

PhySical Bife ... The Beimaey Depuetment in the School of Human Beogeess.

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# Lectures and Essays.

THEOLOGY VS. NATURAL LAWS. [Continued.]

BY HELEN MAR.

The following criticism and question or proposition was received from a friend and sincere seeker after truth. The gentleman says: "The article of Helen Mar, in the last issue of

MIND AND MATTER, while it assumes, yet neither it or its predecessors demonstrate a vital point in the great question of immortality; that is, the con-tinuance of individuality throughout eternity. The deductions from her premises, as to molecular action taking up, while also throwing off, relations and conditions, whereby there would seem to be an endless chain of causation and effects, making either convertible into the other, lead perhaps logically enough to the proposition that God has no separate entity except as the sum of all things. This is as satisfactory as it is sensible. But all this does not tend to prove that man does not, at so-called death, merge into the great whole, and his atomic particles become redistributed like the waters of the ocean, to revivify and become parts of every other thing in nature. Helen Mar proves that man's body (and I verily believe it) becomes while living, as well as after the withdrawal of the mind, soul, and spirit, at death, as fully redistributed as the waters of the ocean. So much of man, it is conceded, has no permanent individuality. Why is this not so as to the remaining part of man? Wont Helen Mar explain? Don't surmise that I am questioning the immortality of the soul. Far from it. I have my own way of demonstrating it; but I believe Helen Mar can add confirmation to my own views and help man-

kind on this most interesting of all subjects." In reply we will say, that we believe in an omniscient and omnipotent power that will, in the eternity that awaits us, bear us ever on to more delectable heights of social. moral and intellectual grandeur. That will dispel all dark superstitions and render the laws of the universe, and the manifestations through their infinite operation, the reve-lators of divine will. We recognize an eternal, immutable and ever unchangeable law in all things that are presented to view. We recognize in each and every individual the progressive evolution and development through this immutable law that will eventually carry us so far above our present conditions, mentally, morally and socially, that from our present standpoint we would deem as Gods the manifestations then presented. But so far as the individuality or identity of each is preserved throughout the endless infinitude of relations and conditions, nothing can be proven by facts or de-monstrated by results. We can only reason from cause to effect, and in thus reasoning we must not sight of the infinity of the laws that govern

governed by the same laws, and although a finality Spiritual Vampirism and Kindred Subjects. superval wisdom on the part of angel emissaries, as of the infinite results, of creative munificence can only be deduced from the experiences of the past. No. 3. and the presentations of the present, yet we feel justified in asserting that, in place of a finality of the nature and character deflued or outlined in

Editor of Mind and Matter:

Having promised to further elucidate the subject of the "Temptations of Jesus," I will give a bit of the question as to whether the mind, soul and spirit s disintegrated and is redistributed at the change experience as the best mode of explaining. About called death, it becomes more clearly defined as an individual entity. As death is the only change known to mortals through which such a condition can possibly intervene, and as even the questioner has had indisputable evidence of individuality and spirit identity through communion with loved ones from the other shore, as to the truth or falsity of the proposition, we must arrive at the conviction of a permanent identity or the individuality of all en-Having entered upon the field of active, energetic the philosophy of temptation. I was impressed thought, with a determination to break down as far as possible all theories and dógmas, all thoughts and convictions, not based upon facts or the natural results of the universal law of causation, and to present something more tangible, more comprehen sive, and more in accord with the laws that govern the universe, we will say that all questions will be answered to the best of our ability, but will ask of all that they will not shut out the light of day or close their eyes to facts presented. All truthful manifestations of natural laws are just disquisitions come to you for the purpose of corroborating some for all mankind to analyze, digest and apply, and facts, or truths, which you have logically placed upon your mental tablet. You have discovered all deductions and conclusions must be based upon them and not upon suppositions or vague, wild fanthat the spirit world is typical of the physical cies. Facts are alone the sine qua non of demonstrable truths, and when we can look facts squarely plane. There exists there all the forms and scenery that are beheld in the earth sphere, though in far greater and grander sublimity. But henceforth you cannot rely upon what we say." in the face and swear by them, whether they coincide with preconceived notions and theories or not will the effulgent rays of divine truth shed their This last clause cast a shadow of gloom over my

benign influence over all. Another vague, illusory, and fanatical idea ad which I was aware, was of vast importance, and vanced by theological teachers, that must be proven furnished a key that would unlock many mysteries as farcical and as damnable in its finalities as foreconnected with spiritual phenomena, and which ordination or predestination, is that of the immacu-I would at some future time fully understand. From that day to this I have mainly depended lation conception, or the embodiment in flesh, of he infinite creator of the universe, and compelling upon my own reason and judgment in relation to his children, whom he commands not to kill, to disany spirit message that might be given through my obey this divine command to relieve from the penalty of disobedience, and to render nugatory the own physical or mental organism, which all must do to arrive at certain knowledge of laws pertainlaws of his own divising. Think of an omnipotent ing to the world of spirits. power, an infinite law, taking upon itself finite conditions to redeem from infinite damnation the During the two years interval between the time of receiving the above message and the time of bemanifestations and expressions of its omnipotence, ing referred to the passage that relates to the "tempand the effects of its unchangable and immutable tations" of Jesus, I was constantly enrapport with laws. Can any supposition in regard to the omnipotent and omniscient power of creative munifi-

or clairaudiently, in relation to laws pertaining to cence be more supremely rediculous or absurd than this? The creative power of the universe holds all laws universe. Various ideas, both false and true, or natural or divine as one, and we ignore all theories contradictory, were impressed, and I was required that admit of any manifestation or expression outto exercise my own reasoning powers in making de-cisions as to what was true or false, and thus I side or beyond the natural and universal laws that are coexistent with all matter and govern it. We would ask, what is an unnatural production? If God is all things, then all things that exist must be God. This is admitted by all thinkers and by the most eminent men of the day. If God is all learned the wisdom of the modus operandi of false impressions and false messages in the developing process. The developing process, thus carried on, enabled me to fortify myself in relation to the

means of effecting important changes in the

Jesus was crucified by order of the supernal courts. He fulfilled his mission and passed on to glory. A medium may suffer the pangs of many deaths, and remain here as an instrument, in the hands of angels, and suffer terrible persecution, while a passage to the other sphere might be called the year 1859 I was directed, clairaudiently, to go a providential escape from terrible suffering. I and read the fourth chapter of Matthew; but as I have experienced, at the hands of angels, the sufferdid not at first heed the command, for reasons ings, no doubt, of many deaths, and I am thankful hereinafter stated, the command was repeated to the good angels for the mental illumination atbrice before I obeyed. After reading and re-read-, tained thereby. I would willingly submit to aning the first verse, and deliberating thereon, I be- $\int$  other fourteen days and nights ordeal, at the hands came impressed with an idea that never before en- of those designated by vampirists as "undeveloped' tered my mind. I quoted the passage in question and "lying spirits," if needs be, to complete the in my last article and gave an outline of the new process of another degree of development of an dea, simultaneously with what may be termed equal progressive step up the ladder of spirituality. O, could all realize the sublime fact, that all spiritwith what afterwards proved to be a reality, viz: fual phenomena are produced by competent angel that it would be necessary, for the purpose of missionaries, who have graduated in the school of mediumistic development, that I should within a Christ and have put all things of a brute or animal few months pass an ordeal similar to that of the nature under them, it would be a joy to me inex-'temptations' of Jesus in the wilderness. It may pressible; but such is not ordained to be till long be well to mention that some two years previous after the cold clods of earth shall have long ago to this event 1 received a message clairaudiently, covered my mortal remains; yet I hope to remain unasked for, from an unseen intelligence, purport- here till a goodly number of mediums will be ining to be the spirit of my father. The substance strumental in proclaiming "the glad tidings of great of the message was as follows. "My son, we have joy;" as incident to the inauguration of the angel

spensation of such sublime truth. Even now I feel to rejoice that the summit of vampirism is nearly reached, though not till other absurdities are added, that all may pass out together, leaving only the gold of true angelism. Yet a little longer and the change will come, though frauds, antagonisms, schisms, and a general "breakng up" may constitute a crowning ordeal of Spiritualism, on a general scale. A bloodless war is inevspirits. It was a problem, however, the solution of itable, but knowing that the angel world doeth all things well, I feel resigned, let the consequences be what they may, which I could not if I believed as most Spiritualists do, that we ever dwell among the slums of the spiritual sphere or rather among the slums of this world that pass "over there," the spirit sphere having no facilities for lifting the undeveloped out of the pit of degradation, and place them immediately under the tuition of wise teachers To me it is one of the greatest absurdities that undeveloped spirits, on account of their grossness, cannot pass immediately to the spiritual sphere proper, which I verily believe exists in the form of

a zone or belt just beyond our physical atmosphere and there enter at once as a school adapted to his spiritual intelligences, impressionally clairvoyantly intellectual condition, of whatever grade of development or however low down in the scale. Our the various modes of spirit communications, and world can the whystand wherefores of the spiritual or unseen embryo. world can be little other than a spiritual world in

The spiritual world was doubtless, millions or years in the past, undergoing the same processes of development that our world is undergoing to-day. If this be a fact and progress was the same there as

Spiritualism.

There seems to be an unusual desire among per sons who have never had any experience in Spirit ualism, to make an investigation of the phenom ena. Many want to visit private circles already organized, where curious and wonderful manifes tations occur. This is asking too much, because such persons are merely actuated by curiosity, and they had better stay away. To all persons who honestly desire to ascertain the truths of Spiritualism, the following form, taken from the Loudon

Spiritualist, is commended to their attention: Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family pres-

ent. The assertions of a few newspapers, conjurers, and men of science, that the alleged phenomena are jugglery, are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about a half-dozen proessional mediums for the physical phenomena in all Great Britain, consequently if these were all tricksters (which they are not), they are so few in number as to be unable to bear the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any imposters who may tell them that the phenomena are not real, by trying simple home experiments, which cost nothing, thus showing how egregriously mistaken those are

duped who trust in worthless authority. One or/more persons possessing medial powers without knowing it, are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:

1. Let arrangements be made that there shall be no interruption for an hour during the sitting of the circle

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hand in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do. 3. Belief or unbelief has no influence on the

manifestations, but an acrid feeling against them is weakening. 4. Before the manifestations begin it is well to

engage in general conversation or singing, and it is best that neither should be of a frivolous nature. 5. The first feeling of the invisible power at work is a feeling like a cool wind sweeping over the hands. The first indications will propably be table tiltings or raps. 6. When motions of the table or sounds are pro-

If this be a fact and progress was the same there as here, what think you, gentle reader, will be the facilities for educating the undeveloped that come to us from other countries? I fail to see why the lowest specimen of humanity, from Africa or Pata-lowest specimen of humanity, from Africa or Pata-lowest specimen of humanity duced freely, to avoid confusion let one person only speak; he should talk to the table as an intelligent being. Let him tell the table that three tilts or Historical.

NO. 16.

#### SAINT FRANCIS

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THE PHENONEMON STIGMATA,

St. Francis, a canonized saint in the Romish Church, was a religious enthusiast or zealot, who appeared on this mundane sphere in the latter part of the 12th century, and the operation of stigmate. being performed upon his person, his immediate followers, members of the Franciscan Institute, so blazoned the fact with great pomposity, that it is not improbable, that some of them, suggested that he presented a re-incarnation of Jesus Christ. This idea, however, is repudiated, to some extent, by the church, of which he is a saint, although he held in the highest veneration.

His earthly life was remarkable for singular events, which, to the mind of a free-thinking philsopher in these days might superinduce the hought that his religious enthusiasm might not be naptly termed monomaniacism.

He was born at Assisi in the year 1182, and osed his earthly career in 1226, aged 44 years. In his early days he was a chivalrous young man and fond of fighting. During a battle at Perugia he was taken prisoner and held in captivity for one year. He was taken sick, which turned his thoughts heavenward, but, getting well, he re-engaged in military enterprises. He was afflicted a second time with sickness, and then he vowed to change his course of life if he regained his health. He took the gospels as he found them, and resolved to follow in the footsteps of Jesus of Nazareth. He made a pilgrimage to the alleged tomb of St. Peter at Rome and there offered all he possessed on earth to God. Upon returning to his native place he clothed himself in the dress of a mendicant. All the money his father sent him he gave or offered to a priest who was building a church. He took refuge in a cave to avoid his angry father; and finally he renounced all earthly possessions and paternity, and said he had only one father, "He that is in Heav-en." From this time there was no menial position too low for this enthusiastic dreamer. He pauperized himself, begged at the gates of monasteries, served the lepers in the hospitals with assiduity. When he was twenty-six years old he threw aside his staff, his shoes, his clothing and dressed himself

n a coarse woolen gown, with a piece of rope to zirdle it around his waist. He was joined by two other visionaries, and these three formed the nucleus of the Franciscan institute, founded on three vows, chastity, poverty, obedience. In the year 1216 this monastic order was approved by Pope Innocent III. The order in-

creased numerically, and Francis sent five of the rotherhood to Morocco to convert the Moors. This resulted in the martydom of the five adventurers. Francis went to the Orient and preached his gospel in the presence of the Sultan, but it had no particular effect upon his royal highness, except a promise of more indulgent treatment of the Chris-

world's progress.

To say that there ever will be an unconscious cerebration into the divine mind, or a mergence into the great whole, to become redistributed, would only be assumption so far as any positive knowledge can be deduced from the logical sequence of events. But from what we can deduce from the logical sequence of events, and the effects presented to us from day to day, we think we can conscienciously analyze and convince even the most sceptical of the fact of a permanent individuality or identity after death, if we cannot prove that we will retain it, throughout the infinitude of relations and conditions.

We would say first, that from seeming chaos, or a conglomerate mass of atoms are outwrought and builded up all manifestations of individuality or expressions of identity; that so far as man can fathom the infinitude of past conditions he has found nought but chaotic confusion, but through evolution and unfoldment there is outwrought order, harmony, and individuality or identity. When the laws that govern the universe have, through evolution and unfoldment, established identity or in-dividual entities, and each and every manifestation presented partakes of the divine intelligence, has also been outwrought through the action of matter, and has become an individualized ident ty through the universal laws of nature, and foreign to what exists as perishable matter, we have a spiritual existence that, so far as the knowledge of mortals or spirits can define, is imperishable, and has become imperishable through the same laws. can any one conclude that this spiritual existence. can retrograde or become again the gross matter from which it has been propagated or evolved? If the old theological idea of a personality in a

God or the universal cause, that has for 1800 years been foisted upon the children of a common humaity, was still admitted to be true, we think this question of an unconscious cerebration into the Godhead would never have come to the surface. But thanks to the intelligence of the age in which we live, these questions are being propounded, and these subjects are being discussed pro and con, and we are glad to throw what little light we are able to upon the illimitable sea of inquiry, and hope that brighter scintillations from more logical reasoners may be awakened thereby. We are only skimming the surface, endeavoring to awaken thought. and are pleased to know that we have evidence that what we have given has not fallen en tirely lifeless. From near and far comes the echo of a freer and more general disquisition upon all subjects relating to the universal chain of cause and effect, which we hold is a beacon light in the fi mament of life, that will eventually irradiate our pathway and bless all mankind.

To show more conclusively that we retain our individuality after death, we will direct your attention to laws not sufficiently understood at present. to allow a full analysis, namely-the action of mind upon mind, through psychological and mesmeric principles. We have every evidence that can be presented to intelligent minds, that individuality or identity is preserved after the change called death. These evidences are given through what are justly termed spirit communion, or the sweet assurance of the recognition by our loved friends from the other shore, the indisputable evidence of which is given daily, yea, hourly, through the sen-tive organisms of mediums; but if those seeking after truth shut their eyes and swear the sun does not shine, it is absolutely beyond the ability of mortal or spirit to prove to them the facts borne out in these presentations.

We cannot compel people to analyze or accept any truth, however important it may be. Unless our anxiety to solve these problems is greater than our superstitions, our dogmatic and creedal influences, they will overbalance the desire for truth, and we will ever be questioning and never will arrive at any satisfactory conclusions in regard to these subjects. We should ever be receptive to any and all facts that may reveal new truths. We can only present facts, and from them conclusions must be deduced. We cannot see, hear and digest for others. If mankind prefer to starve when the bounteous behests of nature bequeath an illimitable and boundless munificence, it is to their detriment and not to the one presenting the facts for their consideration.

All conditions and relations in their infinitude work out the ultimate of existence through divine laws, and when the spirit world becomes, through the infinitude of relations and conditions, more pal pably united with the mortal spheres, will all thoughts in regard to a permanent individuality, or an unconscious cerebration into the divine mind

gs, how is any presentation of nature to be de ined as holding an existence outside of God, outside of natural laws?

All manifestations and expressions of infinite law must be in harmony with the law. Infinity as deined embraces within its immensity all that is possible to man or angel, seraph or God, and through-out the infinitude of relations and conditions all things 'are outwrought through the universal and unchangeable laws of the universe. We care not what you denominate the creative power of the universe, whether God, Jehovah, Deity, Trinity, or Christ, we ever find, from an analysis of the term, hat it is simply man's definition and conception of

the force or laws by which all things are created or developed. Again we say, that all laws of causa-tion are not only infinite, but universal, and inherent in all manifestations or expressions of the infinitude of relations and conditions. Taking this view, which we think all will admit as rational and easonable, what becomes of the immaculate conception, or an unnatural or supernatural presentation of nature's immutable law?

