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NO. 18.

IS THERE ABSOLUTE PROOF OF SPIRITUAL EXISTENCE?

VOL. 1.

A DISCUSSION

BETWEEN J. M. Roberts, (Affirm.,) Wm. F. Jamieson, (Neg.)

IN NEGATIVE, No. 1. That is what I wish to obtain. After many years of dilligent search, I am forced, through lack of proof, to conclude that up to the present hour,

modern spiritual phenomena do not settle the question, that we continue to live after the death of our "material organisms." You perceive that I head my reply with the pivotal words of our resolution—"Absolute Proof." This subjects the phenomena of Spiritualism to the rigid tests of science, which, of course, you will not dispute; especially as you say you "propose to demonstrate." Spiritualists claim what you affirm, that their system demonstrates the existence of people after the death of their physical bodies, and furnishes absolute proof that they communicate with people who still reside on earth. Once I shared that view with you; but closer investigation has compelled me to give it up, which was not done willingly. It is a pleasing thought to believe we shall live forever; mingle with those we knew and loved on earth; make hosts of new friends among the immortals; pursue studies that, at best, are but fairly commenced in the course of the longest of human lives; grow rich continually in a knowledge of this magnificent universe—to live and love and think forever; to visit remote regions of nature that eclipse in splendor the poor corner of space in which we dwell; to view the rising and setting glories of millions of suns of myriad hues. Once I reveled in such thoughts by the hour, over the supposed grandeur of summerland scenes-a land whose scenery no eve could fully measure, no tongue adequately describe. Such a home for spiritual beings is very beautiful. I wish I had one poor fact to sustain it. But "if wishes were horses, beggars might ride." There is a power mightler than all the gods, religions and isms. That power is truth. To that I bow. Whether my former friends believe I am sincere or not, can make no difference with me. That is a question they cannot

settle for me. I must settle it with myself. There are Materialists, who say, they have no desire for endless life. That sentiment I do not share with them. I long to live always. In my search for evidence, first in the church, next in Spiritualism, the evidence, like a will-o'-the wisp, had eluded my grasp. At first, Christian faith was enough to satisfy me. Then came the announcement that spirits were rapping, which served to confirm my hope of immortal life. I thought, in common with the generality of Spiritualists, that knowledge of the reality of life beyond the grave, had taken the place of faith. Then was I glad in-Truth demanded an examination of the foundations of knowledge. I discovered, I think. the first successful attempt of spirits to communicate. whatever is against the pleasing thought itself; while they joyfully welcome every straw in its fat vor. My experience is, I think, that of tens of thousands of Spiritualists. Year after year I clung to it tenaciously, as the sheet anchor of my hope—

based, I thought, on knowledge. I remember back to the time, when I gase up seven-tenths of spiritual phenomena as of raundane origin. As trickery and pare-faced fraut became more common, pre sumptuous, bold, defiant, I surrendered two-tenths The one-tenth I believed I could maintain against the world as purely spiritual in its origin. The unavoidable conviction seized my mind that I did not know that the tenth was the work of spirits as surely as I know my own existence; hence, was without "absolute proof." I had inferences in abundance. Origen and Augustine had the same in favor of Purgatory. All was based up-on assumption. Such is the habit of the human mind, that by a long course of treating its assumptions as facts, it grows to consider them as such It was early settled in the mind's search for truth that no whisper of doubt should be tolerated against facts, and the aphorism, "facts are indisputable," was adopted. No thinker will to-day call it in question. Descartes, it is true, took the noble view that to doubt truth would only serve to make it plain by re-examination. A long array of musty dogmas, childish fables, foolish fictions, pions lies, came to be a c pted as facts. The multitude believed they were facts. The few who dared to coub the "facts" were made to feel as uncomfortable as believers could render them. How easily people may think they know, when they do not know? How common the expression among Christians, "I know that my re-deemer liveth." The Spritualist does not hesitate to declare that the christian knows no such things, unless he has recourse to Spiritualism. Spiritua lists witness wonderful phenomena, and strongly assert that they "know," and do so honestly. I refer to real Spiritualists and mediums who experience ab normal states of body and mind. There are Spiritualists, however, and mediums, who only believe. I have the testimony of mediums to the effect that they are ignorant of the nature of the power that possesses them. I have also the testimeny of a number of mediums who do not now accept Spiritualism. They acknowledge the phe nomena, but deny that there is positive proof of their spiritual origin. This is in harmony with my own experience. At the same time Spiritualists readily admit that there are bogus spirit manifestations. Spiritualism has been overwhelmed with an avalanche of fraud, just as the christian church in early ares was submerged with the weight of false miracles. But the Christian, unwilling to re-

I will feel it my duty to point out the lurking fallacy in the expression. I cannot see how Mr. Roberts is going to give us "absolute proof" of the existence and communication of spirits; yet his claim is, I grant, in strict accord with the basic teaching of Spiritualism; to wit, a demonstration of spirit existence and communication. A Spiritualist, therefore, should be one who has no doubt whatever, of the existence of spirits and of their communication with people on earth. This is Mr. Roberts' position. Rob Spiritualism of this feature—its distinguishing peculiarity and it is then relegated to a place among the thousands, and are faiths of the world. It was after much thinking upon this point that I concluded I did not know:

linquish his hold upon the "divine," insisted that

false miracles were a proof—a counterfeit, pre-supposes a genuine. At the present day, however,

in the light of scientific research, the most ad-

vanced Christians do not accept the miraculous.

Spiritualists have been saying, for years, that a

fraud is a proof of fact—a counterfeit presupposes a genuine. If this sort of argument is brought up,

1. That there are spirits that once lived in earthly bodies. 2. That so called communications from alleged spirits do take place.

3. That I shall live forever. No matter how strong my belief may have been no matter if I supposed Spiritualism was founded on facts; if, at last, I was compelled to conclude that what I once considered proofs, were not proofs, I had no right to call myself a Spiritualist. I arrived at that conclusion, justice demanded of me to make public avowal, which I did as follows

For the Boston Investigator. W. F. Jamieson's "Declaration of "Indepen-

MR. EDITOR: -For a quarter of a century I have been investigating Spiritualism, commencing with

up in the Methodist faith. The study of science has made me sceptical. The more closely I have searched for knowledge of an unending existence, the deeper in doubt I have waded. Talk about belief in spirits! What do we know? That is the question. I stand before the public not pledged to the advocacy of any mere ism. That is too broad a platform for many Spiritualists. Following my own reason as the best guide I have, I endeavor to

present to mankind, the true and useful.

I have no use for faith. Christian faith and Spiritual faith are alike worthless to me. There is no better platform for a man to stand upon than manhood—a free, independent man—free to utter the brain's best and truest thoughts on any subject "bound to no party, to no sect confined."

I have carefully investigated both Christianity

and Spiritualism, and find them both weak where they ought to be strong. Spiritualists generally are as superstitious as Christians. There are, however, many glorious exceptions; good, Liberal men and women who want the truth, and nothing else. Spiritualism is a half-way house from Christianity to Infidelity. The visions and prophecies and materialization of Spiritualism have all failed to convince, and I find myself a full-fledged Infidel.

W. F. JAMIESON, 172 Clark street. Chicago, (Ill.,) Nov. 5, 1878.

Spiritualism had no cause to feel unkindly toward me because of that declaration. It was but carrying out one of their own fundamental doc-trines, "Follow your own highest convictions." If some of them have become embittered, it only shows that they are still sectarians. A sectarian has no objection to any one following his highest conviction, provided, he will find it within the

All the narrations that friend Roberts will give us in support of his proposition can be, at best, I hold, theoretical. Probably I am familiar with nearly every phase he will cite. After a quarter of a century's seeking, I am forced to conclude that there ire no facts to warrant any one in saying there is "absolute proof" in favor of his proposition. 'It is no crime for a man to have been mistaken. vere a crime, then we are all criminals. I that I have been mistaken in supposing Spiritual. sin gave to mankind absolute proof of the immortality of the soul. I have no proof that there is such a thing as "soul". It is a theory.

Mr. Roberts admits that Spiritualism, as it existed, and was defined, prior to March, 1848, was merely an abstract theory in opposition to the theories of the Materialists. I thank him for this frank admission. He admits that the Spiritualism, which was in opposition to Materialism prior to 1848, was "an indeterminate and purely speculative theory," "entirely unsupported by positive natural facts." The Spiritualism since then has no surer founda-When my friend again refers to ancient tion. Spiritualism he tells us there are volumes of evilence" to show that "Rochester Knockings" were not Mr. Roberts says "No." He asserts that they were only more or less distinct." The "volume of evidence" since 1848 are in the same uncertain state,

My opponent sneers at Scientists. If there is a body of men on earth who supremely love the truth, it is the Scientists. I regret that Spiritual-I regret that Spiritualists join the theologians in speaking and writing contemptuously of the investigators of nature. scientists are not infallible, neither do they Notwithstanding, friend Roberts asserts that "these gentlemen assume to know everything, and more too, by some monopolized This is a very careless statement, and "Assume to know everyuntrue as it is careless. "Assume to know every-thing." That is just what they do not do. I wish our Spiritualist friends were as truly modest as the Scientists. Scientists, instead of seeking knowledge by some "monopolized process," are doing all in their power to induce the masses to become orignal investigators, spending time, wealth and brain power to popularize science.

My opponent says the raps "refuse to square with my scientific theory, formula or process," but hammer away, "without rhyme or reason to scientific ears." I cannot perceive how that is a recommendation of the raps. So much the worse for the raps Mr. Roberts tells us what the "unscientific" know; whereas, if they do know what he says they know, hey are not unscientific, but scientific. In the catlogue of what the unscientific know (!) he tells us hat "from those simple sounds alone, they know that disembodied and immaterial human beings can alone produce them." I hazard but little in leclaring that I think they know no such thing. I pine this is a fair specimen of my friend Roberts' 'absolute proof." He is enthusiastic and generous n assertion; but neither enthusiasm or assertion is solute proof. It is not the question whether philosopher, scientist, religionist or materialist, can roduce a more rational explanation, than the spir-The claim of my friend, on the other ide, is, that it is not a theory, but a fact made plain y "absolute proof." Because the authors of the aps claim to be human spirits, that does not settle he question. That is the point in issue. The authors of the raps are said to be spirits. It is said hey claim this themselves. The authors, so-called. nave claimed to be the devil. Does my friend be-They have claimed many different hings. Do the "unscientific know that "disemboded and immaterial human beings" exist? I hardly hink Spiritualists, generally, will agree with Mr. Roberts. If I understand the Spiritualist philosophy, Spiritualists do not know, nor even believe, that here are "disembodied" spirits. They do not beieve in "immaterial" human beings, yet these are he very things that my opponent says they know! My friend will need to be more accurate in statement than this. If his "absolute proof" is no stronger than this, my friend's case may as well be solute proof with many grains of allowance.

dismissed. We will have to accept his claim for ab-He says he will supply me with any number of acts to place the point beyond question. I will be glad to get them. I cannot help smiling at his sanguine expectations. For years I was equally enhusiastic and sanguine. He speaks about facts as if they were as plenty as potatoes. Let him remember that a fact, as Dr. Johnson said, is the hardest thing to get at in the world. Yes, I shall be pleased to get the facts; I bave sought for them earnes ly for twenty-five years. If friend Roberts will let me have just one, I will agree to be satisfied. He will find, however, that there is a wide differ ence between calling a thing a fact, and producing 'absolute proof' that it is a fact.

He thinks I would not deny his alleged facts in the face of my own experience. But you see I do. How many Spiritualists have denied their old explanations of their own experiences in Methodism? My spiritual experiences I place in the category of my Methodist experiences. Once I thought Methodism was a proof of the holy ghost. Once I be-lieved Spiritualism was a proof of human ghosts. In both instances, I think I was mistaken in my

We will apply rules of logic to the rappings, and will discover that my friend is over sanguine in supposing they will decide this question in the afirmative. I feel positive that they will decide it n the negative.

My opponent says no one has claimed that the means of producing raps by mundane agency have been discovered. In that statement he is mistaken. My friend's questions to the Clergy, I pass, and am willing to admit they know no more about the origin of the phenomena than Mr. Roberts. He says that possession is nine-tenths of the law,

and that the spirits have had possession for thirty-

a firm belief in immorality, because I was brought one years. That is the very question in issue, the censoriously condemned elements of selfishup in the Methodist faith. The study of science whether they have or not. Prove it. Give us "ab-ness and acquisitiveness. These elements are solute proofs." The burden of proof is with you For the present we rest, too.

W. F. JAMIESON.

THEOLOGY vs. NATURAL LAWS. [Continued.]

BY HELEN MAR. When contemplating Nature in her grand subimity; when courting her divine favors; when listening to the warblings of her sweet-voiced song-sters; when beholding the delicate tints, and inhaling the sweet perfume of her flowers; when contemplating the grandeur of her towering mountains, the beauty of her grand old forests; the enchanting prospect of prairle and field, can we decry Nature and her overruling care and beneficence, or deem her supplies inadequate to the demand made upon her storehouse? Nay! The bounteous behests of Nature assure us that all needs and necessities are simply provided for in the adaptation of means to Nature makes no mistakes. Creation as a whole represents, in all the varied degrees of unfoldment and development, the beauty, perfection and powers of her immutable and unchangeable laws. Because man's limited view of relations and conditions condemn what to him is not perfect, it is not an assurance of mistakes, but tends to show more forcibly, that the laws of Nature ultimate conditions through the relations which all things sustain to each other. The law of relation renders nugatory all attempts to pervert any principle of ofinite law, or to adapt all things to our standard of measurement, and to pronounce them perfect or imperfect, as their relation to us, and our relation to them, enables us to judge of their merits or de-merits. Have we any right to condemn any expression or manifestation of Nature or her laws? think not. As we measure by the same measurement shall it be meted to us again. In other words, from the lowest to the highest in the scale of gradation; from the most ignorant, uncouth and boorish to the most intellectual, cultivated and refined, each and everyone have their standard of measurement, and look upon all things that do not comport or compare favorably with their standard or their conception of perfection, as being under condemna-tion of the infinite laws that projected them into ife. As we judge of those beneath us in the scale of unfoldment, so those above us in intellectual attainments, in refinement and culture, look upon wisdom. Therefore, in judging, we are only giving expression to the limit of our capacities for an appreciation of Nature's divine laws, or the embryotic manifestations thereof. The fact that so many are unfavorable to a healthy, beautiful and symmetrical unfoldment, is proof that we should look well to the relations and conditions through which man damns or condemns without due consideration of the laws of the universe, he forges chains that will enslave his own soul in the exact ratio that the injustice of his judgments prevents those who fall

ment of their spiritual nature. The manifestations and expressions of omnipotence decree to each and everyone the divine be hest of Nature's infinite beneficence, in an exact ratio to the efforts to attain them, whether in the intellectual, moral or spiritual vineyard, or in the physical or material universe. Men should ever deem their attainments and achievements commensurate with their efforts, and not condemn Nature and decry God, if they do not realize all that their hopes and ambitions aspire to.

under his condemnation from acquiring the know-

ledge requisite or necessary for a higher develop-

We have shown most conclusively that all manifestations of Nature are the direct results of the law of causation, and partake of the nature and characteristics of their surrounding conditions, and are of the source a counterpart. We have shown that all existence is evolved through universal and unchangeable law; that man, as a result of infinite law, is entirely irresponsible for his mental, moral, or social status, but we would not have him think that this relieves him from all possible responsibility for his acts. We have shown that infinite diversity makes individuality recognizable, but we do not thereby include intemperance, theft, murde and all the vices to which men are addicted, as divine necessities to make up this infinite diversity We hold, that although mankind are irresponsib for their natural characteristics, their social, mental or moral status, yet they are morally responsible to the laws that govern the country in which they live; they are socially responsible to the edicts o society of which they form the basic foundation, and intellectually responsible to the divinity of their own souls, if they neglect to improve all op-

portunities for the culture of their minds, the un-foldment of their mental powers and the development of their spiritual natures. We may be told, then, that man is responsible for all that he is. Not more so than the seed that, in response to Nature's divine laws, succumbs to unfavorable or responds to favorable conditions, and comes forth symmetrical in its proportions, or dwarfed and ungraceful in its form. Take a tree from unfavorable conditions, and surround it by those more favorable, and if, by and through the manipulations of man it becomes more beautiful, more symmetrical and graceful, he becomes measureably responsible for its grace, beauty and leveliness. So man, having conditions and advantages for improvement, schools for mental culture, moral precepts for spiritual unfoldment, social laws for restraint, becomes responsible for the fulfilment or non-fulfilment of the duties that every man owes to himself, his country and his kind, and must suffer the penalties attached to disobedience, which are ignorance and superstition. And the penalties are not all worked out upon this mundane sphere. Any theory that absolves man from the penalty of vice, has no part in the divinely ordered plan of creation, or creator. Man must, through his own the causes at work to produce them, and the eleeffort, fit himself for the indwelling of the pure and true, or he can never receive their divine behests. and spiritual organisms? We should ever be just, Man can only acquire through effort, and this is but charitable to all. We should ever condemn all most wisely ordered. If for every need there was that is dishonest and untruthful, all vice, all inan immediate and inexhaustible supply, without temperance and impurity, all that is unholy and

with so much pride and pleasure? Where would be the noble monuments of architectural beauty and symmetry; the noble steamships that so gracefully plough the mighty deep and fearlessly face the angry storm king as he lashes into fury old ocean's depths? the cars winding their serpentine way through plains and forests pluig-into the bowels of yonder piles of grante rock, and anon winding around their cloud capped summits? Where would be the electric wires that now girdle the earth, flashing words of holy import within with the without. Man is a waif upon the from near and flar, and all the achievements that shores of time, unconscious of the finality that old ocean's depths? the cars winding their now make life desirable and pleasant? Man often sighs for rest, for senseless oblivion to all this turmoil and strife, all this unrest this dissatisfied and ambitious world; but this dissatisfaction, this unrest and ambition, are divined lever in the progressive development and unfoldment of the wonderful

ness and acquisitiveness. These elements are jewels in the coronet of mentality, the great levers who assert you are in the affirmative. So far we have no proof, but plenty of *ipse dixit*. Bring on divine behests of creative munificence to give to your "absolute proofs."

