Physical Bife--- The Peimaey Department in the School of Muman Progress

NO. 19.

VOL. 1.

IS MODERN SPIRITUALISM TRUE?

A DISCUSSION

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

AFFIRMATIVE, No. 2.

In the issue joined between Mr. Jamieson and

myself, as set forth in the following question, it is

in order that I should present the second number

"Do Modern Spiritual phenomena furnish absolute proof of the existence of Spirits after the death of their material organisms, in which they lived on earth; and do they hold communication with earth's it habi-

In affirmatively answering that question, I pre-

sented my opening argument, as per agreement,

several weeks since. I therein aimed to define the

limits that I should confine myself to, in affirming that the phenomena of Modern Spiritualism do

furnish absolute proof of the existence of human

spirits, and of their acturn after what is called death. I carefully and designedly avoided touch-

ing any point that could divert attention from the

real question at issue. I well knew that it would

require all the time and space that I could possibly

spare, to do even the most stinted justice to the

Jamieson's rejoinder, to find so large a part of it devoted to wholly irrelevant personal explanations,

opinions, beliefs and disbeliefs, which amount to lit-

tle or nothing in this connection. All these irrelevant

matters I decline to notice. I will proceed briefly

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." I grant this very

modest proposition of my opponent, and say to him,

to administer to them a competie has

bu le. If they will cease to ignore and misrepresent

will give some evidence that their love of truth an-

effectively at the metaphysicians, philosophers, the

to be unworthy of any attention from them.

My opponent knows, or should know, that my

position. Those facts consisted simply of rapping

or ticking sounds, produced by some unseen power

in the presence, or through the instrumentality, of

persons designated spiritual mediums. I alleged

number of persons in the mortal form; and that by

were imparted to those who heard them. My op-

through them, human intelligence; he does not

claim that it is within mortal human power to pro-

duced by human spirits. His denial is confined to

the impotent negation, that the rapping sounds in

they are caused by human spirits. Here we invite.

yes, vehemently urge, Mr. Jamieson and his scientific proteges, to bring on their "rigid scientific

sounds and the intelligence manifested through

If they cannot do this, what folly it is in them to

continue to prate about scientific tests for spiritual

rectness of all the premises I have claimed concerning

and account, if they can, for those rapping

Mr. Jamieson tacitly admits the cor-

least of spiritual things.

matter of no consequence.

Judge then of my surprise, when I received Mr.

of my affirmative argument. The question is:

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PHILADELPHIA, SATURDAY, APRIL 5, M. S. 32.

SPIRITUALISTS AND LIBERALISTS.

Thirteenth Annual Convention of the Mich-

igan State Association. THE LARGEST AND MOST SUCCESSFUL GATHER-ING EVER HELD IN THE STATE.

sed from the Secretary's Report. The thirteenth annual meeting of the Michigan State Association of Spiritualists and Liberalists was held at Mead's Hall, in Lansing, convening on Thursday, March 20, 1879. The meeting was called to order by the president, Dr. A. B. Spinney, and was opened by an invocation by J. P. Whiting, and some remarks by the president on relation to Spiritualism to Liberalism

G. Stebbins offered a resolution which was adopted, unanimously protesting against a bill now before the Legislater of the State, entitled "a bill to
protect the people of Michigan from empiricism
and quackery." This bill is denounced as class
legislation, and that it is aimed at magnetic healers and clairvoyants, who desire to stand or fall on their practical success in a fair and open field, believing that the growing intelligence of the people will be the best safeguard against malpractice,

"regular" or irregular. The opening session was mostly occupied in considering the subject of Spiritualism, by B. R. Pratt, John T. Hopkins, Mrs. Greaves, of Grand Rapids, Sylvester Bates, Mrs. Mead, of Mason, J

P. Whiting, Dr. W. Jordan and others. Rev. George B. Stocking, (Universalist) after giving experience in slate writing, submitted sever al propositions in regard to the operation of law in the production of results. Why is darkness most favorable for spirit manifestations; why they cannot occur in open light; and are clairvoyance and spiritualism complementary to each other?

The subjects were discussed by Mr. J. P. Whiting, Giles B. Stebbins, Father Woodworth, Mrs. R. Shepard, Mrs. Ashley, Rev. Wm. Stocking, Mrs. Mary C. Gale and others. At the evening session the president read letters from a number of absent friends, among them, Capt. H. H. Brown, Mrs. A. M. Morse, Bishop Beals, conveying their best wishes for the success of the cause. The remainder of the evening was appropriated to short speeches. The music was furnished by Professor P. O. Hudson and Mrs.

At the morning session on Friday, the President presented a letter from C. H. Dunning of the Executive committee of the National Liberal League, tendering co-operation with the association. Giles B. Stebbins, J. H. Burnham, S. B. Mc-

Cracken, E. Chipman and Mrs. M. E. French were

appointed committee on resolutions. Mrs. R. Shepard introduced the subject of a mutual benefit association among Spiritualists and Liberalists, which was referred to a committee, consisting of Mrs. Shepard, B. F. Seamen and Chas. A. Andrus. This session closed with an address by the spirit of Red Jacket, through the medium J. P. Whiting. At the afternoon session, Mrs. L. C. Baily, Mrs. Mary C. Gale, Rev. J. H. Harter, and Rev. Charles

A. Andrus, advocated the project introduced by Mrs. Shepard, at the morning session. The committee reported a plan of organization which was approved. Mrs. Mary C. Gale spoke on the subject of "Wosubject of "What is Spiritualism and what good has it done?" this being an impromptu subject chosen by the audience. The session closed, after a few

emarks from Rev. A. J. Fishback. The principal address of the evening was delivered by Rev. J. H. Burnham. The main point of the discourse was a metaphysical analysis of current theological dogmas. He counselled his audience to watch with eternal vigilance the machinations of bigotry against civil and religious liberty Rev. Mr. Stocking and others made brief addresses. and the session adjourned. At the session on Saturday morning the com-

mittee reported the following resolutions, which were adopted: Resolved, That we consider the exemption of over \$600,000,000 worth of church property from

taxation as invidious and unjust, as adding to the burthen of taxation borne by the people, as fostering sectarian pride and ecclesiastical extravagance and aristocracy injurious to all real spiritual life. and as a union of church and state opposed to the genius of American institutions. Resolved, That religious exercises, such as Bible reading and prayers, in our public schools should be abolished as unjust to large classes of citizens

and as creating needless strife and ill-feeling; and that all such exercises should be remanded to the home, the church and the Sunday school, where each family or class can teach their own views without any infringement on the rights of conscience in others.

Resolved, That justice and the welfare and peace the highest culture and best progress of society, demand the recognition of the equal rights of all classes of citizens, and that the joint influence and co-operation of man and woman is of especial importance, and therefore we advocate human rights, rrespective of sex, giving woman free and equal choice of speech and action and opening to her the platform, the pulpit, the ballot-box and the holding of places of public trust, believing that thus the home and the family, as well as society at large, would be better ordered and more filled with wis

dom, harmony, temperance and beauty. Resolved, That while we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it, we hold it wise to test both mediums and spirits critically, yet carefully; that it is well for mediums as well as for us that they submit occasionally to test conditions asked for and arranged in friendly spirit; and that honest spirits, honest mediums, and honest investigators can best reach unity and harmony, and so

gain best results. Resolved, That we urge the importance of pri vate and family circles and personal spiritual cul-ture, at select companies of tried friends, persevering quietly reach the highest harmony, the most personal benefits, and the finest spiritual manifesta

The Committee on Camp Ground reported in favor of purchasing a suitable place, containing twenty acres, at \$60 per acre. The report recom mended a plan of organization, for the purchase of the ground and to put it into proper condition. The number of trustees was fixed at five, to be appointed by the Executive Board of the Associa

The following dispatch was received and read by the Secretary: CLEVELAND, Ohio, March 21, 1879.

To the Convention of Spiritualists and Liberalists

in Session at Lansiny, Michigan: Three thousand Cleveland Spiritualists, including those morally dead, send greeting of peace and good will to the Michigan State Convention of Spiritualists and Liberalists, and invite you to come as a body to attend the Spiritualists' Mass Convention at Cleveland, March 29, 30 and 31. J. M. PEEBLES.

The Secretary was directed to make a suitable response to the dispatch. The address of the morning was by Rev. L. F. Harter, starting with the text, "That every plant our Father has not planted shall be rooted The vicarious atonement was not planted; capital punishment, prison brutality, infant damnation, hell, fire, etc., were not planted. All virtues are good plants—cultivate them. At the afternoon session Dr. A. B. Spinney was seemingly trying to be frienchosen president of the association. Miss J. R. selves into our good graces.

Lane, of Detroit, secretary. Mrs. L. C. Bailey, of Battle Creek, and B. F. Stamm were elected to

subject, "Man from a Scientific Standpoint."
At the evening session, S. B. McCracken offered a resolution, which was adopted, providing for the organization of local societies, to encourage dis-

cussion and provide means to sustain them.

The regular order of the evening was the response to the questions raised by Rev. W. Stocking, on Thursday. The addresses, of considerable length, were enunciated by Giles B. Stebbins and Mrs. R. Shepard, in which the whole subject of Spiritualsm, its wonderful phases and the general principles of its philosophy were eloquently explained. The conference on Sunday morning was opened by a discussion on the important subject of the edacation of children. Addresses were delivered by

Dr. Spinney, B. R. Pratt, Mrs. L. A. Pearsoll, Mrs. Graves, George H. Geer, A. J. Fishback, Mrs. Dr. Spinney, Mrs. Hubbard and others. A resolution, acknowledging the services of the retiring secretary, his ability, industry and devotedness was unanimously approved. The secretary retires because of impaired health.

The memorial services in respect to the memory of George W. Winslow, of Kalamazoo, were now proceeded with. He was a member of the executive board of the State Association. He passed to the "other side" on December 21st, 1878.

Professor Hudson sang with deep pathos, the song entitled, "Gone Before, Over the River of

Eulogies of an appropriate character were pronounced by Giles B. Stebbins, who spoke in glowing accents of the rare virtues and manly character of this departed brother, from whom the speaker received in the morning a spirit message, through a medium, saying, "I am here personally full of interest in your great meeting." Mr. Wins-low decreed his Elysian Island in the Kalamazoo river, free for the use of Spiritualists and Liber-

Mrs. L. A. Pearsoll, Mrs. Shepard and William Child also took part in the memorial services. It is proper to say that the spirit of Mr. Winslow has equested to remain a member of the association, changing his address only from Kalamazoo to Sum-

At the afternoon session Mrs. E. N. Rich, of Jackson, recited an original poem, "Only a Girl." Rev. T. H. Stewart made an address, the subject being, "The Certainty of Eternal Life," during which he answered a number of questions, propounded by Dr. Bissel, a Materialist. Mrs. L. C. Bailey recited a poem. Mrs. Child improvised a song under the inspiration of the spirit of P. P.

The evening session was occupied by fifteenminute speeches by George H. Green, Charles A. less credit was given to the Herald statement, all and J. J. H. Burnham. Free scope was given to everybody to propound questions, answered from a Spiritual standpoint. Complimentary resolutions to the officers of the ssociation, the people of Lansing for their gener-

ous hospitality; were unanimously passed. Towards the close of the proceedings, a person calling himself Wm. H. Cox, arose excitedly and began a counter argument to that which had just been advanced by Rev. W. Barnham in regard to the Christian system of Theology. The intruder said: "Will we sit and hear these things?" The response from the gallery indicated that this inerruption was pre-arranged. In the main body in the hall quiet and respectful attention was given to the strange speaker, until finally he was called to president who proposed to pay the expense of the hall if the gentleman wanted an open discussion. This he declined, as he was about to Quiet was then restored.