We may be asked, if an especial law, a special providence, or an especial will, wish, or decree of omnipotence, may not have given humanity this mmaculate conception as evidence of divine love and mercy, to save from condemnation the depraved and miserable sinners created through universal laws? We do not admit of an infinite governing by special laws, therefore this theory falls lifeless. Does not this speciality bear upon its face an absurdity? God being omnipotent and omniscient, and as all laws are infinite and universal, would it not have been quite as reasonable to have changed the infinite laws of the universe to comport with this especial law, and created all things by and through the same speciality, thereby rendering all immacu-late, sinless, holy, pure and godlike? Our objector may say, this would not be in accord with God's livine nature; it would detract from the plan of salvation, the quintessence of infinite love, mercy and iustice. It would detract from the reverence due o the God of the universe; it would in fact make us all Gods, and thereby render null and void all efforts to restrain from sin and bring to repertance the children of humanity. If there were nothing to be restrained from, nothing to repent of, what need f any effort in this direction?

We would ask, by what authority does man foist pon his fellow-men such pernicious doctrines as pecial laws, special providences, or special means or the accomplishment of certain ends or purposes f divine omnipotence and infinite omniscience? It would seem that mankind could map out and conceive a better plan to redeem their fellow-men han is offered as the divine effulgence from the ininite creator of the universe.

Think of a parent putting to death an innocent child to explate the sins of guilty brothers and sisers! But it seems that even the sacrifice of the Christ was insufficient to redeem or restore mankind, as we are taught that our friends are taken from us, that loved ones are called to suffer and, die, that we may be brought to a realization of our unworthiness, caused to repent, and to be born anew. that we may be washed clean in the blood of Christ. This, we are told, is typical, but we are coking for facts upon which to base such theories. Do we find them in the realm of infinite cause? We do not; we find all nature attuned in harmony; We find all things that exist the direct results of causes at work to produce them. We find all causes beyond the possibility of man or Christ to emove, change or stultify, and that man is entirely

irresponsible for the results. We find all the laws of causation infinite and universal, inherent in all natter, by and through which all the manifestations of nature are outwrought, and that only through the infinity of the law of evolution and unfoldment will mankind ever work out of darkness into light; out of doubt and distrust into knowledge; out of ignorance and superstition into truth and demonstrated facts.

I am inclined to believe that we may probably have passed through some states of being before this, though we are not now conscious of having assed through them; and may probably pass parents and may think them severe, while they are only endeavoring to do him good, till he is fourteen or fifteen, or perhaps till he is four or five and twenty. It may be thus with us and our great parent, and we may pass through as many stages of being as they do through years, before we come or into the great infinite whole at death, cease. In to a full opening of our understanding.—Alexander reasoning from cause to effect we find all things Pope.

rdeal through which I was about o pass, that ma terially shortened the duration of the ordeal experimentary bighest in the scale of intelligence. I see no reason riences; but as yet, I had scarcely learned the rudi- why the spiritual form of the former cannot ascend

in the same etherial vehicle that the latter can. ments of the supernal laws relating to the processes through which I would be enabled to reach the have no doubt that the gross earthly form of even a Hottentot could be transported to the spiritual platform of true selfhood, or independence of sentisphere proper if wise spirits should deem it wisdom ment in relation to the grand principles, upon which the supernal worlds guide and direct in all to do so. There is ample evidence of the fact that spirit-

things pertaining to the affairs of subordinate worlds The ordeal through which I passed was ual beings can transport pouderable bodies through typical of an ordeal process through which the the atmosphere with facility, and this is but one of spiritual temple must pass to reach its grand the least of the many wonders performed by spirit acme; therefore the antagonisms and convulsions power. If spirits are competent to dematerialize that transpire along the pathway of progress are not gross physical bodies and then re-materialize the inlooked for and create in me no alarm. same, or cause solid matter to pass through solid

I will now endeavor to give an outline idea of matter, and perform a thousand other equally as-tonishing feats that are inexplicable to the most some of the processes of the fourteen days' and nights" "temptations." At the commencement of wise of mortals, is it probable or possible that these the process I was a believer in the Vampire dogma, physical demonstrations are the works of undeveland I desired to know of the spirits of my particuoped spirits, or spirits with forms so gross that they lar friends and relatives "over there," how I might | are unable to perform the feat of transporting their spiritual bodies to the spiritual sphere proper, as protect myself and friends on "this side" from fraud and impositions of "undeveloped" and "lying they may have a desire? And who can doubt their having a natural desire to at least visit this superspirits," (though I had been taught that I could not ely upon what the spirits might say), and accordnal sphere? Again, the wisdom manifested in not giving information in relation to that which seems ingly signs and pass-words were given me by those spirits, purporting to be my father and other of mv of the utmost importance that we should know. Is it most confidential friends. But, these signs and possible that spirits, our guardian spirits, withhold pass-words, it is needless to say, were of no acthe facts about many things that we greatly desire count whatever-were no better than the "ironto know? As a rule, no evidence can be obtained clad" oath as a test of identity, as proposed by the Rev. J. M. Peebles. My spirit friends, who gave me the tests of identity, put such into practice guardian spirits of the parents of Charley Ross imat the commencement of the ordeal, and for a little while worked splendidly, but soon, in defiance of the tests, evil spirits would get control of my orpart the desired information in relation to their darling boy's mysterious absence? I offer the key to these mysteries, but as yet very few accept." Eve ganism, and the more I used the pretended tests, the best clairvoyants are unable, with their far-seethe more I was deceived and the more I saw the ing vision, only as a rare exception, to imfallacy of any tests that spirits might offer or morpart the desired information that will convict tals devise. These may satisfy the over credulous. criminal. The exceptions to these rules prove the but the over skeptical will not believe though "the fact that the facts in such cases are known by spir-

dead be raised.' It is only the deliberate and quiet reasoner that can arrive at the truth without an almost endless repetition and routine of the deceptive processes. It is difficult to say which will arrive at truth in relation to the mysterious spiritual phenomena first, the over-credulous or the over-skeptical. I might repeat the fact of an invaluable truth continually for a lifetime and such not be accepted until the present generation shall have passed away. Deceptions, fallacies and falsehoods, and plain truths, are alike levers to lift mankind out of he pit of ignorance and superstition. God has placed man in the midst of deceptions, and to overcome is the only alternative. Let us, understand that spiritual phenomena are fraught with deceptions and fraud in the common acceptation of the term, wisely mingled with truth by wise angel emmissaries in perfect accord with divine law. formation. Let the investigator of spiritual phenomena be too credulous or too skeptical, shutting out reason and deliberation and the most valuable of truths, are trampled under foot. Make a dogma popular and espectable and its adherents cease to progress. Make it popular to put mediums under popular tests and eventually all confidence is lost in the nonesty and sincerity of mediums so tested, at enic Dispensary, where the poor can be treated least this is the natural tendency, and this course without drugs. Such a thing is not known elsewhere in the pursued persistently will accordingly vitiate the ethical and spiritual value of the manifestations if they do not cease altogether. When we know that ciple, and will admit all, especially the Chiname wise angels are the producers of all spiritual pheand the colored people. nomena, then may we trust and confide in the spirit controls to manage the seances without mortreatment of the souls and bodies of men, they will al interference.

commence with the lowly and the down-trodden-All mediums are chosen and controlled in accord knowing that they themselves cannot go higher ex cept by the uplifting of those beneath them. with supernal law. A materializing medium, for example, may, for wise reasons, be chosen from the that the human race is one family, and that a part low-down class and be known as an immoral person, and while the manifestations may be of an of it cannot be cast out nor injured, without injurastounding character, usually the medium may be ing the whole, we shall have truer legislation and tempted by his control to commit fraud, as a means clergyman once asked Col. Robert Ingersoll how of subduing and bringing to repentance so valuable an instrument. It is not impossible that an "exhe could have made the world any better, had he posure" may be effected by the control of the medium "exposed" in a manner that carries conviction of fraud to well disposed persons, and the medium be entirely innocent and ignorant of anything connected with such "exposure. I have no best that nature can do under the circumstances doubt from the experiences I have passed, that so through other stages without being conscious of called exposures, have often been effected, in this. A child does not know the design of his wisdom, by controlling spirits, and the medium be and that it is to the diseased body what lightning an thunder are to the vitiated atmosphere; he will then compelled to bear the burden of the penalty of know that it is a blessing instead of a curse, and fraud, but be assured that there is always a manithat good health is really more catching than dis fold compensation in store for such mediums, for ease. But, man-like, he would reverse the order o nature, that he might sow evil and reap good. they will ever be victorious as wise controls see fit. If a person is a medium by selection, for important manifestations, be assured that "angels will bear

him up." There may be exceptions to this rule, but such result would necessarily be in accord with The belief in the immortality of the soul is the only true panacea for the ills of life.-Lord Buron.

whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you tian captives, and to allow the Franciscan Order the privilege of guarding the Holy Sepulchre. ignal everytime I come to the letter you want, and spell us out a massage? Should three signals be given, set to work on the plan proposed, and Should three signals Alverno, in Italy, he, during prayer, received the from this time an intelligent system of communication is established.

7. Possibly systems of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their re-ligious and philosophical merits, usually accompany such manifestations rather than the more bjective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulty, and should believe no more about them or the ontents of the message than they are forced to by indeniable proof.

8. Should no results be obtained from the first wo seances, because no medium chances to be present, try again, with other sitters. A medium s usually an impulsive individual, very sensitive to nesmeric influence.

Women as Medical Practitioners.

SNOWVILLE, Pulaski Co., Va., March 4, 1879

from spirits in relation to so-called criminal acts For Mind and Matter. that will implicate a criminal. Why don't the

D. G. MOSHER.

Hygienic Institute.

world. It will be conducted upon the Christ prin

When all men follow the Christ idea, in the

When statesmen, clergymen and physicians learn

Mosherville, Mich.

lisease.<sup>2</sup>

FRIEND ROBERTS:-- I was very much pleased with he address of Prof. Davis in No. 14 of MIND AND MATTER. It was so generous toward woman, perhaps I should say just. But it takes a generous man to make a just one where equality of sex is called in question. It requires one to stand firm against old time prejudices and theology, to combat the things that are, for the benefit of the things that should be. Man at large is loth to give up his supremacy. Like the priest, he has the power and clings to it. But the day is close at its, but supernal law strictly prohibits the divulgence of the facts in such cases only through cer-tain designated channels. The spirit artist, Mrs. hand when women will no longer submit to be set aside as an inferior being. Especially she is needed Blair, when she sits to produce an emblematical in the medical ranks. I know of so many women family record without the least information being who need advice and help for delicate female comgiven by the family or others, never fails to desig plaints-young girls and single women, who will nate with appropriate symbols, each and all of a die sooner than have a male doctor called in, but large family, distinguishing the living from the who would gladly consult a woman if there were dead, and even giving all the names correctly writone in whom they could feel confidence as a medical ten upon each symbol so finely as scarcely to be adviser. It may be a false delicacy—but it is, and distinguished by the naked eye, the medium being perfectly blindfolded. In this and many other cases therefore the remedy for it is needed. Women should enter all medical colleges on a perfect eqali-ty with man. The day will come when sexology the control is perfectly familiar with all the circumstances relating to certain classes of facts. Why do will be just as freely discussed between man and not controlling spirits give information in relation to other classes of facts? Simply because it is not woman as phrenology or theology is now. And when the veil of secrecy and false delicacy is thrown wisdom to do so. I propose in future to give the reasons why it is not wisdom to impart such inare studied and understood, the world will be wonderously and marvelously improved. The real innate purity and goodness of humanity will be increased a thousand fold. Intellectual development always purifies and refines. The thinker and the scientist are rarely profligates or sinners; All that elevates either sex raises both, and makes the Drs. W. W. and Mrs. H. B. Cochrane are about grand sum of human virtue and human happiness to establish, in the City of Brotherly Love. a Hygiarger.

> The day is not distant when women will stand Letter A, number one, all over the land, And men humbly bow as she waves her hand,

A right royal queen. V. Woodhull has said it, and I say it too, And firmer believe, as the closer I view This question of questions, and so friends must you

And will yet I ween. ELMINA D. SLENKER.

When religion supports the sufferer in affliction and sickness, even unto death, its advantages are so visible that almost all seek such a consolation, better prescriptions for both souls and bodies. A and when it speaks peace and hope to those who have strayed from its path, it soften feelings which been the author of it. And this was Robert's reseverity must have hardened, and leads back the ply: "I would have made good health as catching wanderer to the fold; but when it clothes itself in nger, denouncing vengeance, or shows itself in the When Col. Robert Ingersoll learned that disease pride of superior righteousness, condemning rather is remedial effort-a process of purification, the very than pitying all erring brothers, it repels the waver-ing and fixes the unrepentant in their sins. Such religion can make few converts, but may make many disenters to its tenets, for in religion, as in everything else, its utility must be apparent to encourage people to adopt its precepts. The utility is never so evident as when we see professors of religion supported by its consolations, and willing to extend those consolations to those who have still more need of them-the misguided and erring. Buron. and the second

stigmata, marks representing the wounds of Jesus, incident to crucifixion. He paid the debt of nature n about two years after the stigmata event took place. The works of St. Francis coasist of sermons, letters, proverbs, hymns, moral and apothe-gms, some of them being esteemed as very beauti-. ful and full of the tenderest expressions of love to God. The effort to make him the parallel of Jesus, involving the mysterious process of re-incarnation, is regarded as a work of misdirected zeal on the. part of the order which he founded, as above stated. He was canonized by Pope Gregory IX. in the year 1228.

On September 17th, 1224, while he was at Monte

A Preacher from South Carolina.

Rev. Dr. Turner, colored, of South Carolina, spoke at the African Wesleyan Church, on Sixth street, above Lombard street, on Sunday evening, March 9. His remarks were of the most liberal character, a la Beecher. Among other things he said that Moses never wrote Deuteronomy, because his death is recorded in that book. In regard to the present civilization of America, he thought that of the African race was at a very low ebb, much lower than that of the white race. In his travel North, from South Carolina, he stopped at Washington, tired and hungry. He was compelled to call at five places in the Capital city before he could obtain even a cup of coffee, and the quality of that was not such as to commend it. He contended at some length, to elucidate the point, that all im-provements for the benefit of the human races resulted from fanaticism. All progressive men were, or are, regarded as fanatics. W. Lloyd Garrison, Wendell Phillips, John Brown, John C. Fremont, Morse, Eddison, Erricson, Garibaldi, Kossuth, and hosts of others, who have done good in the world at large, come under the general head of fanatics. If a man should make one step in advance of old notions, either in theology or philosophy, or inventions, of any kind, he is sure to be called crazy, a lunatic, or fanatic. This is history, and it is repeating itself every day, and it will so continue until the moral and intellectual standard of mankind generally; becomes elevated or more refined. Christian civilization, at the present time, is a failure, and it is getting lower and lower. The whole Christian world is not in advance of but it is absolutely far behind the Hindoos, three thousand years ago. Christianity, with all its boasting, is retrograding. and unless some movement is made, say unless aside and the true physiological and sexual laws some fanatic appears, it will crumble and only become a matter of history. Who among the white, the black, or any other race, is willing to brave the epithet of fanatic, by taking a progressive step?

Science at Fault.

Liebig's mind was possessed with the idea that of all the various forms of life upon the earth, vegetable life, alone, has any affinity with "lifeless inorganic nature." He very truly says that animal life derives its life solely (principally (?)) from vegetable life, and why could he not see that vegetable life derives its life (principally) from mineral life? When will man learn that matter, whether mineral or vegetable, is all life; that the line between mineral and vegetable life is imaginary, and that the supposed chasm is in the brain of the in-vestigator. "Organic and inorganic matter!" think of the scientist, the teacher, using the English language in such a fashion. All matter is organic and has a common root, and is without arbitrary divisions and distinctions. Mineral, vegetable, animal and spiritual life blend and melt into each other, s do the colors of the rainbow, in perfect harmony and beauty, and though orthodox scientists may wall them into separations and divisions, as have the orthodox clergymen the minds and sympathies of the people, with their creeds, the time is even here, when the people are looking across these boundaries, with their own organs of vision unolinded and unhindered, into nature's boundless iniverse, and "dead matter" and Atheism being

twin sisters, will go to oblivion together. DR. W. W. COCHRAN.

At present, we can only reason of divine justice from what we know of justice in man. When we are in other scenes we have truer and nobler ideas of it; but while we are in this life we can only speak from the volume that is laid open before us. -Alexander Pope.



# MIND AND MATTER.

failed.

Mind and Matter.

PHILADELPHIA, SATURDAY, MARCH 15, 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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#### "A Drag on Spiritualism." Reviewed.

In the Religio-Philosophical Journal, of March Sth, is an editorial article from the pen of J. R. Francis, associate editor, under the caption. "A Drag on Spiritualism." Mr. Francis, we were generally informed, when in Chicago, furnishes the brains to put in readable shape the malicious falsehoods which his chief commands. We heartily wish that the latter had some qualification for the position he has assumed, as we could then avoid addressing ourself to Mr. Francis, in criticizing the course of the Journal. As the matter stands we will have to address ourself to the associate editor, as the real author of the editorial to which we propose to reply. In the article referred to Mr. Francis says:

says: "There can be no doubt that the many wordy and frivolous communications, the insipid doggerel, and the illiterate and unscientific addresses, purporting to come from the spirit world through trance mediums, genuine or false, have done much to deter cultivated people from patiently investigating genuine phenom-ena. Of the addresses claiming to come from spirits known in the earth-life as Bacon, Swedenborg, Ed-monds, Mapes, Parker, etc., can we select one that we would submit to any literary or scientific expert in the confident belief that he would say, 'This is char-neteristic-this is well-worthy of the spirit to whom it is attributed'?"

We must confess that we are surprised, that a man, making the pretension to literary acquirements and ability that Mr. Francis does, should display such a lack of evidence of any justification for that pretension as he does in the last sentence of the above paragraph. Has Mr. Francis ever read the work entitled "Spiritualism," by Judge Jno.W. Edmonds and Dr. Dexter, and has he ever read the numerous communications therein contained, purporting to come from the spirits of Bacon and Swedenborg? If he has done so, is he warranted in saying that he cannot "select one of them that he would submit to any literary or scientific expert in the confident belief that he would say, 'This is characteristic-this is well worthy of the spirit to they have rigidly and persistently ignored and exwhom it is attributed !" If he, in his supreme

will know how to appreciate the following exhibition of stupid egotism on the part of Mr. Francis. He savs:

"Of the poems so glibly uttered by her in the trance state we may confidently say that as literary and artistic productions they are beneath contempt. The same may be said of the doggerel that comes through Mr. Colville."