So far we in calling forth the possibilities of man. They are divine behests of creative munificence to give to man the highest and divinest appreciation of himself, and of the divinity enshrined in his own soul.
Why should any gift from an omniscient creator be deemed evil or unworthy?
O! man, let no more such presentations blear fair creation's page; rob man, and mock God. Let no more such hideous monsters stalk forth at midday to rob us of God's holiest and most beautiful gifts. Let us ever recognize in every element of our natures something peautiful, noble, honest and true, instead of be neaning ourselves for the purpose of proving God traitorous to his creations.

Let us ever look at all things as divine. All evil

only a misuse of God's best and holiest gifts. The misuse or abuse of God's gifts, however good or true in themselves, renders them evil or unseemly in our sight. Never condemn for seeming ill, or for an unwise application of nature's divine behests. All things are for wise and beneficent purposes, and are only evil as regards their relation to us, or our relation to them. We would further say, that evil as an absolute does not exist; neither has it any part in the the beauties of the material universe. Ignorance, vice and superstition stalk abroad in our lands, and

awaits us, our moral and spiritual natures will become stronger, our animal natures will become weaker, and the spiritual will hold the animal name in abeyance. It has been said that the mills of the gods grind exceeding slow. Thus it is with the wheels of time. They revolve slowly, but surely, and mankind through evolution and unfold-ment will surely and slowly become more refined and etherealized. Throughout the infinitude of relations and conditions we will ever find all things working out the ultimate of their existence, through

ne universal laws of Nature. We do not admit that evil exists except in the ense of our partial observance of infinite laws, and he relations and conditions through which all hings are outwrought. Evil and good are in direct opposition to each other, and cannot by any legical deductions of the laws of ethics or physics, be supposed to exist as positives. Either there is no positive good, and there is a positive evil; or there is no positive evil and there is a positive good. There is not any thing in this vast universe that is perfect, nothing but what is changing, developing and unfolding; ever presenting new us as being under condemnation, because we do not compare favorably with their conception of the phases or different degrees of development. As man with his limited capacities for compressions of infinite will and hension and appreciation, sees only present radiations, and fails to fathom the infinity of the laws governing the universe, he deems all things evil that do not compare favorably with his conceptions of grace, beauty and perfection. We behold with admiration the beautiful flowers and luscious fruits that surround us, and call them perfect. Years pass by and we see the same types or species acquaintance. Is it just to condemn the first 'presentation as not legitimate, or as abortions, because through the law of evolution there has been produced greater degrees of perfection and beauty? Because a large proportion of the manifestations or egetable kingdom, succumb to unfavorable conditions, and present a dwarfed, uncouth, and unsatisfactory evidences of the laws that project them into existence, it is no proof that they exist under the ban of Omnipotence, on the condemnation of the Infinite. Time, with her magic wand, will refine, unfold, purify, and develope; and through the infinity of the laws that govern and control, may seem now to be under condemnation will shine as beacon stars in the firmament of infinitude. As the stars differ from each other in glory so will mankind, whether mortals or angel whether physical or spiritual beings, ever differ in the degrees of their unfoldment, morally, intellectually, and spiritually. Yet not one of all the

great family of man is bereft of the supervening care of the infinite. The planets, the worlds that revolve in the firmament above us, the ocean in its measureless depths, the forests in their dreamy splendor, the tiny plant and sturdy monarch of the forests, the restless mite and the huge leviathan, all speak in ones of tenderness and love of the wonderful and sublime revelations of nature's divine laws, and the supervening lavishness of her teeming wealth. Not one of her creations, from the lowest to the highest in the scale, but what receives alike her bounteous

We have said evil, as a positive element, does not exist. If all things are the direct results or effects of the law of causation, and this law in its operation, at times, produces inharmony and discord; if the storm king lashes with fury nature's fair domain; if fire and flood, war and rapine, famine and pestilence level as with a scythe, and the earth be comes one vast sepulchre of woe, where rests the responsibility? You do not see these destructive elements turning either to the right or left to slay particular ones or to save anyone from the fate of all. Neither the king upon his throne, the beggar upon his pallet of straw, the Christian upon his pended knees in supplication, the infidel in his unbelief, the Jew or the Gentile receive any ravors of escape the common lot of all. Therefore, we must conclude that one is as much under the ban of Omnipotence as another, that one is as just and as legitimate an expression of infinite law as another that none are chosen as the elect, nor any con-demned before their birth. The law of causations then, inflicts injuries and bestows blessings upon all alike. The bounteous behests of creative munificence falls alike upon all, the gentle rain to bless and invigorate, the refulgent rays of the sun to revivify and rejuvenate, the myriad stars that

gem the firmament to decorate and illumine. All nature, in her grand and beautiful works, inspires with awe and reverence. Why should we deem things evil without a thorough analysis of ments surrounding and entering into the physical any effort to attain it, where would be all the unchaste. We should ever remember that all of achievements that mankind now contemplate the great family of man are infinitely and interminably woven together, as one, by the electrical chords of affinity, and that if we had been conceived germinated and born under exactly the same conditions, with the same relations surrounding us, we would have been a fac simile of those we so censoriously condemn. We are creatures of awaits him and irresponsible for what fate be

queaths him through these instrumentalities. Notwithstanding his irresponsibility in regard to his social and moral status bequeathed to him through infinite law, yet he is morally responsible for a disobedience of the laws of the country in powers of man. The divine elements in man's which he lives; socially responsible for neglecting nature that calls forth into outer form and expression all the grand achievements in art; science and ually responsible for not heading the intuitive consion all the grand achievements in art, science and mally responsible for not heeding the intuitive conatomism, which we, as a common humanity, look upon with such awe, wonder and pride, are human soul; which is the divine teacher in the woman soliciting them.

coronet of humanity to illuminate and direct in the path of duty.

Think not that this intuitive consciousness, this inner monitor ever becomes inactive or inert, that it's silent monitions are ever insensible to the lowest or vilest! Its gentle chidings are ever heard in the secret chambers of our mentality. It is the spiritual seeking to hold in abeyance the carnal and physical; the gentle whisperings of the higher, the purer and the holier grappling with ignorance, vice and superstition. Ever is heard in gentle tones its murmured reproaches, its tender loving spmpathy, its pure and holy influence. Oftimes, alas! its warnings are smothered with the burning fumes of intoxicating liquors, or buried beneath the debris of intellectual and moral insanity; but so

long as reason sits enthroned as the God of human existence, will its silent admonitions be given to guide and direct. When mankind recognizes this as the divinity of their own souls; as their only pastor or preacher, and live up to its highest teachings, will they become as Gods. Then will a consciousness of duty well performed open to them a heaven replete with harmony, and sweet and holy influences. The God within their own souls will sit as umpire over the conditions and relations that surround them and put the last enemy under their feet. Evil will become a myth, and all nature will plans or purposes mapped out by infinity; but, it is sing a glad refrain in consonance with the harmony the result of causes at work to develop and unfold that reigns throughout the universe of God. Thus we weave the web and woof of eternity. The universal chain of sympathy that binds man to man, beneath their folds are hidden the divine behests of creative munificence, which time in her uncreasing unfoldings will vindicate. In the future that fraternity all the great family of man.

A True Friend to Persecuted Trance Mediums.

MR. EDITOR:—In your issue of March Sth I ead the acknowledgment of Alfred James, or in other words, the exposure of the power which controls him. Being a trance medium, I write from personal knowledge, without referring to or quoting the testimony of others, except such as have been entranced and subjected to a power outside of themselves, over which they had no control. Such mediums as have never been entranced, and such persons as are generally selected to pronounce udgment upon manifestations, know no more concerning the condition-laws governing the trance, than the wild Arab knows of civilization. There is so much confounded ignorance manifested by those who require test conditions, that an attempt to justify Mr. James and others would seem almost useless, besides subjecting the defender to the conempt and scorn of the would be luminaries of Modern Spiritualism. In my opinion, the truly entranced medium is no more responsible for his or her control while under the power, than the puny child would be for an earthquake—the control le it be what it may, is alone responsible. For instance, suppose the mind and body of an entranced medium were completely under the control of an outside power, and that power was able to think, speak, and act from his own standpoint through speak, and act from his own standpoint through the medium, could any one possessed of common sense, blame the powerless medium for the acts? You might as well blame a psychological subject for his acts while under the control of the operator, he ausing his subjects to act as it pleases him to dicate. Mr. James affirms that his spirit guides directed him to bring certain articles into the materialrected nim to bring certain articles into the material-izing cabinet for their especial use; now, if the mind of the medium was so impressed or psychol-ogized, as to cause him to act upon their direction, was he to blame for doing as he did while under their positive control? I emphatically answer, To illustrate, in the year 1850, while a resident of Harbor Creek, Pa., I became acquainted with one Bowen, a strong, athletic man, but an easy subject to my psychological power, whom I could control in many ways, against his positive will and that of his outside friends. I could imnress his mind that on a certain day he must come o my house and bring certain articles which had named. The day specified arriving, the man Bowen was sure to come, bring the articles, although his friends tried all in their power to hold him against my will, but failed. Further, to show he power of mind out of the body upon mind in the body for experimental growth of soul, I will relate an experience, which at the time seemed strange, and, as I thought, uncalled for. In the year 1869, while residing in Sacramento, Cal. I was directed by my spirit guides to purchase a ticket in the lottery, to be drawn in San Franciso. I was assured by them that I should win a prize. I remonstrated against the idea of obtaining money under such circumstances, but they were deaf to my arguments. At last the power gained control and I purchased my ticket, fully expecting to realize the sum named by my guides. The day for the prizes to be drawn came and passed; my cicket drew a blank. My feelings can better be magined than described, not that I cared so much

for the deception which had been practiced upon Alone in my rrom, in a negative state, I was asked by my guide how I liked my prize. I said, Fay, gave several entertainments a la Davenport, Spiritualists you have deceived me. Why you made me throw way my money and lessen my confidence in you beyond my power to conceive. My guide positively declared that I had drawn a prize, that I had cast my bread upon the water and would receive it filer many days.' It was represented in this wise: Between your sphere and ours, there is a great lottery wheel; those drawing blanks upon your side are changed to prizes on our side, so you see that you were not deceived and will receive the full enefit of your purchase money, and the prize which surely awaits you on the spirit side.

or the loss of the ticket or the anticipated prize, as

I think the above facts plainly show the power of mind over mind, the stronger controlling the weak-er, causing them to act as they are acted upon. In my opinion, this same power explains the conduct of Mr. James and others who are under positive control. There are many men who have not brain matter enough to judge for themselves whether a medium acts by his own power or is acted upon; such appoint a committee (who are opposed to spirit manifestations and have no knowledge whatever of the laws governing the medium) to sit in udgment and pronounce whether the medium is genuine or a fraud, at the same time the committee could not tell the difference between a spirit or a

In closing, I will say to all trance mediums, act as you are acted upon; do not allow yourselves to placed under test conditions to gratify a carping public. Avoid also, as far as in your power, spirit nfluences which are brought into the seance by the sceptic, for such influences will lie and deceive f in their power, as well as those whom they serve. also advise the public in general to take no stock in those who profess to be leaders in Spiritualism. or in the appointments of certain ones claiming to constitute spiritual aristocracy.

M. L. SHERMAN, M. D. ADRIAN, March 14.

The World Moves.

The Imperial Government in China has recently ssued an order closing all the Buddhist nunneries. Wealthy women are the chief supporters of these numeries. The nuns have deluded them into be lieving that great merit is to be acquired by founding and supporting such establishments. Individuals buy an interest in the prayers of these nuns, at prices ranging from a few cents cash to several dollars, according to the wealth or liberality of the

Historical.

ST. RAYMOND OF PENNAFORTE.

Physical Manifestations.

This distinguished Saint, highly extolled by Pope Clement XI. in 1712, censured the dissolute deportment of the King of Spain, but not being able to wean him from his wicked inclinations, determined o leave for Barcelona. The King issued an order orbidding any person taking him on board a vessel. Raymond at once revived the miracle of Jesus. He walked on the water, taking his staff in his hand, hrew his cloak on the surface of the sea, and then embarked on this new kind of boat. He arrived safely at Catalonia, and the very gate of the convent to which he belonged opened itself at his ap-

ST. GENEVIEVE, THE MIND READER.

Her Extraordinary Spiritual Powers. This Saint is held in great veneration in the Ro-

man Catholic Church. She was born in Nanterre in the year 422, and died in the year 512. in the 90th year of her age. She is regarded with special veneration in France, and particularly so in Paris, in which city she is esteemed as the patroness. A large volume could be written of her great spiritual powers, in casting out devils, raising the dead, keeping whole communities from starvation. A few of her efforts are as follow, which go to show

her very extraordinary gifts.

The historian says she has performed wonders for twelve centuries, and that angels returned thanks to Heaven for the birth of this blessed virgin. Father Giry speaks with assurance that the blessed spirits kept "an extraordinary festival at her birth and that all heaven was filled with joy." St. Germanus of Auxerre asserts the same thing. These are acknowledged authorities in the Romish Church. The following are the peculiar traits of this Saint:

Being filled with the Holy Ghost, she could tell people their secret thoughts. (This is called mindreading at the present period.) From 15 to 50 years of her age she fasted on every day of the week excepting Sundays and Thurs-

On these days she ate beans and barley bread three weeks old. A woman once stole her shoes, and was struck blind for the theft. When she returned the stolen shoes her sight was restored.

Desiring to liberate certain prisoners, who were condemned to death at Paris, the locked gates of the city opened at her presence. Twelve men in Paris, possessed with devils, were suspended in the air, by her power, until all devils dropped out of them.

A child four years old fell into a pit and was A child four years old fell into a pit and was killed. Genevieve covered the dead body with her mantle, life was restored and the child was baptised at the fellowing Easter.

In the town of Meaux a master for refusing to forgive a servant his faults was seized with a "hot chill or ague," in answer to her prayer. During his chill his "tongue hung out like that of a boar."

The master forgave the servant and St. Genevieve

The master forgave the servant and St. Genevieve relieved him of his chill. One day a little girl was carrying a bottle of oil. St. Genevieve broke the bottle because she said she could see the devil in it; but the oil was plessed at the same time and the girl carried it home safely. The people who saw this performed, marvelled that the Saint saw the devil in or on the bottle, and were greatly edified."