Mrs. Child now took the organ and improvised a ong, keenly satirizing Mr. Cox and his flasco, after which Mrs. Sheppard gave him a scathing rebuke for his insolence, ill-breeding and violation of the conventional usages of society.

An executive meeting of the board and delegates the convention remaining over, assembled on Monday morning, and agreed upon Nashville as the place to hold the next convention, about the first of eptember next. Dr. J. V. Spencer, of Battle Creek, was elected vice president; Mrs. M. E. French, of Greenville, assistant secretary, and Mrs. . A. Sheffer, of Sounth Haven, treasurer. The tollowing were appointed trustees of the camp . Shaw, Saranac; J. P. Whiting, Milford; E. Chipman, Nashville; J. M. Potter, Lansing; J. P. Buck, Lansing; J. G. Waite, Sturgis; DeWitt Spaulding, The various reports from different parts of the

State, showed that Spiritualism and Liberalism are making great progress. Many meetings have been held, many new members enrolled and the universal cry now is not "What shall I do to be saved?" but "What can I do to aid in breaking the mental shackles of the past ages, and to liberalize, enlighten and bless mankind?"

## NOTES OF TRAVEL.

Last July, 16th inst., we left Vineland to visit our friends, the Twomblys, 119 Orange street, Manchester, N. H. During our stay there a seance room, cabinet and cage were fitted up by Mr. Twombly & Son. A few seances were held, of a very satisfactory kind, which were discontinued on account of a sick gentleman, Mr. Knowles, lying in the house at the time, and who was not expected to live from day to day. The Twomblys are splendid people, and I shall always look back with pleasure to the pleasant visit I had with them. From there we went to Boston and located at No. 8 Davis street, occupying the entire first floor of Mrs. A. B. Lawrence's house for nearly five months.

While at the Twomblys we used for a cabinet clothes-press, with one-half the space divided by a partition across, forming a separate and secure en-closure wherein to lock the medium, while the manifestations occurred in the other half, which opened into the seance room. After we left Man-chester many citizens visited Mr. Twombly's house, by invitation, to examine the cabinet and judge upon its merits. All came to the conclusion that it was a physical impossibility for anyone to escape from the test enclosure without breaking out by main force.

Soon after we went to Boston, Mr. Frank Twombly, who is quite a genius, constructed, at my reuest, a cage for us to use in Boston. He complied with my instructions, and made it out of slats, pailed together with wrought nails and clinched, so that when the medium was secured all the fasten-ings were out of reach. This cage we used at every seance held in Boston, Stoneham, Dorchester, Fitchburg, Worcester, Concord, Hartford, New Britain and Manchester, Conn. We left it at Mr.' L. Parker's, at which place we held our last seance, pre vious to returning home.

The concluding seance we held in Boston on Sunday, January 12. This sitting was the one and the only one that Zenas Haines attended. There, were present, also, Moses A. Dow, proprietor of the Waverly Magazine and Waverly Buildings, Charlestown, Mass.; Commodore Goodwin, Prof. Cadwell, and several other persons, las ies and gentlemen, strangers to us. Haines and his friend, also a reporter for the Herald, were very affable seemingly trying to be friendly and insinuate them

The dark seance passed without a word of dissent from any one. Both Haines and his friend the board of directors.

At the afternoon session an address was delivered by Rev. A. J. Fishback, subject, "The Truth and the Light," and another by Charles A. Andrus, and the Light," and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and another by Charles A. Andrus, and the Light, and th At the commencement of the light seance, Haines

to be presented by the same property of

held a light while his friend proceeded to lock me in the cage, after which he stuck strips of paper all over the door, also top and bottom of the cage. They then took their seats in the circle, when directly the manifestations began. Several forms appeared, and two or three of the audience were called in the cabinet; one man, especially, when called, in flung his arms about the cabinet, then rubbed himself all over the cage in a vain effort to catch somebody; finding no one and satisfying himself that I was securely locked within the cage, he retired to his seat and reported his experience He did not get fairly to his seat before a form followed him out in full view of the audience. Haines, his friend and Commodore Goodwin were successively called in and had pretty much the same experience. No restriction whatever was placed on those who were called into the cabinet, on the contrary, they were told to satisfy themselves. All were expressly told to see whether I was still secured and the fastenings all intact. At the close of the sitting, Haines and friend examined their pasted strips and pronounced everything just as they had left it. They made this statement in the presence of the entire company. Prof. Cadwell, however, was suspicious of the way Haines and his chum acted, so he requested Commodore Goodwin to get Haines and friend to repeat the statement that the cage and its fastenings were intact, This they did, and then sneaked out of the house without

and offered to pay for them. It was at this seauce that Prof. Cadwell recognized his father, and so stated in a published statement. His original letter to that effect was sent to MIND AND MATTER by Robert Cooper.

paying the usual fee. Mr. Dow saw their conduct

The Herald next morning-had a long account of how the Holmeses were exposed the previous evening, by the two aforesaid squibbists. The whole statement was one tissue of lies from beginning to end, and if I was in debt to the devil for ten thousand lies I would turn over Zenas Haines as assets to cover the entire liability.

I call on Moses A. Dow, Prof. Cadwell, Commodore Goodwin and Mr. A. B. Lawrence, all of whom were present, to state publicly ,whether my statement concerning that seance is not true in de-tail. If it is not, I hope they will correct me

We announced that evening that on the morrow pounded by Dr. Bissel, a Materialist. Mrs. L. C. Bailey recited a poem. Mrs. Child improvised a song under the inspiration of the spirit of P. P. Bliss, a victim of the terrible disaster at Ashtabula Bridge, several years ago. Mrs. Pearsoll followed with a short address, and then the session lowed with a short address, and then the session we intended going to Fitchburg, thence to Worceswarm, in fact, that they would find it too hot to test conditions. remain long in either place. Of course, more or H. Harter, Rev. A. J. Fishback of Which, however, we overcome in visited by us.

We held one hundred and fifty seances at No. 8 ole, and never had any trouble of any kind what ever, except on one occasion, when we found it necessary to turn out two drunken reporters, from whom emanated the pretended expose, as published in the Boston Globe. The proprietors of said paper

were badly taken in by those worthies. Our seances are, as a general thing, given to the public, the attendance varying from ten to thirty. Nine times out of ten the entire company were strangers to us, many of whom attended to act meanly and ill-treat the mediums, whatever such persons may savafter a seance is taken as the truth. no matter how foreign the statement may be to the facts. Sensational news hunters of the daily press seize on the idle gossip of such persons, and straightway proceed to build up articles as expo-

It is a very easy matter to compromise a medium. Under the pretext of examining the cabinet, persons so disposed, can drop certain articles or pre-tend to find them, which when shown and claimed to be found in that manner, would suffice to build up a sensational expose case, that would make the average reporter supremely happy.

During the Centennial, a woman, under the pretense of having no place to go to, tried in every conceivable way to get our consent to allow her to sleep in our seance room, at 614 So. Washington Square. We refused her the privilege, and afterwards learned that her intentions were to put up another expose on the Holmeses.

The Times gang frequently attended the seances at the same place during the Spring of 1876, armed with clubs and pistols to clean out or capture the Holmeses, but instead, were themselves captured by being made to behave themselves during the seance, and to pay their fee before leaving the house. In Hartford a party of twelve college boys marched into the seance room uniformed in ulsters to their neels, and each with a huge club in his hand, fully prepared as they thought to capture the Holmes without resistance. I ordered them into an adjoining room to shed their ulsters and clubs, which they did. They then sat quietly the They then sat quietly throughout both seances, paid their fee and departed, wiser, if not sadder young men. If there has been one attempt made to crush us

by breaking up the seances, there have been hunreds, in every instance, but two or three, the traps set for us have caught those who set them. Mediums are as honest as those for whom they it, on an average. A great deal of unnecessary trouble, vexation and annoyance might be avoided by all mediums sitting under test conditions for their protection as well as for those they sit for. The Albro, Reed & Co. plot to blackmail us by bogus writ, is a fair sample of treatment that mediums get at the hands of many professed Spir-itualists. This man Albro alleges in his complaint that we pomised and agreed to produce certain specified manifestations for his special benefit, that n fact we publicly set forth to do so in a published advertisement in the daily papers of Hartford. A more wilful and malicious falsehood was never ut-

tered. During the three weeks we remained in Hartford, two notices, of three or four lines, simply announcing a seance and where held, was printed n the Times. I never spoke to Albro before, durng or after the seance; in fact, don't even, know the man, nor ever expect to, unless it is to prose-cute him for an attempt to illegally trespass and extort money by means of a bogus waarant or writ of attachment. Since the Albro outrage we are in receipt of let ters from various parts of Connecticut from sympa-

thising friends who desire our immediate return and who promise to stand by and see justice done us. To these kind friends we will say, that so soon as we can possibly leave our affairs in working orer, we shall return to Hartford and other places in Convecticut. Those who wish to know the character of the seances given by us can learn particu-lars by addressing Dr. Brigham, Fitchburg, Mass.; . W. Wilcox, 690 Main street, Worcester, Mass. . B. Davidson, New Britain, Conn.; Mrs. W. A Prior, 580 Main street, Hartford, Conn.; Mrs. A. B Lawrence, 8 Davis street, Boston, Mass.; also Mr. Parker, North Manchester, Conn., where we left the cage, after using it three times in his house, and where it can be seen any time by calling there. Mr. Parker is a large mill owner and a gentleman of the trictest integrity, who will only be pleased to reply to any letters of inquiry respecting the cele-brated cage and how it is made, and the possibility of anyone escaping therefrom when once secured within. Respectfully, J. NELSON HOLMES. Vineland, N. J., March 24, 1879.

# **Historical**.

#### ST. ANTHONY

WONDERFUL SPIRITUAL MEDIUM.

This saint is the most popular in the Romish Church. He was born in Egypt in the year 251, and shuffled off his mortal coil in 356, being 105 years old. He was the wiginal monk. Acting under the belief that he was divinely enjoined, he sold all his possessions and began a hermit life. His festival is celebrated on the 17th of January The following selections from the historic page show wonderful power on the part of this saint: A ceremony in which St. Anthony is applied to, is "exorcising, conjuring and delivering up to the devil, mice, locusts or grasshoppers and other noxious animals."

"An angel taught him how to make palm-tree matting."
He lated or "detested the Arians," and would not hold conversation with heretics.

The devil appeared in different forms to tempt nim, but the Saint was too much for his Satanie Majesty. On one occasion he saw a "quantity of real gold on the ground, and leaped over it as a man in fright

He secluded himself in an empty castle for twenty years, never seeing or being seen by any one. Here he had many contests with the devil, who came to him in the shape of lions, boars, leopards, bulls, bears, serpents, apes, scorpious and wolves. He taunted them and they gnashed their teeth. On one occasion one of these devils knocked at the door of his cell.

"St Anthony said, "who art thou?" "I am Satan," was the response.
The Saint replied, "thou art a liar!" and the

gay old deceiver vamoosed. Rev. Alban Butler in his History of the Lives of the Saints, says: "There is extant a sermon of St. Anthony wherein he extols the efficacy of the sign of the cross for chasing the devil, and lays downs rules for the discernment of spirits." St. Anthony never washed the dirt off his body,

nor so much as his feet. When he "died all the world bemoaned his death, and no rain fell from heaven for three years."