We ask when those justly celebrated mediums, or the spirits that control them, ever professed to give a maturely prepared poem without a moment for reflection? We have never known such a profession to have been made. All that has been attempted has been to express in poetic language and imagery the thoughts which the proposed subject suggested to the controlling spirit intelligences. Will Mr. Francis have the irrational hardihood to deny that, as impromptu efforts of human mentality, there is one of those efforts that does not display phenomenal perfection? Where is there a mortal living, or when and where did the mortal live, in the annals of the race, that, unaided by spirit power, ever equalled the poetic productions in question? Mr. Francis, can you point us to one? We know you cannot, and your pretense to the contrary is "beneath contempt."

We thank Mr. Francis for undertaking to criticize our course as the conductor of a spiritual journal, as it enables us to square accounts with him on that score. William Denton, Thomas Lees, and a few other supercillious medlers, have tried their hands at cooking in that direction, but they burned their fingers so badly that they have abandoned the business, as Mr. Francis will very promptly do. Mr. Francis, alluding to ourself,

says: "The greediness with which some Spiritualists, having control of a press, selze upon everything claiming "spiritual origin," and publish it to the world, is much to be deplored, for it merely excites the ridicule and distrust of all discriminating judges. the ridicule and distrust of all discriminating judges. Here is a young man who was unmasked as an im-poster in Brooklyn and Philadelphia. For weeks he has been allowed to pour forth through the press so-called spirit communications purporting to come from Swedenborg, Livingston, Butler, Chalmers, Ap-polonius, Descartes, Melancthon; Diogenes, Lord Bryon, Cromwell, and other great men. Here is a specimen of the utter meaningless stuff-we will not say the bad grammar, for we could excuse that if there were common sense at the bottom of it-but the feeble, pointless nonsense for which Swedenborg is made responsible."

To which we reply that it is most natural for Mr. Francis to writhe and squirm and take on the 'phantods," at seeing a Spiritual paper so honestly, grown." consistently, and fearlessly conducted, as to stand

Specimen 3.-Speaking contemptously of the imforth in such marked contrast with the dishonest, provised poems given through Mrs. Richmond and nconsistent, and cowardly course of the conduc-Mr. Colville, Mr. Francis says: "It does serious tors of the Journal, as our paper has done and will damage to Spiritualism among cultivated people do the end. The Journal would have some little (of the Denton and Francis stripe) to have such claim to be considered a Spiritual paper, if its stupid stuff paraded as a subject for the admiration of editor and his brilliant associate would give in that Spiritualists." The word "stuff" is singular, and paper the slightest evidence that they honestly recannot properly be used as a collective noun to decognize the existence of spirits, or that such spirits signate a number of poems delivered by a number have anything to do with spiritual phenomena, or of authors. Equally improper is it to designate with that spiritual teaching which they falsely and them as "a subject," for admiration. Those words dishonestly profess to advocate, but which they are are certainly misapplied by Mr. Francis. seeking so industriously to betray and destroy. Specimen 4 .--- And with this we will cease to no Spiritualism rests on two fundamental facts, or it ice the manifest lack of critical acumen which Mr. rests on nothing. First, spirit existence; secondly, Francis amazingly affects. IIe says: "It is said

spirit return and communion with mortals. Now, with some force, you must take what the spirit reader, if you have been an observer of the course world send you. But the better rule is this: Take of the present editor and associate editor of the only those who manifest by their character that the Journal, we ask when and how these hypocritical good and advanced spirits of the spirit world send men have recognized or manifested any fixed belief them." in, or any desire or purpose to ascertain and pro-What does Mr. Francis mean? Take who? Take

entirely "out in the cold."

undertaken to criticize.

sense intended by the critic.

But let us see, after all, whether Mr. Francis is

Specimen 1.-"We wish to cast no imputation on

Mrs. Richmond's ability and medial genuineness,'

says M. Francis. We can very well understand

how Mr. Francis could cast an imputation upon

Mrs. Richmond, and indeed know that he has done

so; but the word "imputation" in the above sentence

has no proper relation to the words "ability" and

"medial genuineness." Indeed, there is no word

in the English language such as "medial" in the

Specimen 2 .- "She (Mrs. Richmond) has certain-

ly manifested extraordinary gifts; gifts perhaps inex-

plicable except under the spiritual theory, though

many would explain them by the theory of auto-

matic mental action, put in play by her own latent

spiritual powers.' So says Mr. Francis. In the

name of Goldsmith's "Village master," or "Dennis

McCaster, the Irish Schoolmaster," what does this

learned critic mean by that jumble of word riddles?

"Automatic mental action!" What is that?" "La-

tent spiritual powers!" What kind of powers are

they? Do tell us, most profound Mr. Francis. If

any spirit high or low, learned or unlearned, truth-

ful or untruthful, should perpetrate such an inco-

herent jumble of thoughts and words, they should

be told to "tarry in Jericho until their beards be

mulgate the facts which can alone establish those those how? Take those into our heads? Or into important truths? With a few notable exceptions, our stomachs? Take those stewed, roasted, or fried ?. Take those on the fly? Or on the wing? cluded all Spiritual communications from the Jour-Take those in and do for them? Or take those

and happy. Let the office of MIND AND MATTER est smirk of those already anmasked visages. It is be a central mundane station, whence we may send not Mrs. Richmond, Mr. Colville, Mr. James or forth to the world the information and instruction ourself, that you have assailed, but truth and the which we are sent, by the combined wisdom of the eternal Spirit world; and just as surely as truth spirit world, to impart to mortals." We have sent back will live and error die, just that surely will you rethe reply, "We are prepared to receive and will de- pent in worse than "sackcloth and ashes," the patch the messages you may send us to all whom wrongs you have done and are doing most falsely they may concern. We will not stop to inquire and hypocritically in the name of Spiritualism and in the interests of its deadliest foes. To you we whether you have studied grammar in the schools which have graduated such carping critics as the say that MIND AND MATTER shall be as free to the Dentons and Francises, and other opposers of your spirit world as to the people of this globe, in giving important mission; it will be enough for us to truths, of whatever nature, to its readers, and none know that you are of the world of spirit." We are need read or patronize it who would muzzle it. gratified to be able to inform these would-be-con-The mortal offence which we have committed in the sidered, learned men, that our invitation is being sight of such time-serving journalists as Mr. Francis grandly responded to; and that, unless they learn and Col. Bundy is, that we will neither seek to wisdom speedily, the spirit world will leave them muzzle others or be muzzled ourselves. Try it again, gentlemen. This time you have signally

any more competent to write grammatically and logically than the mediums or spirits whom he has Has Alfred James Been Fairly Judged as a Man and Medi-

um by His Accusers ? That is a question which properly demands an answer at our hands, and that answer we will make without fear, favor or affection, or any partiality whatever. Alfred James is a poor, weak, sickly and humble citizen, having no special friends on whom he can depend for assistance in case of the direst need, and without public influence. But he is a man; and because he is a man he is entitled to justice, and justice he shall have, so far as we have it in our power to bestow or enforce it. Notwithstanding his lack of scholastic culture and his humble and unassuming social position, he possesses naturally those physical and spiritual endowments which qualify him to become an instrument in the hands of the controlling spirits, to impart to mortals their experiences, in a state of existence, into which all must sooner or later enter. Discovering that he possessed these endowments, a band of spirits chose him as their medium; or rather were assigned by supernal wisdom to become his spirit attendants and guides. From the moment that Mr. James became the subject of their control, he was deprived of that freedom of will and action, which fixes the intellectual and moral responsibility of human beings. In this, HIS, is not an exceptional case; for all mediums who are, in a greater or less degree, controlled by and subject to the will of others, are proportionately exempt from moral responsibility. Indeed, this seems to be the one great truth, that Spiritualism has heen sent by supernal wisdom to demonstrate and teach

to mankind. If Mr. James is the medium we claim that he is-yes, that we know he is-what mortal is wise enough to fix the measure of his responsibility, in following the guidance of those spirit influences that have controlled him? Has any mortal or mortals the right to condemn and assail him for doing that which he was told to do, by those whose direction, whether wise or unwise, proper or

improper, he had no power to disregard? We say no-emphatically no ! In our last number we demonstrated the illegality, brutality and ruffianism that characterized the conduct of William R. Tice and his male and female associates, who, three weeks ago, in the most cowardly manner assaulted Mr. James and his mother. We will now show that their conduct was as dishonest and hypocritical as it was illegal,

brutal and ruffianly. The witness we shall call for this purpose is William R. Tice, the leader of according to Mr.

money with the distinct understanding that no test would be asked for or enforced. These conspirators, by their silence and the payment of that money, entered into an agreement with Mr. James. with the preconcerted understanding that they would not keep faith with him. Neither did they have the honesty to do it; no, not one of them. Mr. James fulfilled his part of that agreement honestly and squarely, which was that he would not give any strict test of his mediumship, and he was he only honest party to that agreement. He did not tell these violators of honesty and good faith what he had or had not upon his person, or in any manner seek to mislead them as to what they might witness. Indeed Mr. James could not know what would occur through him. He had been told that when he sat under strictly test conditions, and had not a garment upon his person, other than his ordinary clothing, that human forms arrayed in costumes wholly different from that which he wore had appeared in open view. From this he rightly

concluded that he was a medium for spirit materializations. 'He knew, from dearly bought experience, that his physical and mediumistic powers were greatly taxed to effect this.

He had been told by his spirit guides that they needed some material in the cabinet out of which they could produce the needed drapery to cover the forms that desired to manifest themselves, and he was told that to provide those materials was as harmless and free rom wrong as to furnish them with the garments that he would otherwise wear in the cabinet. He was, indeed, told by those guides just what they needed, and this was so little, and so inadequate to clothe deceptively even a single form, as to be entirely useless to the medium for that purpose. Mr. James has always said, and still says, that he has no knowledge whatever as to what use the operating guides made of the articles which they requested him to procure. So believing and so instructed. Mr. James did, at the seance in question, go into the cabinet with a few of those articles concealed under his clothes. Grant that that concealment was prima facia evidence of dishonesty on his part; and what does that dishonesty amount to, when compared with the dishonesty and deceit of which his assailants were guilty in order to place him in a false light before the public. That is what they set out to do. That is what they attempted to do. That is what they have failed and will fail to do. For just as surely as Alfred James lives, just that surely will the Spirit world vindicate him as a man and medium.

But in order to render clear the malice which has animated William R. Tice throughout his hypocritical and dishonest pursuit of Mr. James, in order that he might injure ourself in public estimation, read the following unblushing acknowledgement of his villainy. In closing his terrible selfarraignment, before referred to, he says:

"Spiritualists at large, and those in Philadelphia in sarticular, have to thank Jonathan Roberts for the onsummation of this matter, I being charged by im—both as to the Brooklyn expose of A fred Jumes. Ind that of a former expose of a well known medium. who attempted to personate Katy King when not inder test conditions, and from whom I took a mask. under test conditions, and from whom I took a mask, which I now have, while in my house—with having supplied the paraphernalia for both occasions. If he had investigated the charges of fraud against them in the spirit which he so publicly announced in his paper, that of fairly presenting all sides of every question of disputed facts which should arise in con-nection with the subject of Spiritualism, this matter would not have caused me so much expenditure of time and money." ime and money. Well! Well!! Well!!! So it turns out, through

his own confession, that William R. Tice is not the sincere, honest, nublic-spirited.

The cabinet in which Mr. James sat at that seance is totally dark, and even if he had had those various articles in there, he could not have used them as has articles were undoubtedly the property of himself, as was plainly manifested by his conduct in taking them away with him as his property. The pretence that he bought and paid for them with the paltry five dollars which he thrust into Mrs. James' hand. is a self-evident falsehood, and leaves not a particle of room to doubt the fact that his whole conduct in this affair was fraudulent and dishonest.

Had nothing whatever been found upon Mr. James' person other than his clothes, he would have been forced into that cabinet, and Mr. Tice would have produced those articles of his, just as he did when he found nothing upon the medium which could account for the manifestations which had taken place. We choose just here to leave the question of honesty as between Mr. James and his accusers, and do not fear the verdict which the public will pass in the premises. If those articles taken from Mr. James' house are not now and were before that seance, the property of Wm.R. Tice, then he robbed, violently robbed, Mr. James of them and he is as much a thief as any one who ever forcibly and illegally deprived another of his or her prop-Is it a case of fraud or theft on your part, erty. Is it a case of fraud or theft on your part, Mr. Tice? For the one or the other it is. Please inform us, and we will tell our readers which.

Editorial Briefs.

DEBATE ON SPIRITUAL PHENOMENA .- An interesting debate on Spiritual Phenomena, through written correspondence, between Mr. Jonathan M. Roberts and Mr. Wm. F. Jamieson, is still in progress. According to the programme agreed upon by these gentlemen, the publication of the debate will be begun in MIND AND MATTER on March 22d. and continue weekly, until the close of the argument. Mr. Roberts, affirms the truth of the phenomena, and Mr. Jamieson assumes the negative of the question. The last named gentleman is es-teemed as a fluent writer, a deep thinker and logical reasoner, and therefore the debate will prove to be the more interesting to the general reader. The public, must of course, be regarded as the jury, to decide, as to the merits or demerits, pro et con, as evolved or presented in the course of the debate. A more important question than the one at issue, cannot, occupy the attention of mankind.

A RELIGIOUS THEATRE.—A correspondent of a religious turn of mind," suggests that it would be a progressive step to arrange for theatrical puroses, the lecture room of the Young Men's Christian Association. He has an idea, that by this arrangement, the "Bible characters could be played, and this would be a much clearer way of explaining the Scriptures to the learned as well as to the unlearned, as the Bible is a very hard book to un-derstand." The idea is not altogether novel, but there is material enough in that volume for hundreds of spectacular dramas. of the most thrilling character. The making of Eve out of a rib; the destruction of Sodom and Gomorrah; the turning of Lot's wife into a pillar of salt; Noah's deluge; cob wrestling with an angel; Joseph sold into Egypt; Moses coming down from Mt. Sinai with horns on his head like a big bull; the terrible battle scene, where Joshua commanded the sun to stand still; David's victory over Goliath; Saul and the Witch of Eudor; David, Uriah and Bathsheba and many other interesting, thrilling and histori-cal things concerning the ancient Jewish nation, make fine scenic displays and afford would splendid opportunities for the introduction of ex-tensive ballet troups. As money appears to be the Almighty God, something like the above would produce more of the "saponaceous compound" than s now realized simply through preaching.

UNTRUSTWORTHY CORRESPONDENT .--- A correspondent of the New Jerusalem Messenger, in an article headed "Revivalism vs. Spiritism," as published in that paper makes two mistakes which are calculated to mislead the reader. First, he says, "that it is questionable which of the two, revivalism or spiritism, is the more dangerous? We believe that both are from similar spiritual causes. Both seek to compel belief, to confirm men in the falsities they already have, and to cause the mind to remain in externals." Spiritualism does not seek to compel belier in anything, certainly not we confirm men in the faisities they already have. Spiritualism develops plain truth. In regard to revivals, it may be said, that is an entirely different affair, not necessary to discuss here. The correspondent further gratuitously says: "The spiritual nanifestations at revivals and spiritualistic circles are brought about in a disorderly way by external nfluences; thus external spirits operate, and it does not require much discernment to see that self-love in some form lies at the root of it." This is another olunder. Everybody who investigates Spiritualism knows the absolute necessity, of perfect harmony in spiritual circles. Disorderly conduct there prevents any manifestations of a spiritual character. It is a great pity that individuals will write for newspapers upon subjects of which they know othing. These are dangerous writers; they are either fools or knaves and disturbers of society. Let all writers for newspapers speak of men and things as they find them.

egotism, dare thus assail the judgment, integrity, and high literary character of Judge Edmonds, one of the brightest and bravest and best men that was ever identified with Spiritualism, then we say to Mr. Francis he has overstepped all bounds of forbearance and written himself a dolt. If he has never read those grand and most instructive spirit teachings, he has displayed his stolid ignorance, in saying that communications "worthy of the spirits" of Bacon and Swedenborg do not exist. This assault on the memory of Judge Edmonds shows to what lengths prejudice and arrogance will carry a man, in his efforts to appear, learned, when he is not so. Francis to Edmonds -- "Hyperion to Satyr."

Coming to the next paragraph, we find that Mr. Francis had aimed his arrow at Mrs. Richmond; but missing his mark buried it in the memory of one of the most honored and beloved fathers in Spiritualism. That arrow, Mr. Francis, we have returned to you as a never to be forgotten reminder to you, to be more careful in pursuing the art of criticism in future.

With that perspicuity and frankness so awkwardly manifested by Mr. Francis in his attempts to criticise mediums and the spirit manifestations that occur through them, he says:

"We wish to cast no imputation on Mrs. Rich-mond's ability and medial gemuineness in these re-marks \* There is much in her discourses that is spiritually instructive and fresh, (How, fresh?) and we have ho disposition to under-value her mediumship in the least. We maintain, however, that her discourses ought to be judged pre-cisely as we would judge of a human production; and that the pretense that it is spiritual in its origin ought not to save it from the sharpest scrutiny and criticism."