At times the Saint "shed so great an abundance f tears as to wet the floor of her bed-chamber." "Many miracles were wrought at her tomb and would undoubtedly have been wrought to the end of the world had her relics remained there.

Spiritualistic Advance.

ANOTHER WAVE AT HAND.

The Moody tidal wave has swept over every class of Baltimore society. It has been, for weeks, the main subject discussed in the marts of trade, the shops of working people, the groups on street corners, the domestic circles in thousands of homesteads. It is no longer a wonder, a phenomenon, a matter of curious speculation. It has done its work widely and well. There seems a little abatement of public interest, but the meetings are still crowded, and many persons are still being quickened into a higher life. It now seems as if the wave of religious zeal and spiritual aspiration was to be followed by a new wave of spiritualistic phenomena and behad no confidence in the show, though not denying that some members of the troupe have mediumistic powers.

The interest in Spiritualism seemed dead for the last six months, except as shown in private circles. The Lycenms had disbanded and there had been few When the Keenes and other travelling mediums came here, they met with but indifferent success, and the only medium who made any money has been Mrs. Danskin, who, as a trance and healng medium, is said to realize four or five thousand dollars a year. Her large practice is, however, mostly from patients at a distance. Eight or ten days ago, another healing medium, named Dr. Enrique Colford came here, and is now engaged in the cure of the sick and in getting up development circles, where the nervous sensibility and aural influence are so cultivated and developed that most persons can be made to show mediumistic powers. Colford is a very intelligent gentleman, and is awaking some interest. Within a few days, a medium of both American and European reputation, has come to Baltimore, and has given such striking tests that she is attracting much attention.

A business man, who called at the Standard office after a visit to her, informed us that he had been converted at the Moody meetings in Dr. Leyburn's church, but the tests she gave were so complete, so unquestionable that he was not only a Christian determined to lead a good life, but a Spiritualist who had actual proof that there could be communication from spirits. We have since met with a number of other persons who have had seances with the same medium, Miss Lottie Fowler, who is stopping at the Mansion House, and they all say that they had the most satisfactory tests to prove the life after death. One of them was a newspaper attache, another one of our richest citizens, and a third, one of the highest officers of a leading fraternal order. It looks very much as if a new tidal wave was to follow the Moody revival. Miss Fowler has letters of the strongest character. from leading members of nearly every reigning family of Europe, certifying to the wonderful tests received by them through her. She was one of the mediums with whom the scientists of the London

Dialectic Society experimented. She has been widely noticed by the papers both of this country and Europe, and the verity of her mediumship has never been questioned. That her wonderful tests have already had a marked effect in this city is simply a matter of fact. Its further results cannot be foretold.—Baltimore Standard

PHILADELPHIA, SATURDAY, MARCH 20, 1879

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Who are the False Teachers?—Who are the Worst Enemies of Man-

We are led to ask the above questions in view o the recent Circular Letter issued by Archbishop Wood, of Philadelphia. This letter was published as an item of news in the Philadelphia Times, of the 17th inst, without note or comment from the editorial management of that paper. The letter in question sets forth, with startling frankness, the schemes of the Roman Catholic Hierarchy in this country. It is an address to the Clergy and Laity of that church appealing to them to come to the support of the "Holy See," as against its enemies Who those enemies are is not specifically stated and therefore it is a natural inference that the Catholic Church regards all as its enemies who do not recognize its preeminent ecclesiastical claims to be re garded as the only source whence truth, as it is in God, can come. In that case that Church is arrayed in hostility to all who will not concede to her the rightfulness of that groundless pretension. The letter contains a series of assumptions wholly at variance with the rights, duties and interests of the people of this nation, and the friends of religious freedom should rally as one man to meet the issues which this aggressive movement of the Roman Catholic Church, in America, demands. Believing that eternal vigilance is the price of liberty, we cannot but feel that prompt and decided resistance to the ruinous schemes of aggrandizement and false teachings of that Church, is necessary in order to render this a land of mental, moral and spiritual Archbishop Wood's circular letter is an appeal to

the clergy and laity of the Catholic Church to contribute material and financial aid to meet "the temporal necessities of the Holy See." Those necessities are designated to be the support and maintenance of "the dignity and independence of the Holy Father, which the enemies of the Church not only strive to weaken, but, if possible, to entirely The Archbishop says: "We feel certain that the appeal we now make for the reigning Pontiff, Leo XIII., will receive from you a liberal response." Reader, mark the significance of the designation which Archbishop Wood, an American citizen, applies to the Roman Pontiff. He characterizes him as "The reigning Pontiff." If a reigning Pontiff, over whom does Leo XIII. reign Certainly not over Italy, or the City of Rome; for King Humbert, the rightful successor of Victor Emanuel, united Italy's chosen sovereign, with the approbation of the Italian nation, reigns over them without let or hindrance from this "reigning Pontiff." What means this claim of royalty for the Roman Pontiff from the lips of an American citizen? Would he have his followers to believe that the Pope is a reigning sovereign in any land where he is represented through ecclesiastical subordinates? If so, he should be taught that the use of such arrogant balderdash is an insult to American freemen, whether in or out of the Catholic Church. In view of the recent encyclical letter of Leo XIII., claiming for the "Holy See" the pre-eminent right to control and govern the people of the several nations of the world, the ecclesiastical designation of "reigning Pontiff" is of great significance. Not less significant is the declared object and purpose for which Archbishop Wood makes his appeal. That object and | See" performs for those who avail themselves of its purpose is to obtain money to meet "the temporal necessities of the Holy See." What necessities are these? Mark this. Money is not appealed for to could be obtained; hence the antagonism of the meet the Spiritual or Ecclesiastical requirements of | "Holy See" to all rival religious systems. Were the Holy See; but "the temporal necessities" of it. There is but one sense in which the term temporal | which our divine Saviour instituted as the channels necessities can be used and understood in this con- of grace, would cease to exist also. What do you nection. It relates to the political necessities of think of that bungling arrangement, on the part of the "Holy See" and not to its ecclesiastical requirements. As that See has sent out its encyclical notification to all the nations of the world, that it claims paramount jurisdiction over the religious. educational, social and political affairs of each of them; and that it would, as opportunity should offer, assert and exercise that jurisdiction, it would | have the true and lawful right to delegate to the concurrent utterances of the Pope and of his influin relation to the assumed status of the Roman

Archbishop Wood says to those whom he ad-

"The dignity and independence of the Holy Father are to us his children of exceeding great importance; and that dignity and independence are what the enemies of the Church not only strive to weaken, but, if are the control of the children is the children in the children is the children in the children is the children in the children in the children in the children is the children in t

The significance of that sentence can hardly be over-estimated. In what respect is the dignity and independence of the Holy Father as the Spiritual and Ecclesiastical Head of the Roman Catholic Church, either threatened or interfered with? Most certainly not anywhere among civilized nations. No one has sought to interfere with his rights as the Pontiff of that Church-most certainly no one in this land of religious and personal freedom. What is resisted here, and elsewhere, is his arrogant claim of the rights to rule the souls and bodies of his fellow-men, whether they are within | There seems no limit to their insolence and aggresor without the pale of the Church which chooses to accept him as its ecclesiastical head. This "Holy Father" chooses to regard and designate | serves? those who contemn the temporal authority which he aspires to, and which he most offensively and the Catholic priesthood have the power to grant persistently asserts, as the enemies of the "Holy Sec." The people of these United States, whether in or out of the Catholic Church, are by reason of | to demonstrate the vile, selfish and greedy nature their natural obligations as citizens of the country, of the Roman Catholie Hierarchy, Archbishop bound to antagonize any such pretensions to tem- Wood has ventured to proclaim that the "Holy poral authority, as that asserted by Leo XIII., in | See," following in the wake of the Council of his Encyclical Letter, the monstrons inculcations | Trent, has been, and is engaged in the sale of inof which we denounced in a former number of this dulgences to perpetrate and commit sin and crime. ality from the Divine plan concerning man and journal. Any American citizen who asserts the He says: "The Holy See enriches us" (the Arch- illustrated the wisdom and justice of that plan as

a foe to his country, her institutions and his fellowcitizens. This truth may as well be recognized and acted upon at this time as later—for assertion of the Pontifical claim to temporal power is so entirely subversive of the natural rights of mankind, as to render a violent and bloody settlement of those claims inevitable if they are persisted in. Is it the part of prudence and good sense to allow this dangerous course on the part of the Catholic Heirarchy, in this country, to proceed without the most earnest opposition? We feel that it is not; and, therefore, most earnestly protest against and de-

As the Pontifical inducements to American citizens to bring forth their Peter-pence in aid of the "temporal necessities of the "Holy See," Archbishop

"The Holy See is the rock on which the Church is "The Holy See is the rock on which the Church is founded * * From the teachings of the Holy See we derive the truths of the faith in all their purity and integrity * * What it teaches is true; what it condemns is false. It never ceases to teach, and always teaches the truth, the whole truth, and nothing but the truth, as it is in God."

Are those assertions true, or are they false? If true, then are all who do not believe and acknowledge their truth guilty of a grievious error. If they are false, as we know and declare, then they merit the condemnation and reprobation of all true friends to humanity. Let the latter arouse to a true sense of this momentous issue, and let there go forth from the press, pulpit, rostrum and school in America one united protest against this insulting assumption. What! the Papal See to do the thinking for us, and to decide and govern in relation to all matters which concern the welfare of the souls and bodies of mankind? We have here the divine attribute of infalibility claimed by and for a poor, weak, ambitious man, who is a suppliant beggar for aid from his deluded followers, to enable him to enforce his claim to direct, command, control and govern the human race. This infalible embodiment of the "Holy See" is regarded not only as sane, but worthy of the personal adoration of rational men by tens of millions of the human family. Let any Spiritualist, or other person, other than this arrogant head of the Roman Catholic Church, set up any such preposterously and absurdly groundless claim, and persist in it, and they would be regarded and treated by all rational people as positively insane. And yet, so deep has this cunningly fostered fallacy of papal infalibility taken root, even here in America, that an American Roman Catholic Archbishop has the effrontery to publicly assert and proclaim it; and the American press. pulpit and people, with few notable exceptions, tacitly acquiesce in the propriety of this absurdity. No man of influence, who recognizes or asserts, on American soil, the infalibility of the "Holy See," can be any other than the deadly and most dangerous enemy of American institutions, and of the God-given rights of his fellow citizens. Such a man is Archbishop Wood, and the sooner he is made sensible that his true position is understood the better it will be for him and those he represents Neither Pope Leo XIII., nor any other Pope that ever lived, were anything more than poor, weak, ambitious impostors, who sought and labored to deceive their fellow-men; a work in which they were successful only so far as they could work upon the superstitious fears of mankind, whose ignorance and dread of the consequences of the change called death, enabled these haughty and deceiving prelates to attain a most deplorable and ruinous success. If Archbishop Wood chooses to worship Pope Leo XIII., he has undoubtedly the natural right to do it, absurd as such a worship is; but when he claims the right to teach that as infalible truth which is subversive of every right, natural and divine, of humanity, he will find his claim not only questioned, but resisted-unyieldingly resisted

But in order that our readers shall have an idea of what Roman Catholicism is, as it is expounded and taught by American Archbishops of that Church, we present them with the following paragraph in

"Through the Holy See we receive the Sacraments, which our divine Saviour instituted as the channels of grace. The Holy See selects our Bishops and au-thorizes their consecration. Without such authorization thorizes their consecration. Without such authorization that consecration would be unlawful. The Bishops thus lawfully consecrated ordain our Priests. Through the ministry of the priesthood, we receive the life giving Sacraments. The priest baptizes the infant; he forgives our sins in the Sacrament of penance; he nourishes our souls with the bread of angels; he celebrates the Holy Sacrifice of the Mass for the living and the dead; he blesses the marriage tie; he consoles the living and with the Sacrament of Extreme the consoles the living and with the Sacrament of Extreme integrity of the marriage contract, and without such dispensations the marriage would be invalid."

In this summary of the services which the "Holy beneficient action, the claim is set up that without the "Holy See," none of these services or benefits the "Holy See" to cease to exist, the sacraments the Divine Saviour, ye followers of the Nazarene? The salvation of mankind left to depend upon the perpetuity of a man made "Holy See!" I don't believe a word of it; do you? But think of it, reader; not only is the "Holy See" the one true, and lawful ecclesiastical authority, but it claims to be the height of folly to treat with indifference the priests whom She consecrates, the power to forgive the sins of those who will seek that forgiveness in ential American representative, Archbishop Wood, the Sacrament of Penance, as prescribed and administered by a Catholic priest. Is this not a most impious and detestable fraud? What! divine justice given into the keeping of a set of deceivers whose soul study is to manage to wring the last cent out of their deluded victims, in order that they may the more completely rule and govern them? Another device to extort money which these impious greedy deceivers use, is the pretence that by the celebration of Mass, that the crimes of the living and the dead may be forgiven; and rich is the pecuniary harvest which these cunning imposters reap from their dishonest device to plunder their fellowmen. Even the marriage relations of the people are invaded by these social harpies, and made a rich source of revenue, at the expense of both the parents and children involved in their destructive interference in the affairs of marriage. They have even the audacity to impeach the validity of all marriages which they are not permitted to control sive proceedings. How long will this thing be permitted to go on without meeting the end it de-

But, as if the false and groundless pretense that dispensation from, and forgiveness for sins commitéd, was not enough—and more than enough right of the Roman Pontiff to universal pre-emi- bishops, Bishops and Priests) from the holy treasure no dispensation or teaching has ever done; it offers

nent temporal as well as ecclesiastical authority, is of Indulgences, the use of which, says the Council the only rational explanation of the evolutionary of Trent, is exceedingly profitable to Christian people." Can it be believed that mankind or any considerable number of them are so lost to all sense of self-respect and common prudence as to allow the Catholic Church to go on in its wholesale work of demoralizing and corrupting mankind with such malevolent and destructive teachings and actions. Highwaymen, assassins, robbers, thieves, cheats windlers, defaulters and plunderers of all descriptions, the Catholic Church says to you that you can design and commit no crime, for which you may ot obtain dispensation or indulgence, provided you hare sufficiently with the priesthood of that church, he fruits of your crimes. This is the plain and unmistable meaning of this Circular Letter of Archpisop Wood. Is it not too abominable for endurance

Yea, verily! Here in America, under a government the laws of which are the most liberal and beneficent ever instituted by man; in a land where education and intelligence are more universal than anywhere on the tace of the globe; and in an age which betokens the dawn of the brightest day of progress that has ever come to humanity; the Roman Catholic Church has proclaimed the odious, wicked. demoralizing and corrupting purpose of selling indulgences for the commission of crime to the citizens of this Republic in order to raise the pecuniary means to prop up the crumbling and falling ruins of the Papal power. Nothing short of the most desperate necessity or the most insolent contempt for human reason could have prompted such ar

Can it be possible that men and women can be found even within the Catholic Church who are so destitute of self-respect and common sense as to seek the aid of that Church to help them commit and share with them the fruits of their criminal acts? The Catholic Church must know or think so, and hence the importance of tearing up by the roots a religious organization that fosters such iniquity. It was just such corrupt proceedings, by that Church, as those which Archbishop Wood holds up as the great incentives for its support, that drove Martin Luther from it. Is there no Martin Luther in that Church to-day to protest against the ecclesiastical corruption which this vaunted "Sale of Indulgences" betokens as permeating that religious body? But the saddest thing of all is, to thus be made to know that there are people of intelligence, and claiming to be Christians, who are so superstitionally ignorant of their obligations and duties to themselves, their fellowmen and to God, as to suppose that any priest can relieve them from the natural and just consequences of their criminal actions, and to be willing to purchase that relief with money derived from their crimes.

We are not the enemy of those who are honestly and sincerely identified with the Catholic religion, as members of the Roman Catholic Church; but we are the uncompromising enemy of that "Holy See," that on American soil seeks to engraft its deadly mental and moral teachings on the American mind here to work the corruptions which have characterized the operations of that "Holy See" since it was first established. We say to Archbishop Wood if you must have a "Holy See," have it within the walls of the Vatican, where you can enjoy it to your heart's content, but seek not to implant its pestilential seeds in American soil.