Pieces of his body and bones were distributed. and what remained "multiplied sufficiently for half

a dozen uncanonized persons.' A plague seized the people in the 11th century, and they burned up with their own internal heat. St. Anthony was prayed to and he answered the prayer. The plague ceased, and since that time it has been called St. Anthony's fire. History is silent as to whether this medium was placed under

The Romans named this month Aprilis, from begin to open. The custom of sending a person on a fool's errand on the first day of the month is onsidered a burlesque of sending hither and thither, Jesus of Nazareth, from Annas to Caiaphas, and from Herod to Pilate. In the middle ages this scene in the earth life of Jesus was made the subject of a miracle play at Easter which occurs in April. It was performed in character. It is also possible, however, that the April fool hoax may be the relic of an old heathen festival. The Hindus, practice precisely similar tricks on the 31st day of March, when they hold what is known as the Huli

A Remarkable Proof of the Mediumship of Alfred James.

On the 5th ult., at a private sitting, with Mr. Alfred James, we received the following communication, among others, which we published in MIND AND MATTER, of the Sth of March: GOOD MORNING, SIR:-I went out from this life

by drowning. I was young and in high spirits when I went to bathe. I suffered none, only in the passing of the spirit out of its mortal casement. have met with conditions in the spirit life, that have been superior to my mortal condition, ever since what is known as death. I am often with one who loves me. I am close to her. I watch and impress her in every way when I see any danger or trouble around her. I will manage to communi cate to her, nearer home, soon. I have something to tell her of my spirit surroundings. I find that eternal progression is the true law of spirit life. In my communication, to-day, I am somewhat cramped by the return of those conditions, which were upon me at the time of my death. Sign this VICTOR, of Vermont.

reach her. We have received the following most gratifying confirmation of the genuiness of the above communication. Let those who have sought to discredit Mr. James, as a medium, ask Mrs. Jesmer and her bright and loving spirit son, what they think of their unjust and cruel efforts to crush and drive from his blessed mission, this poor persecuted and outraged man. "Father, forgive them, for they know not what they do."

To his mother. She will know it. This will

MR. ROBERTS. Dear Sir:—I this day received a slip, cut from one of your papers, MIND AND MATTER, containing a message that my friend recognized as coming from my son, Victor O. Jesmer, who passed to the higher life, Sep. 2d, 1877, by drowning, in White River, near Woodstock Station in Hartford, Vt. It is signed as he almost, if not always, signed his name in letters to me-simply, Victor. I wish to learn what medium this communication came through, and what were the attending circumstances. I am, myself, a medium; I think I know when my darling is present. I obtain of you a few numbers containing the message. I suppose it to be cut from a late paper. May the angels attend and bless you in every worthy undertaking; and may the great cause of Progress and communication from the spirit world to the inhabitants of the earth sphere, be fully estab-Respectfully,
MRS. S. A. JESMER, lished.

Formerly of Upper Falls, Vt.; now of Greenville, N. H. P. S.—You are at liberty to make such use of this as you see fit. It would be a great pleasure if you would write me, in relation to what I have

written you in regard to the message.

Respectfully, S. A. JESMER.

A man can profess more religion in fifty minutes than he can practice by working hard for fifty years. What dreadful condemnation awaits those who. instead of being doers of the law, set themselves up for judges, with a biased and censorious spirit. Habits of meekness, gentleness, charity-deep, pure and enduring—must be begun here that they may be completed "over there."

A great many men make it their business to preach, who had better make it their business to

Look well into thyself. There is a source which will always spring up if thou will always search.

the raps, as being natural phenomenal facts; but denies the correctness of the only conclusion that those premises admit of. If that is not absolute proof which defies refutation, then we are ignorant of all rules of logic and evidence. It is not I who claim to account for those rapping sounds and their wondrous import, but the human intelligences that produce them. These have given the most absolute and positive proof that they are the spirits of those persons who once lived on earth, and who still live to teach their fellowmen of the truths of the spirit life. If Mr. Jamieson has never been favored by them with that absolute proof, we have been time and again, as have millions of other persons within the past thirty-one years. Mr. Jamieson says: "The authors of the raps are

said to be spirits. It is said they claim this themselves. The authors, so-called, have claimed to be the devil. Does my friend believe this?" To which I answer-no I do not. I do, however, believe that some devilish Spirit friend of my opponeut, in his desire to help on his irrational doubting, was cunning enough to assume the role of the devil for his No such claim was ever made in my presence, through the raps, by any medium or by any intelligence. Mr. Jamieson has certainly caught himself in his own trap, when he unreservedly admits that the so-called authors of the raps have claimed to be the devil. We did not expect our opponent to furnish us with this conclusive that those authors have human intelligence and can use the English language. He has not only admitted the fact that those authors have an existence, but that the raps that they produce and use to express their thoughts, are not imagin-ary facts, but are positive and undeniable natural

duce them. In the face of this fact, the raps of themselves afford the most absolute proof that their socalled authors are human spirits, and can be nothing else. In order to avoid all captious caviling on the part of Mr. Jamieson, we will admit that the proofs which the raps afford of the existence of disembodied human spirits are in their strictest sense only circumstantial; but circumstantial as they are, they afford the most absolute proof of the fact that they are produced by super-mundane human inteligences, and not by mundane human beings. The fact that through those rans the most false, wicked and foolish things are said, is absolute proof that hey are the work of invisible human beings, who have not recovered or escaped from the frailties of their physical lives. Just here I propose to rest this portion of my argument.

phenomena. Who, then, are the authors of those

raps? They are not the result of the action of mor-tal will or power, for no mortal has been, found or

will ever be found who has, or who can produce

luce or imitate them, and no immortal agency has

been able to impart or transmit to mortal, the know-ledge and power that will enable the latter to pro-

them. We say this in the face of the fact that mor-tal agencies have been exhausted in efforts to pro-

Mr. Jamieson seeks to raise the question as to whether human spirits are "embodied and material," or whether they are disembodied and immate-rial. I reply that I do not know, and, therefore, shall not pretend that I do. That question is not embraced in the issue under discussion. Had I intended it should be, I would have embodied it in the question which I proposed to Mr. Jamieson, and which he accepted, as sufficient to test the ruth or error of Modern Spiritualism. It will be useless for my opponent to seek to raise any side issues in this discussion, so long as the main questions remain to be discussed. I will not be diverted to notice such parts of my opponent's reply, as are in point, and then proceed to give such further proof of the truths of the spirit-life, as I may, within from that, he may rest assured. That question is, briefly, whether human spirits live after the death the limits allotted to me for that purpose.

Mr. Jamieson says: "You perceive that I head
my reply with the pivotal words of our resolution, of their physical bodies, and whether they return and manifest themselves to mortals. The question is not in relation to the natural condition of that existence. Of those conditions we frankly confess our ignorance. We may imagine we know; we may think we know; we may believe we know, what those conditions are, but we will absolutely know them only when we experience and enjoy them. To absolutely know that spirits do exist, and manfest to mortals their existence, is one thing; but to know how and where and why they exist is quite a

that I would not do myself or the great subject I have in hand, the injustice to limit the discussion to the rigid tests which science affords, of the absodifferent thing. The most ordinary mind may, through every natural avenue of sense or knowledge, luteness of the proofs which I will adduce to demonstrate the spiritual existence of mankind. I proknow that spirits do exist and do manifest that fact; pose and earnestly desire that every test, that reason and common sense can supply, or that experience and skill can devise, shall be rigidly applied in dethe grandest intellect will fail to know any more, while it remains imprisoned in a mortal organism. I thought I had said enough in my opening argutermining the value of the phenomenal facts that I ment in regard to the fact that what are called claim, absolutely prove the spiritual existence of spirit rappings do occur, to compel my opponent to I doubtless did offend my opponent by what he calls my "sneers" at Scientists. I am sorry that taken place; and, until he has done so, I do not feel the enercillious antics of those "who supremely love the truth," yeloped Scientists, in their efforts warranted in wasting time upon that point. If he admits that as a natural or artificial phenomenon to avoid, if not to suppress the grandest truth that that spirit raps have been produced, then what is it

ever came to the knowledge of man, compelled me he does deny concerning them? When he tells me to administer to them a sarcastic but merited retails. I will return to the subject Mr. Jamieson says: "Let him" (myself) "remember that a fact, as Dr. Johnson said, is the the phenomenal natural facts of Spiritualism, they nardest thing to get at, in the world." To which I proximates, in degree, to their narrow pride and most respectfully reply, that notwithstanding his generous permission, I will remember no such But why did my opponent confine his complaint to our rebuke of the Scientific enemies of Spiritualthing. I do not know whether Dr. Johnson was ever guilty of uttering or writing any such absurdy as that one attributed to him by my opponent; ism? We tried to be impartial, and "sneered" as but this I do know, from experience and observaion, that nothing is easier than to get at facts, ologians and scholars, who have sought, and who which alone constitute all there is of conscious life are seeking to ignore the mighty and resistless Mr. Jamieson, in stating his experience, says: "Have sought for them" (facts) "for twenty-five power of disembodied human spirits. When I said of the class recognized as Scientists that "they assume to know everything, and more, too, by some monopolized process," I spoke not unadvisedly; for where are there a dozen leading or prominent

ears. If friend Roberts will let me have just one will agree to be satisfied." I am sorry to inform this seeking friend, that I have not undertaken to satisfy him about anything, and I decline to be diverted from what I did undertake to do, by taking scientists who have dared to investigate spiritual phenomena, however slightly, who have not denied ipon myself such a manifestly fruitless task as to that such phenomena occur; or have declared them obtain an agreement to be satisfied, from a man who says he has sought for facts so long without Wonderful "investigators of Nature" are these gentlemen who ignore Nature in her grandest field finding one. There are millions of persons who of operations, and who pronounce judgment against are capable of appreciating facts, where there is her without a hearing. They have, truly, a monopoly of that process of acquiring knowledge, at one in the pitiable condition of mind, which Mr. Jamieson confesses he is in. For those millions l

write, and not to satisfy my bewildered friend. Mr. Jamieson says: "He" (myself) "thinks I would not deny his alleged facts in the face of my remarks in relation to the several learned classes of men to whom I referred, had reference only to their own experience. But you see I do. To which I opposition and hostility to Spiritualism. He seems | say: But you see, Mr. Jamison, I for one do not have understood me differently, but that is a see what you do. That is just what I am so anxous to see; as it is very essential to the continuance of this discussion that I see, in your reply to Now, I come to the first relevent attempt of mv opponent to question the facts which I adduced as his, what it is you do. What alleged facts do you incipient proof of the correctness of my affirmative deny, if any? You have not specified them, and

this you must do, or admit that you cannot. Mr. Jamieson says: "We will apply the rnles of logic to the rappings and will discover that my friend is over-sanguine in supposing they will decide this question in the affirmative. I feel posithat those rapping sounds were not subject to the will of any person or to the combined wills of any tive that they will decide it in the negative." Now. by referring to Mr. Jamieson's reply to my opening means of them, human thought and intelligence argument, the reader will see that he has not ventured to apply the first rule of logic, in the premponent has not denied that the rapping sounds to ises. The reason for this omission is evident which I referred do occur, or that they are not of enough. There was no rule of logic that would common occurrence; he has not denied that the serve his purpose. I did apply the most rigid power which produces and controls them manifests, rules of logic and evidence, to show that rapping sounds, denoting human intelligence, have been going on constantly during the last thirty-one years. duce them; nor does he deny that they are proat least, and that they could not possibly be anything else than the work of human spirits. What rule of logic or evidence did I disregard in my dequestion, are, of themselves, absolute proof that monstration of that fact. Mr. Jamieson has ex-

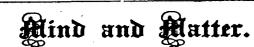
cepted to none; therefore, I infer he cannot successfully do so, and that he knows it. In order that this discussion shall proceed any further, it will be essentially necessary for Mr Jamieson, in his next reply, to state what he understands by the word "facts," to mean; also, what he regards as "absolute proof" of anything. These two points must be determined between us, before we proceed one step further. I also ask him to specify what rules of logic he recognizes as propper or necessary to be observed in carrying on this discussion. I have clearly presented my views as respects each of those matters. If Mr. Jamieson has more correct or better views concerning them, would like to know what they are. Come to book

friend Jamieson, and then we can proceed without

Archbishop Purcell's Failure.

any misunderstanding or useless war of words. J. M. ROBERTS.