We ask, with all due respect, whether the man who wrote that jumble of contradictions and inconsistencies, shows the least qualification to criticise anything. He does not wish to cast any imputation on Mrs. Richmond's mediumship-no, not he; and yet he proceeds at once to assert that her claim to mediumship is a deception and her discourses only Spiritual pretense. Mrs. Richmond, we are informed, absolutely denies that the discourses alluded to by Mr. Francis, are the result of her own mental action. How are they in any sense her discourses? Is it not amazing how impossible it is for some men to write a paragraph without making a humiliating display of the insincerity that animates them? Mr. Francis has, in his desire to make Mrs. Richmond appear to be dishonest, been forced to admit that "she has manifested extraordinary gifts." What extraordinary gifts if not of mediumship? Would Mrs. Richmond attribute those gifts to spirits, and thereby deprive herself of the personal renown and honor that those gifts would secure to her, if she could, with any propriety or honesty, claim them as the manifestation of her own mental powers? Thank God, and the Spirits who control Mrs. Richmond, the cause of Spiritualism has, in her, a grand, a true and faithful supporter. Oh, how fervently we wish that the R. P. Journal was under the management and control of men who possessed even a tithe of the extraordinary gifts which they are most reluctantly forced to concede to her. Thank God and her spirit guides, Mrs. Richmond dees not manifest the extraordinary gifts of envy and detraction, which her superior gifts of mediumship incite in the mind of her critic, Mr. Francis. What essay, lecture, or other literary or learned production has Mr. Francis ever penned or spoken, however labored or maturely prepared, that can, in any respect, bear comparison with the impromptu discourses and poems which flow, as from a fountain of intellect, through the entranced and unconscious physical organism of Mrs. Richmond? Point us to such a production, before you ask us to accept your criticism of matters that you seem so incapable of appreciating.

Readers, have you ever listened to one of those Mrs. Richmond's mediumship? If you have, you | coming-humanity shall yet be free, prosperous | it is too crumpled and awry to conceal the dishon-

communications, the publication of which the editor of the Journal thought would mislead his readers as to the general and natural eumity which he felt against their communion with mortals. We say his natural enmity, because, how could a man feel anything else, who rejoiced over the assassination of his wife's father, his own benefactor, his predecessor, and the sincere and able advocate of the truths of spirit return and spirit communion? It will be remembered that he has, from time to time, published in the Journal several communications purporting to come from the spirit of his assassinated kinsman, seemingly approving of the suicidal and hypocritical conduct of the betrayer,

The exceptions to which we refer are the few

who succeeded him. Those communications he seized upon, to try and rid himself of the ever oresent indignant spirit of his murdered predecessor and benefactor, which haunted his guilty conscience. We, too, have several communications, which we intend to publish, most of which we sent to John C. Bunday at the time they were written. The spirit of Mr. Jones has over and over again declared through various mediums, to us, that he never

wronged Dr. Pike and his wife; and that up to the moment of his fatal interview with the former, he had no idea that such a thought had ever entered the mind of that man, whether sane or insane. We

feel that we have too long withheld those communications from the public. They will appear in the next number of MIND AND MATTER; as the editor and associate editor of the Journal will have it so. The mediums, through whom those communications came to us, are as true, reliable and faithful as any mediums that live. As the editor and

associate editor of the Journal have, in order to justify their insincere and dishonest conduct, rashly evoked the deeply wrouged spirit of Stevens S. Jones, they will find that it is too late for them to attempt to discredit the communications which alone set that spirit right in the sight of the world. We cannot but think that Mr. Jones, in spirit, must have, prompted these men to render the vindication of his memory a necessity . If they dare to question the genuineness and truthfulness of the communications, we will publish, as coming from Mr. Jones, we are in possession of facts that we will make known, which will settle that matter definitely. But we must return to Mr. Francis' criticism of our editorial course.

When we started our present journalistic enterprise, we marked out the general course by which we intended to be governed. The landmarks of that course were truth, right and justice to all mankind. So far as it might be in our power to follow the course which they bounded, we resolved to proceed. By all mankind we did not mean the few millions of human beings who, in this day and generation, inhabit the earth; but the infinite number of generations, that have passed on to a spirit state, or that may hereafter inhabit the earth through the unknown ages to come. It was to this momentous service that we humbly and prayerfully consecrated our mind, and soul, and body. On the altar of universal humanity, we sacrificed the remnant of selfishness which five years of devoted inquiry concerning spiritual truths had not destroyed; then we slung our knapsack for the war, the wearying and protracted war, which the establishment of the truths of Spiritualism required. We saw before us the camp-fires of the spirit hosts, and around us hundreds of thousands of enslaved and groaning helpless ones, who needed but the advancing light of those camp-fires, to rise enfranchised and free. To open communication with the scouts and heralds, which the spirit commanders were sending forth, in all directions, was what we felt it was our first duty to effect. We signalled to those scouts and heralds, along the invisible wires

impromptu, poetic compositions delivered through the response, "Brother, be of good cheer. We are them? Do not try that old mask again, brethren,

risoners? Or what? Or why? Do tell Francis, and relieve us of our quandary.

Dear reader, pardon our seeming levity in thus puncturing the inflated critic who has so offensively undertaken, in imitation of fussy hen-hood, to pro tect from mediumistic hawks, and low and depraved spirit kites, those "persons of culture," by the spread of his imaginary expanse of wings. On behalf of those persons of culture, we would suggest to Mr. Francis that he pays them a very poor compliment when he assumes that they are not just as able to discriminate between that which is right and wrong, true and false, good and bad, as either he or his chief can possibly be. It is a weakness that some people have, to think it is their business to attend to every other person's business, and to neglect that which properly belongs to themselves. This weakness seems to be a remorseless incubus with our brethren of the Journal; they not only feel that the government of mundane affairs is their business, but they insist that they have the business of the spirit world upon them as well. This hallucination is sufficient to account for the fact that they do not know the first thing, as to their proper sphere of action.

Neither Mr. James nor ourself has ever claimed that the communications given through him come from the spirits who purport to give them. All that we claim for them is, that they are genuine spirit communications. Neither does he nor ourself claim all that comes through him, in that way, is true. We know nothing about the matter, and do not pretend to know, Mr. Francis assumes to know all about it, and as he can know nothing about it, more than we, he but displays his arrogance and folly.

Mr. Francis and Col. Bundy may think that the readers of the Journal, although persons of culture, are such fools as to need their supervision and guidance in spiritual affairs, but we do not think they are; and we shall be very much mistaken if a good many of them do not, sooner or later, resent their domineering airs.

But let us test the sincerity, truthfulness and honesty of these self-constituted judges of the actions of others, and see whether they are fit to perform hat high office properly. They both claim to be honest and sincere Spiritualists. If they are, they must be so because they have had satisfactory proof that the truths on which Spiritualism has any resting place are beyond all reasonable question. What are those truths? 1st. That man, as a human conscious entity, does not die with the physical body, but lives on a continuous life as a spirit. 2nd. That spirits cau and do return to earth, and through a class of persons known as Spiritual mediums, manifest that fact, and hold intercourse, through those mediums, with mortals here. The man, woman or

child who has had that proof is a Spiritualist, in the only sense in which that designation is appropri-Now, in view of the fact that Mr. Francis and Col. Bundy claim that they have had such proof as convinced them of those fundamental Spiritual truths, will they dare to tell the readers of the Journal what was the nature of that proof? , Dare they tell them how that proof came to them? Dare they tell them through whom that proof came to them? Dare they tell from whom that proof came to them? We know that they dare not; for should hey attempt it they would find themselves com. celled honestly to credit just such spirits and mediums as they are so dishonestly seeking to discredit. Brethren of the Journal tell your readers where they can find the proof that convinced you of the ruth of Spiritualism. Rest assured that they are

just as capable as you were to judge of the value of that proof. Where are your mediums and where of the spirit telegraph, and back from them came | are your spirits to whom you can consistently point

he gang, which was composed, Fice's statement, published in the Banner of Light, Mary Pratt. of Camden, N. J.; Mrs. S. M. Shumway; Mrs. L. M. Hunt, Mr. Alfred Baldwin, Mr. Castner Jones, Mr. R. B. Westbrook, Mrs. Westbrook, (all of Philadelphia); Howard Scrymser, of Brooklyn, and Mr. William R. Tice, of same city. In the statement referred to, Mr. Tice makes no secret of the fact that in attending the seance on Friday evening, two days before the assault in question was made, that he acted deceitfully and hypocritically throughout the whole affair on that occasion, and that it was his purpose then, had Mr. Winner been there to have shown his hand in the game he was playing. Finding himself without the ruffianly force he needed, he admits that he intentionally and lyingly told the medium that he would not be present at his next public seance. This admission on his part shows that where he has an end to reach that he can be a liar and a hypocrite. In order to show that Mr. Tice knew that he had no legal right to act as he did, he admits that Mr. Jones, the Chief of Police of Philadelphia, refused his request that he should assist him (Tice) in carrying out his dishonest and illegal scheme. Mayor Stokley also, to his credit be it said, refused to be

interviewed on the subject by the sneaking hyprocrite. In this fruitless attempt to involve the Mayor and Chief of Police of the city, in his illegal conduct, Mr. Tice implicates Mr. R. B Westbrook, a man who makes large pretensions as a lawyer, and who must have known that the invasion of Mrs. James' home, in the manner described by Mr. Tice. an invasion in which he and his wife participated, was entirely illegal and most unjustifiable. Indeed Mr. Tice says that he submitted a plan of proceedings to Mr. Westbrook, which was approved by the latter, and was subsequently carried out. Therefore, as Mr. Westbrook was present, he stands

in the same hyprocritical and dishonest attitude, in this affair, that William R. Tice does; indeed, in a much worse attitude, for he had, as a licensed attorney, taken an oath to be faithful to the laws of the country. In entering into this conspiracy with Mr. Tice to violate the laws he had sworn to obey, he was guilty of a most serious crime. We say this in regard to the conduct of Mr. Westbrook in full view of the responsibility we incur, in any way that Mr. Westbrook may take the matter. Messrs. Baldwin and Scrymser and the women who participated in the outrage may be, in a measure, excused, on"the score of ignorance and moral irresponsibility. Indeed, taking into consideration, the blinding mal ice which seems to have governed Mr. Tice throughout his efforts to injure ourself and the paper we are publishing, he too, may be excused on the same ground. Not so with R. B. Westbrook ; his conduct in the affair is without excuse or paliation. None of the persons involved in that cruel outrage. so far as we know, claim to be mediums or subject to the influence of spirits; and yet, to use an old

legal phrase, "instigated by the devil," or some other demoniac impulse, they were guilty of great public and private wrongs, in their efforts to crush what every one of them knew to be the truth, to wit: that Mr. James is a medium for spirit control. What is the only wrong which Mr. James is shown as the result of the outrage committed upon him and his mother to have committed? His "offense has this extent-no more." On Sunday evening, February 23d, at a seance given at his home, Mr. James stated to those assembled that he himself ready whenever any one would agree to pay him the sum of six dollars for a successful seance, to give such seances under strictly test conditions. Indeed, he was at that time under an agreement with Mr. Tice to give him such a test seance within

honorable friend of Spiritualism that the ideluded persecution of Alfred James, and his public efforts to injure us; he was not animated by a desire to serve the cause of Spiritualism. The personal malice which he entertains towards us, he frankly avows, is the only motive and object which animated him in his detestable conduct towards Mr. James. Is not a man who boldly avows such a demoniac nature, capable of any act of villainy which he deems necessary to satisfy his revengeful feelings. Who ever before displayed such maddening passion as to avow deliberate injury to an innocent and unoffending person, in order that an injury should be done to another? We do not say that no person ever so acted, but when was such a monstrous crime ever publicly avowed? We have publicly stated our reasons for, believ-

ng that Mr. William R. Tice furnished the paraphernalia that he used to place Mr. James in a false light as a man and medium, both at the so-called Brooklyn expose, and at the riotous attack at the home of Mr. James and his widewed mother. Those reasons were largely based on the testimony furnished to us by William R. Tice and his associates. The former now furnishes a conclusive reason for believing that we have done him no injustice in setting forth the facts which fasten that outrage upon him. Our readers will remember the ong list of articles which the Brooklyn conspirators alleged were taken from Mr. James' coat, at the seance in that city. The following is an inventory of the things which the Philadelphia conspirators allege they found on Mr. James' person at the time of the attack upon him at his house :

"One red flannel shirt, with silver trimmings; one red flannel blouse, silver trimmings; one pair red stockings; two red aprons; one red cape, braided with white; one pair red slippers, gold lace trimmings; one pair white cotton stockings, very much colored so as to look like pink ones, evidently being used under the red ones; two yards bishop lawn, white; three yards white Swiss muslin (wide); one yard white Swiss muslin (wide); one white cambric muslin robe, to cover the body from head to feet, made like the one taken in Brooklyn, only that was silk; one cherry-colored long silk cap with white and red tassel; one long white cotton cap; one pair of black leggings; one black muslin robe, made so as to slip over the head and hang down over front and back like a priest's garment; one light blue silk scarf; one dark blue silk scarf; one gray gauze scarf; one large piece black tarltan; one and a half yards silver lace, wide; one yard gold lace; two yards of silver lace; one odd blue velvet slipper (one not recovered evidently); one pair of black slippers, lace trimmings; two square black bags, in which were stuffed a lot of the above; these bags had strings on each corner, evidently to be tied on the limbs; one brown imitation hair switch; one black imitation hair switch; and seve

ral yards muslin strings very much soiled." Now, in view of that long inventory of the wardobe, properties and paraphernalia of that seriocomic actor, Wm. R. Tice, used by him in his star performances in Brooklyn and Philadelphia, it is no wonder "that this matter" has caused him "so much expenditure of time and money." It is singular how much time and money some weak and foolish wealthy men will spend to gratify their selfishness and malice. Can there be a question but that it did take much time and money to get up those theatridid not propose on that occasion to give a test se- | rical properties? It is that fact that shows that the ance for spirit materializations, but that he held | great bulk of those articles were never owned or used by Mr. James, for there never has been a time within more than a year, when Mr. James could have purchased such a stock of costumes, we personally know. That he purchased or procured them is so highly improbable as to amount to an a few days. To this proposition of Mr. James not impossibility. That he used them at the seance one of the conspirators objected, they paying their | where Mr. Tice produced them, is preposterous | eve of his departure.

One occasion-lecture by Prof. Geo. Vaughn, Sunday, 2<sup>1</sup>/<sub>2</sub> Lyric Hall. "Progressive Religion."

William Eddy, materializing medium, who was on a visit to Mantua, Ohio, has returned to Utica. New York.

J. M. Peebles, Spiritual pilgrim' will speak tonorrow in Toledo, Ohio, and in Cleveland on Sunday, 23d inst.

Ex-United States Senator Simon Cameron, of ennsylvania, was eighty years old on Saturday, he 8th inst.

Another Liberal league has been organized in Caliornia, making the whole number of leagues seveny-seven.

Mrs. Bliss will give materializing seances on Wednesday and Friday evenings, of each week, at No. 707 I street, N. W., Washington, D. C.

Mrs. Talbot, spiritual medium, arrived in Hempstead, Texas, a few days ago, to give private sittings and lectures from the Bible standpoint. Mr. Wm. Tebb having paid a long visit to South

Australia, in connection with Spiritualism, has returned to London much improved in health.

The anti-treating society in Rochester, N. Y., is fully organized. This plan has always been recognized among the well-to-do Germans in their own country.

At a private spiritual seance given recently at the ouse of Mrs. Makdougal, in London, a spirit form, with a feeble phosphorescent-like light in its hand, gently floated up to the high ceiling of the room. The Oneida Community, in New York State, bases its organization on the main principle imported in the second chapter of the Acts of the Apostles, holding "all things in common."

A delicate little girl, while in a trance, said she saw a spirit. Upon being asked to describe it, she replied: "It is shaped like a human being, filled with light." This medium is about nine years old.

Lottie Fowler, the celebrated trance medium, is in Baltimore, Md., her address being Mansion House in that city. This lady is a very extraordinary trance medium, and is decidedly popular everywhere.

The Baltimore Standard, a sprightly cosmopolitan weekly paper, truly says: "When will people earn that a rowdy, rollicksome public assemblage is not the place at which to expect good spiritual nanifestati

"Another clerical outrage"---"Fallen from grace" --"Another church scandal," and similar expressions seem to be almost stereotyped in the secular papers all over the country. "Wolves in sheep' lothing," of course.

W. J. Colville delivered an address on Sunday, March 9th, in Paine hall, Boston, to a large audience. His subject was "Prayer and Fasting;" that pleased the materialistic editor of the Boston Investioator.

Mrs. Gardiner, the great slate writing medium, who had been the guest of Colonel Booth, in Hempstead, Texas, for some time, has returned to her home at Marlin. She puzzled the most incredulour persons in Hempstead.