We will hope to hear how far our words of warning have fallen upon attentive ears. We stand ready to unite in any public demonstration looking to an open and active opposition to the mischievous teachings of the "Holy See." More important action was never needed. Friends of noral and personal freedom, will you respond?

The New Dispensation-The Beginning of a New Era.

When in the course of human events consistence onstrains a man to depart from any usage or custom which has been universally observed and practiced by the people among whom he lives: it is due o them and himself that he should fairly state his easons for the unusual course he may take.

The time has come in the history of Modern Spiritualism which renders it proper, if not important, that Spiritualists should so act as to clearly indicate their appreciation of its advent and mission as a new and most momentous teaching, not only to themselves, but to the human family.

At various periods in the world's history events have occurred which have produced such great revolutions in the thoughts, habits and actions of mankind, or of large masses of people, that they have been regarded as worthy to mark the commencement of a new era. Such were among the Jews, the era dating from the lives of the patriarchs the era dating from the departure of the Jews from Egypt-the era dating from the erection of the Temple, and from the reigns of the Kings of Judah and Israel-the era dating from the Babylonian Captivity-the era of the Greeks-the Alexandrian era, and the era that dated from the Creation. Such were among the Greeks, the Olympian era-the era dating from the taking of Troy-the Arganotic era. Such among the Romans were the era dating from the foundation of Rome—the era of Alexander the Great—the Julian era, and the era of Diocletian. Such among the Mohammedans was the Hegirian era, which dated from the flight of Mahommet. Such among the Persians was the era of Yezdegird; and such among the Christians were the Consular era, which continued in use until the sixth Century-the Aera Diocletiana, dating from the accession of Diocletian to the throne of Rome, and the Dionysian era that dates from the Conception of Christ, long designated as the Vulgar era, but now as the era of our Lord. The latter era is the one chronologically used at the present time by most civilized nations, and is the one in universal use in this country. To inaugurate a new era, or to seek to do away with an

established one, can only be justified by the gravest and most important reasons. Such reasons, we feel. attach to the measure we are about to adopt, which s nothing less than to publicly recognize and proclaim the advent of Modern Spiritualism, to be an vent that marks an epoch in the history of the world, without a parallel—an epoch which is destined to witness a revolution and growth in all that can elevate the minds, morals and material interests of the human race, such as has hitherto been unknown. Already, within the short space of thirty-one years, since its advent, Modern Spiritualism has done more to break the shackles which ignorance, superstition and unreasoning selfishness had fastened on the minds and bodies of men than all other teachings put together have ever done. It has robbed death and the grave of the soul crushing terrors which destroy the peace and happiness of tens of millions of earth's inhabitants; it has vindicated as no other teaching has ever done, the Omniscience, the Omnipotence and the Omnipresence of the all-creating—all-impelling—all-governing, Spirit; it has demonstrated as no other teaching has done, the perfectability of individual man, and the complete and universal redemption from all ain and suffering which is in store for every human soul; it has dispelled every appearance of imperfection and parti-

development and growth of the religious, philosophies and sciences that have prevailed in all the past; and judging of its future from its past benificent achievements, it is destined to prove the Savior of mankind.

Not only has Modern Spiritualism accomplished all these grand and inestimable results for mortal nan; but it has found its way into the darkest corners and recesses of the spirit sphere, and has lighted and warmed myriads of hopeless and despairing spirits into life whose resurrection from a death-like sleep is filling both the spirit world and earth with their shouts of victory and praise. This glorious blessed work is now progressing with ever increasing activity, and heaven and earth will soon resound with its "glad tidings of great joy." Already the earth trembles with the resistless marching of the advanced spirit hests, who come at the command of the Creator, to batter down every prison wall and set their brethren free.

The first sound of that advancing army was heard at Rochester thirty-one years ago, and was greeted by a child of tender years, to whom belongs the immortal distinction of originating, by that greeting, the grandest era of all the ages. The teaching which has grown out of that appa-

ently humble event is so far before all the teachings that ever preceeded it that it merits, in every sense to be denominated THE NEW DISPENSATION. A few days since a medium, Mr. Oliver Bliss, residing at Sicklersville, N. J., came to this office and said he had been requested by spirits to come there and to suggest to us the desirableness and propriety of formally acknowledging publicly our recognition of Modern Spiritualism as a New Dispensation of truth and knowledge, such as was worthy to make the beginning of a new era. We felt the force and wisdom of the suggestion, and at once expressed our willingness to adopt it, in dating the succeeding issues of MIND AND MATTER. We will therefore. after this number, date our paper Y. M. S. (Year of Modern Spiritualism) instead of A. D. (the year

of our Lord.) In taking this step we know we will be regarded as attempting an unwarranted chronological innovation, but as we are editing and publishing a journal, intended to present the just claims of Modern Spiritualism, to general acceptance, we would act inconsistently with our conviction if we did not insist that its advent begins a New Era, peculiar to

We trust Spiritualists will co-operate with us in recognizing The New Era, by using the date we have adopted for that purpose, as they have occasion to write or speak of dates. As this course is suggested and recommended by Spirits who have the cause most deeply at heart, we can but feel that its adoption will prove as useful as it is appro-

All hail! The New Dispensation-all hail! The New Era-Modern Spiritualism. It has attained the age assigned to the Nazarene as the commencement of the Christian Dispensation; its career will, by far, transcend the former in its benificent results. God bless and prosper our Spirit benefactors who have labored so grandly and successfully for the good of humanity and for the glory of their undying name.

Frauds in Spiritualism - A New Phase of Spiritual Deceit.

In the Roman Catholic Times, of Philadelphia Alexander K. McClure, editor, of the 21st inst., is ublished a letter from J. B. Purcell, Archbisho of Cincinnati, addressed to his friends and the public. This letter is the venerable Archbishop's ex planation of his doings, as a spiritual medium while in charge of a Roman Catholic Diocese. Ir that capacity, he says:

Then I had soon to contract debts for the many wants of a new diocese. For this debt I had to pay interest, and this interest growing yearly now makes, according to the report of the trustees appointed to examine the accounts and liabilities of the diocese, more than half the indebtedness of the diocese. Of the debt contracted by the financial agent of the diocese. I think it can safely be said that not more than \$50,000 was money deposited with him. The rest is the result of compound interest. As proof of this, I will state one of many facts that have come to light. Yesterday, a creditor called with a claim of ight: Yesterday, a creditor called with a claim of 1,100. In presenting it he admitted that \$800 of the \$1,400. In presenting it he admitted that \$500 of the amount was interest, and expressed his readiness to accept for it, \$300—the original deposit. The claims of hundreds of others are of the same nature. The indebtedness of the diocese in equity does not amount to more than a \$1,000,000 to place it at its highest fig-

Such is the system of finance and the code of ethics which a Roman Catholic Archbishop appeals to to justify his bad faith in not paying his honest obligations. Upon what principle could Arch bishop Purcell give his obligations to those who entrusted their funds to his keeping with the understanding that he would invest them and pay a stipulated interest therefor, and then repudiate those obligations as being unequitable and unjust. In common business transactions such a course i instly designated as criminal deception. Why is i not so in a Roman Catholic Archbishop? This high ecclesiastical official then goes on

In accounting for the money loaned or deposite with the financial agent of the diocese the trusted and others have over-looked one very large item of expense. Until 1852, no general collection was everaken up in this diocese for the support of the Diocese for the support of the

taken up in this diocese for the support of the Diocesan Seminary.

"For twenty years, therefore, the burden of educating priests fell upon my financial agent. He supported the seminary without asking aid from the diocese. When it was located in Brown County, upon the farm now occupied by the Ursuline Community, he paid the salaries of the professors during many years, and fed, clothed and educated the seminarians. He paid all the expenses during the same long period of ecclesiastical students at Mount St. Mary, Emmitsburg, in France, and Rome. In twenty years all these expenses, which, in justice, the whole diocese should have born, amounted to a vast sum. In my various voyages to Europe, I had the interest of religion in mind, and particularly in looking for priests for our missions—German, Irish, and other nationalities—and defraying the expenses of a library, of at least 16,000 volumes a philosophic apparatus etc., all of which required large expenditures of the diocesan resources, which exclusive of sums spent in the building of the Orphan's Asylum, at Cummingsdiocesan resources, which exclusive of sums spent it the building of the Orphan's Asylum, at Cummings ville, of churches and the cathedral and other build ings, for the support of seminarians for so many years, for schools for which I had to go heavily in debt, finally swamped me."

This is the explanation that Archbishop Purcel gives of his bad faith to those who have been swindled out of their hard earned savings by their mis placed confidence in the ecclesiastical integrity of this totally untrustworthy man. Who can doubt that the depositors of funds in the hands and keeping of this high church dignitary did it with the understanding that he was so investing it as to protect them from loss? Instead of this he was deliberately investing it in ways and methods that plainly show that he had no intention of ever acounting for the principle or interest of the funds which he was receiving under the most dishonest and confessedly false pretenses. Had he ever called upon his diocese to aid him in reimbursing the diocesan creditors, he would have had some small excuse for continuing dishonestly to receive the funds which his deceived and deluded followers continned to pour into his coffers. It would have been far hetter for his reputation and the good name and fame of the Church that he represented in his swindling proceedings, had Archbishop Purcell re- physical demonstrations were considered satisfacnained silent. The world and his victims would not then have known how reckless was his disregard of honor and honesty. The welfare and intereste of the Roman Catholic hierarchy may require such dishonest means of cheating their deluded followers out of their earnings; but if so, the sooner that hierarchy is consigned to the "Tombs of the Capu-

lets" the better, for they are alike the enemies of of the customs of the aborigines, among whom he the temporal as they are of the spiritual welfare of

But what we especially desire to do in noticing this Roman Catholic swindle is, to show up the true character of the Philadelphia Times and of the blatent hypocrisy of those who conduct that journal. Very recently that journal, which makes especial claims to honesty and reform as governing its course, went out of its way to attack Spiritualism through the fatal misconduct of John S. Morton. It rolled the misfortunes of that misguided man under its editorial tongue with especial gusto, and warned every person to profit by the fate of Mr. Morton and to shun Spiritualism, which had dragged him down. We fully appreciated the dishonesty and hypocrisy that animated that assault upon truth, and rebuked properly the cowardly and un- to the old gentleman on the other side, and, as was truthful conduct of the author. We did not then suppose that the latter would so soon place it in our power to fasten upon him, out of his own juggling receiving thief is, I could never make mouth, or rather through his own pen, the deceit and empty cant that govern him in his public

Read the following editorial apology of the Times for the grandest swindler that ever confessed his

misdeeds.

"The address of Archbishop Purcell gives a very interesting and touching presentation of his financial affairs. The Archbishop is evidently as much puzzled as any one else, by the complicated condition of his accounts, but he thinks the greater part of the enormous debt charged against him is not really a debt, but the accumulation of compound interest upon money deposited with him and used for diocesan purposes. However severely the cardess management which has remove the condemned of the condemned ever severely the careless management which has resulted in this sad confusion, may be condemned there will be very general sympathy for the venerable Archbishop, and a general desire to help him through his troubles." (The italics are our own.)

Can any one who reads that bigoted plea in be-

half of the dishonesty of a high Roman Catholic dignitary, believe that The Times was animated by one particle of honesty, when acting in concert with the Jesuits Wm. O. Harrison, Philip Diesinger. Anthony Higgins and others, it sought to convict and imprison Mr. and Mrs. James A. Bliss. and spent a large amount of money to accomplish it, for the falsely alleged, enormous crime of having defrauded Philip Diesinger out of an enormous sum of money, alleged to be \$35 at most? Had Mr. and Mrs. Bliss been guilty of that offence, which twelve jurors, on their oaths, found was not the fact, how did that compare with the truly enormous crime of Archbishop Purcell, which he publicly acknowledges to have committed? Indeed, how does even John S. Morton's crime compare with this Spiritually accomplished crime of the Roman Catholic Archbishop? It is venial in comparison. And yet the great Reform Sheet, the Independent, the fearless, the impartial Times, has nothing but words of pity and sympathy in the premises. Is not the Times as much of a fraud in journalism, as is Archbishop Purcell in spiritual affairs? When Spiritual Mediums become as corrupt and dishonest as either, the proper place for them will be behind prison bars. The sifting goes bravely on, and soon e hope to have more wheat than chaff, in the way of religion, journalism and homely honesty. At least we shall labor on in that hope.

Editorial Briefs.

QUARTERLY subscribers to MIND AND MATTER, whose subscriptions have expired with this and previous numbers of the paper not renewed, will be stricken from the list.

CORRESPONDENTS will please write on one side of the paper only, and as legibly as possible. They should never forget that condensation and per spicuity are the requisites for popular writing. THANKS, are hereby tendered, to friends in all

parts of the country, who have interested themselves in the success of MIND AND MATTER, by sending to this office lists of the names of subscribers. Arrangements are now made to furnish, free of charge, all demands for specimen copies of this paper, by mail or otherwise, in all parts of the country. Send along the lists, no matter from what quarter of the globe.

THERE has been prepared for publication, in MIND AND MATTER, an entertaining narrative of certain spiritual manifestations, which occurred in the presence of that great and good man, Abraham Lincoln, and influenced him to issue his emancipation proclamation, which relieved four million people from the bondage of slavery. The account will appear in the next number of this paper, or in a supplementary form. It possesses an unusual degree of interest at the present time.

DISTANCED.-Mrs. Abby N. Burnham, an eloquent inspirational lecturer, has been delivering lectures on the truths of Spiritualism, to large and intelligent audiences, at Schroon Lake, New York. Although her stay was brief, yet she caused a violent agitation in the hive of orthodoxy, and more or less buzzing was the result. To counteract the beautiful refining and soul-inspiring effects of her lectures, a very able and talented congregational pastor, from Crown Point, was chosen by the representatives of the churches as the champion elocutionist and debater. The church ministers made the arrangements for the debate. They had it all. their own way. Mrs. Burnham gracefully accepted the conditions, but the church committee failed to come to time, and finally withdrew from the contest. The Spiritualists of the place were as sure of success as the other side were of defeat. Shades of the Apostle Paul! is it possible, that a very plain, kind-hearted woman, is more "terrible than an army with banners," to the representatives of the churches?

STILL ANOTHER MYSTERIOUS EVENT .- At a seance on Sunday evening, March 16, at the residence of Mr. Evans, on McIlwain street above Fourth, a violin, a bew and centennial harp floated in the room, at the same time being played upon, representing in sound the squealing of pigs, the mewing of cats, the exhaust steam of a locomotive at full speed, the click-e-te-click of the car wheels, the sounds at times being modulated to represent the train passing through a gulley, or over a bridge, then into the open country. After the seance these instruments were found in the cabinet, in which the medium was locked during the performance. The question was, how did they get into that place? They were certainly not placed there by human power. On the following Sunday evening the medium entered the cabinet, in which he was locked as usual. Unfortunately for him, he met with an accident on the previous Friday by which two fingers of his right hand were badly mashed. His arm was in a sling and a heavy overcoat buttoned on him and over his arm and injured hand. There were demonstrations with the bow on the violin and centennial guitar, but not to such variety on extent as on the previous Sunday evening. Of course, no one present could suppose for a moment that the medium could do this work, his crushed and painful hand alone would prevent it. The

THE POPE'S RIVAL. A man of glant proportions, who was transported to Australia a long time ago, as a convict, passed shirty-two years among the natives of that distant land. For meritorious conduct he was pardoned, and returning to of all to the glorious truths of spiritual immor his native country, furnished an interesting history | talily,

passed a great part of his life. He says: "The aborigines have a notion that the world is supported by props, which are in the charge of a man who lives at the furthest end of the earth. They were dreadfully alarmed on one occasion, when I was with them, by news passing from tribe to tribe that unless they could send him a supply of tomahawks for cutting some more props with, and some more rope to tie them with, the earth would go by the run, and all hands would be smothered Fearful of this, they began to think and inquire and calculate where the highest mountains were, and how to get at them and on them, so as to have some chance of escape from the threatened danger. Notwithstanding this forethought, they set to to provide for the needful, and succeeded in this way. Passing on the word to the tribes along the coast, some settlers at a very great distance were robbed of axes and saws and rope and tires of dray wheels. all of which were forwarded on from tribe to tribe supposed, in time to prevent the capsize, for it never happened. A tribute of this description is paid whenever possible; but who the knowing old

The above scrap of history is a somewhat rude or primeval exemplification of the fundamental organization of the Romish Church. The Pope of Rome has a rival in the person of the unknown juggler. This is very evident, because within a few days past the Archbishops, even in enlightened America. in the midst of intelligent, thinking people, issued supplicating addresses, incident to the Lenten season, claiming the Pope to be at the head of the spiritual world, that his power is superior to all other powers and nationalities, and that he must be supported by the "tomahawks, axes, saws, ropes," etc., all embraced in the alliteration known as "peter pence." Therefore, send the word along the line from tribe to tribe, hand in the contributions to Peter, and save, O save, the spiritual world from "flopping" over into the dreadful abyss of eternal damnation.