Archbishop Purcell of Cincinnati, one of the most prominent Catholic divines in America, has ecently failed for upward of \$3,500,000; the prinipal part of this immense sum being the life earnings of the poor of his church who through his persuasion, placed their all in his hands for safe-keep ing. But of this immense amount of money Archishop Purcell has only \$450,000 with which to satisfy his wronged and robbed creditors. Some of the more superstitious ones of the church have tried o quiet the defrauded depositors by telling them that whatever is done by the holy father must be for the best. Such talk will have but little effect n America. The time is past for Rome to thus dupe her ignorant poor. Not less than forty or fifty suits were entered against the Bishop last week, and knowing that the half had not been told he made an assignment. The question that most lirectly interests the American people, and especially those injured in the failure, is what has become of the \$3,500,000 of missing money.—Inde-



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### What Are Test Conditions for Mediums and Spirits.

In the Religio-Philosophical Journal, of the 22d ult., was published an article from the pen of Captain H. H. Brown, under the caption, "Let us have Test Conditions." Capt. Brown sets out with the question, "Mediumship is the fountain whence comes the stream of our knowledge of Spiritual things, and if the fountain be impure, can we expect pure waters?" He then proceeds to say: "Let us rejoice at the movements now being made to purify the fountain-head, that thereby all down the mountain side of mortal life whence trickle the streams, we may drink of pure waters."

Here we have a very prominent lecturer and teacher in the Spiritual field, starting out with an assumption that would make an end of Spiritualism at once, to wit: that mediums are the fountain whence flows our knowledge of Spiritual things. A more groundless fallacy could hardly have entered servant and experienced Spiritualist well knows. Mediums have naught to do with our knowledge of Spiritual things, outside of the fact that they are the spout or channel through which flows the knowledge that comes to us from the world of departed spirits. The fountain whence that knowledge flows is the spirit world, and whether that knowledge be pure or defiled depends upon the amount of spiritual dregs with which the ignorance, bigotry, prejudice and selfishness of earth has defiled those spiritual waters of knowledge. To hold mediums responsible for the darkness, ignorance, falsehood, impurity, coarseness, malice and perverseness that characterize much that comes to us through spiritual mediums, is as unjust as it is irrational. The spirit world is just what this world has made it; not what the mediums have made it; and if impurity and slime defile the knowledge that flows therefrom, mankind and not the mediums are answerable therefor. It is passing strange that so | favored men and women, whose surroundings and well informed a gentleman, as Capt. Brown is, | circumstances enabled them to see the sweeping that "Mediumship is the fountain whence comes our knowledge of spiritual things " | Dapand upon that spirits, and very human spirits at that, are the fountain from whence flows our "knowledge of spiritual things." What would be thought of the expert in hydraulics who would underiales to purify water that was unwholesome or offensive, by merely allowing or causing the stream to pass through a pipe or conduit which was pas-

sive or neutral to the impurities or deleterious substances that the water contained? Would he not be regarded as an exaggerated specimen of "grand | expectations?" We know that defiled waters may be purified by judicious and adequate filtration? If Capt. Brown supposes that mediums can be made to serve the purpose of spiritual filters we can assure him he expects them to serve a purpose, that in the very nature of things, is absurd. If mediums could serve any such positive purpose as that, they would cease to be mediums, and "the stream of our knowledge of spiritual things" would cease to flow through them.

But in the name of justice and common sense. which should govern in all human affairs, why should mediums be made the receptacle, for all the spiritual filth and impurity that seeks an outlet to those, for whom that filth and impurity have an especial attraction? Why should mediums be begrimed therewith, and be rendered objects of loathand healthful and who should have their thirst, therefore, appeared?

The grand mistake which Capt. Brown has made is, that as an expert in spiritual hydraulics, he seeks to make a settling reservoir of mediums, to purify the impure stream of spiritual knowledge. which the world of humanity are engaged in making as impure as possible. Humanity! if you want nothing but pure spirit knowledge, see to it that you fill the spirit spheres with nothing but pure spirits. If you will keep sending millions of ignorent, selfish, low and grovelling spirits to the afterlife, you are insane to suppose that any spiritual efflux from such source can be anything but impure and repulsive.

It is very natural for those who are entirely ignorant of the facts, that there is no such thing as death for the human soul, and that, what is called death, is but a change to different physical conditions—not a change of the nature of the reasoning willing and acting human being; that they should attendants of those who suspect and distrust medihold mediums answerable for the thoughts, acts and expressions of spirits who control them when entranced, or who are otherwise subjected to spirit power. It is most unnatural for those who profess to have a knowledge of such matters, to take any such view of the subject, as is the case with Capt.

Another fallacy which seems to have taken possession of the minds of many prominent advocates of Spiritualism is, that in view of the well established spirit law "that like attracts like," that mediums attract just such spirits as their desires or inmediums are not mediums, they are governed by precisely the same conditions and influences as are all other persons who are not mediums, and that i fruitless attempts were made to do so. In the mafar that law of "like attracting like," undoubtedly applies; but in so far as they are mediums for spirit control, they are necessarily proportionately passive, and hence exert no attractive influence or power as | cept by destroying the enclosure. Under these mediums. Not so with those who seek and desire | easily provided conditions the most remarkable communion with spirits through spiritual mediums. The latter do undoubtedly attract to them just such | the astonishment of all beholders. We most earnspirit beings as find a congenial and affinitizing attraction in the minds of those who sit with such

contend with, in getting a 'pure stream of spiritual | Childses, John Oakleys, Wm. R. Tices, the Westknowledge," from the spirit world. At the one | brooks et id omne genus, in mortal life.

end of the stream, and that the great reservoir whence flows that stream, we have vast numbers of low, undeveloped, ignorant and untruthful spirits; and at the other end, an ocean of ignorance, avarice, ambition, selfishness, pride and deceit. The attraction existing between these vast bodies of humanity, finds relief through the tortuous channels of mediumship, and but for this, unimaginable disaster would be the consequence.

Higher up on the mountain plateaus are vast lakes of pure and limped waters of "spiritual knowledge," that have no attraction, or but little, for the impure and debasing waters of the lower spiritual and mundane planes of humanity. These lakes are supplied by the vaporized condensations of all that is pure, ennobling and elevating, that has arisen from the bogs and fens and pools of the lower spiritual and mundane spheres of life. To reach those lakes and to lave in and drink of their waters it is indispensably necessary that humanity shall be etherealized, or, at least, vaporized by the heat of the Sun of Truth, so that mankind may rise on the ambient air, and float to those elevated realms of humanity, where the waters of life are all of crystal purity. Depend upon it, friend Brown, the mediumstic channel can never be purer than the reservoirs between which it flows. If you would have that channel pure you must first purify the source that supplies that channel. Any other remedy is impossible. That source is the spirit world or it is nothing, and that Spirit world must be purified or it will flow back upon the earth, defiling and desolating all that are in its way.

We have thus stated the conditions necessary to the spiritual regeneration of the human race, and pointed out the principal difficulties to be overcome. We have done more than this—we have shown that there is but one remedy for those difficulties; and that is to let in the Sunlight of Truth upon the stagnant and pestilential waters of spiritual ignorance, superstition and selfishness, which surround humanity on earth; thereby drying them up and converting them into purified spiritual vapor which may soar to the summits of the mountains of human ascent, and there abide the time when they can descend to bless, not to curse, earth's inhabi-

tants. -Captain Brown thinks that the remedy for the evils that prevail, of a spiritual nature, lies within the keeping of Spiritual mediums; and not within the keeping of the spirits that control them. or within the keeping of mankind at large. So believing, he has embarked in the enterprise of comthe mind of a teacher of Spiritualism, as every ob- | pelling mediums to control the spirits, instead of permitting the spirits to control them; or, if they (the mediums) fail to control the spirits, and compel them to satisfy the "Doubting Thomases," of the Captain Brown order, that the Captain Browns n Spiritualism shall take the matter in hand and compel both the spirits and the mediums to retire from the Spiritual business and leave them to monopolize it. In substance this is just what Captain Brown suggests, as the remedy for the difficuities which we are free to admit attend the Spiritual movement.

For thirty-one years, spirits, through their mediums, have been laboring to get the truths concerning the future life before the people of the whole world. Their undertaking was the grandest one that ever animated benevolent human beings. In that brief time, they have made such progress, in their beneficent work, that a selfish and grovelling world has been compelled to stand aghast. A few tendencies and effects of the outward progress the spirit hosts, lacking the natural good sense of the noor Southern slaves, who bailed with acclamations of joy the tramp of the Boys in Blue as they marched to enforce their freedom, and who followed the latter as they swept on to victory and peace; unwilling to follow when they supposed their peace and safety were secured, these ungrateful beneficiaries of spirit toil and striving assume the role of injured dignity and contemn their benefactors. Such is the puerile smallness of weak humanity. What do these foolish men and women know about spirit control or mediumship, or the conditions on which these depend? Nothingabsolutely nothing—and yet they presume to tell the spirit world when, how, where and through whom, spirits shall hold intercourse with mortals. Such conduct is so absurd as to provoke ridicule.

"Let us have test conditions," says Capt. Brown, and so say we all. But what are "test conditions?" Can you find any two persons, whether Spiritualists or those opposed to Spiritualism, who will suggest the same conditions for testing mediums? If there are any two such persons, we have not been able to find them. We have had some experience in the matter of suggesting and applying tests, that would vindicate and protect mediums against unjust suspicions, but so subtile and incomprehensible have been the forces which have operated to produce spiritual phenomena, as to render all tests ing to those who desire nothing but what is pure abortive. Our experience has been, that genuine spiritual phenomena cannot be simulated by mortal power or ingenuity. Such phenomena are subject to no rule that mortal perceptions can take cognizance of, and are invariably, within themselves, to the minds of attentive, intelligent, honest and unprejudiced observers absolute tests of spirit intelligence and power.