Harry Bastian, materializing medium, is at the home of his parents, North Boston, Eric county, N. Y., where he proposes to rest, for an indefinite period. He left Chicago on the evening of March 7th, feeling gratified that he had outlived all attempts made to destroy his usefulness as a medium and his reputation as a man. A large number of friends assembled at the residence of Mr. and Mrs. Cora Richmond to pay their respects to him on the



# MIND AND MATTER.

# Spirit Communications.

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

Communications received through Alfred James, of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, March 12,

SIR :--- It seems that I have come through what might be called immensity to get here. I was a Prince, of Uxmal, southern Mexico, my name Zumantella. I was of the race of Montezumas, of the kingly race of ancient Mexico, and what I am going to say here to-day, is that I am a re incarnationist, and now for the logic to prove my points. If there is so much matter to make up this universe an essence of that matter, which I call spirit, can never become a progressed or an advanced man, until it has experienced in itself, all the different phases of life expressed in that matter. By this process, when you have been born a Prince. or born a beggar, you have got to enjoy, or not enjoy, all the good and all the bitter experiences expressed in formulated life in matter, and when you have reached the ultimate of all these experiences, you can sympathize with the beggar, and all the intermediate stages; then you are truly one of the lights of this planet, because there is no woe, no suffering, no joy but what you have participated in, in the mortal flesh. Then and there only are you competent to become an arch angel and sit in judgement upon your fellowmen. There are thousands of spirits who were once encased in mortal forms whose experiences have extracted all the sunshine of life without a shadow. Are they competent to be the Judges? I answer no. Wise spirits have deeply considered this matter, and have come to the conclusion, that by sunshine and shadow, sorrow and grief, and ever-varied experience, will unite us in the end in one grand bond of sympathy, for each He's a pretty stern old fellow, and they're got to and everyone will then be able to know that he or she could not have done any better than they did under similar circumstances. The next question is, have I undergone this? I will state to you positively, that I have undergone several different changes in mortal life, and that I am a gainer every time, for that experience rears the monument of my spirit happiness. There was a time when my nation was great, and the golden God of day was our resurrection and life. Centuries have come and gone since then, and outside barbarians have destroyed our civilization, but we, as spirits, by reincarnating ourselves, have kept among men, those sciences and arts, which neither bigotry, superstition nor that misnamed thing termed religion could stop or blot out. This is my individual opinion as a spirit. The process by which this is done, is within the choice of the spirit. Naturally bad spirits will try to elevate themselves after a while, because deformity and immorality are not the proper adjuncts of the spirit, and a naturally Ottawa, and there developed the great powers that good spirit will try to rise in the spirit life, and upafterwards proved him to be one of the few men on seeing the decline of virtue in mortal life, re-inwho could plan to carry out gigantic schemes to a carnates himself, and thus becomes a kind of savior to the human race. Now there is another question. If a naturally est order for instituting and directing large enter-

good spirit re-incarnates itself, it has to submit to the conditions and proper law of matter, but mind you, by its superior insight, it sees that naturally good conditions will be evolved out of certain kinds of matter, and the spirits knowing this, seizes the opportune moment in the begetting of human kind, and thus becomes a mortal again for the good that he or she may achieve. When certain exhe or she may achieve. When certain ex-periences must be gained in order to be hap-

Sacred concerts are given on Sunday afternoons and evenings in Rochester, N. Y., at which the HALLOO MATE :--- Shiver my timbers, I am here. I feel as if I had tumbled from the main-top down Costello's give wonderful aerial feats. to the deck. I've been everywhere; seen almost all

Miss Nettie Peace Fox delivered a lecture at the kinds of people, and blow me, mate, if I haven't found that almost all nations like gold and silver, Odd Fellows' Temple, Rochester, N.Y., on Sunday morning. Subject, "Nature's Revelations." and a good many of them tobacco also. Well, I've

found that pretty nearly all of them get drunk when they get a chance. Well, this kind of a ser-mon you have had here just befere I arrived, had a Several more suits have been entered against Archbishop Purcell of Cincinnati, which cover the athedral, and one or two other Romish churches in that city. The aggregate of these additional suits amounts to \$250,000. The entire amount of good deal of (what do you call that word phi) phiosophy about it, but no fighting. I like a row. I am always around when there is any fighting goindebtedness is said to be \$6,000,000. ing on. At suits me. But I don't care much now

for rum. I'm getting a kind of weaned from it. But The Spiritualists in all parts of the world, so far is heard from, are making arrangements to celehave feasted on it through a good many fellows. brate the thirty-first anniversary of Modern Spiritas one after another of them have gone to "Davy Jones." When they came up here I felt a kind of ualism, which takes place on the last day of this month. In London the exercises will begin on ashamed to meet them. I mean those whom I Sunday, 30th inst., and continue the next day. used to drink rum through as my mediums.

When they come over here I feel ashumed of my Spiritualists and Liberalists will hold a grand treatment of them. So, I'm going to shift my helm on the other tack. I'm agoing to 'bout ship and sail for the promised land. By that I mean I've onvocation at Lansing, Michigan, under the auspices of the Michigan State Association. 'It will egin on March 20 and continue to the 23d instant inclusive. A large number of distinguished speakers, inspirational and otherwise, are expected got a whole crew shipped up here, and they choose me captain, and so we're going to play the devil with these rum mills. Well, we're picking out our fellows to take their stations. And, do you be present.

At a seauce the other evening, in the south part know, mate, that most of those that run those mills f Philadelphia, the invisibles gave notice that they are nothing but damned Catholics. They sell you would arange the light. This was raised or lowrum and then go to church and get absolution. So, ered as desired by the spirits, and finally they en-tirely extinguished the light, and in a moment we'll fix things up in a jiffy, and you won't want much police after a bit. Well, I don't know that hereafter an event occurred which sets aside the I've got much more to say. All I've got to say is, known laws of nature. It was truly wonderful. down with the rum, for curse me if it hasn't been

Mrs. Christie B. Bliss is now located at the resithe ruin of a good many fellows. I sailed out of ence of Bro. Loomis, 1008, G. street, N. E. Wash-Portsmouth, Old England. I went down in a typhoon in the Indian Oceau, All hands on board the vessel went down. The ship was called the nton, D. C. She is holding materialization seances with great success. Due notice will be given 'Castle." Captain Leslie was the commander. in the columns of MIND AND MATTER of her re-She was a regular old Dutch tub. It was on the urn to Philadelphia. All communications relating 3d of August, 1834, that I shipped my cable. I o seances should be addressed to James A. Bliss at know the date, because I kept the log that day. this office.

TOM HICKS." There is certainly an increasing desire in Philadelphia to understand more about Spiritualism than How Do You Do:-Well, I was not of much ever. In order to facilitate all persons in truthful inaccount when I was here, and I don't know that I am of much more now. I went out in a hurry estigation, Mr. James A. Bliss, trance test medium, will hold a private developing circle every Tuesday you see, I got in love with a gal, and the old man vening. Further information will be given on ap and her brothers, you know, they told me to leave; but I was so far gone on the gal, and so it plication at this office. Mr. Bliss will give private sittings on Monday, Wednesday, Thursday and ended in a quarrel, and the old man and his sons laid for me and shot me dead. Well, I hope the Saturday evenings, by special engagement.

gal will be happy. I'm a good-natured fellow. I've no malice towards anybody, and them fellows Lucretia Mott was unanimously re-elected Presilent of the Penna. Peace Society at a recent meeting. She is in the 87th year of her age, having been born January 3d, 1793. She is, in many that dropped me, mind what I say, stranger. have got to come down, and I'm going to be boss vet ways, one of the most remarkable women of the There is no getting away from this justice. (ain't it?) present time. She has always been a zealous memask my forgiveness. It will take some time before ber of the Society of Friends, and since the 26th their pride will let them do this, and till that time. year of her age has been a preacher. She is held stranger, they're going to be in hell. So they'll in the highest esteem by everybody. have to do this in order to save themselves. Sign

On Monday, March 3, the mortal remains of a member of the Orders of Knights of Pythias and of he American Mechanics were buried in Baltimore Cemetery. An Episcopal clergyman officiated at the grave. When he concluded, the chaplain of the TRANSITION OF COL. W. H. W. CUSH. Knights of Pythias was about to proceed with the ritual of that order, but these services were peremptorily stopped by the Episcopal minister, who ordered the grave to be filled up. Some years ago, an Odd Fellow was buried in the churchyard of St. Peter's The subject of this sketch was born at Freetown Episcopal Church at Third and Pine streets, Phila-Mass., May 13, 1813. He was educated at the lphia. The coffin, containing the body of de-American Literary Scientific and Military Acadeeased, was carried into the church, and when the emy, Norwich, Windsor county, Vt. He was only members of the order, numbering over a hundred, eighteen years of age when he began his mercantile were about to follow, the door of entrance was shut career, at Middlehoro, Mass. He married and went n their faces. The Odd Fellows, as an organizathe West in 1833 and, engaged in business in ion, still live.

# PUBLIC DECEPTION EXPOSED.

PHILA., Pa., March 13, 1879.

GENERAL J. M. ROBERTS: Dear Sir—Mrs. Christina B. Bliss writes March prizes, having for their objects, the development of 2th, thus: "Warren and that man Mansfield last In hearing of his transition, my mind was carried week sent posters and bills all over Washington back to the time when I first knew him. He behat they were to give a seance at Odd Fellows came interested in the phenomena of Spiritualism. Hall on last Sunday evening. There were present at that show over fifteen hundred people, at fifty was convinced of that truth, and at once took a stand as one of its staunchest supporters. Having cents a head. been born and reared in a station in life that took

They had the impudence to advertise in three go. 111 pers that "MRS. BLISS, THE GREAT MATERIAL

# VERB. SAT. SAP.

Though many months have passed since the adver-Though many months have passed since the adver-tisement 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 Spirit-ual paper, she takes great pleasure through the col-umns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No 394 South *Dearborn Street, Chicrogo, 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 answer all letters of anxious inquiry in the promptest manner all letters of anxious inquiry in the promptest manne

MRS. A. H. ROBINSON,

### Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diag-nose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the nose the disease most perfectly, and prescribe the proper remedy. Yel, as the most speedy cure is the essential object in view rather than to gratify idle cu-riosity, 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 bealing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latout in the system and in pature. This prescription

never fail to give immediate and permanent relief, 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 ap-plication, 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 cognizence ffect that is produced, that science takes cognizance

One prescription is usually sufficient, but in case the patient is not permanently surficient, but in these the patient is not permanently surficient, but in the tion, the application for a second, or more if required 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,

MRS. ROBINSON also, through ner mediumship, diagnoses, the discusse 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

TERMS :—Diagnosis and first prescription, \$3.00; ach subsequent one, \$2.00. Psychometric Delinea-ion of character, \$3.00. Answering business, letters \$3.00. The money should accompany the application

Soli, The honey should accompany the application to insure a reply.
 B. Hereafter all charity applications, to insure a re-ply, 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

# MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick. 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 overy patient and often make their presence known. During the years 1874 and 1875, Mrs. Robinson treat-ed 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.

### MRS. ROBINSON'S TOBACCO ANTIDOTE.

MKS. RUBINSON'S TOBACCO ANTIDUTE. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2,00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this anti-dote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Anidot to nes up the system and restores it to its nor-mal condition, as it was before inbibing the hanker-ing desirc for a poisonous weed. It is a remedy pre-sented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circu-lar and testimonials, 394 South Dearnborn St., Chica-go, 111.

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Sa-marien At the Southeast corner Ninth and Spring Garden streets, third floor. Speaking and test circle every Sunday afternoon and evening. TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs. George and Mrs Anthony, mediums. THOMPSON STREET CHURCH Spiritual So-clear. At Theompson street below Front. Free Con-

ety.—At Thompson street, below Front Free con-rence every Sunday afternoon, and Circle in the LYRIC HALL SPIRITUAL ASSOCIATION .-

t No. 2594 North Ninth street Free conference ev-ry Sunday afternoon at 2:30 o'clock, FIRST INDEPENDENT ASSOCIATION OF Spiritualists Developing circle Monday evenings at No. 680 N. Eleventh street.

#### SPIRITUAL MEDIUMS.

-----PSYCHOMETRY .- Power has been given me to elineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their best locations for health, harmony and business. Persons desiring aid of this sort will and enclose \$1.00, with stamped and addressed en-velope, John M. Spear, 2210 Mt. Vernon St., Phila-delphia. please send me their handwriting, state age and sex,

delphia. MRS. DR. J. W. STANSBURY, will write you a Psychometric Chart delineating your personal char-acter and disposition, or answer brief questions on Health, Business Matters, Future Prospects, etc., and mall you free the book " Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents in stamps. Diag-nosis of Disease with prescription, and Spirit Com-munication, \$1.00. Address, 176 Plane st., Newark, N. J.

W. L. JACK, M. D., Business Medium and Medical Examiner, No. 60 Merrimack Street, Room 7, Post Office Block, Haverhill, Mass. Examination

#### by Lock of Hair, \$1.00. MISS C. W. KNOX, Test Medium, No. 1 Wyman

Place, off Common Street, Boston, Mass. Circles-Sunday evenings, and Thursday at 3 p. m. Medicated Baths given.

J. V. MANSFIELD, Test Medium, answers sealed lefters, at 61 West Forty-second street, New York. Terms, \$3 and four 3-cent stamps. Register your letters.

MRS. MARY METZGER. Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 230 W. 31st St. New York. Admission 25 cents tf

HEALING MEDIUMS. J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 106 East 10th street. New York City. Examinations by lock of hair \$2.00.

W. L. JACK, M. D., Clairvoyant, Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-case by Lock of Hair, \$2.00.

C. J. RAICHARD, Healing Medium eradicates disease with Magnetized Paper. Price \$1.00 per package. Address him at Highgate Centre, Vt. Ap5 MRS. R. F. BERRY, Magnetic Healer, 509 9th St., N. W., Washington, D. C.

DR. H. B. STORER, Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

#### SPECIAL NOTICES.

Michigan Spiritualists and Liberalists. Michigan Spiritualists and Liberalists. The Annual Meeting of the Michigan State Associa-tion of Spiritualists and Liberalists, will be held at Lansing, commencing on Thursday, March 20th, and closing on Sunday, 23d. Among the speakers ex-pected to be present are J. P. Witting, Mrs. L. A. Pearsall, Mrs. Mary C. Gale, Mrs. H. M. Morse, Mrs. R. Shepard, Rev. T. H. Stewart, Rev. C. A. Andrus, Giles B. Stebbens, George Geer, Rev. A. J. Fishback, Rev. J. H. Burnham, and others. It is also expected that Mr. C. H. Dunning, member for Michigan of the Executive Committee of the National Liberal League, will also be present, and present the aims and objects of that organization.

will also be present, and re-of that organization. S B.McCRACKEN, Secretary.

FOR ADOPTION.—A beautiful Female Baby, two months old, the child of a poor widow. Inquire at 523 Callowhill Street, Philadelphia. t-f. Callowhill Street, Philagerphia. t-1. ANY MIDDLE AGED GENTLEMAN of culture and liberal views, in need of a thorough New England housekceper, who is inte ligent, energetic, economical. Please address Mrs. E V. Everts, Station A. Boston,

ADVERTISMENTS.

Important Announcement !

To all Spiritualists !!

Throughout the World !!!

THAT 100.000 MORE OF YOUR HOMES may be more spiritually adorned and beautified and made still more attractive to angel visitants through the pure and powerful influence of spiritual art, we this day reduce the price of that exquisitely wronght steel plate engraving entitled "The **Bawning Light."** representing the "Birhplace of Modera Spirituation." designed through the hand of Joseph John on his visit to that "Bethlehem" of Spiritualism, and engraved on steel in superior style by J. W. Watts, a noted bank note engraver. The humble house and surrounding scenery are correctly and very artistically pictured. and over it are groups of angels without wings. Mater-ialistic clouds manule the horizon, and are receing in the distance, and britliantly illuminated by rich thoods of light from the morning sun. A light for the wayfarting Pulgrim shines from the windows of that room where "spiritual telegraphy" began to electrify

noods of light from the morning sun. A light for the wayfartug Pilgrim shines from the winklows of that room where "spiritual telegraphy" began to electrify the world with its "glad tidings of great jog."
This charming historic picture was projected through "inspiration" for you. It has been rejected by the world, and refused admittance in picture stores, we offer it at unprecedentedly low prices hoping tosell many thousand copies and benefit many and be partially repaid for the cost of producing it. Published price for Indie tinted impressions, two colors, \$2.50, now reduced to 65 cents; Published price of plain prints, one color. \$2 00 now reduced to 55 cents, both the same size—sheet 20x24 inches. A' Circular is furnished free with each engraving, containing a Map of the Village of Hydesville. Diagram of that "Mustic House." Historic Facts, etc. All mailed postage free, and warranted safely through. Remit either 55 or 65 cents in script, three-cent postage stamps, or sliver, well sealed, at our risk. Pleasa, remit ten cents additional outside of United States. Address all orders to R. H. CURRAN & CO., Publishers, 22 SCHOOL ST., Boston.

CELEBRATE

The Thirty-First Anniversary

By welcoming "THE DAWNING LIGHT" to your home, if it is not already there. Its artistic merits render it fit for the palace as well as the hum-ble cottage. Price reduced to 55 cents. See alvertise-ment "Important Announcement." R. H. CURRAN & CO., Publishers.

JAMES A. BLISS has now formed a Private De-veloping Circle, which will, in future, meet every Tuesday evening at 8 o'clock. Ladies and Gentlemen ruesday evening at 8 o'clock. Ladies and Gentlemen who wish to join this circle will please send in their names and references. If acceptable to the members of the circle, applicants will receive due notice of place of meeting. Address JAMES A. BLISS, Offics of MIND AND MATTER.

LOVE AND TRANSITION

A Plea for the Practicalization of known Truth and Righteousness. Designed to aid in elucidating truth respecting mental liberty, and harmonizing thought on social topics. A poetic volume of near 20 parces, elegantly bound in muslin, by MARY E. TILLOT-SON. Price \$1.00. To be had at this office, or by addressing the author at Vineland, N.Y.

Orders taken for Job Printing, Medium Cards, Circulars, Bill Heads. &c., from all parts of the country at the lowest rates, and executed in the near-est possible manner. JAMES A. RLISS, Office of MIND AND MATTER.

# FOR TEN DOLLARS CASH

we will insert a seven line, advertisement one week in a list of 269 weekly newspapers, or four lines in a different list of 237 papers, or ten lines two weeks in a choice of either of four separate and distinct lists conchoice of either of four separate and distinct lists con-taining from 70 to 100 papers each, or four lines one week in all four of the small lists, or one line one week in all six lists combined, being more than 1.000 papers. We olso have lists of papers by States throughout the United States and Canada. Send 10 cents for our 100 page pamphlet. Address G. P. ROWELL & CO., Newspaper Advertising Bureau. 10 Spruce street, New York.

