Mix to a soft batter graham lour with cold water; pour into hot, well greased noulds, bake in a quick oven. You will have delicious bread, which can be eaten by the most dyspeptic without injury. FRENCH TOAST.—Take a couple of eggs and

eat them; pour them into a little milk; season with pepper and salt; cut your bread as if for toast. pour the egg over it, put into a pan of hot butter, and fry brown. VEAL PIE.-Line a deep tin pan with a good crust; parboil the meat and put it in; season high;

nearly fill the pan with the water in which the meat was parboiled: sprinkle flour over, and cover with tolerable thick crust. OLD MAID BREAD .- One quart of flour, two

eggs, two tablespoonfuls of lard, one teaspoonful of salt, one teacup of yeast, one cup of milk; make up in a soft dough; reserve one-third of the flour r second rising. EXCELLENT GINGER. CAKE-One cup of moasses, one-half cup of water, one-half cup of butter,

ne-half teaspoonful of ginger, one-half teaspoonful soda, two cups of flour, one egg. How to Smooth Flat Irons .- When flat irons are rough and smoky, lay a little fine salt on a flat surface, and rub them well. It will make them smooth, and prevent them from sticking to anyhing starched.

FRENCH CAKE .- One pound of sugar, threefourths of a pound of butter, and one and one-half ounds of flour, twelve eggs, beaten separately, one fill of brandy, one of wine, one of milk; rub to a ream the butter and sugar; add the eggs, stir in he flour, milk, wine, brandy and nutmeg; add onehalf pound of citron, and one pound of blanched and powdered almonds.

LEMON MORANGUE.—The juice and grated rind of one lemon, two-thirds cup of sugar, yolks of two eggs, two tablespoonfuls of flour, one cup of milk; use the whites for frosting with sugar.

ECONOMICAL WASHINGTON PIE.—Aunt Mary says, one cup sugar, one egg, not quite one-half cup butter, one-half cup of milk, two cups flour ne teaspoonful cream tartar, one-half teaspoonful of soda. Put in any filling you wish.



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

THAT TIDE.—"There is a tide in the affairs of men which taken at the flood leads on to fortune," but there is another kind of tied in the affairs of woman that is so much controlled by a pull-back, that a fortune can scarcely keep pace with it.

EXTRAORDINARY ELUCIDATION. - Did I understand you to say that you saw the defendant strike the plaintiff," said a learned gentleman of he bar, the other day in court. "I don't know what you understand," replied the witness, "but if my eyes served me on that particular occasion, I certainly did witness an occular de-

nonstration that would warrant such a descrip-

"That will do-you can go."

TAKING PAY IN ADVANCE.—"The reason I came nome so unexpectedly from the everglades of Florida, is easily understood. I can take a hint mighty quick. I got the malarial fever down there and my physician began to try my clothes on, my hired man began at once to pack up my loose hings, before the medicine was mixed. This was hint enough for me to know that dead men can't pay no debts, more nor than they can tell tales. Therefore I pulled up stakes and mizzled, and here am cured of my malarial fever."

Scene in Court.-Abraham Missing, an attorney, in the discharge of his duty, was called upon to defend a client, who was charged with the larceny of a donkey. "Where did you last see that donkey?" enquired

he, while cross-examining the prosecutor.
"At the gate, where I tied him." "Do you mean to say that the donkey was stolen rom the gate?"

"No, sir; I mean to say that the donkey was mis-At this was a round of laughter, which the judge seemed to enjoy as much as anybody else, and did not miss the opportunity to join in as heartily as

A WITTY HIBERNIAN .- Sons, as well as daughters of the Emerald Isle, are proverbial for keen wit, of which the following is a fair specimen. Patrick had domiciled himself in a frame buildng, but there was no cellar window. Accordingly he began to dig, preparatory to constructing a win-

"Psee you are digging a hole, Patrick," said a passing gentleman; "and what is that for?" "Shure, sur, its the ground I'm diggin' and not the hole.

"Ah, eh, yes, I see. Well Patrick, what are you ligging the ground for?" "Jist to place a winder in the bottom of the house, sur, to let the darkness out of the cellar."