> We do, however, believe that the safety and welfare of spiritual mediums require that they shall sit under such conditions, that the civilized savages of society, who seek and desire to injure them, may to the largest practicable extent be discouraged or prevented from wronging them. We go further than this, and say, that we do believe-yes, indeed. we know-that mediums should sit under such conditions as will protect them from the malevolent ennity of spirits who are inimical to them, and who seize every opportunity they can get, to injure them by rendering them odious in public estimation. Such malevolent spirits are the constant ums; and endless are the cunning and wicked means they use to injure them in order to gratify their own malice and the malice of those of whom they are the familiar spirits. To such an extent do | me. I was induced to ask him whether he had had these inimical influences prevail that no medium is | any hand in the assassination of Mr. Jones, to secure against them. The best and most useful mediums are always the especial objects of the icalousy and hatred of these malevolent spirits, in and out of the flesh; and to find the best means to

protect them is the great necessity of the hour. For more than three years Mr. and Mrs. J. Nelson Holmes have been giving their seances for spirit clinations render agreeable to them. In so far as materializations and other physical manifestations, without their enemies being able to successfully assail them in a single instance, although numerous terializing seances Mr. Holmes takes the precaution to have himself secured in a well ventilated and comfortable case, from which there is no escape exspirit materializations occur outside of the case, to estly urge upon all materializing mediums that they adopt that simple protection against the human devils in spirit life who beset them; and the Here, then, we have an additional difficulty to Harrisons, Snyders, Diesingers, Eliza Whites, Dr.

know not what to suggest. It seems to us that it would be a good plan if Captain Brown would move in the matter and get some of the wealthy | ily considered the jealousy of that insane man as Spiritualists who concur with him in the policy of | Teasonable and well grounded. Who has not resubjecting mediums to crucial tests, in all instances where public circles are given, to employ some genuine public medium and go through a course of | had never in any manner wronged or attempted to systematic tests, such as in their profound wisdom would seem wise; and they might then learn some- by them? thing upon the subject about which they are talking so much, without knowing anything. The Spirit | the memory of Mr. Jones, against the crime which plan of working things, as a general rule, has been believe anything and everything we know, see, hear or feel. Our suggestion is for those who do not know what they know; do not see what they see; do not hear what they hear; and who do not feel | munication from Mr. Jones, a part of which we what they feel, to wait until they come to their | give above. Mr. Bundy acknowledged the receipt senses before they undertake to tell others what to of that communication, and wrote to us that he redo. We would like to discover some means to con- garded it as a genuine communication from Mr. vince these people that there is truth outside, as well as inside of them. We live in hopes that they | publish those portions of it in the Journal which will yet learn this, and they will learn it all the sooner if they will accept Captain Brown as their teacher and follow his "wise saws."

### Religio-Philosophical Journalism.

The editor of the Religio-Philosophical Journal presumes upon the forbearance of his patrons when ne insults them with the following specimen of journalistic pettishness. In his paper of March 29,

"To those of our subscribers who have written us, complaining of the stuff J. M. Roberts is sending them, we would say, be patient as you can with the old man. Having, as report says, surreptitiously come into possession of one of our old mail lists, he is bound to get satisfaction out of it; it pleases him and ion't injure us, so we take it complacently

We overlook the puerility and feebleness of this Bundyism, and will confine our notice of it to demonstrating its untruthfulness. We question very much whether any of Mr. Bundy's subscribers ever complaind to him of any "stuff" we sent them. We question, indeed, whether he has any subscribers to whom we could send anything. If we are not greatly misinformed, the Journal which this irreverent strippling is conducting, is a part of the estate of his murdered father-in-law, the late Stevens S. Jones, who fell at the hands of Dr. Pike. The latter, driven to jealous madness, through the duplicity of his wife, a member of the Catholic Church, and through the rendered insane; and thus became the tool of the er, without incurring the legal responsibility of nis son-in-law, Mr. Bundy. While Mr. Jones lived, ne manifested the greatest distrust of this man, and not without ample reason, as subsequent events have demonstrated. It was very natural when he | forming us that she was in possession of a mailing heard that Mr. Jones had been assassinated by Dr. Pike, that he should have said in substance, that he and known, for months, that it would happen. We can assure him that if he knew of any such purpose on Dr. Pike's part, that Mr. Jones had no idea of it, whatever, until the moment that he fell. The following communication, purporting to come from the spirit of Mr. Jones, was received by ourself | Spiritualism, whose addresses we could obtain, we through Mrs. Katie B. Robinson, of this city, on the | were glad to avail ourselves of this offer; and all evening of March 31st, 1877, the 29th Auniversary of Modern Spiritualism, and only sixteen days after avoided to mention or notice MIND AND MATTER

his death: "I am told that you are Jonathan Roberts I do not know why I come here now, but here I find myself, and I have discovered that I can control this medium without difficulty. I am Stevens S. Jo R. You knew me and the circumstances attending my death, but you do not know the influence that brought it about. I here asseverate, as I hope for peace and happiness, that I never wronged Dr. Pike and his wife, as they have both alleged. I do not pretend, however that my life was a blameless one, for I, like all other men, had my weaknesses, faillings and short-comings. But I never thought of going between Dr. Pike and his wife. You know how boldly I exposed and denounced the selfishness and aggrandizing tendencies of the Christian priesthood, and warned the people against their schemes, who were seeking to irrevocably bind the mental, moral and social limbs of humanity. For this I incurred their undying haired, and every means were sought after by them to effect my premature taking off. The weak wife of Pike was incited to instigate her husband to feel that I had wronged him, and this idea taking possession of his unbalanced and excitable mind, he sought an opportunity to assassinate me. I had a small business transaction with him, about which he called to see me at my office, as I supposed at the time. I observed, as he entered the room, an unusual and singularly peculiar expression or appearance of his eyes. They were glassy and staring. I thought nothing, however, of the purpose, that had brought him there. I had given him no other reason for dissa'isfaction, except that on account of his not paying me his rent, as my tenant. by I come here now, but here I find m the purpose, that had brought him there. I had give him no other reason for dissa'isfaction, except that or account of his not paying me his rent, as my tenant I had dispossessed him of the rooms he had rented o me. We had closed the business which I suppose had brought him there, when he charged me with having wronged him in his marital relations. very indignantly and angrily resented the unfounded imputation, and ordered him to leave; which I supposed he had done or was about to de posed he had done or was about to do, when he proached steathily behind me and shot me. The sho proached steathily behind me and shot me. The shock was terrible, and for some time my spirit strove to take possession of the body again. I remember distinctly, all that took place when they found my body in the room. I saw and heard all that was said or done, but the separation of my spirit from its earthly tenement was permanent and not to be restored. I did not feel revengeful or unkind toward the murderer and his wife. I truly pitted them, for I knew they were more to be pitted than blamed. Without knowing it, they had both been used and controlled in a way they did were more to be pitied than blamed. Without knowing it, they had both been used and controlled in a way they did not understand. I often visit them in their prison cell and would gladly lift them up from the deep gloom in which they are enveloped, but I have not the power to do so. Those who were the really responsible authors of my sudden removal, thought that in depriving me of physical life, that they would prevent me from working against their malignant schemes. In this they are mistaten for I am now where I can do this they are mistaken, for I am now where I can do more to aid in foiling them than I ever could have done in the earth-life.

Here the communication was about to close when I asked the controlling spirit, "Have you any reason to suppose that priestly influence caused your death, and, if so, whether those influences came from the Catholic Church?" He replied: "Yes, I have not only reason to believe so, but know that such was the case." He then sent a message to his family, urging them to unite and co-operate with one another in keeping the Religio-Philosophical Journal affoat. Two weeks subse quently to the above occurrence, while I was having a sitting with James A. Bliss, who knew nothing whatever concerning that spirit visit of Mr. Jones. he was controlled by a spirit that purported to be no other than that of Ignatius Loyola, the founder of the Jesuit Order of Catholics. He was most abusive and threatening, and warned me of his power to destroy myself and all who were dear to which he replied: "I had. He fell because he was an enemy of our church." When recently in Chicago, we were informed that Mrs. Bundy, Mr. Jones' eldest daughter, had been educated in a Catholic institution, and that she tried hard, but fruitlessly, to prevail upon her father to place her younger sister under the training of the same Catholic influences. Mr. Jones had discovered enough, in his first experience at the hands of those inriguing and cunning bigots, to render him determinedly opposed to them; and he openly declared his uncompromising purpose, to resist their schemes to pervert not only the mind of his own child, but the minds of the children of others. This was a mortal offence, and the result of it the world knows. In view of these circumstances, it is not to be wondered at that Mr. Bundy, not only expressed no surprise at the assassination of Mr. Jones, but that he should have glibly remarked, on learning of that cruel outrage, that he had looked for it for months. It was equally natural, under those circumstances, that John C. Bundy, whose especial duty it was, as the editorial successor of Mr.

groundlessness of the latter's jealousy of Mr. Jones. The public were left to infer that Mr. Jones' fammarked the studied avoidance on the part of Mr. Bundy, of all reference to the fact that Mr. Jones, wrong Dr. Pike or his wife, as untruthfully alleged

It is left for us, through this journal, to vindicate the instigators of his assassination had fastened on very satisfactory and convincing to us, but then we his memory, through the dishonorable silence of his son-in-law and editorial successor. The latter has not the poor excuse of ignorance to mitigate his dishonorable conduct; for we sent him the com-Jones' spirit. He even wrote to us that he would were calculated to vindicate the memory of his kinsman, against the aspersions of those who instigated his assassination. He took good care, however, to do no such thing; but soon, thereafter, began a systematic war upon us, through the Journal, which he has kept up ever since. The grievously wronged Spirit of Stevens S. Jones, has now. for the first time, been heard in his own defence; for we know, as well as that we live, that the spirit of that murdered enemy of Jesuitical intrigue, gave the communication, parts of which we have published. The medium, Mrs. Katie B. Robinson and ourself had nothing to do in the matter, except that, the one served as medium and the other as auditor for the controlling spirit. We feel confident that the spirit statement of Mr. Jones is true. and that he was the innocent victim of one of the blackest conspiracies that was ever entered into by sectarian bigots, and those who could profit by the success of their schemes, to murder a prominent and influential man. Legally, these human monsters have escaped the consequences of their enormous crime; but spiritually and morally they cannot escape the retribution which is suited to their iniquity, and which will as surely come as that effect follows cause.

We would have been glad to have been permitted to allow the soul-sickening events we have here mentioned to have remained unpublished, but combined tattle of the enemies of Mr. Jones, was Mr. Bundy would not permit it to be so. He has gone out of his way to assail our personal and edicowardly assassins, who sought the death of the lat- | torial integrity; and this has made it necessary that we should state the facts that can alone explain the that foul murder. No man had more to gain, of a matter to which Mr. Bundy so scurrilously refers. worldly character, by the death of Mr. Jones, than | A part of those facts we have given. We now proceed to give the remainder.

About the middle of February last, we received letter from Mrs. A. H. Robinson, of Chicago, inlist of the Religio-Philosophical Journal, for 1876. which had been given to her by the late Stevens S. Jones, at that time; and that she would be willing to dispose of it to us for certain advertising privileges in MIND AND MATTER, which she mentioned. Desiring to send specimen copies of this journal to all persons who were interested in the subject of the more so because Mr. Bundy had studiously in the journal as a new spiritual publication. We "I am told that you are Jonathan Roberts I do | felt this to be the highest commendation he could fested his fear of us, as a journalist. We wrote to Mrs. Robinson accepting her proposition. Being advised by her counsel not to part with the original list, Mrs.Robiuson requested us to meet her in Chicago to make other arrangements. With this request we complied and visited Chicago. While there we arranged for and obtained a copy of that mailing list of the Religio-Philosophical Journal, which was used when that publication was the exclusive property of Stevens S. Jones, and when Mr. Bundy was simply the clerk of that gentleman. That Mrs. A. H. Robinson was the rightful owner of that list, we satisfied ourself fully, and in purchasing it know that we trespassed upon no person's rights, either moral, legal or equitable. We defv Mr. Bundy to publicly question the fact that Mrs. A. H. Robinson owns and rightfully possesses the mailing list in question; or the fact that his murdered predecessor, the sole owner of that list, gave it to Mrs. Robinson as a valuable gift. This act of itself, on the part of Mr. Jones, furnishes the strongest proof that he was not unconscious that his life was in danger, from those who could profit by his death; and he took that precaution to protect Mrs. R. against those he most feared, as her and his enemies.