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Ruptures, Male or Female, including Falling of the Womb. etc. Sure cure with one suting or more without the use of Surgical Instruments Parturition without pain. Fee, S2. Patients at a distance can be treated by mail.

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DR. G. D. HENCK,

DENTIST, 446 York Avenue, between Callowhill and Noble Streets.

Teeth filled in the best manner. Artificial teeth inserted in the best style, and warranted to give satisfaction, on very reasonable terms.

he first prescription.

periences must be gained in order to be hap-py a spirit cannot gravitate out of this sphere until it has re-incarnated and fulfilled the mission of that life; and when a spirit has reached the highest point of a virtuous life in the mortal state, it reincarnates itself only when it wishes to establish a higher order of virtue among men. And then there are thousands of children dving before obtaining any knowledge of this life. They have accomplished nothing. Circumstances were unfavorable for their development; therefore they come here to fill out their lives before they can learn the earth plan. This doctrine is exactly contrary to that taught by orthodoxy, that young children become angels. This is not true, and the doctrine of life is, once

fail. try again. It is possible, but it is not done for this reason They cannot come in sympathy with you or me. who have reached a mature age, because they are devoid of these experiences, and right here, it is wisely said that sorrow and suffering purifies the soul or spirit. With these children, their lives nipped in the bud, going out before having accomplished anything, it would be a waste of spirit power. It is necessary that every spirit should here go through a life of

#### This communication abruptly concluded, without the spirit having finished the sentence.

GOOD MORNING, SIR:-To the true Spiritualist the afterlife opens clearly, and positively you understand what you receive. You neither groan or cry to be saved. You make your own spirit your Saviour by learning more and more the intricacies of spiritual life. As you have prepared your own heaven by the justness of your actions, you have thus prepared yourself to give a helping hand to all those in spirit life who are struggling to free themselves from the errors and superstitions of their past lives, and by so doing you increase the happiness of those in your own sphere of spirit life. In my mortal life I understood the phenomena of spirit intercourse, but I did not give that subject as much of my attention as I should have done, for I had many pressing duties upon me in the mortal life. I tried always to act justly towards all those that I came in contact with, when here. Many of my old friends will be glad to hear from me, and to hear that I am receiving just what I merit. I have nothing to repine about and I hope that all those left behind me in the mortal life will "do to others as they would have others to do unto them."

[ departed this life from Taunton, Massachusetts. My name is James S. Barney. (The guide said in reply to the question we asked, that this spirit. seemed to have been dead about one year.

GOOD MORNING, SIR :--- Life has its strange vicissitudes and circumstances. He alone is just who, when circumstances are adverse to his undertakings, boldly faces them and does that which his reason tells him is right. I enjoyed the mortal llfe more on the material than the spiritual plane; but a time comes to every spirit when it must free itself of its material tenderness, in order to gain more knowledge and become freer to act without selfish The great secret to be learned in the motives. mortal-life is; that spirits of the lower orders are forever seeking for mediums through whom they can enjoy the sensual pleasures of their mortal lives. Many men pass a large portion of their lives as good and virtuous citizens, and then suddenly fall away from all that is pure, good and true. And why? Because they have become developed as mediums as they near the grave, and these vile spirits obsess them. Thus they are dragged down. Oh! if mankind would investigate and weigh what I have indicated, and take a lesson, regarding spirit obsession, they would judge their fellowmeu with more charity, who are dragged down by those obsessing powers.

But some may object to what I have said, and especially those who advocate the doctrine that man is a free agent. The only free agency you have is when you are in perfect physical health and have a conscious power of resistence under those obsessing circumstances. You may be able to somewhat mould your surroundings, but when your vital en-ergies become decayed or broken down, as you near the transition state, you become the subject or prey of those lower orders of spirits. I have watched this matter carefully since I became a spirit, and I have become more and more imbued with the idea that if you mortals wish angels to surround you in your earth-life, you must cease to send these devils from your side, and the effort to do this lies with See to it that you have more charity for each other, faults and more kindness for one auother. I hope soon to see the dawn of a higher order of mortal-life than now exists upon this planet, when we can all work in harmony, and when the union of spirits and mortals will be complete. May hap-LIEGH HUNT. piness attend you.

him into the highest walks of society, he displayed a degree of moral courage and independence th few would have done, by identifying himself with and supporting so unpopular a cause. In despite of opproblum and continually he stood firmly by what. o him, seemed to be the highest truth, and at the same time held his place socially in the face of all opposition. Hence I sav, he displayed undannted courage by standing up in support of a cause which he believed was right. He grasped the sword of truth, and wielded it in the defence of that cause. He stood the known defender of mediums, without whom, we should sit in darkness.

DAVE REEVES, Pettis County, Missouri.

MAN, WHO PASSED TO A HIGHER

LIFE, OCTOBER 28th, 1878.

successful issue. He possessed talents of the high-

the great resources of our Western country.

Colonel Cushman was one of the first who saw the fact that the world has been so slow to learn. that to get the highest and best knowledge from the spirit world was to place the medium's channels where they could be surrounded by the most harmonious conditions. When the final summons of the workers has come, and their respective works are called for, I feel that Colonel Cushman will be found as one who has done, perhaps, more than any other one man to place our cause upon its present foundation. All over this broad land of ours, as the news of his passing on is received. tears, heartfelt tears, will be shed by those who have been assisted in their hour of direst need; and who to-day are living in comparative comfort from his hand and presence. Thus it was, that through his life he went about doing good.

He was a little past the prime of life in years yet only one short year ago one would have said he was in the prime of his life. It seems a matter for deep regret that his earth life could not have been spared a short time longer, since he was arranging his business as fast as possible to enable him to devote his large fortune to the remainder of his life, to carrying out some plan that had for its object to provide a place, or places, where media could be surrounded by comfortable and harmonious conditions, temporarily and spiritually, to enable the spirit world to bring the best and most conclusive evidence of a continued life hereafter. and to assist in giving to humanity the philosophy that must come to the children of earth ere they emerge from the thick darkness with which theolology and bigotry have enshrouded them.

It would seem to the superficial observer that great calamity had befallen the cause of truth in the removal of such a man at a time when he was about to put in practice the plans of a lifetime which had driven him on to gain his large fortune vet we will believe that the powers above can and lo see further than ourselves, and that they will utilize this great affliction and loss to us his friends and to the cause for which he lived and suffered, for some great good. It cannot be said that he amassed a great fortune like Vanderbilt or Stewart, for gain, and gain only. He ever had the good of others at heart in developing his gigantic schemes in the West. He opened the way for so many young men to leave the crowded East and to become independent; doing great good to individuals and to the country and nation by attracting capital there, thus doing the greatest good to large numbers of persons know he did not make money for money's sake. He allowed no opportunity to pass to help a fellowman or woman, to become self-sustaining, thus do ng the best for all concerned. In view of his noble and generous life, I feel that in his removal we have lost one of our best and most efficient workers. He literally fell with the harness on. His towering intellect was worn out by incessant toil, but he accomplished, in his comparatively short life, vastly more than many who live to extreme old

age. Did I not know that your space is valuable, and that this is too long already. I could quote from the Western papers the manifestations of esteem that e was held in where he spent the last years of his active life, but a more eloquent pen than mine should write his eulogy. His life was one of unelfish striving for others, and we know that in many hearts his memory is enshrined, and his name will be handed down to future generations as one who planted the standard of the Spiritual Philosophy ipon the outer walls, and stood manfully by it un-I the angels called him to come up higher. I have felt called upon, in a feeble way, to say a word for him, knowing too well how impossible it is for me to do his memory anything like justice. N. E. C. HILL.

Lectures, Mediums, Brief News Items, &c. C. Fanny Allvn. now in the West, is expected to appear in Philadelphia in May for lecturing purposes.

Mrs. Rudd, being somewhat indisposed, will not resume her seances in the Banner of Light free circle rooms until Friday, March 18. Let the Chinamen come to the Gospel-it will.

do away with the necessity of sending the Gospel to them.

ZING MEDIUM, WOULD BE PRESENT AND GIVE A INTERIALIZING SEANCE." I want this false tatement corrected, as I have never had anything to do with Warren or Mansfield in any manner. Allow me to say that Mrs. Christina B. Bliss never stoops to sensationalism, and she would not lend herself to such a party as Warren, Mansfield & Co. All their advertisements to the effect that she would do such a thing is a fraud upon the public. I would pass this by unnoticed if it were not for many honest investigators who might be deceived by their glaring advertisements and think she might be tempted for money to do such a thing.

Very respectfully, JAMES A. BLISS.

MYTHOLOGICAL INCARNATION.

BY ELIJAH WOODWORTH.

Mythology is composed of two Greek words. muthos meaning fable, fiction, fancy; and logos discourse, teaching, word, utterance. Theology is composed of two Greek words, theo neaning God; and logos meaning word, discourses,

teachings, utterances. What was the ancieni doctrine of incarnation? Answer—These discourses, teachings, words and utterances, metamorphosed into personalities, things

and places. What was the source of mythology? Answer-Human ignorance; human development out of fetechism; not comprehending the causes of forces and laws of existence. The most unfolded minds expressed their discourses, teachings and utterances n the forms of personalities to the multitude. In those early ages no language had been yet devised. so personalities were used in its stead.

The Hindoo teachings, doctrines, utterances and words were incarnated in the person Brahma-the great Spirit of Nature; and Chrishna, the Divine teacher.

The ancient Greeks taught many theories, hence many incarnations-too numerous to name. Every faculty of man had an incarnated personality as had everything of any note in the solar system, or on the earth.

When the human mind became more expanded. new expressions of thought were evolved and ar ranged in better forms; hence reincarnations were the inevitable result. The nature of the teachings, liscourses and utterances were the same, but the rearranged form was a new incarnation, more in harmony with the mental growth of the race. These incarnations in process of time were called images, which inaugurated a system of lauditory admiration denominated idol-worship, or Pagan Prolytheism. Now, since the human mind can, in a measure, comprehend nature's divine laws, these personalities, are no more of any account, but steadily recede out of sight and the doctrine of Incarnation and Keincarnation are of little as use to the world of mind.

The Hebrew theological personalities are but copies of mythical fables, fictions and forces, but in a rearranged and better expressed form. The Hebrew elohim-the incarnated "I am that I am"the Yehova Lord; are but incarnated Hebrew teachings-the words and utterances of Hebrew theology.

Gentile Christianity reincarnated or rearranged a system of teaching words and utterances in accordance with the natural growth of the human mind partaking less of the earthy and more of the spiritual, in harmony with nature's divine law of justice. The Gentile Christians reincarnated the Elohim and called him Theo or Theos, and converted the Hebrew Jehovah into the Greek Purim, which means a teacher or master. (See John Chap. 1.) In the beginning of all ancient teachings words and utterances "was the Logos (teachings, words and utterances) and the Logos was with God" (Theo), and the Logos was the reincarnated God (Theo). Now these teachings, words and discourses, when believed and comprehended, were made (Psyche) life, mental and intellectual, and became the light of men; and these reincarnated teachings follow us

to-day. The incarnated Greek Pluto was the reincar nated Hebrew Serpent, and the Gentile Christian Satan, or Devil, was but the reincarnation of the Greek Pluto; each and all of them meaning only the earthy human nature; thus connecting Pagan Hebrew, Greek, Latin, and all other expressions of that idea, in one unbroken series of fictitious reincarnations. All old teachings are being every day rearranged and reincarnated into better forms of teaching. Much more might be said on this much abused and misunderstood old form or speech, but here let me close my remarks. LESLIE, Mich., March 6, 1879.

ATTENTION, OPIUM EATERS Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other nar-cotics, by the Roard of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads One box of the remely is usually suffi-cient to efficient a cure. Price \$5 a box. Address Mrs. A. H. Robinson 391 Dearborn Streagt: Chicago III

A. H. Robinson. 391 Dearborn Street; Chicago, III. 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 re-ports as follows: vorts as follows : Mrs. A. H. Robinson, 394 Dearborn Street, Chicago

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—opium. I took the last dose a month ago. I have a little in the house but have nodesire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female com-plaint that I had when I commenced taking mor-phine but, now begin to feel stronger and better. phine, 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., Chica-go, Dear Madam :-- Words will fail me to express my gratitude for the great and good result you have eff-ected, in curing my sister of that cursed babit 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, No. 581 Ada St., Chicago.

PHILADELPHIA MEDIUMS.

MRS. W. H. YOUNG-Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia. and will treat all diseases magnetically at her office, 245 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited it their homes.

**HENRY C. GORDON**,—Materializing and Slate Writing Medium, No. 422 North Eighth street, Philadelphia, Penna. Select seances, every Monday, Wednesday and Friday evenings, at 8 o'clock; private sittings daily for Slate Writing tests and communientions

ALFRED JAMES\_Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fair-mount avenue. Public Materialization Seances at he same place every Sunday, Monday and Friday venings

**DR-AND MRS. H. S: PHILLIPS**—Clairvoy-ant, Healing and Test Mediums. Public sceances, Sunday Tuesday and Friday evenings. Sociable, Wednesday evenings. The poor treated free of charge. Private sittings daily. 1340 South 5th street. Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. to 5 o'clock p. m.

MRS. CHRISTINA B. BLISS-Materializing me-dium. For private seances and terms address, Jas. A. Bliss, office of "Mind and Matter" Publishing House 713 Sansom street. W. HARRY POWELL-Independent Slate Wri-

ter, 422 North Eighth street. Circle, Wednesday even-ings, also on Sunday evening at Lyric Hall, 259% North Ninth street.

**JAMES A. BLISS**. Trance Test Medium, will give private Sittings, Monday, Wednesday, Thursday and Saturday evenings, by special appointment. For further information, address 713 Sansom Street. MR. AND MRS. T. AMBROSIA—Clairvoyant, Trance and Test Mediums, 1030 Shackamaxon street. Circles, Sunday and Thursday evenings. Sittings

lailv Mrs. SARAH A. ANTHONY-Test Medium-No. 23 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily.

**DR. C. BONN**—2129 North Eighth street. Healing and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests, clairvoyant, trance tests, describe and xplain spirits. MARTHA HOFFMAN WAVBR, Trance Medi-

im, No. 6 Calvin Place, rear of 809 North Seventh treet, above Brown. Private Sittings daily. MRS. J. HOFFMAN-Electric and Magnetic Freatment, 1518 Wallace street, Philadelphia, Dis-ases of Women and Children a specialty.

JENNIE R. WARREN-Clairvoyant and Test dedium, recently from California, will give private ittings, 10 to 2 and 2 to 4 daily, at 1015 Brown street,

Mrs. GEORGE—Trance and Test Medium—No. 580 N. Eleventh st. Circles on Tuesday evenings. Sil-ings daily. MISS LIZZIE MINKLE, Medium, 1440 Frankford Road, bet. Master and Jefferson Streets. Sittings

daily. MRS. FAUST, Test Medium, 936 N. Thirteenth St. tings daily from 9 a. m. to 5 n. MRS. FRITZ, Healing Medium; 619 Montgomery venue. Sittings daily.

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ie world, etc., etc.



# MIND AND MATTER.



#### TRUE KINDNESS.

BY DR. D. AMBROSE DAVIS.

Why stand we apart with our work in the vineyard, Since God's every child has its mission to fill, Oh, why not go forward like brothers and sisters, Forever united in earnest good will?

Are we not all in the hands of Jehovah, All the recipients of his divine care? Then why so ungrateful as not to be willing. To let every soul have its God-given share?

The words 'loving kindness' are easily spoken, But who ut der God will their meaning express ? Who will go forth with the olive-branch token, With only the motive to love and to bless?

Who will go forth in the armour of kindness, To lead the poor wanderer from pathways of sin? Search out the souls that are groping in blindness, And find them a refuge and welcome them in?

Oh, if we look upward for wisdom and guidance, How quickly the angels respond to our call, Using forever their utmost endeavor, To make us evangels of kindness to all.

They ask us to look at the lives we are living. And pause but sufficient to see where we stand, To see if the gifts that we daily are giving, Are surely the gifts of "the heart in the hand,"

Are they all blessings that we are bestowing? Are our souls bowing around the love-shrine? Are there not thistles and thorns that are growing To choke out the harvest that should be divine?

They teach us forever that we are God's children. With special appointments for each one to fill, And therefore should always like brothers and sisters, Go lovingly forward in kindest good will!

The trees of the forest have no altercation, But stand in their order as if they were one. Their roots and their branches make progress together Until their great work of the temple is done.

They point to the sunshine, the rain and the dewdrops, And ask us to mark how their tokens are given, Forever impartial and ever untiring, As always our Father is smiling from heaven.

They tell us the star-gems that sparkle above us, So many and varied, all acting their part, Are asking us truly to be more fraternal, With shoulder to shoulder and heart pulse to heart

For tho' in God's vineyard our missions are varied. Our hearts best emotions should still be the same, And kindest of favors/from one to another. Should be the blest object at which we should aim.

#### THE KINGDOM OF HEAVEN WITHIN YOU.

INSPIRATIONAL ADDRESS DELIVERED BY MRS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK, SUNDAY MORNING, MARCH 9, 1879.

#### [Specially Reported for Mind and Matter.]

The first question taken up read as follows: "Does Spiritualism teach that God is an individualized or personal entity, governing the human race by special interventions of power? or is he the vital principle of the universe governing all matter, animate and inanimate, by general laws, the inter-ruption of which produces all the abnormal or malformed conditions in nature? If the latter, take man, as in the illustration of the parable of the seed falling by the wayside, where some fell in stony places, some among thorns, and some on good ground. Were not the respective results of their productiveness governed by the accident of the several conditions with which they came in contact, and as a consequence, unalterable by any self-volition or extraneous power? If yea to this is contact, and as a consequence of the several contact of the

SPIRIT COMMUNICATIONS.