PATENT NOT APPLIED FOR .- A down-easter, who has been soaring very high in the realms of genius, announces the fact that he purposes to take a ray of light from the great orb of day, and spin it with threads of gold, by the use of a double, back-acting, electrical machine, and weave them into a shroud to wrap the neck of a hurricane, and around the body of a whirlwind which dies on the bosom of the prairie lands of the West. He will not apply for a patent, nor will he interfere with any other. genius who desires to do so.

A BACK STRETCHER.—A number of sons of the Emerald Isle engaged in a lively dispute as to the added to the levity of the occasion. "I am a perfect brick," said one of them.

"Are you, shure," said another. "Well, I'll be a bricklayer," and suiting the action to the word, he which brought him to the ground, flat on his back. "That's a back stretcher," said he; "too soft for paving purposes."

VERY LONG CANES. - A lean, down-east Yankee. rejoicing in the name of Salem Scudder, appeared one of the little towns on the Mississippi. He was on a sort of prospective tour and business generally. Of course he made more or less enquiry about this thing and that, and finally he thought

the parties were making game of him. In regard to the sugar cane, about which he seemed to be particularly interested, one man said. "Well, stranger, down on my plantation the cane grows a hundred feet long.".

"That ar's nothing compared with the cane we raise in New England," responded the Yankee. "I rayther guess we can beat all creation in canes. Some are more'n three miles long." "Are they sugar canes?" all eagerly enquired.

"No, they're hurricanes," replied the son of down east sunrise.

PREDESTINATION.—Poor old Joe, in his time, was an old preacher down on the Alabama plantations. He was a died in the wool Calvinist, and "darfor" a firm believer in predestination. The other darkies on de ole plantation did not know what this doctrine was. "Well," said old Joe, "I will endeavor to splain

de whole subject or object. Now, for argement sake, 'spose I was destined or obtained to be drowned, at Smith's Ferry, at twenty-two minutes and a-half after ten o'clock in de morning, on next Sunday, on my way to preach de bressed tidings. spose I know dat are fac, and 'spose I'm a voluntary agent, do you tink I are gwaing to be drowned. Guess not much, kase on occasion ob dat kind I just stay at home on dat ar morn, and hab family worship, yer know. Do ve see how dat is. Ob course you'd neber catch Ole Joe gwaning to dat ar ferry at dat time, not zackly. Now, bredren dat ar's all 'bout destination, and you obsarve 'taint so dangerous as you might suppose.'

WHAT'S IN A NAME.—On the aristocratic side of Chestnut street, on Washington's birthday anniversary, there appeared among the moving throng the tall, broad-shouldered form of Damon Y. Kilgore, surmounted with the latest and most approved style of felt hat, of dimensions suitable for one of his size. Beneath its broad brim, a hirsute appendage, that might make a tonsorial artist think his occupation almost gone, waved in the crisp wind that inaugurated the great anniversary. Coming in a contrary direction was a fellow-member of the legal fraternity, whose height was five feet, four inches. The two persons, taken comprehensively. might be considered the long and short of the legal

"Good morning, Mr. Kilgore," said the little lawyer, "how's the weather np there?" Damon looked downward to the point whence the sound came, and replied, "Rather snowy; look out, vou little fellows will get snowed up."
"Kilgore," said he, "do you know what your name implies?" The argument began to be inter-

esting. By this time the couple arrived in front of the Washington monument in front of Independence Hall. "There," said Damou, pointing to the statue of the lamented George, "he was first in war, first in peace and first in the hearts of his countrymen. "Your name," said the diminutive lawyer, "is

somewhat apropos to the occasion.' "How so? How am I so much like the blessed Father of his country?" "Why, sir, the first syllable of your name is Kill, the meaning of which is to put an end to." "Well, replied Damon, "how about the last sylla-

"That is, 'gore,' that means war and blood, and it is by war, blood and killing people that peace is established, therefore let us have peace." The astonished Damon, looking down complaently, replied; "Thou art the Touchstone of the nineteenth century. Let us—let us— "Let us have peace," interruptingly and paren-

thetically ejaculated the other. "No," continued Damon, "I mean ves, let us in lulge in Washington doughnuts." A table at hand, filled with edible articles, was elieved of a quarter's worth with the remark from

the witty Damon, as he shared with his colloquist. I dough-not know that I can crack a joke but let hese doughnuts pass." Here the curtain fell