Having obtained a copy of the list of names, in making which ten or twelve persons were employed, without any attempt at concealment or secrecy, we returned home and sent out an extra edition of ten thousand copies of MIND AND MATTER, to these former patrons of Mr. Jones and the Journal. The "stuff" that we sent out in that paper, which Mr. Bundy and his alleged correspondents complain of, consisted of a most truthful account of our experiences while in Chicago; an editorial of a general character, defining our understanding of what constituted Spiritualism, and a supplement containing our salutatory address which we sent out in our first number. We challenge Mr. Buldy, or any of his correspondents, to point in that issue of this paper, to what he or they allege is "stuff." We are prepared to show, beyond all question, that the "stuff" of which they complain are truths that do not suit their dishonest conduct and inclinations. The reader can now judge what truth there is in the insinuation that we "came surreptitiously into the possession of any mail list," either of Mr. Bundy or of the heirs of Mr. Jones. The insinuation is a cowardly falsehood, as Mr. Bundy well knows. We have the satisfaction of knowing that hundreds of the persons whose names are on the list in question to whom we have sent copies of our paper, have so well appreciated it that they are becoming subscribers for MIND AND MATTER. Using the closing words of Mr. Bundy's hypocritical attempt to place us in a false position, we will say: "It pleases him and don't injure us, so we take it compla-

cently." We take this occasion to suggest to Mr. Bundy and those who are hissing him on in his war against spiritualists mediums and the spirit world, that they would be engaged in a more honest and useful work, if they would expend their ill-nature upon the open and avowed enemies of Spiritualism. We hope yet to see the Religio-Philosophical Journal devoted to the work of advancing the cause of Spiritualism, and not almost wholly employed in seeking the plaudits of the enemies, internal and external, of that cause. If it will take that course, we assure its editor, Mr. Bundy, that he will have no just cause to fear the rivalry of MIND AND MATTER, or to display his jealousy of the latter, in so marked a manner, as he is doing. Especially would we recommend him to cease to seek to create prejudice against such whole-souled and earnestly conducted spiritual journals as the line or word therein that could give a color of truth Banner of Light, of Boston; the Spiritual Offering, to those allegations. If the Banner of Light is not Jones, to see that justice was done to his memory; of Rochester, and MIND AND MATTER, of Phila- an honest and faithful Spiritual journal, then there Will be published next week.

In regard to other physical manifestations we took no step at the trial of Dr. Pike, to show the delphia. Come, Brother Bundy, shake hands and be friends. There is plenty of room for all, and plenty for all to do, in beating back the open enemy. Why waste your strength and efforts against those who are willing, notwithstanding your past petulent and inconsistent conduct to take you by the hand and help you to place the old Journal where it once stood, in the advance guard of the Spiritual army. Come, be a good boy, and stop your childish pouting and "the old man" will pat your foolish

#### Resolutions Adopted by Brooklyn A(N. Y.) Spiritualists in Conference Assembled, March 15th, 1879.

Acting upon the principle which should govern the management of a free and independent journal, we take pleasure in giving a place in our columns, to the following resolutions condemnatory of this publication. We copy them from the Religio Philosophical Journal, the authors of them doubtless feeling too self condemned to send us a copy

"WHEREAS. Since the thorough and complete exposure of the Oakley—James fraud in this city, we have noticed with deep regret and astonishment, the supercillious treatment in influential quarters and by professed Spiritualists, of the Brooklyn Spiritual Conference and its Investigating Committee; and, "WHEREAS. A certain scurrilous and tibellous sheet, new to the titerature of Spiritualism, and calling itself MIND AND MATTER, has, since the above mentioned exposure persistently and venomously assailed MIND AND MATTER, has, since the above mentioned exposure, persistently and venomously assailed Mr. Wm. R. Tice, a prominent member of the Conference and one of the Investigating Committee, and a gentleman whose spotless integrity and devotion to Spiritualism constitute him pre-eminently worthy of respect, esteem and honor; and,

"WHEREAS, We desire and are determined that the Spiritualists of this country, shall unmistakably.

the Spiritualists of this country, shall unmistakably and thoroughly understand our position in this whole matter, therefore, be it, Resolved, I hat we the members of the Brooklyn Spiritual Conference assembled, do hereby unani mously place ourselves on record, as utterly condemning and unqualifiedly denouncing the Oakley—James ing and unqualifiedly denouncing the Oakley—James fraud, and the above mentioned libellous sheet, edited and published in its interest; and as standing by our committee, to whom all are most deeply indebted for bringing to the light, one of the most disgraceful frauds in the annals of Modern Spiritualism." [That is what we say too. A more disgraceful fraud than that perpetrated by Oakley and the Brooklyn Investigating Committee and brought to light by their blundering conduct we never knew.—Ed.]

"Resolved. That to Mr. Wm. R. Tice, more especially we tender our most sincere and heartfelt thanks, in that, by his recent visit to Philadelphia, and attendance while there upon one of the Oakley—James' seances, he so successfully and entirely made doubly manifest the real character of said scances, thus render-

nanifest the real character of said seances, thus rende Resolved. That our acknowledgements are due and hereby most gratefully tendered to the Religio Philo sophical Journal, for its manly and magnificent attitud sophical Journal. for its manly and magnificent altitude towards the Spiritualists of Erooklyn, for its fearless denunciation of traud, and its grand aim to get at 'the truth the whole truth and nothing but the truth,' concerning all alleged Spiritual phenomena. [What a pity it is, that this model Spiritual publication has such a crooked vision, and "aims" so wide of the mark as a general rule.—Ed.]

"Resolved. That a copy of these resolutions be sent to the Religio Philosophical Journal, Banner of Light, Olive Branch and Spiritual Offering.

S. B. NICHOLS

S. B. NICHOLS, J. L. MARTIN,

Secretary. We have taken the liberty to italicise such portions of the foregoing resolutions as seemed to have especial significance. We do not feel called upon to make any reply to these sore-headed and discomfitted friends, other than to thank them for the service they have done us in compelling the editor of the Religio-Philosophical Journal to publish the fact that MIND AND MATTER, "a publication new to the literature of Spiritualism," is in existence. This is just what Mr. Bundy has tried so hard to avoid. If this ejectment of venemous bile from the surcharged corpuses of the Brooklyn Spiritualists. who approved of those resolutions, will do them any good, we will be gratified. We have bottled some of it up, in a wrapping of MIND AND MATTER, for future analysis and use, should their subsequent condition require it. .. We trust that they will not feel that they have in the least incommoded or bespattered us by their eructations.

It may have a soothing effect upon these sick friends to know that Mr. James is again giving seances with the Brooklyn Investigating Committee, the John Oakley, the Wm. R. Tice and the R. B. Westbrook accompaniments left out. Mr. James has striven to forego the exercise of his mediumistic calling for a brief period, but sensible visitors to Philadelphia will not have it so. They insist on his sitting for them, and his spirit guides are amply repaying them for their faith in the integrity of their medium. When strangers to Mr. James, who have heard all that his enemies have said of him, come forward and cheerfully and amply compensate him for yielding to their importunities to give them an opportunity to see the Spiritual phenomena that occur in his presence, and which have been pronounced fraudulent by his Brooklyn and Philadelphia accusers, it is about time for the latter to realize that spiritual billiousness is as great a nuisance to its victims as is the liver complaint to those who are afflicted with the latter. It is of no use, friends, to deceive yourselves any further. Things are not near so dark as your jaundiced vision would lead you to think. Be patient a little while, and the spiritual pills of truth that MIND AND MATTER will send you, will effect a complete and permanent cure. In your gloomy and lowspirited moods, just pick up MIND AND MATTER, and down with a smaller or larger dose of its contents, and it may help you to get rid of the bile that is the cause of your depression. Indeed we would ike to have from time to time test samples of the billious secretions of your systems, as we may find it useful to change our prescriptions for your relief. Oh, no! Don't thank us and talk about compensating us for our services. We are amply paid therefor by our consciousness of right doing, and by your grand gratuitous advertisement of MIND AND MATTER through the Religio-Philosophical Journal, your much lauded and we fear over-estimated organ.

We cannot forego extending our condolence to our friends of the Banner of Light, in view of the sad loss they have met with in forfeiting the approbation of their editorial friend, Mr. Bundy and his Brooklyn flatterers, in this connection. Mr. Bundy

Religio Philosophical Journal, will strike our readers as well merited. Our sincere regret is that our able cotemporary; 'the oldest Spiritual paper on earth,' was so unfortunate as to have pursued a course which obliged the Brooklyn Conference to refrain from any cummendation of the course?'

How we pity you friends Colby and Rich! How came you to be so "unfortunate?" You didn't do it on purpose, did you? Here, Brother Bundy, let up a little, or the new scholar in the Spiritual School the "old man" may take a hand against you. We don't like to see great big boys like you take advantage of little good-natured boys like them. It isn't right. But joking aside; we'are amazed that any man should be so destitute of common sense and truth as to pen and publish the following impeachment of the honesty and good faith of the publishers of the Banner of Light. Mr. Bundy says:

"Yet the long established policy of our harmonious otemporary obliges it" (The Banner) "to oppose scintific investigation, and all the means for accurate beer vation of the phenomena, and still further, to land between the miserable tricksters and an out-

Could any allegations more malignantly untruthful be crowded into that space? We have for the past five years and more been a close and attentive reader of the Banner of Light, and we have never seen a

(which we do not allege) it has been in the direction of forbearance towards the enemies of mediums who have sought, by dishonest and knavish methods, to injure or crush them. It certainly has not "stood between the miserable tricksters and an outraged public." No paper has been more unrelenting in its condemnation of mediumistic imposters. And yet, because this staunch and tried supporter of Spiritualism will not desert the cause in which it has grown old and weary, and trail in the wake of Mr. Bundy in his purpose to betray Spiritualism into the power of its mortal foe, the Roman Catholic Church, he has the unblushing effrontery to end eavor to make that great Spiritual journal as odious to all sincere and honest Spiritualists, as his treacherous and dishonest course will soon render him. We feel entirely at home with our friends of the Banner of Light, and hope to be yet with the Religio-Philosophical Journal, but not while it is managed by Mr. Bundy. If Mrs. Jones and her younger daughter will consult their interests they will lose no time in getting a more competent and trustworthy man to conduct the Journal, or legally compel its sale to some one who will carry out the objects and purposes of the founder of it. There can be but one result if Mr. Bundy is allowed to continue in the editorial course he has been pursuing, the destruction of the Journal as a Spiritual paper. As such it has no existence to-day. It is only flying the Spiritual colors in order that it may do the work of the enemies of Spiritualism. It was a common question asked of us when we were in Chicago, whether there was any person pecuniarily concerned in the journal that was friendly to Spiritualism? The general impression was that there was none. The one saving appearance about the matter was, that Mr. Francis, the Associate Editor, was a sincere Spiritualist. We think that

never has been one and there never will be one in

all the wide world. If it has erred in any respect,

### Lectures, Mediums, Brief News Items. &c.

is a Jesuitical dodge to mask the real nature of the

publication. We have, in Philadelphia, a Jesuit

organ called The Times, which has as its editor-in-

chief, Col. Alex. K. McClure, a non-Romanist,

while the paper, under the appearance of being in-

dependent, is run in the interest of the Papal power.

The time for journalistic shams is fast playing out,

and none but honest journals will, in the near

future, be tolerated or countenanced.

Sixteen buildings were burned in Lebanon, Ky., March 31. Loss, \$50,000.

Trimper's wadding mill, at Hudson, N. Y., was urned March 31. Loss, \$70,000.