The following communications were made through the mediumship of Carrie S. Twing, of Chautaque county, New York, a few days ago, and forwarded to MIND AND MATTER for publication. If any, or all of them, should be identified, or recognized, the answers will be published, if sent to this office

SPIRIT MARTHA W. ALLEN, UTICA, N. Y.

I have tried so often to reach my friends, and if n'some way, this can be brought about and placed before Jefferson Allen, of Utica, N. Y., who is my father, I shall feel repaid for all the efforts I have made in that direction.

Father, don't call me dead, mother and I watch he old home with never failing interest, and even he beauties of heaven cannot wean us from the lonely hearted in your life. It was not hard to die, and mother was glad when I was freed from the old body.

What a change has come over me. I have the same kind of a body I had on earth, with the blem-ishes left off. It is tangible to me, yet to you, there it would be light as air. I look on mountains high and covered with verdure, on rivers that eem like silver, on fields animate with animal life, don't start and say this cannot be, for what kind of tures of any kind. I hear the song of birds, the laugh of the merry, and, alas! I see some sad faces because of life's worse than wasted hours, but all tends upward, toward a happiness without flaw, because we have learned to know ourselves.

But no matter how much engaged, or how happy. There is always before us a way that we can look at our earth friends and know their thoughts and struggle for their good. -

Live there, as long as you can, learn all you can in the physical, for that, which cripples the body, often cripples the mind, and when the young come over here it is not stepping into perfection, but to the Bible and its authority, its plenary inspirations begin here, where we left off there, thus taking will be annihilated." step by step the journey of eternity.

But I am satisfied, even though I came here young, for I can learn more readily here the truths that make the soul blessed. The angels around me will bring out more of the angel within me, and I shall grow into a still more divine atmosphere. Oh! father, oh! dear ones all, waste no more time, but learn blessed truths.

MARTHA ALLEN.

C. ALLEN.

I am glad that my child has made the effort, have a deep interest in trying to draw more closely logether the two worlds.

I have tried this as an experiment to see if could reach my husband, Jefferson Allen. I have tried many times, but it is harder for me to control medium than it is for Martha. I want my treasures all here, still I know this is wrong, for they should have a chance to ripen there. Thanks for letting me come, send this to the old home, my head is all right now. God bless you. CINDERELLA ALLEN.

REBEKAH P. GEORGE, Plainstown, Mass.

Utica, N. Y.

The name of the place was quite indistinct, but think I have it right.]

Yes, yes; I am invited to try this hand. It seems strange to have a will strong enough to make another hand go. I left your life about a year ago, I think, though we don't count time here as you do Your life there, I find don't amount to there. much, though I tried it a good while. I studied into these things while there, and used to say I would come back if I could, and I did'nt have far to go. I used to think that it would be a great ways off to go to heaven, but it was only a breath and I was over here with my lost ones, and I have found them all. When I get the family altogether here, heaven will be complete.

All knowledge is of itself some value. There is nothing so minute or inconsiderable that I would not rather know than not. A man would not submit to learn to hem a ruffle of his wife's, or his wife's maid's dress, but if a mere wish could attain it, he would rather wish to be able to hem the rufile.- Alexander Pope.

When one has reached sixty-five, one can hardly help thinking sometimes of death. But this thought leaves me perfectly calm, for I have a firm conviction that the soul is an absolutely indestructable essence, which will continue to exist from eternity to eternity. It is like the sun, which dis-appears from our mortal eyes, but which in reality ever disappears, but ceaselessly gives light in his progress.-Goethe.

At best, our journey is a long, a rough and danerous road; but it should cheer us to remember that every evening brings us nearer to our Father's house, which ever stands open to receive his children. The world is a harsh mistress ; but consider how soon death fetches us home from school. Every new affliction is only another blow upon the fetters which bind him to his earthly servitude Oh, happy hour, when the prison chamber shall brighten in the presence of the Angelic minister, and the chains shall fall from our limbs, and the doors open before us. The stones must be beaten by the hammer before they are fit for the Temple.— Kirke White.

Rev. Charles Beecher, some years ago, said: Whenever odylic conditions are right, spirits can no more be repressed from communicating than waters from jetting through the crevices of a dyke. Whatever pysiological law accounts for odylic phenomenon in all ages will in the end inevitably carry itself through the Bible, where it deals with the phenomena of soul and body as mutually re-lated, acting and reacting \* \* \* If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylic channels into, accounting for everything physically, then will the covers of the Bible prove but pastebhard barriers. Such a theory will sweep its way through

The march of time is eternal. The aspect o human things changes every fifty years, and the nature that is perfect in 1800 may be vicious in 1850. But there is nothing good for a people but what the people themselves generate. That which may be wholesome nourishment for the people of one age may be poison for the people of another. All attempts to introduce foreign novelties are foolish if the desire of change has not roots in the very heart of the nation, and every revolution of this kind must be without result, because God i not with it. But if the need of a great reform be felt among the people, God will be with such a revolution and it will be successful. God was evidently with Christ and with his disciples, for this innovation of a new doctrine of love met the wants of the people. God was also with Luther, for he was equally needed to purify the doctrine that had been corrupted by the clergy. The two great pow ers I have named were no friends to the established faith. Their inspiration was the necessity of purifying the creeds they had formed, and to prove that the world cannot continue working in falseness, imperfection and injustice.—Goethe

#### QUOTATIONS FROM THE BIBLE.

"Voices crying in the wilderness."

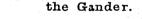
"And there shall be no more death." "The wind bloweth where it will, and thou hear-

est the sound thereof, but knowest not whence it cometh or whither it goeth. So is every one that is born of the spirit.

"Verily, verily, I say unto thee, we speak what we know and testify what we have seen, and ye receive not our testimony.

"And when they heard these sayings they were full of wrath and cried out, saying: 'Great is Diana of the Ephesians. Who is this that darkeneth counsel by words without knowledge."

What is Sauce for the Goose is Sauce for





### CHILDRENS' COLUMN.

THE DRAW BRIDGE KEEPER. HENRY ABBEY.

Drecker, the draw bridge keeper, opened wide

The dangerous gate to let the vessel through, His little son was standing by his side, Above Passaic river deep and blue. While in the distance, like a moan of pain. Was heard the whistle of the coming train.

At once brave Drecker worked to swing it back, The gate like bridge that seems a gate of death ; Nearer and nearer, on the slender track, Came the swift engine, puffing its white breath, Then, with a shrick, the loving father saw

His darling boy fail headlong from the draw. Either at once, down in the stream to spring And save his son, and let the living freight Rush on to death, or to his work to cling, And leave his boy unhelped to meet his fate, Which should be do? Were you as he was tried, Would not your love outweigh all else beside?

And yet the child to him was full as dear As yours may be to you-the light of eyes, A presence like a brighter atmosphere, The household star that shone in love's mild skles Yet side by side with duty stern and grim, Even his child became as nought to him.

For Drecker, being great of soul and true, Held to his work, and did not aid his boy, Who in the deep, dark water sank from view. Then from the father's life went forth all joy; But as he fell back pallid with his pain, Across the bridge in safety, passed the train.

And yet the man was poor, and in his breast Flowed no ancestral blood of king or lord ; True greatness needs no title and no crest To win from men just honor and reward; Nobility is not of rank, but mind; And is inborn and common in our kind.

He is most noble whose humanity Is least corrupted. To be just and good. The birth-right of the lowest born may be, Say what we can, we are one brotherhood. And, rich or poor, or famous or unknown, True hearts are noble, and true hearts alone"

THE SHIPWRECK.

UNCLE BEN'S STORY.

"That was a fearful night," said my Uncle Ben, "the twenty second of December, 1836, and long as

I live I shall never forget it. "Do tell us, Uncle," we boys all shouted in one breath, "if there is any story connected with it;" for better than anything else in the world, better even than mince pies and doughnuts, apples and sweet cider, we boys loved Uncle Ben's stories.

I cannot begin to tell you how they sounded There was something in his rich sailor voice that had a sound of the sea in it; his animated gestures, and the passionate interest he threw around everything he touched, that completely charmed us. H descriptions were charming. We forgot he was telling us things that happened years ago, for we were out on the sea with him, or shipwrecked on some lonely island, and had only to look with our own eyes and believe. We breathed with his breath, and felt with his

feelings; and if, as sometimes happened, a sudden softening of the heart would fill his honest eyes with tears, our own confessed a sympathetic weakness, for if Uncle Ben, the greatest man we knew could cry, why not we! That night we were sitting round the kitchen fire—a real old-fashioned log fire, such as you do not often see nowadays. Uncle Ben was propped back in his own easy-chair, and we were gathered ess, he cannot esca

#### What Enoch knows about Incarnation.

Brother Roberts, your impartiality and love of truth prompt me to seud the following communi cation from Enoch [Gen. V, 24] given me in 1873. So much was there said about re-incarnation, that I asked Enoch, because he had been in spirit life so long, if he would please tell me what he knew about it. He consented, and gave me the following, which I wrote down from his mouth, verbatim, hearing his words and penning them as his amanu-ensis. I am not a public medium, but have for many years talked with the Invisibles daily, often while walking the streets of New York amid its noise and din. His words are as follows : "Brother Blakesley, at your request I will tell you what I know about the subject of re-incarna-

1. I left earth almost 1000 years from the Creation and have been in the Spirit world over 5000 years.'

"I have never known such a thing." 2. "I know that those who were here when I came have never been re-incarnated." 4. I know that those who have come here since

I did have never been re-incarnated." 5. "I also know that those of other worlds, who lived many, many thousand years before me. declase unto me that they have never known an instance of the re-incarnation of any man, woman or child in the vast universe of God." 6. "I do also know that, after 5000 years of experience in the Spirit world and visiting, as far as I know, every other world in the universe, and hearing their testimony on the subject, that, if there had ever been such an instance, either in the earth or on any other world, it could not have failed to have

been known." "I also positively know that those whom spirits declare to people of earth to have been re-incar-nated so or so, any number of times, have dwelt in the Spirit world ever since their first incarnation terminated and, do dwell there still, which they could neither have done nor can do if they had ever been or were now thus re-incarnated."

"I do therefore know that those Spirits who teach this doctrine do teach what is not and never has been true." 9. "I feel glad of this opportunity of testifying

to what I know in regard to re-incarnation, that I may give my testimony against a wrong whose magnitude is far greater than you can conceive and thus show the falsehood and absurdity of such Spirit teaching.'

"Your's for the Truth, what e'er it be, For Truth alone eternally,

Will stand when all else pass away, Victor in Heaven's own grand array !"

A. W. BLAKESLEY, Tom's River, N. J.

#### Let Justice be Done, Though the Heavens Fall.

MR. EDITOR :- The righteously deserved castigation you administered, in a recent number of your paper, to that reservoir of hypocrisy, scoundrelism and spiritual villainy, the editor of the Religio Philosophical Journal (Heaven save the mark!) entitles you to a universal vote of thanks-and you will receive it, too, whether it is publicly expressed or not-from those who are at all conversant with his insolence, who have not been hoodwinked by his hollow pretensions, or befooled by his intrigue and deceit. And while a member of the Harmo nial Brotherhood like myself, may deeply regret to see such harsh expressions in print as you felt obliged to use towards him and his work, I far more regret the fact that the cause of truth sometimes demands just such treatment. No greater "spiritual exposure" has been made

anywhere, whether among mediums, who sometimes of their own accord "play fantastic tricks before high heaven," and who no less sometimes become the innocent victims of unscrupulous mortals s well as spirits, I say no greater "spiritual fraud" has been anywhere revealed of late, whether among the clergy or other high officials in the church, or lsewhere in places of trust, than that you have just now so effectually brought to light. This revelation, nowever, was nothing new to those who had watched

the machiavelian course he has pursued since his usurpation to his present position. And though he studiously affects to ignore "mind and matter," even as he does every element of justice and fair-



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

"Dry up;" as the sun said to the morning mist.

Why was Adam a first-class hog? Ans.-Because he had a spare rib.

Mrs. Paist, a school director in Philadelphia, intends to stick to her official position.

What is slower than sugar-house molasses in Winter? Ans.-Why, a lady making room for another in a street car.

GLORIOUS.—A man who can crack his shin against a coal scuttle in the dark, placed there for him to bring up the coal, and smile at the event, is far on the road to glory.

What is your feelings when you are going up or down stairs, and think you have one more step to make, and you find no step there? We don't pause for a reply.

Although an oysterman may adopt as his motto. 'stew unto others as you'd have them stew unto you," yet it is not at all probable that his saloon attendant would be considered an oyster supe.

It is not publicly recorded whether Noah took a swarm of bees, or a nest of hornets or wasps into the ark. It is supposed, however, that he did receive the bees, as they would be useful in making the arc-hives.

SENTIMENTAL RETORT .- "Why are you like a ailor?" said a gallant young man to the beau ideal of his affections, by whose side he was sitting. "I don't know," she replied, "unless it is because I am near a goose."

ELEVATOR .- "We have an elevator in our house," said Mrs. Brown; "but its of no use to-me, for Mr. Brown has it all to himself.

"Pray, madam, how is it constructed ?" "He keeps it in a little demijohn in the cupooard.'

GOES NOWHERE.—"Say, my little son, where does the right hand road go to?" enquired an ancient traveler of a little boy seated on a post and rail fence.

"Don't know, sir, it has never gone anywhere since we lived here. It's always been in the same place."

DELICATE CREATURE .- "Yes my little Mamie," said Mrs-Smith, " is a dear ethereal child, so delicate, lovely, tender, sensitive, fairy-like. O! she is such a sweet little creature; why you would hardly think it, but she lost a little hairpin out of her head one day last week, and she has had a fearful cold ever since.'

FAMILIAR RAIN.—Sally came home the other day amid the peltings of a storm of rain. Most vomen would have been much put out by such an dventure, but she said that is a very familiar rain. "Familiar rain," responded her auburn-hair d daughter; "how so? I think it is awful." "Why it patted me on the back all the way home.

in these meetings of Spiritualists—in the so-called invocations, which seem to be in the nature of, and which substitute the formal prayers in church worship, are they not all, as the expres-sion of thanks and gratitude to the Father, or Great Spirit, for more favored conditions, person ally or as a people entirely out of place? Does Spiritualism teach that God is an individ-

ual or personal entity? When modern Spiritualism was first known some of the very first questions asked of unseen spirits were these: "Have you seen God?" "Are you in heaven; and if you are please tell us how it appears to you ?" They would "Yes, we see God as you see him, only more say: clearly." As to heaven, according to the good that is within us, according to our receptivity, we receive the happiness of heaven; no more, no less. But heaven is not an outside place, a locality. It is like the light within the light-house, which shines out through the glass far over the storm-tossed. troubled waters; the kingdom of heaven is within us, aud we can carry it wherever we gothrough light and shadow, through storn and calm. Nothing can destroy it. But some went away and said : "I believe that Spiritualism is a snare and delusion; that the people might believe a lie and be damned." They speculated on the subject, and to-day Spiritualists are not all found in nublic halls and lecture rooms. There are many men and women thoroughly convinced of the truth of Spiritualism, and they are not afraid to acknowledge it to their friends, who, they feel sure would not tell of it; and, yet, they would not have the outside world know of it. Why? Because it is unpopular. God have pity on such souls, for they have need of pity. There is no truth which can isolate itself and remain by itself. It is not in the nature of truth to so remain. There is something in it like the sun; whatever it touches is vivified. In regard to this belief in God, sometimes you hear it said that Spiritualists are not religious; that they have no clear idea of the Bible; that they do not believe in God and Christ. We only say we wish they understood us better. If they truly understood what we believe; it they were not misled by words, they would not shut their hearts against this truth, and Spiritualism would then be popular. Spiritualism teaches of the Great Spirit, God, and to that one being it sends its prayer: But one says, "We pray to Jesus." Very well. We take the voice of Jesus when he gave the model prayer, beginning with these words, "Our Father." We do not bring other terms, we do not mystify, but we take the simple utterances which Jesus gave us. We take that model prayer which he gave us, and the authority for it is good. Is there anything more simple than that? God, to us, is a Spirit, infinite; indivisible; around all; through all, and in all; the one vitalizing power of the universe. The law of the infinite is exemplified in the smallest atom as well as in the grandest sun that shines in celestial space. There are those who would not pray if they did not believelin a special interposition of Providence. Oh ! man; do you suppose that the Divine Being who is ruling this universe; that you, with your feeble intellect, have any right to advise God what to do? What would you think of a child interfering with its parents? Why, simply that it was a child. When you pray, pray "Thy will be done,"-the golden words of the model prayer. If the world could only understand these things, it would no longer strive for special interpositions of Providence. We believe God is interpositions of Providence. infinite, an entity, a Spirit; that in Him dwell the qualities of love and wisdom; that his nature speaks through various qualities; that God is the central life of men's being; that He is the vital principle governing all matter by law; that the laws of God are immutable; that they are never disordered. An opinion may grow, and then sink into decay; but the moving tide of humanity, that is always onward inever ceases. Each one has the power within himself to receive the truth. Prayer gives us strength, lifts us higher, and in that, we see the Spiritual meaning of praying without ceasing. We are asked "what is the Spiritual definition of the word Heaven-has it any reference to locality? In olden days it was supposed to be simply a local-ity. The Spiritual definition of the word is harmony, and it is attainable by every one.

USE OF MONASTERIES .- An envoy from Cairo to Lorenzo de Medici, asked that wise prince how it came to pass that there were so few mad men at Florence, while the capital of Egypt presented great numbers. Lorenzo, pointing to a monastery, said : "We shut them up in those houses."-Horace Walpole.

one of them ve from tal r a step sne DEAR EDITORS: will repent of. Beware M---- it will cling to you ike an unwelcome guest. Keep patient just a little longer. In private, if the medium will let me, will reach you better.

REREKAH GEORGE. It is proper to remark, that there cannot be found n any official record such a place as Plainstown Mass. The nearest to this name, are Plainsfield and Plainsville. As will be seen, the medium only thinks she has the right name.