Lectures, Mediums, Brief News Items. &c. The celebrated Hutchinson family are about to appear at Santa Barbara, Cal.

Civil and religious liberty has recently been reassured in France, by the general governmen thereof.

Mr. Goodwin and an Episcopal Sunday-school girl, both of Portsmouth, N. H., have gone crazy

hrough religious excitement. Mrs. Emma Hardinge Britten, who has been in Australia for some time, intends to make her pernanent residence in England.

It is observed in the last number of the Voice of Angels that more communications from the spirit world have been positively identified.

Warren Chase recently delivered a lecture in Crane's Hall, Santa Barbara, Cal., the subject being "The Reality of Aucient and Modern Spiritu-

Mr. and Mrs. Holmes, spiritual mediums, are about to return to Fitchburg, Mass. Arthur

We have received a full report of the proceedings of the annual meeting of the Spiritualists of Mich-igan, held at Deiroit, but too late for publication in

Hodges, of Boston, test medium, is sojourning

The venerable and much-esteemed John M. Spear, Psychological Medium, long a resident of Philadelphia, has gone to Boston, where he will

make a permanent residence. Northern Persia was visited by an earthquake on March 24. Two villages containing eleven hundred inhabitants, were swallowed up by the earth,

and only a few people escaped with their lives. "Professor Guernella" recently appeared at Fitchburg, Mass., and gave several exhibitions, to "exgling tricks, but entirely failed in his exposure of plain truth.

Don't forget the anniversary celebration of Modern Spiritualism, to take place at the hall, southwest corner of Spring Garden and Eighth streets, to-morrow, under the First Spiritual Association of Philadelphia. A good time is anticipated.

Rev. John Weiss, Free Religionist, departed from this life on Wednesday, March 19th, at his resi-dence, in Boston. His disease was of a pulmopary character. He was in the 61st year of his age. In American literature he was a brilliant author.

Dr. Monck, the celebrated materializing medinm, at the latest accounts, was at Naples. He was the guest of Signor Damiani. The health of Dr. Monck is yet precarious, but it is hoped that the beautiful climate of Naples will be of great service

Baboo Keshub Chunder Sen, the leader of Brabmoism, is a spiritual medium. He recently gave his annual address at the Town Hall, Calcutta. The text of his lecture was, "Am I an Inspired Prophet?". His spiritual control consists of John the Baptist, Jesus of Nazareth and the Apostle Paul.

Dr. George A. Stone, proprietor of the "condensed air institute," in Rochester, N. Y., has receieved a large list of testimonials in regard to th curative powers of air. It is a new discovery in medical science. The treatment consists entirely in breathing pure air condensed at different temperatures. The effects are said to be marvelous.

A correspondent writing from a somewhat populous district in the State of Ohio, says that the pastor of a Christian church and his congregation of wo hundered and ten members have been captured by the power of Spiritualism. The practical evidence of a phenomenal fact, in the mysterious subject, led to other demonstrations so convincing hat the entire congregation accepted the truth as developed. The world moves. The spirit controls there as well as controls in Philadelphia, that promise another progressive step which will astound the

The London Spiritualist, of March 7th, in giving brief account of a seance held on the pre vious Monday evening, the medium being under

test conditions, says:
"Many of the usual manifestations took place, but the chief features of the sitting were that on of the spirits materialised himself four or five times, and once or twice over the centre of the table, so that everybody present could see the form from head to waist; it was draped in white; and all saw that it was an active and living being, illuminating its face by a flashing phosphorescent-looking light held in its hands.!

Judge L. B. Arnold, a resident at Dutch Flat. Placer county, Cal., passed through the gate-way called death, on the way to immortality, on Monlay, March 10, 1879. He was a lawyer of more than average ability, a relentless opponent to every form of tyranny, an earnest advocate of truth Years ago he became interested in Modern Spiritualism, and being intelligent and honest enough to rcceive the truth thereof, he became a Spiritualist, and all his teachings thereafter were gracefully tinged with the light of the celestial world, as con veyed through communications with the spirit of departed mortals. When the last moments of his earth life were near, he calmly said that Modern Spiritualism offered him greater consolation than

There is a renewal (not revival) among the Spirualists in England. Lectures and seances are given regularly at Marylebone, Cowling, Liverpool, Heywood, Barnley, Rochdale, Oldham, Cardiff, New-castle-on-Tyne, Low Fell, Edinburg, Glasgow, Birmingham, Leicester, Northampton, London, Ashington Colliery, New Deleval, West Pelton, Ashton-under-Tyne, Cavendish Rooms, Addingham, Bowling, Brighton, Darlington, Brimsby, Glasgow, Halifax, Keighley, Manchester, Middles boro', Nottingham, Oldham, Ossett, Seaham Har bour, Sowerby Bridge, Stockton, Shefield, Birmngham, Derby, Addingham, New Shildon and many other places. The phases investigated and illustrated at these meetings may be summoned up as follows: Form manifestations, physical manifestations, spiritualist improvement, developing, progressive subjects, devotional, Spiritualism defined and defended, and all other phases, to remove the veil which enshrouds the human in mental darkness, and to illuminate the pathway

THE DAWNING LIGHT is the title of a fine en graving, representing the house at Hydeville, N. Y. h the rappings first attracted attention, in the year 1848. The surroundings of the locality are also represented. The light in the window, the appearance of spirits, forming, so to speak, a chair communication between the mundane and higher sphere, are admirably depicted. The engraving is taken from the original painting by Joseph John, an excellent artist, who went to Hydeville when the new dispensation dawned upon the world. R. H. Curran & Co., No 22 School street, Boston, Mass. Price 55cts.

HOMEWARD, another engraving by the same author and same publishers, is a very suggestive picture of country life at the close of the labor of the day. Price 55cts.

TRANSITION, or the Birth of the Spirit, is another beautiful engraving, representing physical death and the parting of the spirit to the summer land. This picture represents the spirit leaving the body, as described by many clairvoyants.

CELESTIAL VISITANTS, from Longfellow's poem, "The Footsteps of Angels," is the subject of another engraving. It represents the poet in his library, his spirit wife taking him by the hand; another spirit in the attitude of pronouncing a blessing, with a group of other celestial visitors looking outward and upward through the balcony

All these works of art may be obtained at MIND AND MATTER office.

LETTER FROM BOSTON.

To J. M. ROBERTS:-The Sunday Spiritual meetings which have been held in Parker Memo-rial Hall since the first Sunday in October, are now drawing to a close, they have been very popular and quite fully attended, and they end for the season with the present month. The last Sunday of the month, 30th, will be celebrated as the 31st anniversary of Modern Spiritualism, and extended into Monday, the 31st. The speakers who will deliver the chief addresses on the occasion will be J. Frank Baxter, Prof. J. R Buchanan and Wm.

With the close of this course of Sunday meetings will close also with us, Mr. Colville's sejourn for the present in our city, as he is engaged for the months of April and May to speak in Brooklyn, N. Y. This young Englishman has made a lasting impression on the spiritual community in this city He seems to have been both mentally and physically inexhaustible, and leaves us as fresh in ability and fulness of thought, as when he began. He has not only lectured pretty steadily at the meetings now about closing, but he has conducted regular meetings on Sunday in Paine Hall, and at other places during the week, and a regular Friday evening course at Kennedy Hall, in Boston Highlands, on the "Revelations of St. John," under the influence of his spirit mother. They have been very rationally and definitely treated, and they have gathered together many new faces. I do not think I can name a trance speaker where the difference between the abnormal and normal utterances is so marked, as is the case with this young man. The moment he speaks under control, the manifest mental capacity for treating subjects that would require study and thought is apparent at once, and everyone notices it and is satisfied there is no make believe about it. There are exceptions to all general rules, and perhaps I ought to say, that I see fully as marked a difference in the efforts of Bro. A. J. Davis, when comparing his early abnormal utterances, such as "Nature's Divine Revelations," and "The Great Harmonial," with the works of his later life, and particularly his normal effusions which have appeared in that hybrid paper, the Religio Philosophical Journal during the past month or two. But I am writing a Boston letter, so I will not enlarge upon the aberrations of that morning star of M. S., which seems now to have lost, or

is losing its lustre. I see you have paid your respect to the Boston Sunday Herald, let me pay mine. A few years ago, it devoted a column to "Spiritualism," of which Mr. Haines was the supervisor; this feature was quite attractive, and many were the people who bought and read the sheet baited by that column. I became one of its regular weekly readers. and have remained so ever since, though the momentum of the early attraction rather than any Spiritualistic force now keeps me in that line of action, for it has shrunk in quality of matter, in that department, as well as in volume; the curtail ment of the latter is from 18 inches to 6, on the average, though I have no mathematical writ of measure for quality; as a speculation, should think it pro rata. Perhaps now having said so much, I ought to say more, so I will. When Mr. Haines went for a year to Europe, for his pleasure and health, the management of that column was undertaken by E. Gerry Brown, who once floated a magazine for a short period, called the "Spiritual Scientist." I never thought Mr. Brown had the good of Spiritualism at heart, though I never felt as me of the mediums did, with good reason, that he was a wolf in sheep's clothing, but I was not sorry when his magazine went under, and I shall not be, when the R. P. J. is dead and buried, for

it speaks ten words for itself to one for Spiritualism. The Spiritualistic column in the Herald, lost its charm for me with the departure of Haines, for the items after he had left, had a way in their make up of damning the subject with faint praise. Thisf was a pity, for the paper reaches a large class o readers, and those who do not take or read the spiritual papers and for the good of the order if a column was headed "Spiritualism," the matter ought to have been pro-spiritualistic and not hybrid, which is worse even than anti-

I see an improvement since Haines is at his post again, but not up to its former flavor. I have a very high opinion of Mr. H. I think him very friendly, but to truth and Spiritualism, and not-withstanding the *Herald's* same independent character and its scepticism towards Spiritualism. I think Mr. H. is more of an iusider than an outsider; perhaps he is of the Nicodemus order. They are very plenty, and they will hoist their colors when the storm is over. I suppose that paper being skeptical, or opposed to the claims of Spiritualism. Mr. Haines is obliged to err on the right side, from the Herald's standpoint, that is, put in the items so mosaically as to take the curse off. No one need to advise that paper as to its interests, for it knows them, and is both mentally and materially a success. I think, however, there would be money and no disrepute if the paper carried as accented a column for Spiritualism as it once, did and now does, for the manly sports and current matters of the

Why I have written so much on this point is. I remember your remarks, a few weeks since, on the same subject. The said *Herald* happening to be on the table before me with an item that I had marked I send it. Here it is:

"The Independent does not think much of Mr. Reecher's 'Spiritual Manifestations.' 'To the general reader,' it says, 'it would have been more satisfactory if the author, in declaring that spirits do communicate with men, had given his opinion whether they communicate anything worth attention. Through those ancient mediums the prophets and apostles, came communications which were an addition to the world's stock of ideas. Uninspired men have written, within the last quarter century, much that is worth reading. But the communications through modern mediums—so far as they are given in Mr. Beecher's book or in any other we have seen-add nothing to our knowledge. The question whether spirits can communicate with us is a question of very little importance, if it be acknowledged, to begin with, that they have nothing to communicate worthy our attention.' But there are people of some intelligence who would regard the simple fact of spiritual communication over lost opportunities.

as of inestimable importance in itself, not less as a revelation of obscure mental phenomena than as a promise of results of the most far-reaching and eneficent character. If all modern mediums are not equal to some of the old ones, as the Independent charges, who shall say that they may not yet rise to spiritual heights which shall command the toleration and respect of the Independent?"

The comments on the quotation from the *Independent* are very good, and they meet the point. I felt very much, on reading this item, like writing an article and showing how little the skeptical critics know of this subject, and how much the world has been bettered, intellectually and otherwise, by the "intelligent operator at the other end of the line," as M. A. (oxen) states it in his new work on "Spirit Identity." But in a word, what is there in the whole sea of theological reading, compared to a few raps from an invisible intelligent source, saying, "I am your brother that died, vet I letter from Boston, instead of the article mentioned and it shows them in little things as well as in great, that "there is a divinity that shapes our ends, rough hew them how we will;" and as my epistle has now reached the standard length, I will say at Yours truly,
JOHN WETHERBEE. once,

CORRECTION.

Editor of Mind and Matter: In your issue of March 8th, appears a kindly notice of the meetings of The First Association of Spiritualists of Philadelphia, which is headed "First Spiritualist Society of Pennsylvania." There is no such society, and a bequest thereto would be

In your courteous mention of my lecture, The New Miracles and the Old Faith, not "Ancient Spiritualism," as you phrase it you remark:
"Mr. Wheeler, who delivered a very interesting lecture, taking for his subject, "Ancient Spiritualism," in relation to the spiritual phenomena of the present day. Among other wonderful instances which seemed to entirely abrogate an important law of nature, he stated that, on one occasion a ady called at his residence, in Philadelphia, and ne ascertained she had very marvelous mediumistic powers, one phase of which was that she could old her delicate hand in a gaslight, with the palm upwards, in which pure blood would appear and begin to boil and trickle down through her fingers. An analysis of this blood was carefully made by competent chemists, and it was pronounced pure. The hand of the medium was not the least injured by its con-

was more wonderful than anything recorded as miracles in ancient or mediæval times." This could hardly have been from one of your reporters, or from the memory of vourself or competent assistants. I am confident you would not carelessly and purposely falsify the record, but wish your informant had been more accurate. As the ubject has excited comment, I herewith submit verbatim et literatim et punctuatim text of what I read, leaving you to remark the contrast:

tact with the blaze. This was equal to any, and

LIVING BLOOD MATERIALIZED. The medium was not entranced, but we seated ourselves as in any company, and engaged in conversation. In the midst of a general discussion of books, art, politics, foreign and domestic news, in which the medium took a very intelligent part, she would suddenly rise to her feet, and thrusting out her hand into the full glare of gaslight, receive upon her palm—to my horror, I confess at first—a teaspool ful or more of fresh human blood. I am oufident I do not over-state the amount of blood hus received, for the hand ran and dripped with gore, and napkins were extensively stained and clothing stiffened by it. This was often repeated; and become common. Sometimes gouts of fresh blood would fall upon the furniture, and once what appeared pieces of a lung came in that way. The utmost vigilance failed to detect any method by which this terrific phenomenon was simulated, or in any way induced

nduced.
Yours fraternally,
ED. S. WHEELER.

EXTRACTS FROM CORRESPONDENCE. The following is an abstract of a letter received in from Harvey Howes, of North Bennington, Ver-"There never existed an effect without a cause to

produce it. Spiritualists, unlike large numbers of mankind, have no angry and revengeful God or gods to propitiate; no crucified saviours they desire to worship in order to obtain a remission of their sins, but rely on their own individual self control. The unfortunate class of Spiritualists, are those who, having become satisfied by positive and incontrovertible evidence, that they live spiritually after physical decay of their material bodies, cease their efforts to obtain any greater understanding of the spiritual philosophy, and consequently neglect to subscribe to Spiritual newspapers. I congratulate you upon the bold and manly, independent course you are pursuing in sustaining mediums, and the ime will come when Spiritualists everywhere will be auxious and glad to receive your paper as a welcome weekly visitor to their homes. In my early boyhood I was moving in the slough of old Connecticut Calvinism, from which deplorable condition I flatter myself that I have grown to have a small conception and understanding of the noble philosophy of Spiritualism. In the year 1870, Mr. Howes was a delegate to the Vermont Constitu-tional Convention, in which he offered an amendment that, 'Hereafter women shall be entitled to rote, with no other restrictions than the law shall mpose on men.' On this proposed amendment he gave the only affirmative vote, with 233 votes in the negative. This single vote he considers one of the nost meritorious acts of his life."