Captain Ed. O'Meagher, a released Fenian, has peen appointed a clerkship in Washington, D. C. Mr. Martheze has left Ceylon for Singapore and China, intending to investigate Spiritualism among the semi-civilized races.

A fierce snow storm prevailed at Providence on the night of March 31. A number of vessels were recked on the coasts. The Roman Catholic convent at Cairo, Ills., was

struck by lightning on Friday, March 28. It was burned to the ground. The inmates escaped. A wind storm, in Effingham county, Georgia, on

Sunday, March 30, did much damage. A son of ex-Congressman Rawls was killed by a falling The Belmont Oil Works in Southern Philadelphia, exploded on Monday, March 31, because of a

leak in a still. Loss, \$100,000. Several men were Garibaldi is opposed to the expedition to New

On Monday, March 31, a wagon, in which four ersons were seated, in Illinois, was struck with

lightning. Mr. Robinson and his daughter Kate were reported killed. The hands in the Reading Cotton Mill (Penna.) have struck against a ten per cert. reduction in prices. The proprietors say Eastern competition

ecessitates the reduction. Advertisements occasionally appear in country apers announcing "exposure of Spiritualism. The advertisers expose themselves as frauds

cause it is impossible to expose Spiritualism. The Spiritualists of Terre Haute, Indiana, had a rand annual meeting on Monday, March 31st. The celebration of the anniversary of advent of Modern Spiritualism was harmonious and satis-

Mrs. S. A. Talbot has been delivering lectures in Hempstead, Texas, in favor of Spiritualism, with good effect. The Baptist Church was open to her in that city. This gifted lady will lecture in Shreveport, Texas, during April and May.

'Mr. Cephus B. Lynn, who has just closed a successful course of lectures in Philadelphia, will appear at East Dennis, Cape Cod, Mass., on April 6; the remainder of the month at New Haven, Conn.; and at Stafford, Conn., in May, and three Sundays

P. C. Mills, inspirational speaker, will speak in New York State and New Jersey the first two weeks in April, after which he will go West, via Philadelphia, Pittsburg, Columbus and Springfield, O. He will stop over anywhere on the route if desired Address No. 129 East Sixteenth street, New York

Mrs. C. B. Bliss, after a very successful season at Washington, D. C., has returned to Philadelphia, where she intends to give a series of select seances, to all persons desiring to truthfully investigate the phenomenon of spirit materialization These developments are more varied and interesting than ever, increasing in power and brilliancy.

A neat little sentimental poem, spiced with just enough wit to make it unusually interesting and leasant, appears on the fourth page of this paper. Perhaps the writer never told her love, but sat like patience on a green and melancholy log, smiling at the forth-coming sweets of life, which, let us devoutly hope, finally crystalized and wreathed

### The First Society of Spiritualists! New York.

The celebration of the thirty-first anniversary of the advent of Modern Spiritualism was celebrated on Sunday afternoon, the 30th of March, by this society, in a manuer fitting to the occasion. The Committee of Arrangements had caused the platform to be beautifully decorated with trailing vines and flowers, and the children of the Lyceum had their banners and flags placed in commanding positions. About sixty of the children march under the charge of Mrs. Mary A. Newton and Mrs. Philips, guardians, occupying the two front rows of seats across the hall. Though there was an admission fee of twenty-five cents, the hall was full. a number being obliged to stand. Exercises were opened by the children singing "The Beacon Light." Addresses were then delivered by the President, Henry J. Newton; Mrs. Nellie J. T. Brigham, Andrew Jackson Davis, Mrs. Mary A. Davis, his wife; Mrs. E. J. Bullene, and Dr. Samuel Grover, of Boston. There was also music, both instrumental and vocal, which added much to the general interest of the occasion. As Mrs. Brigham stepped forward to deliver her address, she was received with applause, and the same compliment was tendered, to a more or less extent, to the other speakers.

THE WORLD MOVES .- We have received, at this office, from Mrs. Thomas Matthews, an account of spiritual manifestations among the Jersey pines, out too late for publication in this number of MIND AND MATTER. The developments rather astounded several Methodist friends, one of the above. very unexpectedly found herself to be a medium.

Correspondents will please bear with us, for the present, as it is impossible to publish all that is received at this office. We have on hand a large number of valuable communications, very instructive on many subjects, which we shall make room for at the earliest possible time.

PSYCHOMETRIC READINGS.—We have received from Mr. Charles R. Miller, of New York, a full report of his lecture' recently delivered before the Brooklyn Spiritual Conference, on the psychometric demonstration of the reality of the materialization of spirit forms through the mediumship of Alfred James, of Philadelphia. This production is worthy of the most attentive perusal, as it establishes with absolute certainty, the status of the medium, the reality of the spirit control and the identity, character and history of the manifesting spirits.

THE UNDERWOOD FRAUD.-In regard to the charge made by Mr. S. Young, that Mr. Wm. E. Coleman was the "prominent Spiritualist" who furnished certain points to Mr. B. F. Underwood, upon which that gentleman prepared certain "Anti-Fraud" articles, published in the Truth Secker, N. Y., to the injury of Mr. Mott, the medium, it is proper to say that Mr. Underwood denies the statement, thus relieving Mr. Coleman from the alleged accusation. It is also proper to say that in publishing the first statement in MIND AND MATTER. as furnished by Mr. Young, that was simply an act to defend Mr. Mott as a spiritual medium, because he had been unjustly attacked by Mr. Underwood Now that the mediumship of Mr. Mott has been fully vindicated by an exposure of the author of the "Anti-fraud" articles, justice has been done, and here the subject should pass into history Anything further is merely personal, having nothing at all to do with the mediumship of any-

VALUABLE MAGAZINE.—The April number of the Spiritual Offering, printed at Rochester, N.Y.. Fox, publisher, and Nettie Pease Fox, editor, has reached our table. It is decidedly the best number yet issued in the interest of humanity, from a spiritualistic and scientific standpoint. The principal contributions are entertaining and instructive essays on the "Religion of Man," "Poet's Vision," "Penumbral Reflections," "Pre-existence," "The Spiritual Body," "The Wonderful Powers of Spirit now and here," "The Record of a Busy Life," "Modern Spiritualism," "The Phantom Form," "The Evolution of the Religion of Israel," "The Spirit Body," "Clairvoyance a Delusion," "Voice of the People," editorial notes and comments, and other articles well-calculated to develop all phases of the spiritual phenomena and to aptly impart valuable instruction. Among the contribu-tors we notice, Henry Straub, Milton H. Marble, John Wetherbee, William Emmette Coleman, J. E. Ludlam, Mary C. Mason, Hon. Nelson Ross, R. D. Jones. The mechanical appearance, in regard to the "make-up" and quality of the paper, the clearness of the type, is admirable, and places it in the catalogue of first-class magazine literature of the

THE LAMENTED LINCOLN.—On the fourth page of this number of MIND AND MATTER, is published an interesting communication from Col. S P. Kase, relative to President Lincoln and Spiritualism. It will amply repay attentive perusal. The medium through whom spiritual communications were made to Mr. Lincoln, is Nettie C. Maynard, now a resident of White Plains, New York. This lady, has always been a celebrated medium. and besides the seances or sittings, given by her, at the residence of Mrs. Laurie, Georgetown, D. C. at which Mrs. Lincoln was many times present, she gave a number to Mr. Lincoln at the White

Mrs. Maynard says, that she has long been contemplating, issuing reminicences of her mediumistic life, in book form, and is about to begin that work. "The reason of my silence," says Mrs. Maynard, "in earlier years, regarding these interesting episodes in my life, was the unwillingness of many of the actors therein, to permit me to use es in connection with attended by President Lincoln. But time and the growing respectability of Spiritualism have conquered this feeling and in giving facts, I shall be able to use the names of those who were witnesses thereof. Under no other conditions would I consent to appear before the public with a statement calculated to stir up opposition and criticism among those who once thought more of preserving the name of President Lincoln from being associated with Spiritualism, than they did of learning what power strengthened and guided that MAN, through the most trying ordeals that ever aided in the development of characler and out-wrought the manhood of a nation."

Spirit controls have, in all parts of the world, within the past year, promised more astounding phenomena than ever. Revolutions never go back-ward. The promised advance seems to be at hand this time, in the mansion of a wealthy aristocratic family residing in West Roxbury, Mass. The medium is a young lady eighteen years of age. The manifestations began about twelve months since. The whole affair has been kept quiet, but at last the facts are being made public. Spirits appear in the full light of a clear day, walk around the room with ease and freedom, look at the pictures on the wall and talk as fluently as when in the form. They state their object to be to demonstrate that spirits can come in the light, but still dark seances must at present be given for those spirits that cannot yet come where there is light. These spirits come like a flash, remain a while, and then as quickly disappear, For a long time the only spirit that came was a pretty little angel with bair of a light golden color, soft and silken. This beautiful spirit walks about, talks in a prattling childish way, eaks of the pretty home and garden she has "up there," asks many questions and receives answers with great pleasure. A short time ago she was present, and while playing with fresh flowers just like a little earthly child, a tall, graceful spirit, very dig nified, claiming to be "Queen Bess," instantly appeared to natural vision. A form like George Washington, in size, features and dress, also presented himself, just after the "Queen" and presently a man of stately bearing joined the little assemblage of celestials. The medium is made aware when the spirit manifestations are coming. She appears to be charged with a peculiar element, and when she holds her hands upward waving flames shoot out from her finger ends like the blaze of candles, and when she stands in a dark room her body is transparent with light, and she appears like a pillar of fire. This information is obtained through the Banner of Light, from John S. Adams, of West

THAT DISEASED FACULTY OF WONDER.—The London Spiritualist, of March 14, publishes an interesting account of the doings of "Mr. Washington Irving, Bishop B. A," otherwise known in America as "Petticoat Bishop." The correspondence in reference to the "exposer of Spiritualism," is under the specific heading, "A Yankee Conjurer and the Sick Poor." Mr. Bishop was "surrounded on the platform by professors, divines, doctors and eminent They all thought his exposures so grand, that Professor Gairdner endeavored to expound what he called "a diseased faculty of wonder," and Professor Edward Caird was also called upon to explain what this means. How wonderously wonderful are these learned gentlemen. Such past patriarchs in science, as Professor McKendrick and all the professors of the Glasgow University, the Lord Provost of the council were there, giving encouragement to the fraud. There was a large percentage of the receipts to go to the Western Infirmary, for the sick poor. Somehow or other, the funds did not reach that place, and the Lord Provost was appointed chairman of a committee to call upon Mr. Bishop to explain. The "Lord" found that he could not do anything with the "cute yankee." This made the Lord sick. He was evidently obsessed by the spirit of the "deceased faculty of won-The upshot of the matter is, that James B. Smith, having been relieved from the same kind of "obsession," publishes an article in the "North Br t ish Mail," suggesting that all the learned men who lent their names and influence to Bishop, to pay off the amount due the Infirmary. Bishop has done good service, by showing up, at the expense of his own rascality, the gullibility of the learned men, who victimized themselves, and who now believe, no doubt, they were laboring under a sort of endemic spasm, which they learnedly denominated, a "diseased faculty of wonder." The truth of Spiritualism is all the brighter by the event. few more of such diseased faculties, will make the Lords, et al, hide their diminished heads.

#### THE CELEBRATION BY THE FIRST SPIRITUAL ASSOCIATION OF PHILADELPHIA.

LARGE, ATTENTIVE, INTELLIGENT AUDIENCES-THE PHILOSOPHY IS TAKING DEEP ROOT-THE BRANCHES ARE SPREADING.