#### GEORGE BRYDEN, Cal.

I have at last found one whom I can communi cate through. I know my old friends and kindred in Oneida county, N. Y., thought it rather hard for me to go so far away from them, and at last, pass away in California, but there are kind hearts every where, even in a place like San Jose, and plenty were kind to me. But life was not worth the struggle I had to make, and the Eldorado brought me some heartache and trouble. They thought, a the American House, it was the last of poor Bry den, but I seem now to be as much myself as ever. I think there were some of my affairs settled on a very unfair basis, but it don't matter to me now only as it effects my loved ones. But gold is not the coin passed in this upper country. Our currency is brotherly love, and our bonds those that can never lose ther first value, but grow stronger is our life passes.

Workers in life stick to your "claims" and let all he glitter that comes from them, light up the ough road of those, whose feet have grown weary GEORGE BRYDEN. of the journey.

#### MICHAEL SWEENEY, Martin's Ferry, O.

I have written through this medium's hand be fore, and some impulse seems to compel me to try again. I used to say when I saw the Banner communications, why don't some one come that we now. Now, I have learned how hard it is to get chance, for it is the great, and it seems it is the only chance, of reaching our friends, in a public way, and thus show the world we are not dead. I have tried many times, but the crowd of anxious spirits was so great that I could not get my chance, as I wanted. I feel there ought to be more chance for the spirits to reach back to the world they have left behind. I love my family with a still stronge love than ever. I see my children need their father's counsel. I know their actions, and wish to clear up in my wife's mind a mystery of the past and give her cheering news of the present of one we have both prayed for so earnestly in; our souls. I wish to give my nephew, Robert Sweeney, of Wheeling W. Va., some counsel. Be brave, my boy; the fight is nearly over. I wish to reach my family, one by one. There need be no more strife with those who wronged me there, for there is a heavier weight on his soul now than he can bear ong and not change.

Oh, friends, in earth life, each separate deed is iving witness of the soul. Look well to the little acts, the little things that seem so simple, yet, sometimes are the turning points of a soul just beginning to work out its destiny. Brother, go on with your noble WORK. Scatter seeds in your paper that will be a living growth. and remember if, you pursue the course intended you will not come empty handed to the GARNER

MICHAEL SWEENEY. \_\_\_\_

#### LITERARY EXTRACTS.

When men talk of preparing for death, they nean preparing for the next life.—Archbishop Whately.

We can only reason from what is. We can eason on actualities, but not on possibilities.-Lord Bolingbroke.

Nothing can be more beautiful than that which s inspired by truth, and which conforms to the aws of nature.-Goethe.

As I take my shoes from the shoemaker and my coat from the tailor, so I take my religion from the priest.—Oliver Goldsmith.

Religion is like a millstone that lies upon the top of a pair of stairs. If it be thurst off the first stair it never stays till it comes to the bottom.

No wise man will be contented to die if he thinks he is to go into a state of punishment. Nay! no man will be contented to die if he thinks he is to fall into total annihilation.-Byron.

night.

ance come?

board might be saved.

ers on the shore? Tell us more about it?

Forest, in Children's Friend.

ike the knell of doom.

captain recoiled in terror.

Last Sunday evening, Harry Meredith delivered a lecture in Concert Hall, and, as I am informed, charged an admission fee of twenty-five cents for entrance, and fifty cents for reserved seats. The lecture was warmly applauded, the hall filled, and round him, in various boy attitudes, one leaning on many went away for want of room. I approve of and endorse the lecturer in his laudable efforts to his shoulder, another resting an elbow on his knee and others, on chairs drawn closely to his side, as sustain progressive thought and speech. He was attentive an audience as even Uncle Ben could deintroduced by John W. Forney, and a "number of gentlemen were upon the platform lending dignity to the occasion." Now, while I approve of all this, I. feel compelled to ask a few questions and make a few suggestions. I heard of no disturbance, and did not learn that the Mayor either forbade the he had taken us all miles away on the vast immeas performance or took any steps to prevent Mr. Merurable sea-the strange enchanted sea, that to the dith from lecturing or taking pay for the same. onging fancies of an imaginate boy, holds in its Where was the Mayor? Was the Young Men's mighty bosom all the secrets of power, and fame, Christian Ass-sociation ass-leep? Was the law and fortune. of 1794 forgotten? Why has there not been a "Yes," said Uncle Ben, as if communing with mournful howl from the Sabbath Alliance? I am his own thoughts. "That was a fearful night, not in sympathy with the class of people of whom black, stormy, terrible. For six mortal hours we I have just spoken, but I think there should be a had been driven helplessly on by the combined little consistency in the administration of the mufuries of wind and wave, and already the good ship nicipal or State laws. ad sprung a leak, and neither captain or pilot knew where we were, or whither drifting. It was my third trip on the sea, and I had risen

About a week before, several persons in this city were notified that they must not take pay at their meetings or make any stipulated charge. It must be done by taking a collection. But then, they were Spiritual Mediums and had no "gentlemen to lend dignity," etc. In the Child-like and moral Public Ledger of

March Sth, I notice advertisements of two Cutholic societies for the purpose of transacting purely secular business, on the Lord's Holy Sabbath Day -entrance fee fifty cents. All right. But on the same day that these advertisements were taken by the fastidious Christian editor of the Ledger he refused to receive an advertisement from a lady who only wished to inform some of her friends that she was in the city and her letters could be addressed to the office of MIND AND MATTER. She not being a Catholic nor bigoted zealot of some steeple house, but a Spiritualist and medium, was refused the privilege of informing her friends where to send her letters. How long will the people tolerate such mean and illegal discriminations in the application

of general laws and principles? This is the season when the Catholic Church indulges in a variety of shows, for which they charge admission at the door. I say "shows," for I have been informed that the police of Philadelphia have been instructed to regard and treat all Sunday meetings, entertainmen's, etc., for which a charge is made, as shows. Why are not all classes of citizens treated alike? I firmly believe the time will soon come when the spirit world will make the truth of spirit return, and communion so palpable that none can deny the fact, and then, some of the percecutions of mediums and Spiritualists will have to cease.

Too many Spiritualists lack back-bone, and want to bring dignity to the cause by calling it a religion, when instead of being a religion or ever having a chance to become one, it is simply a fact, a demonstration of the truth. Justice to all. AJAX JUDGE.

#### Something Worth Knowing.

Any person who has stuck a rusty nail in his foot. or knee, or hand, or some other portion of his person may find a remedy and relieve the sufferer from fatal results. It is simple and almost always mitted my treasure to the waves. on hand and can be applied by anyone; and, what is better, it is infallible. It is simply to smoke the wound, or any bruise or wound that is inflamed, with burning wool or woolen cloth. Twenty up, dripping from the waves. Not a moment to be spared, no time for words, minutes in the smoke of wool will take the pain out of the worst wound, and repeated once or twice, t will allay the worst case of inflammation arising but every soul upon that ship was borne securely across those boiling waves to life and safety. And from a wound we ever saw. People may sneer at five minutes after standing upon shore, in tearful the "old man's" remedy as much as they please, gratitude, we saw the wreck go down. We were all silent; at length Willie, our youngbut when they are afflicted just let them try it. It has saved many lives and much pain, and is worthy of being printed in letters of gold and put in every home.

Dying is as natural as living.

#### A babe is a mother's anchor.

A g od example is the best sermon. Modest men conceal their joys as well as their corrows, for they consider the one as undeserved

as the other. A man should never be afraid to own he has been in the wrong, which is but to say that he is wiser to-day than he was yesterday. he has tried it himself. the latter any more than be can run away from the recording angel of the former. Such a man editing a Spiritual journal is as much out of place as a wolf in a sheep-fold.

Yours, for the Supremacy of Truth,

# DOMESTIC RECIPES.

SPONGE CAKE .---- Two cups of sugar, two cups of Mother and the girls had taken their sewing and run over to chat awhile with our nearest neighbors, lour, six eggs, one cup of milk; two teaspoonfuls of baking powder. and we boys, with Uncle Ben, were keeping house. Keeping house! though with the twinkle of an eye

HORSERADISH will afford almost instantaneous elief in the most obstinate cases of hoarseness. This is not a "similia similibus" joke. Try it. A SMALL quantity of pulverized charcoal, drank

n half a tumbler of water, will relieve a person of the sick headache.

COTTAGE BREAD .- Une quart of flour, one arge spoonful of sugar, one of butter, one egg, one teacup of yeast, put to rise, and baked as biscuits EGG BREAD.-One pint corn meal, one egg, buttermilk to make a thick batter. Be sure to get the right quantity of soda and you will have a delicious

from cabin boy to second mate—a mere stripling yet LEMON BUTTER.-Six lemons, twelve eggs, two for when I first left home and mother, I was just pounds of sugar, one-quarter pound of butter, grate the rinds, add the juice, beat eggs; simmer over a urned of twelve. Almost a baby in my clinging enderness, I had begged the captain to allow m low fire fifteen minutes, stirring all the while. my dog Hero as companion, and he had reluctantly

consented. So Hero made his third trip with his CREAM COOKIES .--- One and a half cupfuls thick naster, and was with us through the terrors of that our cream, one and a half cupfuls of sugar, one egg, one teaspoonful each of salt, saleratus and There were thirty passengers on board, and with caraway seeds. Roll quite thick; enough for forty officers and crew, in all some sixty souls, men, woor fifty cookies. nen, children, gazing, trembling, even while they

BREAKFAST CAKE .--- Two eggs, two cups sugar, worked with desperation, out into the stormy dark ness, praying for God's hand to save them. Each two dessert spoonfuls of butter; beat well; add one cup sweet milk, four teaspoonfuls cream tartar and creaking of the boat, every shudder of the timbers, two teaspoonfuls soda, mixed with five cups of At first we were all stout of heart, and worked flour, and salt.

way at the buckets with untiring zeal, but the APPLE CAKE .- One heaping cup of sugar, one leak gained on us, till even the brave heart of our large tablespoonful of butter, two eggs, half-cup of milk, two cups of flour, or enough to make a nice, Hero and I had been ordered on the highest look thick, soft batter, one teaspoonful cream tartar, half out to watch for some hope of sucoor from the of soda; this will make three layers if the pan is shore, that we knew was not many rods distant. not too large. Through the darkness, so dense that it seemed we

PUDDING SAUCE .--- Three-fourths of a cup of night almost cleave it with a knife, we kept our butter, one and one-half cups sugar, one egg, juice eves intently on the shore line. At last a low, joyand grated rind of one lemon, all beaten well ul growl from the dog, indicated that he saw somehing, and soon a faint, glimmering light, as from a logether. Just before serving, pour a pint of boiling water on the beaten mixture. This is good for lantern, might be seen, and the dim outline of two all sorts of puddings. figures. With this announcement, a smothered ry of hope swelled up from the sinking ship, that

CRUMB PUDDING.-Odd bits of stale cake or n less than an hour must go down. Succor at hand! bread, can be made into a most appetizing dish in but over the boiling, angry sea, how could deliverthe following way. Over a quart of crumbs turn a pint of scalding milk, and let them soak. Then We might man the life boats, but they never add three eggs, well beaten, and a half-pint of milk; half-teacup of desiccated cocoanut. Bake twenty minutes. Flavoring may be added to suit could battle with that flood, even if hearts brave enough to try it could be found. Either way was certain death. Then, as if God had sent the mesthe taste, and raisins or currants if desired. sage to me, the thought dawned upon my mind,

VENUS PUDDING .- Take a quart mould, butter and with a flash there came almost the certainty, it well, and ornament it with candied ginger; make that the brave dog could bear a cable to the shore, a rich custard with the yolks of twelve and the by which means at least a portion of those or whites of six eggs, a pint of cream, and loaf sugar to taste, then dissolve one ounce of isinglass in I took the dear fellow in my arms, whispered in sufficient milk to fill up the mould; when cold add his ear a word that he and I alone understood, glass of rum or sherry; pour the mixture into the caressed him tenderly, fastened the cable to his mould, and place it on ice to set. Before adding body, and with an agony of soul that I can hardly bear even at this distant day, to remember—comthe isinglass put aside a little of the custard for sauce, add some ginger syrup to this, and serve cold with the pudding. The suspense of those moments was terrible, as

we watched him, now overwhelmed, now riding ITALIAN SPONGE CAKE.—Put into a large basin the wave, down, up, sinking, rising, till, God be thanked, we see the men on the shore helping him one pound of powdered loaf sugar and nine eggs, beat for ten minutes with an egg whisk, then place the basin in a large vessel containing hot water, add nine more eggs and continue beating the mixture for ten minutes longer. Sprinkle one pound of potato flour and go on beating, taking care that it is mixed in very smoothly with the eggs and sugar. Pour the mixture into a buttered mould and bake the cake into a slow oven.

est, cried out: "Oh, Uncle Ben, how did you get away when the ship was gone, and what became of CREAM PUFFS .--- Half-pound butter, three-quarter pound flour, eight eggs, one pint of water. Stir the batter with the water, which should be warm; Herg-and were those friendly fishermen or wreckplace upon the stove and bring to a boil; add the "Not to-night, Willie; not to-night, my boy. flour and boil one minute, stirring constantly; take Hero is dead, and Uncle Ben is living, you know from the fire and let cool. Beat the eggs very light but some time I may tell you more of this brave and add to the cooled paste, first the yolks and then the whites. Drop in large spoonfuls upon buttered dog who saved us in that fearful shipwreck.—Frank paper, though they are nicer shaped baked in muffin-rings placed in a dripping-pan. They must

be placed far enough spart so as not to run into each other. When cold cut out the center with a RATHER FUNNY .-- A country editor publishes a recipe how to fatten hogs, and recommends it to his readers. He says he knows that it is excellent, as sharp knife, and fill them with thin boiled custard. Season with lemon or vanilla.

Now, among the many ways which r beautiful vista of my soul, than when I give my husband two bits for a loaf of bread, and he returns home chewing cloves, allspice, or orris root, and tells me how he gave the money to a poor old blind man with one leg.'

ect.

BEAUTIFUL VISTA .- "Yes, my dear," said a

matron to a young lady contemplating marriage, "you will find things different from what you ex-

CONSOLATION .- A resident in the interior, recently buried the mortal remains of his wife, a kind-hearted woman, who was beloved by everybody, and of course the sad event was lamented everywhere among her friends. One of the neighbors, meeting the bereaved husband, essayed to do a little in the consolatory line, and with sympa-thetic voice said: "Well, Mr. Jones, you have met with a serious bereavement, a very heavy loss."

"Yes," replied the husband, with a deeply drawn sigh, "she weighed nearly four hundred pounds, and it took eight strong men to put her body in the hearse."

How LANGUAGE WAS INTRODUCED .- A young girl, who had finished about one-half her education, at college, often retired for meditation beneath the umbrageous foliage of a mulberry tree, on her father's farm. She was considered as the embodiment of learning, and was often referred to. to settle disputed questions. There arose among the villagers a discussion as to the origin of words. This question was referred to her, and all the girls assembled under the tree to hear the decision.

"Language," said she, "was of course introduced by Adam, when he blamed his wife for giving him an apple to bite."

"Yes, yes, we all knew that, but that does not represent the whole language. That's what we want to know."

"Well, I tell you," responded the referee, "Adam having thus falsely charged his wife, she retorted, as she had a right to do, and thus one word brought on another.<sup>3</sup>

OUR CAT'S ANCESTOR.-Although young, he gives evidence of possessing strategic peculiarities, coming from a line of ancestry that any cat might well feel proud of. The following is related about an aunt (maternal side) of our cat:

"Talk about cats," said Uncle Tom. a regular vankee, "puts me in mind of a cat I owned. Let me tell you about her. She was a Maltee, and what that cat didn't know, wasn't worth knowin'. Here's one thing she did. In the spring of '77 I moved into the little old house down on the crooked river. We put our provision down in the cellar, and the first night we made up our beds on the floor. But we didn't sleep. No sooner had it come dark than we heard a tearin' and a squeakin' in the cellar that was awful. I lit a candle and went down. Jerusalem! Talk about rats! I never saw such a sight in all my born days. Every inch of the cellar bottom was covered with them. They run up onto me, and they run over me. I jumped back into the room and called the cat. She came down and looked. I guess she sat there about ten minutes, lookin' at the rats, and I was waitin' to see what she would do. By'm-by she shook her head, and turned about and went upstairs. She didn't care to tackle 'em. That night, I tell ye, there wasn't much sleep. In the morniu' I called for the cat, and couldn't find her. She'd gone. I guessed the rats had frightened her, and to tell the plain truth, I didn't much wonder. Night came again, and the old cat hadn't showed herself. Says. Betsy Ann (that's my wife) to me, says she, 'Tom, if that old cat don't come back, we'll have to leave this place; the rats'll eat us up.' Says I, 'Just you let the old cat be.' I didn't believe that she'd left us for good and all. Just as Betsy Ann was puttin' the children to bed, we heard a scratchin' and a waulin' at the outside door. I went and opened it, and there stood our old Maltee on the doorstep, and behind her a whole army of cats, all paraded as regular as ye ever saw Uncle Sam's soldiers! I let our old cat in, and the others followed her. She

went right to the cellar door and scratched there. I began to understand. Old Maltee had been out for help. I opened the way to the cellar, and she marched down, and the other cats tramped after her in regular order-and as they went past I counted fifty-six of 'em. Oh, Jerusalem! if there wasn't a row and a rumpus in that cellar that night. then I'm mistaken! The next morning the old cat came up and caught hold of my trowsers' leg, and pulled me toward the door. I went down and saw the sight. Talk about yer Bunker Hill and Boston massacres ! Mercy! I never saw such a sight before nor since. Betsy Ann and me, with my boy Sammy, was all day at hard work as we could be. clearin' the dead rats out of that 'ere cellar!