A letter recently received from J. M. Jackson Buck, of Hempsted, Long Island, in speaking of the truly wonderful mediumistic powers of Mrs. Jennie Lord Webb, says that recently, at a sitting with this medium, at No. 41 West 16th street, New York, he received an undoubted test from the late W. C. Bryant and Mrs. Dr. Ford and several others by closed slate writing, the slate being held by im under a table. Mr. Buck enumerates the different phases of mediumship, through Mrs. Webb, her control being "Black Hawk." The seances were of a musical character. There was proof of intelligence and mechanical power exhibited by spirits who played upon different musical instruments, keeping time accurately; the spirits materialized and engaged in dancing and ringing bells while guitars being played upon, floated around the spirits brought water and candy into the apartment; spirit hands were laid on the top of the head or on the faces of the sitters. Mrs. Webb, seated in the chair, was lifted and placed carefully lown again without any known human agency. Books, flowers, fruit, jewelry and other materia things were brought into the seance chamber from lifferent parts of the house, or from places in the neighborhood; gas was lighted or extinguished by spirit power. All these, and many other marvelous levelopments, under strictly test conditions, were vitnessed by numbers of intelligent men and women.] Spirit messages, by raps and the alphabet, were quite frequent, and being correct answers to mental questions, were every way satisfactory to the parties directly interested.

A lady shaker says she has read with great pleasure, MIND AND MATTER because it shows so much charity for poor mediums, for they really suffer from the invisible as well as the visible world. I was acquainted with Henry C. Gordon for nearly thirty years, and knew positively that he had remarkable gifts which no reasonable person would dispute, and that there is no necessity for him to resort to tricks. He has many warm friends among the shakers. I saw, sometime ago, a published notice of a proposi tion which I made, about forming an Indian agency of women of honest principles, to be associated with a few generous noble-minded men and women, an I still think that if this could be arranged, there would be no more Indian wars. I should also pr pose that Mrs. Hayes be President and Mr. Hay s Vice President, and that women should have the use of the ballot; then there would be no need of 'cypher" dispatches to reach the chair or State. I d in MIND AND MATTER, the experience of D. G. Mosher, which corresponds much with an experience of one of our sisters who has been liberated from earthly boudage and superstition, time serving, man-fearing and religious bigotry, and now her ideas of God are as universal as mankind.

The true way to forget ones troubles, is to solace those of others. The death-bed has no keener pang than remorse

EDITORIAL FORGERY.

BROOKLYN, N. Y., March 23, 1879. JON. M. ROBERTS,—Dear Sir: An article which appears over my signature in the last number of the R. P. Journal contains intepolations of a personal character, which I desire to disavow. Alterations are often made in contributions to the press, in accordance with a certain degree of editorial license which is recognized as legitimate. But sometimes this license is exercised to the dissatisfaction f the contributor.

Having a profound conviction of the sincerity and honesty of purpose of the Messrs. Tice, in their relations to Spiritualism, as well as in their social and business relations, I desired to say a word in their vindication. But I had no purpose to assail or impugn the motives of others. The sentence, 'a little squad of Spiritualists manipulated by J. A. Bliss," is not to be found in the manuscript which I forwarded. In fact, Bliss' name is not mentioned. Neither are the words which charge J. M. Roberts and the Banner of Light with wilful misrepresentation. My note was one of defence—not of attack.

Respectfully, M. HOWARD, M. D 145 Vanderbilt Avenue.

Mr. James Shumway, of this city, in a letter to the Banner of Light, says:

"I know nothing of Mr. James' mediumship otherwise than his pretended gift of materialization; if he has other gifts that are genuine, let him hold on to them, and never again attempt to deceive the public by pretending to be a medium for the materialization of forms by going into a cabinet.

It is very evident that Mr. Shumway knows nothing about Mr. James' mediumship, either otherwise" or in anywise, or he would not have written so manifestly unjustly and wrongfully concerning Mr. James. The latter has never made any pretence of mediumship which has not been fully justified by the most absolute proof of the justness of his claim as a medium. It is impossible for Mr. Shumway to be ignorant of the fact that Mr. James is a materializing medium, or rather a medium for spirit materializations. He was present at a crucial test seance at the residence of Mr. H. B. Champion, given by Mr. James, when in his and our own presence, two forms appeared, which every presson present—some thirty in number, himself included-admitted could not possibly have been simulated by the medium. He has, therefore, not even the poor excuse of ignorance for his wrongful treatment of Mr. James. Does Mr. Shumway believe that in spirit he will have to answer to his conscience for his unjust

The Somersault of Mr. A. J. Davis.

EDITOR OF MIND AND MATTER: In his own special department of the Religio-Philosophical Journal, of March 15, Andrew Jackson Davis consumes night five columns of space in presenting his latest view concerning the divisions and classifications of Modern Spiritualism. These subdivisions he enumerates as follows, and in the order here mentioned: (1) Educational, (2) Christian, (3) Re-incarna-

tional, (4) Magical and (5) Phenomenal Spiritual-Under these respective heads he indulges in characteristic comments, a singular combination of executive thought on t be one hand, incongruously llied with puerile conception and the cheapest of platitudes on the other; an exhibition of force and

veakness in alternation. He throws a monstrous sop to Messrs. Brittan, lvans, Hazard and a few others, whom he elevates as leaders, a position it is safe to assume they will repudiate with no little spirit, in the first place for is unseemly officiousness, and secondly for thus publicly misrepresenting them. His arraignment of certain individuals as repre-

sentatives of particular phases of the spiritual move-

ment is either deluted nonsense, a gross blunder or omething worse. Nothing further need be instanced in this connection than the jumble he has made in classifying work has been specially devoted to what he means as "Educational Spiritualism,"—notably Messrs. Spear, Ferguson, Peebles, Wheelock, et al., who are catalogued under the head of "Christian," not withstanding they have publicly repudiated all connection with even the very term itself; while those who have had the public ear as none others can possibly have—prominent editors of widely-circulating journals, whose special duty it is to regularly exhibit every department of this Science of Life-Messrs. Luther Colby, James Burns, J. M. Roberts and others—these he designates as special Phenomenalists. Yet, Bro. S. S. Jones, who, while living, emphasized the phenomenal side far more than his

editorial confreres, is enumerated among the Educational list. Mr. Davis stands on his head in placing "Educational Spiritualism" first, and "Phenomenal Spiritualism" last, reversing the natural order of things. But this is no uncommon occurrence with him. It s the multiplicity of these fatal defects, scattered throughout his muititudinous pages, that has made Mr. Davis so unreliable a teacher. He survives today on the prestige secured in his earlier years. It is charitably rumored that he is an unconscious victim to his own Diakka doctrine.

Such comparatively incidental matters as those pertaining to the doctrine of "Re-incarnation," the Elementaries," &c., accepted as yet by only a handful of believers, he dignifies as worthy of one of his five grand divisions. But further comment is needless. Mr. Davis' writings of late are far below high water mark, and are really unworthy the reputation of the Seer. What has so affected him?
Yours for the Truth, Essex. March 17, 1879.

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 at their homes. HENRY C. GORDON, will suspend his seances until further notice, his friends can address

nim at office of MIND AND MATTER, 713 Sansom st. ALFRED JAMES. Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Public Materialization Seances at the same place every Sunday, Monday and Friday complyers. DR. AND MRS. H. S. PHILLIPS... Clairvoy-

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W. HARRY POWELL.—Independent Slate Writer, 422 North Eighth street. Circle, Wednesday evenings, also on Sunday evening at Lyric Hall, 259% North Ninth street. JAMES A. BLISS. Trance Test Medium, will give

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martha Hoffman Waver, Trance Medium, No. 6 Calvin Place, rear of 809 North Seventh street, above Brown. Private Sittings daily.

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FIRST SPIRITUAL CHURCH of the Good Samaritan—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 Anthony, Mediums. THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front Free conference every Sunday afternoon, and Circle in the

LYRIC HALL SPIRITUAL ASSOCIATION .-At No. 259% North Ninth street. Free conferencery Sunday afternoon at 2:30 o'clock. FIRST INDEPENDENT ASSOCIATION OF olritualists. Developing circle Monday evenings a b. 680 N. Eleventh street.

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JOHN M. SPEAR, may be addressed at the office of the Banner of Light, 9 Montgomery Place, Boston,

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MRS. DR. J. W. STANBBURY, will write you a Psychometric Chart. delineating your personal character and disposition, or answer brief questions on Health, Business Matters, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents in stamps. Diagnosis of Disease with prescription, and Spirit Communication, \$1.00. Address, 162 West 20th st., New York City.

May24. W. L. JACK, M. D., Business Medium and

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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.

VERB. SAT. SAP.

Though many months have passed since the adver-Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many faithful and well-without and well-without and those who many acceptable. times 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, Chicago, 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

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 diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle cuessential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for cradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never 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 application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case

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

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

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

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

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

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The above named sure remedy for the appetite for The above named sure remedy for the appetile 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 antidote 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 Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy premai condition, as it was before implifing the nankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 394 South Dearnborn St., Chicago, Ill.

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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 no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN AERNAM,

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

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if not more, and they should all read advertisement headed **To All Spiritualists**, in the last two issues of *Mind and Matter*.

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d CO., Publishers.

JAMES A. BLISS has now formed a Private Developing Circle, which will, in future, meet every Tuesday 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.

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ADVERTISMENTS.

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"And she sits and gazes at me,

With those deep and tender eyes, Like the stars so still and saint like, Looking downward from the skies.

"There is no death, what seems so is Transition,
This life of mortal breath.
Is but a suburb of the life elysian,
Whose portals we call death." JOHN SHOBE, Artist and Publisher.

For sale at the office of *Mind and Matter*, **713** Sansom street, Philada. LOVE AND TRANSITION A Plea for the Practicalization of known Truth and

Righteonsness. Designed to aid in elucidating truth respecting mental liberty, and harmonizing thought on social topics. A poetic volume of near 200 pages, elegantly bound in musin, by MARY E. TILLOT-SON. Price \$1.00. To be had at this office, or by addressing the author at Vineland, N. Y. FOR TEN DOLLARS CASH

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HOPE ON, HOPE EVER.

BY J. WM. VAN NAMEE. M. D.

Oh, never give dark sorrow sway. And droop in gloomy sadness; But let Hope's brightest, purest ray Point to a happier, calmer day Of joy, and peace, and gladness

The heart of man was never made To entertain eternal sorrow: The light must mingle with the shade, Flowers bloom, then wither, fade, But bloom again to-morrow.

What if the prospects all seem, drear, And sky o'er cast with clouds ? We know that sunbeams linger near, And will ere long to us appear Beneath their gloomy shrouds.

Then cast all care and gloom aside And cherish blessed hope, And know the earth is broad and wide, And hours of life so quickly glide A down the sunny slope.

[SELECTED.] PEOPLE WILL TALK.

You may get through the world, but 'twill be very slow If you listen to all that is said as you go: You'll be worried and fretted, and kept in a stew,-For meddlesome tongues must have something to do And people will talk.

If quiet and modest, you'll have it presumed That your humble position is only assumed,-You're a wolf in sheep's clothing, or else you're a fool But don't get excited-keep perfectly cool,-For people will talk.

And then, if you show the least boldness of heart, Or a slight inclination to take your own part, They will call you an upstart, conceited and vain; But Reep straight ahead—don't stop to explain,— For people will talk.

If threadbare your dress, or old-fashioned your hat. Some upstart will surely take notice of that, And hint rather strong that you can't pay your way But don't get excited, whatever they say,-

If you dress in the fashion, don't think to escape, For they criticise them in a different shape; You're ahead of your means, or your tailor's unpaid But mind your own business—there's naught to be

Now, the best way to do is to do as you please; For your mind, if you have one, will then be at ease Of course you will meet with all sorts of abuse; But don't think to stop them-it ain't any use,-For people will talk.

"EVERLASTING FIRE" EXPLAINED.

AN INSPIRATIONAL ADDRESS DELIVERED BY MBS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK, SUNDAY MORNING,

MARCH, 16, 1879.

Reported specially for MIND AND MATTER:

As the choir were singing the opening piece, Mrs. Brigham, who looked remarkably well, stepped forward, and gathered from the desk a handful of papers containing themes for discussion, as well as questions asking for light and information. Mrs. Brigham said:

silence. In the subjects noticed, a part of them refer most especially to Jesus and to the Bible, while others refer particularly to Spiritualism, and call for a spiritual explanation. As in our audience, quite often, indeed, some drift in through curiosity, having opinious entirely different from those which having opinions entirely different from those which we hold, prejudiced, perhaps, against our faith, and yet totally ignorant of it. It is best, we believe, however strange the questions may be, to answer those which such persons might naturally ask in relation to things they have very little knowledge upon, and subjects they have not thought about especially, but have taken them for granted as they were taught, by their priests or ministers. In solv were taught by their priests or ministers. In reply ing to these questions we strive to make our answers as explicit as possible, and while some persons listening here may be prejudiced, we would earnestly request you to set aside your prejudices as much as possible, while you are listening, and then afterward that you will treat whatever you may have heard, fairly, squarely and openly. [Marks

of approbation from the audience. We are asked to explain the words of Jesus as recorded in Matthew-the spirit of the words: "Then shall be also say to them on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Ye serpents, ye generation of vipers, how can ye escape the dam-

Also in John: "And when he made a scourge of small cords he drove them all out of the temple. the sheep and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves; Take these things hence; make not my Kather's house a house of merchan-

You must remember certain things; the best biblical scholars will tell you that there is no evidence that Jesus ever wrote one single word himself, except when he wrote upon the ground, and at that time when He rose, He uttered words that will be memorable forever. No one read the words which He wrote upon the ground, and it is probable that they were erased at once. All that we have of his words and teachings comes to us through others, through the memories and traditions of the people. It was thirty years after his crucifixion, at the very least, before a single word was written of all his teachings. One says, "That makes no difference, for God inspired these men to remember." Then we wonder they were not more accurate, but one says. "It is true that God did inspire the writers of the bible." Very well, we will grant that. But do you claim that the record has no flaw in it? Then you must claim infallibility for the Old and New Testament. You must claim in allibility for the recollections of the people, who recorded things that did occur, and infallibity for the Nicene council and all the priests thereof; infallibility in its translation, infallibility for the typesetters and all connected with it. Can we make such a claim as that? No! for man progresses; he goes from a lower to a higher state. Did you ever think how truth runs together? Like a great globule of quick-silver, strike it, and it will separate into a thousand forms, each form a distinct globule, sweep them together and the moment they touch each other, they form one mass. So it is with truth. Each mind may receive it a little at a time, but all the time it is flowing together. There is no destruction of the truth by the truth. When we take the bible, we reverence the beautiful truths we find contained in it. We feel the power of its inspiration, and we only wonder that far back in the dim morning of time, the children learning and stumbling, should take spiritually and receive so much of heaven's truth as to be able to give it as fully as they did. That there are errors, is certain. very day some of the best biblical scholars in the world are in council re-writing the bible. is it for? It is in order to correct the errors that are in it. Finding that this is so, shall we point to a single utterance and be made to believe that these were just the words which Jesus spoke? Is it not better to look through the harmony of His life and teachings to look through the whole character and find the golden line of consistency, and square everything by that? We believe in that way you will arrive at the truth, better than by any other

When you read that Jesus spoke of the judgment and said, "Unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." You must remember it was like a vision; he was speaking of something that should be in order to typify the truth. That at the last day the righteous should be separated from the wicked, as sheep from the goats, and that those on the right hand should receive commendation because they had fed the hungry, clothed the naked,

visited those who were sick and in prison, enter tained the stranger, they had done all, in short, and they received the commendation. But to those on eft hand, they had not done these things, they had left them undone, and so the Lord says to them, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." Let us remember the words translated, "everlasting" and "eternal" do not mean endless. The punishment is limited and that limit is determined by the condition of things. If you understand that word in its true meaning, you understand that it is a sen tence given to those who have not done right. "Depart from me ye cursed." It was the spirit of love, of wisdom; it was the spirit of God that was to say this "Depart from me ye cursed into fire," not everlasting, "prepared for the devil and his angels." Now, to explain that spiritually, not taking these words as being exactly the words that esus uttered, for they are not, we believe it means this: That when this spirit leaves the body, that through your conscience the voice of God will have utterance; then it will say to you for that which I have not done, for that which I have left undone for the evil I have done, for the hatred, envy, malice, falsehood, selfishness, for these very things you will hear the words, "Depart from me ye cursed." "Cursed" is the word applied. Whose curse is it? Man, when he sins against himself is cursed, he curses himself, he puts a cloud over himself that hides him from the glorious presence of the love and the harmony of God. "Depart from me ye cursed into everlasting fire prepared for the devil and his angels.'

Now the word devil, does not refer to a personal presence, walking up and down the earth like a oaring lion seeking whom he may devour; it is not a personal presence, but it is a principle, the presence of a thing, evil, greater or less, this is the spirit that was typified as the devil, in order to meet the imagination, the ideality, and through that the understanding of the people. This fire is typical, prepared for the principle of evil, and it ourns in many natures even before they go out of this earthly life. Look at those whose lives are clouded with selfishness, look at those whose hearts so burn with malice, that through the flames of their eyes, you may catch some of the lurid light of their inner flames, prepared for the devil and his angels, as the text says, prepared for the principle of evil. But remember that the very nature of fire is to consume, to destroy; whatever comes within its reach it seizes and feeds upon, and when it has fed upon it, there is nothing more for it to devour, and it dies, for there is nothing to keep it alive. It is not in its nature to be eternal. is misinterpreted everlasting. As the fire of re morse is kindled within you, it will feed upon every improper motive, upon every malicious design, upon every improper fancy, upon every deed of the past or present, that it can seize upon, and it will destroy them. It is not the soul that is destroyed

this was the meaning of Jesus. MIRACLES OF MOSES

In your garden in the spring-time the leaves and

twigs are gathered, and a fire is kindled, and they

are burned and nothing is left but the ashes, but

these ashes will benefit the soil upon which they

and a fire is kindled and then are destroyed all the

principles of evil within you. There is nothing

simpler than this, if you understood it. We believe

rest. So in the spirit, evils are gathered together

HOW HE COOKED EGGS WITHOUT FIRE

A communication from the spirit of JAMBERS, an Egytian PRIEST, who was the Associate of JAUNNES; both of whom were the Magicians that opposed MosEs before the illustrious PHA-ROAH, Lord of UPPER and LOWER EGYPT.

I lived in the days of Egypt's early pride, and was cotemporary with Moses, against whom Jaunnes and myself had been ordered by the King to array ourselves and defeat his miraculous pretentions Though commanded to defeat him, we determined to offer but little opposition, and disappoint the ambition of the King, because Moses had in contemplation the founding of a new nation, who were to remain, in all things, subservient to the tenets of our holy religion, in a part of the world where the worship of the true God was neglected. "From the great number of subjects given, it is possible that some of them will be passed over in to afford him every aid in our power, in order to accelerate his grand object; for this reason we opposed him with inferior skill, that he

> great design.
>
> Moses had been at one time general in command of the Egyptian army, and in a war against Thor

> bis, King of Ethiopea, conquered that personage and married his daughter. He also, as was the custom in those days, mar-ried the daughter of Jethro, High Priest and King of Midian.

> He was learned in the mysteries of Egypt, and in the pure Celestial Religion; and in delivering the Jews from Egytian bondage, gave them a new written law. He only wrote two books, Genesis and the Law. These he copied from the Sacred Books of the Egyptians. His religion differed from the Patriarchal observances, being filled up with mysterious emblems, borrowed from Jetho, to give sanction to his new religion; using his knowledge of nature to perform apparent miracles, all of which have been explained.

His system was a theocracy, Moses being Prince and Aarou High Priest-next in rank to Moses. His government and civil laws were the same as those of Palis, who resembled the Arabs, and had settled Egypt at an early period.

The whole nation was divided into tribes, with a Priesthood and a Senate; with judges, physicians and teachers. In his departure from Egypt he was accompanied by seventy priests, also called princes Egyptians, who constituted the Sanhedrim, the High Court of the nation, having jurisdiction of all civil and criminal proceedings. No one could be put to death without the sanction and judgment

Moses was not a Jew, but an Egyptian by parentage and birth. His mother was Thurmuthis. daughter of the King, and his father was Jaunnes. High Priest at Hiliopolis, in Egypt. In days of yore I wandered through the streets of Thebes, of Memphis and old Cario. In

the latter city Moses lived. I knew the Hebrew, Aaron, well, and oft conversed with him. The written narrative of Moses, his birth, his Hebrew origin and his story of having been found in an ark, floating on the river, near the banks of the Nile, is without fondation in truth, and was written for sinister purposes. Neither is the story true that the daughters of Egypt resorted to this stream to perform their ablutions, or that they ever bathed in its dark and muddy waters. The river has always been infested with crocodiles, which made it not only imprudent, but dangerous for females to approach its banks.

Therefore, the story of Moses, his birth, his pre-

tended connection with the Jews, otherwise than here stated, is fabulous He was of the Royal and Priestly descent. Yet, n Egypt, he could neither reign King nor officiate

The account of his having slain a man in the heat of passion, is true; so are the circumstances of his wars with the Ethiopeans, wherefore, he could not officiate in the sacred order of High Priest: but could confer the office on another, and did so on Aaron, chief of the bondmen Jews. No man whose hands are stained with human

blood can officiate in the sacred character of priest before the God of above and over all Gods. By what you would call initiation, Aaron be come High Priest and the teacher of the Holy Rites of the worship of the true God; and was, therefore, the brother of Moses, not by the laws of consanguinity or affinity, but by the means we

Thus the religion of the true God became engrafted among the Hebrews, and Aaron, formerly brick-maker, was exalted to the office of High

Concerning the exploits of Moses before the King and the manner of their accomplishment, we will state that, the rod was made to bud by placing it in luke-warm water, where after remaining a few days, it begins to bud, and in a few days more will som. The sprig of the almond tree was used but the same end is accomplished by a sprig of the peach tree.

The feats of this man were not performed at one time. It took several days to perform each exploit, because it required preparation and assist

When the feat of changing the rod into a serpent was to be done, the man suddenly entered the Hall of Egypt's assembled sages, holding in his out-stretched hand what appeared to be a rod, but which in reality was a serpent; holding it by the neck behind the head, tightly, it momentarily be-comes rigidly stiff and inanimate, which causes it to resemble a rod or wand, used by the priests of heaven or hope.

my days, and still retained by the Faquirs of When it is thrown on the ground it revives, and what seemed but a moment before a mere rod of

wood becomes a living snake. The crawler made use of by Moses was the water snake, the nature of which is that at the approach of danger, to open its mouth and receive its young.

And this was the case of the feat before the king, that Moses' snake swallowed up the snakes of the magicians: the magicians—they were all priests—made use of the young, while Moses used the dam.

These feats, at that time, greatly surprised the uninitiated, and by the uneducated have ever since been heralded among men as miracles, the ignorant generally venerating what they least understand. Stripped of their apparent mystery and viewed as natural consequences resulting from the workings of Nature's laws, they exhibit their master spirit, when claiming miraculous powers of God, in an unenviable light. There were other feats done by Moses, of which the Jews have taken no notice, one of which was washing the hands in burning oil, to

accomplish which a large cauldron was partly filled with water and placed on the fire, on the top of the water was poured a quantity of oil; the properties of these two fluids are antagonistic and will not mix without an alkali. Hence, when the fire is ignited the water boils, the oil remaining at a moderate heat only, and when the hands are thrust in, remaining in the oil only, they receive no harm. But when the hand of a criminal, furnished for the occasion, in order to convert the feat into a miracle, vas submerged below the oil into the water, the result would be the inlury received; one would be burned and the other would remain unharmed.

This exploit was often done on days when the king would issue a new law, in order to convince the multitude that it came by inspiration, and must command a proper observance.

The feat, viewed by an idle and ignorant throng,

with eyes for seeing wonders and tongues for telling them, would be swallowed with implicit confidence and magnified into a miracle, accomplished for the gratification of man by the interposition of God. How to boil eggs in cold water was another exploit often used to divert mankind. Eggs were placed in a stone vase, before the vast multitude gathered to witness this great feat. The eggs in he vase, filled with water, no fire being near, the priest, unseen, would slip into the water a few

lumps of unslacked lime, whereupon, in four min-utes by the sun dial, they would be cooked and fit

A MATERIALISTS' HEAVEN.

We publish the following poetical illustration of Materialist's idea of human destiny, as a complete lemonstration of the impotency of Materialism to solve the great problem of life. The idea of burying the human entity or being, designated man, in the grave, there to sleep as such being or entity, is so self-evidently impossible, as to render the idea unintelligible, whether expressed in prose or verse. If the reader can catch the meaning of the poem, beyond the fact that its author does not realize that he is endowed with an immortal soul, he or she will be more fortunate than ourself. It may be very pleasant for a dead man to sleep; but the poet ought first to have shown us a specimen of such a being. Weary mortals are never buried in the grave, and, therefore, they could not weep there if they would. Any one who is waiting for some person to speak from the grave will be doomed to disappointment, for the worms settle that matter very effectually. Mankind had infinitely better 'dream of Heaven" as their future home, than to fream so wildly as to imagine they will sleep forever n the grave. Our poet so concludes in his last stanzas, and there we leave him.—ED.

> Oh, pleasant to the weary. Is death's long eternal sleep, In the cold and silent grave, Weary mortals never weep, Tho' the earth may older grow, And be crystallized like snow. Yet the tired ones who are sleeping In the grave will never know

Aught of earth, or pain or woe. So the years have by the million, By the million multiplied; Come and gone-gone by forever, Since mankind have lived and died. From the silent grave is spoken, Where the weary rest for ever, And whose sleep remains unbroken While the ages roll unbroken.

Yet mankind will dream of Heaven And believe the dream is true. That in the far off distant vista, There's a home for me and you: Where our loved ones laid to sleep, Where the weeping willows weep, In that world are waiting for us

But the grave will ever keep Us ferever—ever keep. 'Tis a myth strange and unreal, As a mirage on the plain, Of a river smoothly gliding, Which the traveler seeks in vain But 'twas real to his eyes, To his wonder and surprise,

He finds no stream of clear cold water For the stream before him flies, Till it vanishes and dies. So the dreams of life-will vanish, And its hopes in death will fade,

When the heart that throbed with pleasure, In the silent grave is laid; Where to moulder and decay, While the ages roll away, And the Sun and Moon and Stars Shall have numbered each their day, And for ever pass away.

H. WINCHESTER.

Lower Lake, Cal.

Mediums.

In our last article we stated that we scarcely ever hear of a medium, who is not in a delicate state of health, and that such effects were the result of erroneous impressions, in regard to spirit control, conveyed by spirits as well as men. fortunately, a melancholy truth, which is criminal, f not suicidal, to encourage or harbor after the truth is known.

Many have been, and are still suffering unnecessarily, and the only remedy is to impart the truth, and the effects of false teaching will cease with a knowledge of the facts, that there is absolutely no necessity that spirit control should exhaust their energies. On the contrary, it ought to increase them, and would do so, if they had not been made to believe the contrary, and that they must pass through the death struggle of every spirit that takes control.

Even if this were necessary for friends to recognize the spirit, it should not incommode or leave any ill effects, if mediums understood the true nature of their condition, and their powers of resistance as statuvolists.

And fortunately for mediums, a knowledge of their powers does not come naturally, and can only be learned by demonstration, and a proper course of instructions, and, as there are hundreds who cannot afford to go where such instructions, etc., can be obtained, it is imperative, if a general benefit is to be enjoyed, that an institution, where all suffering mediums can be taught the statuvolic art, so that they can cure themselves, and then, when fully recovered and master of the art, they can go forth to teach others, and, with redoubled

vigor, to follow their spiritual calling. This is possible, and practicable, as the art can be fully exhibited to any one who will take interest enough to go where it can be demonstrated. The benefits that would result from teaching this art properly cannot be estimated, and generations yet unborn would bless those who shall be instrumental in founding an institution where the art can be imparted to all who are suffering. There are wealthy Spiritualists enough who would be happy to aid in its establishment if the proper steps were taken to draw their attention to it. WM. BAKER FAHNESTOCK, Lancaster, Pa.

The Independent Age says that Spiritualism does not frighten men and women into sickness, for there is nothing horrible of sad about Spiritualism. It comes as an angel of love, bearing the olive branch of Peace. It is your cold, ungodly and ghastly religions with literal devil and everlasting hell, that frighten men and women and children into sickness, or else your cold, bald materalism without a God, a



CHILDRENS' COLUMN.

NOTHING TO DO.

I have sailed my boat and spun my top, And have hand'ed my last new ball; I trundled my hoop till I had to stop, And I swung till I got a fall; I tumbled my books all out of the shelves,

And hunted the pictures through; I've flung them where they may sort themselv And now-I have nothing to do. The tower of Babel I built of blocks, Came down with a crash to the floor,

I'll warrant they'll run no more; I've raced with Grip till I'm out of breath My slate is broken in two. So I can't draw monkeys. I'm tired to death

My train of cars ran over the rocks-

Because I have nothing to do

I'd rather have nothing to do.

Because he has nothing to do.

I can see where the boys have gone to fish; They wanted me, too, to go, But for fun like that I have'nt a wish

For I think it is "mighty slow" To sit all day at the end of a rod. For the sake of a minnow or two. Or to land, at the farthest, an eel on the sod;

I wish I was poor Jim Foster's son For he seems so happy and gay. When his wood is chopped and his work all do With his little half hour of play; He neither has books, nor top, nor ball, Yet his singing the whole day through But then he is never tired at all

-Wide Awake

The Child and the Bear.

One beautiful Summer morning, in Norway, when he bells of the distant church tower were ringing clearly through the air, when the birds were singing n the branches, the lambs skipping in the mead ows, the butterflies flitting over the flowers, and the busy bees gathering the honey, a crowd of happy children were going merrily up a foot-path; the were all dressed in their best, and carried little baskets and pitchers on their arms.

Fritz led the joyful procession, Louisa and Flora ollowed him; next came George and Antony, and ast of all came the gentle Sophie, leading little

Alvide was the queen of the day. She had seen out five summers, and when she ran lightly over he meadows, in her white frock, she looked like one of those little angels which peep out from among the clouds, in Raphael's beautiful pictures. "I, too, will gather lots of whortleberries, Sophie, and bunches of flowers, and I will make a great many wreaths, one for you, and one for Fritz, and for George, and one for Thora, and one for Louisa. and none for Antony, for he would soon tear it in Yes, one very small wreath for Antony," said

But now they had come into the wood and Fritz made a halt, and pointed to a moss-covered stone. All sat down, and Sophie spread a white cloth over it, and brought out white bread and cakes. Fritz had some milk in a bottle which he poured out into a little tin can. The bottle was enclosed in basket work and was hung by a string around his neck.

The careful George said: "Let us keep some to refresh ourselves, as the heat is sure to be greater by and by." "May I eat now?" said Antony, impatiently; and

his mouth and began to blow so loudly that Sophie put her hands to her ears, and all the sparrows flew away frightened from the bushes.
"Here, here, look how blue it is here! No; there behind you, Fritz; O, so many whortleberries!" "But here are strawberries," said Fritz, "which No, only come this way!"

"No, only come this way!"
"I shall go with you, Fritz," said George.
"And I shall stay with you, Sophie," said Alvide,
"but not all the time, remember, afterward I shall
go to Louisa, and then to Thora." I shall gather flowers for wreaths," said Louisa. "But first let us put the heavy baskets down among

the pine trees, and then we can come and empty This they did, and the busy little hands were not weary of gathering, nor the merry mouths of chattering. The sun rose higher, the shadows grew shorter, but a fresh noontide breeze cooled their glowing cheeks. Then the little girls sat round in a circle and made wreaths of the heather, the wild rose, fox glove and the forget-me-nots, and each

wreath was prettier than the one before. But now Alvide began to get tired, and laid herself down among the berries and wreaths; she shut her blue eyes and Sophie sang cradle-songs to her till she fell fast asleep. The other little girls had jumped up and followed the boys, who had gone to the top of the mountain, and as they heard Antony's trumpet, it was not difficult for them to find them. Then Sophie went up, too, and saw a pleasant, green spot, through the middle of which ran a clear brook, while round it grew thousands of the most beautiful flowers.

Meanwhile, Alvide awoke, and heard something growling. She jumped up and cried for her sisters, but they were so far away they did not hear her She became rather frightened, then, but she did not cry. They are sure to come, she thought, and she took her little basket in her hands to eat some berries.

Then there was a rustling among the trees, an great big, dark-brown bear came growling up to Alvide. At first she was going to cry, and the bright tears stood in her eyes, her little heart beat with terror, and she could not utter a sound. "You won't do me any harm, bear," she said at last boldly, "for I'm a very good child. I know you from your picture in my book. Here, bear, are some berries for you;" at the same time she offered him her little basket. The bear looked at her gave a growl, tapped the basket with his paw so that the berries rolled out upon the ground. He ate them all up and then began to smell at the child's clothes.

"Dear, good bear, you must not do me any harm, for I try to be a good child," said Alvide, frightened. There is a basket of berries for yon." The animal looked at her, threw over the basket and began to eat. Alvide was then no longer frightened, but she hastened to give him all the berries she could. The bear grunted quite good temperedly, and laid one of his fat paws lightly on the child's shoulder. But now he saw the great pewter pitcher, which stood there quite full of the fruit—and bears like strawberries better than anything else—so he went up to

the pitcher and quickly began to eat. "No, no, bear, you must not have all the berries They are not all mine either, so that I cannot give them to you; and, besides, you will have the stomach ache if you eat so many, you old bear!" the same time, she went up to the bear and put her little hands on his rough, furry neck, to try and push him back. The bear was not offended, but she saw that all her efforts to hinder him were of no avail.

"Well, only wait till Fritz comes, won't he angry and drive you away with his stick!" The great beast looked good humoredly at th little girl, and stroked her again with his paw. "Now I will make you look pretty, bear, if you will only let my brothers' and sisters' berries alone."

She took up one of the wreaths and fastened it around the bear's neck, and then put a little wreath on top his head. والمحراس والأناف المالية High up on the tep of the mountains Antony's trumpet sounded, and all the boys and girls came singing down the path. Then Bruin looked round, put his paw once

nore softly on the child's shoulder, and went away into the dark wood. When they had all come down, Alvide sadly pointed to the empty pitcher, excusing herself as well as she could, and told them all about the bear. They turned pale with fright, and hurried off with her so quickly that they left flower-wreaths, pitchers, baskets and berries all behind them.

and told them what had happened, their mother em-braced Alvide, trembling, and all crowded around her, each expressing their thankfulness at her es-

In the autumn a great dark-brown bear was shot and round its neck the string of Alvide's wreat was found.—Children's Friend.

SPIRITUALISM VS. MATERIALISM.

In my previous essay I construed the phenomena detailed therein as teaching the individuality of vegetable life as an entity. I propose to construe he phenomena, herein detailed, as proving the sexuality thereof, predicating my interpretation on the assumption that pollen is a product of male, and embryo seed of female life, and that each of these products is animated only by unisexual life kindred with its immediate parentage. I am assured by a friend familiar with crossing different varieties of vegetable life, that in crossing two given varieties of white and red wheat, if the white is crossed on the red, the hybrid product will be a white wheat variety, but if the red is crossed on the white, the hybrid product will be a red wheat variety, and as the question presented in these results is, why is each product a hybrid, and why, when obtained from crossing the same given varieties do they thus differ. I submit the following solution of these results for the consideration and criticism of the eader. The first crossing referred to involves a union of white wheat male, and red wheat female life, the second a union of red wheat male, and vhite wheat female life.

When male and female life are thus united, they

do not merge, but, like the constituents of a chem-

ical compound, they co-exist in associated relations as a bisexual life, without their identity being compromised, and the aspiration of each, when exerting its reproductive powers and functions, being to perpetuate and multiply its specific variety or kind. When male and female life of different varieties are thus abnormally united, the difference in their respective special aspirations affects corre spondingly their co-operation and joint action in perfecting their joint product a fertilized seed nence, in reproduction the seed yields a variety differing in degree from the aspirations of each sexual life involved in the crossing and technically termed a hybrid. Thus accounting for why each of the products is a hybrid, as experience teaches when two given varieties of vegetable life are thus crossed that the hybrid product is always in a great degree kindred in variety with that represented by pollen, in the crossing of which it is the product, and as this fact indicates that it is the office and function of male life to construct the physical organism of bisexual plants, the inference herefrom is, that the difference between the two wheat hybrids referred to as special varieties is referable to the special variety of male life involved in each of the two crossings. Though these conclusions are reached by speculative reasoning from assumed premises, I submit their accuracy seemingly confirmed by the familiar fact that, if a pear bud is grafted on an apple tree, and these two varieties of fruit annually grown thereon, while the eed grown in the apple fruit will, in reproduction yield its special variety of apple trees, the fertilized seed contained in the pear fruit will yield hybrid pear trees, for I submit, the solution of this difference consists in this, that the apple tree being raised from a fertilized seed jointly produced by male and female life, normally united and kindred in aspirations, there is no conflict to affect their oint action in perfecting their joint product the fertilized seed. Hence they yield in strict harmony with like begets like, but fruit buds like pollen grains, being the product of, and therefore mimated only by male life, while pear male life animating the grafted bud in strict harmony with its aspirations, organizes pear physical, produces pear fruit, and generates pear pollen, being no pear female life associated therewith. It is dependent wholly on apple female life for supplying embryo seed to be fertilized by its pollen, hence the embryo seed on which the pear pollen is deposited being the product of apple female life, the deposit

female life. The conflict in their respective aspirations involves the suggested effect upon their joint action in pertecting their joint product—iertifized seed; hence the seed yield as stated. Such being my conceptions of hybridity, I submit that however speculative it may seem, I question if there is a phase of vegetable hybrid phenomena, which it

therein involves a union of pear male and apple

will not consistently and intelligently account for. I further submit, if its accuracy be accepted, the individuality and the sexuality of vegetable life, as a spiritual entity cannot be consistently questioned. While I do not propose at present to argue in detail the accuracy of my reasonings and inferences, I submit if there is any conflict between my premises, reasonings and conclusions detected any designation thereof shall have my respectful attention.

I do claim, if the theory involved in my conclusions will intelligibly and consistently account for any and all hybrid vegetable phenomena, we may consistently claim that hybrid phenomena confirms the supremacy and immutability of "like begets like," as the governing economy of nature In my next my effort will be to show that the economy, or law-termed "evolution," consists, strictly speaking, in the progression of vegetable life, or spirit to a higher condition of existent being infolding its inhering germinal capacities and affinities, without the agency of fertilized seed being involved as a means thereto.

SPIRITUALIST.

DOMESTIC RECIPES.

BAKED APPLE DUMPLINGS .- Pare and core mooth apples of uniform size, and fill the cavity of each with sugar and a little cinnamon. Divid the paste into as many parts as there are apples; oll each piece out square and enclose an apple in , slightly wetting the edge to make them stick. Bake in shallow pans, and serve with hard sauce.

JUNIATA OMELET.—Beat six eggs separately: mix with the yolks one and a-half cups of sweet milk, a little salt, and one tablespoonful of flour well mixed with a little milk; lastly, add the whites beaten to a stiff froth; then pour all into a heated buttered or larded pan, and let it boil, stirring constantly until it thickens; then pour into an omelet or baking dish, and bake in a quick oven.

ORANGE JELLY.—Take six large, juicy oranges and one lemon, one pound loaf sugar and half an ounce of gelatine; dissolve the sugar in half pint of water; pour half a piut of boiling water over the gelatine; when dissolved, strain it, put the sugar and water on the fire; when it boils add the gelatine, the juice of the orange and the lemon, with a little of the peel; let it boil up, and then strain in nolds to cool.

SCOTCH SHORT BREAD .- Four pounds flour; two pounds shortening; take half lard and half butter; one egg and as much milk as would fill an eggshell; beat well together, and add to the flour and butter, with one pound fine sugar; then with your hands work the whole until it is soft enough to roll out on your baking-board about half an inch thick; cut into any form you may wish; pinch the edge with your finger and thumb, and bake.

CHOCOLATE CREAM CUSTARD.—Scrape quarter of a pound of the best chocolate, pour on it cupful of boiling water, and let it stand by the fire until thoroughly dissolved. Beat your eggs light, stir them by degrees into a quart of sweet milk, alternately with the chocolate, add three tablespoon fuls of white sugar. Put the mixture into cups and

HOMINY CROQUETS .- To one cup of cold boiled hominy add two teaspoonfuls melted butter, and stir it well, adding by degrees one cup milk, till all is made into a soft, light paste, adding one well-beaten egg. Roll into oval balls with floured hands, dip in beaten eggs, then roll in cracker crumbs and fry in hot lard.

CALF's FOOT JELLY. Take two calves feet; add to them one gallon of water, boil them down to one quart; strain, and when cold remove all fat then add the whites of six or eight eggs (well beaten), half a bound of sugar and the juice of four lemons; mix well. Boil for a minute, constantly stirring; then strain through a flannel bac.

ICING FOR CAKE.—The whites of two eggs and nine teaspoonsful of sugar for each egg. Add one teaspoonful of sugar at a time and for each spoonful beat just five minutes, making 90 minutes in all. Now, do not besitate to try this receipt on account of its tediousness, for its beauty will pay When they come home to their father and mother | you.



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

CONUNDRUM.—Why is a lawyer like a tavernkeeper? Answer-Because he must be admitted to the bar before he can practice his profession.

MORE. ABOUT NOAH.—Some doubt is expressed about old Noah being a Jew. Those who are orthodox in this faith take the negative position, because the old storm-tossed mariner took Ham into the Ark. Beside this, there were two primeval animals admitted, containing material for four other hams, any quantity of sausage, lard, spare ribs, pork, steaks, etc. Biblical readers can steak their reputations on this.

MILK IN THE COCOANUT.—There was a tremen dous clattering early in the morning at the door of the house; the bell wire having been broken. The head of the family, his second natural sense being much impaired, heard the dull sounds at the front, and, taking his ear trumpet, proceeded to the window. He placed the little end of the horn in his ear and thrust the big end out through the lower window, so as to more distinctly define the

The milkman was there and somewhat impatient. Down went a quart of the lacteal fluid into the horn, and away went the milkman to serve the remaining customers This accounts for the milk in the cocoanut of the deaf old man.

IN THE SAME PROFESSION .- "I'se tell you, darkey, I'm habin heaps ob trouble dese yere nights kase of sleeplessness," was the remark of an aged son of ebon, down in Delaware, to another colored person.

"Gess I reckon I knows all about dat ar bizness, kase I'se been dar meself," was the reply. "Yo' knows nuffin—dat's jus' what you knows." "Sartin sho—I knows suthin," chuckled the other. "I knows well nuff dat yo don't sleep at nights, and sides dis, yer I knows yer neighbors can't nuther, dat is to say, ef dey's got any chickens. I'se been dar, nucle; I knows how tis meself."

The old man was grieved at these words; he stood a few minutes like a monumental statue of contemplation, and finally, in grave accents, said: "Look yer, boy, my soul am sho impressed—ef dar am anything in dis yer world dat I hates, it is to see two culled gemmen quarlin wid each other, specially when bofe am 'gaged in de same perfessin."

They shook hands, and engaged in conversation on the subject of spring chickens and old roosters, as an article of diet.

How to Make a Railroad Tunnel.-The mule that kicked a can of nitro glycerine, in Kentucky, and was sent flying througe space, and finally landed in another State, has been the means of bringing to notice the wonderful feat of another mule, whose propensities for kicking were one of the greatest marvels of his day. Of his backward, though progressive, qualities he was the champion of the United States. He was named Thomas Jefferson, and his fame extended far and wide. He was the theme of conversation in corner grocery stores, and in many other places in the Western country.

The owner of this mule was a "hoosier," six feet six inches in stature, and lively as an eel. One day he stopped among a crowd of the sons of Western rural felicity, in a sparsely settled town on the Mississippi, and the conversation turned from one thing to another until the mule subject was

"Wall," said the traveler, "I have one of them ar animiles to hum which knows just as much as I do. But when you come down to "A friend from Arkansas dined with me the other day, and he was kind of down-hearted. To divert his feelings I took him out to see Thomas Jefferson, my champion mule. I was telling him how that ar mule would flop his hind feet around, and he said he'd dearly love to see him flop, just fur fun.

"I took Thomas Jesferson from the stable and led him up to a big hill, and turned him round. I give him a cuff under his right ear, then be gan to get ready. Then I gin him another cuff and be went to work in rale airnest. It was a good place to kick. What dy'e s'pose he did. He kept on kickin', and in ten minutes, by the watch, he'd kicked himself clare out of sight. In five more we could't feel him with a ten-foot pole, and -and-" Here the crowd began to yell and laugh, and

The narrator stopped, looked round and said: "Look yere, does anybody think I'm lyin', 'cause if yer do, jus' say so.

"Does any of yer s'pose I'd lie for one mule Cause if yer do, jus' say so." "Wall, I tell yer," continued the narrator, "dark came on and I got one pound of taller candles, six to the pound, at Jeremiah's grocery shop, to light my way into the hole, to see how far Thomas was, and jus' as I was goin' in, I got word that the hind feet of a mule were stickin' out the other side of a hill, thirty-five and a-half miles, as the bird flies,

from the place where the mule went in." The crowd indulged in an incredulous laugh, but all lingering in doubt as to the truth of the story; and this was removed when the owner of the mule said this event gave an idea to the railroad men of the feasibility of constructing tunnels through mountains.

KATRINA IS THE VICTIM OF IGNORANCE .-Katrina had just arrived, but she knew enough of the English language to make herself understood. Desiring to hire out, she dropped into an intellioffice, and, paying down the usual fee, received written directions to a restaurant, where a person was wanted to wash dishes. Upon entering the saloon she presented the written directions to the proprietor, who seemed to favorably regard the applicant. Besides this, he thought that the introduction of the German element among his employees would be good policy as a matter of busi-

Pending the brief interview, as to the antecedents of Katrina, he drew a friction match from his pocket and struck it on the sole of his foot, preparatory to lighting a cigar. Katrina was also struck, in a different way; she was dumb as a statue, on drawing a long breath,

turned towards the doorway, through which she impetuously rushed, and returning, at the top of her speed, to the intelligence office, fell breathless on the floor. A scene ensued, which is left to the imaginative fertility of the reader.

Katrina recovered sufficiently to exclaim: "Dat ish der tefels ten, you shoost sent me; gife me pack my money—you know pizness to hire me to ter "What's the matter, Katrina?" said the office

keeper. "What's the matter? Did anybody insult vou there? Did anybody have the illegal audacity to take any liberty with you? Did anyone so step over the threshold of common modesty, that you had to flee for your own personal safety?"
"Yaw, yaw, yaw," ejaculated the affrighted Katrina, "it was te tefel, vat sphocke mit me. Den I

runs vay vrom dat haus, most scheered mit myself, und I cooms as fasht as never was." "Come, come," said the intelligence man, "calm yourself and tell us all about it." A glass of lager gave confidence to Katrina; herquickly pulsating heart reduced its speed and then

she told the story.

"Vell," she said, "I gose to der haus vare you sent me and seen von fine-looking mans, mit a pig diamon' pin in his posom and cold shains all over mit his vest, ringks pig on his vingers, and I says to mysef, vat a fine mans, and he sphocke to me mit such a goot vaus, you see; I says, mine coodness, dat ish ter blase vor me, und shoot as he vas spheaking, und shoots as I said, dat ish ter blase vor me to lif, he bulls a leetle ting vrom his bocket like a schtik, ups mit his voot und schratch der leetle schtik on der pottem, under it schtruck a pig-plaze, und den I schreamed mein cast, dir is der tefel mit his gloven voots. Und I schmelt ter primschones all der vile; ven I cooms too, I fied right vay vrom ter haus. Dat ish all vat der tool did you sent me. O, mein caut, I shall neffer go vonce more ter dat hause—neffer so long as I lif."