The thirty-first anniversary of the birth of Modern Spiritualism was celebrated in Washington Hall, at the southwest corner of Eighth and Spring Garden streets, on Sunday, the 30th ult. There were three sessions, morning, afternoon and even-

The interior of the hall was profusely and skill-

fully decorated with flowers and evergreen, and the flags of all nations. There were a variety of mottoes, such as "Spiritualism," "No Superstition," and conspicuous among them were the names Catharine Fox and Margaret Fox, who, thirty-one years before, were the little girl mediums, connecting the physical and spiritual worlds. On an evergreen background on the front of the speaker's desk, were the figures "31" in flowers. The staging was tastefully arranged with American flags and a profusion of sweet, fragrant flowers. picture was beautiful and altogether lovely. A conference meeting was held from 9 o'clock to 10.30 in the morning. Mr. H. B. Champion, Presi dent of the Association, in the Chair, who opened the proceedings. Mr. Smith, of Hindostan; Mr. Wilson, Bible Spirilualist; Mr. Wilbur, editor of the Vineland Independent: Mr. Glenn and Mrs. Danforth took prominent part in the discussion. At half-past ten o'clock, the hall being well filled, Mr. Cephas B. Lynn, popular lecturer, was introduced, to deliver the anniversary address. He began by saying that the most serene composure and philosophy should characterize the utterances and proceedings to-day, and holding this in view, he saluted the assemblage and most heartly congratulated the two great schools represented throughout the world-Spiritualism and Materialism. speaker now entered into an elaborate definition of hese two schools, and in concluding this part of his address said, that all that he was as a speaker he owed to spiritual influx. He advocated an intelligent co-operation to relieve Spiritualism from the crude beliefs, which are merely the legacies of sectarianisms. We should all unite with harmony in doing our best to divest our movement of these crude things of the past. The speaker at some length analyzed the current superficial and superstitious doctrines, and contended in a forcible and eloquent style, that when Spiritual mediums have intelligent rationalists for participants in their seances, much confusion would be obviated. The mediums themselves are interested personally in he development of a rational philosophy of Spirit-

nalism, so as to receive the highest spiritual influ-Mediumship is in a nebulous condition now, and years must necessarily elapse before it can be fully understood and appreciated. We should move forward slowly, carefully, analytically, and fraud must We need not worry about of necessity kill itself. the truth, for it is rooted and grounded in the contitution of things. We should speak kindly but firmly in our method of reasoning in Spiritualism. He did not believe in sectarian Spiritualism, nor in fully obeying all the declarations coming from the spirit world. He wanted to see mediumship reduced to something like scientific precision, separating the wheat from the chaff. Of all complex studies, the mediums take the lead, and it is only after a very careful investigation of Spiritualism as oming through them, should we place ourselves for or against it, on general principles. He sympathised with the present rational movement in Spiritualism.

The anniversary song composed for the occasion was sung with good effect and the session took a

Another conference was held at 2 o'clock, p. m., at which Joseph Wood presided. The discussion was indulged in, but no new points of general inerest were raised. The conference having closed, the general session was opened.

Mr. H. B. Champion delivered a profound and netaphysical essay on Spiritualism. It was a logical production, and congratulatory on the progress

of the cause, which has spread over the world and among all the nations. He was listened to with earnest attention. Dr. T. B. Taylor delivered an interesting talk on "curious things," illustrating the points thereof by microscopic investigation. The substance of his emarks tended to show first, that mankind was related to the lower forms of animal life, and second he was related to the higher spiritual life. The

microscope developes the former and Spiritualism Mr. Ed. Wheeler made the closing address. It was brilliant with reminiscences of Spiritualism, and happy in contrast with the phenomena of the present day. He eloquently referred to the various banners which embellished the hall and apostrophized the American flag which added beauty to the panorama. He seconded the ideas of Mr. Lynn, and strongly endorsed them in reference to the education of mediums. There was much applause during this address.

The anniversary closed in the evening by Mr Lynn delivering an address on the "Coming Theology." The hall was crammed to overflowing, many new faces appearing in the audience. The proceedings were very harmonious and entirely satisfactory. The interest in the philosophy is evidently greatly on the increase, much more so than many prominent Spiritualists had ever

## THE BIRTH PLACE.

THE CELEBRATION AT ROCHESTER, NEW YORK.

On March 31st, 1848, the Fox sisters, then residing in Hydesville, Wayne county, startled the world with the announcement that they had discovered a medium of communication between the spiritual and the physical worlds. Upon the ideas involved in that announcement has been built up a vast power known by the distinctive name of Spiritualism. From a small and feeble beginning, the Spiritualists have grown to proportions which give t dignity and command consideration. There are believers in every quarter of the globe, as is proven in the fact that the meetings, celebrating the birth of the power, were held simultaneously in many of the principal cities of foreign countries and the

The removal of the Fox sisters to Rochester and the establishment of the first organization there, gave that city the reputation of being the head center of the new idea and "the Rochester rappings" became known all over the world. A large and nfluential branch of the denomination, comprising in its fold many of our leading citizens and famiies, has grown up there. Naturally, then, it was deemed fitting that in Rochester the Spiritualists of Western New York should hold their series of meetings, commemorative of the birth of their faith

On Sunday morning the series of meetings was inaugurated in the spacious and beautiful hall of the Odd Fellows' Temple, on West Main street. The audience was large and very attentive to the exercises. The speaker's desk was ornamented with bouquets of choice flowers. The music was well rendered by a quartette choir. The address of the morning meeting was delivered by Mrs. Cornelia Gardner, of that city. It was based upon several phases of the question of the time, and was listened to with close attention and full appreciation.

In the afternoon the speaker was J. W. Seaver, of Byron, who dwelt upon the history and growth of the doctrine of Spiritualism. The address was very earnest, and gave great satisfaction. D. M. Fox, editor of the Spiritual Offering, followed in an eloquent address upon "the earthly influence of Spiritualism." Mrs. Taylor, of Johnson's Creek, also spoke in a very pleasing manner, and then the morning session adjourned

In the evening the hall was filled, and Mrs. Nettie Pease Fox, inspirational speaker, delivered the principal address. The subject chosen by this gifted and eloquent advocate of truth was, structive Spiritualism." She referred to the various religions as having three phases—"investigation, persecution and acceptance." On these points Mrs. Fox dilated with powerful effect and somewhat prophetically introducing the remark of Dr. Newman, of Washington, recently made by him in a ermon, that within the next ten years Christianity as based upon the Bible would be tested as never before by the attacks of great intellects. All religions have given rise to persecutions, and in this line our beautiful philosophy has been no excep-

tion to the rule. On this point the speaker said, "when Spiritualism was first announced as a doctrine, there was investigation everywhere. Some called it electricity

and some something else, but all tried to search its mysteries. Many tried to receive its manifestations who could not, and many did receive them who did not wish to. When it was decided that the force was an intelligence, a spirit, then the persecution began. It was not in the shape of the inquisition, the hemlock or the knife of old, but it was by that poison which hurts the soul, by that onife which cuts to the quick, and yet physical life was not destroyed. In this persecution friendship grew cold and love faded out. Now, Spiritualism was approaching its third stage—acceptance. The spirits who had watched over and cared for it would not neglect it in this, its most critical period. It was the phenomena which gave Spiritualism its distinctive character. They attracted attention because they appealed to the emotions. They prought believers into communication with their

beloved ones, lightened cares and gave great benefit to mankind. It was Spiritualism that had wrought revolution in medicine by proving that disease did not originate in the physical system but in the spiritual, and hence that kind of treatment which would reach the trouble through this course was widely accepted."

Want of space precludes the possibility of giving

more than the points in the remaining part of the address: The phenomena are not controlled by mortals-spirits communicate as they see fit-Spiritualism repudiates the supernatural-spirits speak through mediums—immortality is proven through mediums—mediums should be protected—frauduent manifestations have disgraced the cause-nisguided people made rules and tested all mediums by them—timid mediums held back because of persecution—Spiritualism had a remedy for every evil -the spirits will prove themselves - jealousy among mediums is an obstacle—we must learn to bend to the great laws of God—there is science for art, for the rocks, for the stars, why should there not be a science of human spiritual existence?

The address of Mrs. Fox was considered so logical and abounding with beauty of thought and words, that the assemblage ordered it to be printed in pamphlet form. The celebration was considered

#### TEST-SEANCES.

DEAR BROTHER ROBERTS :-- For several week have felt impressed to address a few words to the Spiritualists of America, pertaining to the subject of Test Seances; and, now, I wish also to thank you for the able and fearless manner in which you are defending the much abused mediums for spiritual manifestations. If there is one class of persons, which, more than all others, need and deserve both our gratitude and protection, it is the defenseless mediums who, for the sake of truth and the furtherance of Spiritual investigation, volunteer to become as mere automatia, to be played upon by unseen intelligences. But how have we, as advocates of equality and justice, discharged our duty in this paticular? Every intelligent spiritualist must be aware that our enemies, from the sanctimen en clergyma to the most unblushing buffoon, have joined bands to defeat the Spirit-world in its noble efforts to emancipate the human race from the stultifying influences of hierarchal despotism, past and present; and of course their deadliest weapons will continue to be aimed at the innocent instruments through whom wisdom is being dispensed to the children of men. Reviewing the history of the past thirty years, I am unable to recall a single well developed medium who has not suffered, more or less, from the relentless spirit of persecution. Physical mediums, especially, are daily denounced as charlatans and submitted to every species of fraud, falsehood and abuse that it is posble for ingenuity and malice to invent. The purblind public press is daily teeming with plausible accounts of "exposes" couched in a guise of fairness and truthfulness, that no one—even if he be a Spiritualist-would suspect of being unreliable, unless put in possession of unsonght for evidence, too possitive to be denied.

Slight-of-hand performers from all parts of the old world are everywhere to be found, who have been trained from childhood in the school of black arts, until the seeming extradition of a full grown cabbage from a gentleman's hat or a peck of potatoes from his nostrils is accomplished with the perfect s mblance of reality before one's own eyes. They can seemingly bring out of the very air we breathe anything you may demand, from an archangel to his of hair, a brief statement of the sex, satanic majesty. Such are the sorcerers whom the clergy employ to imitate physical manifestations and expose honest media. Yet a Methodist minister acknowledged to me that there was a perceptible difference between spiritual seances and the tricks of the celebrated "Von Vlec;" that the latter only seemed to do the things advertised, whereas in the presence of mediums wonderful things actually took place. When asked how he accounted for the difference, he replied that "the works of the so-called spiritual mediums are only the tricks of the devil to deceive, if possible, the very elect." Thus disguising the truth to prevent, through fear,

Yet, in the face of this knowledge, learned by hard experience, Spiritualists are so very unsophisticated and over-auxious to convert every skepticnolens volens, that they seem always ready to submit their mediums to every possible test, but never seem to think it necessary to guard against the sinister motives and overt acts of deadly, dishonest and lying enemies. Now, to my mind, while it is necessary to know that a medium is strictly honest, as nine-tenths of them are proven to be, it is eminently important that the enemy should be kept in the background. Let no one approach a medium at a seance, save tried and reliable friends. The practice of inviting devils to take the front seats in heaven, as if they could thereby be transformed into angels, is too preposterous to be entertained for a

his followers from entertaining thoughts of investi-

But I may be told that there is such a thing as honesty even among skeptics. Very good; but no honest skeptic, in view of all the facts, in the premises, will complain of the position of a spectator, until he can acquire knowledge and personal interest in the matter adequate to enable him to treat both the cause and the medium with respect and fairness. But the most appropriate place for an honest skeptic to prosecute his investigations is at his own fireside, where he can be assured there is no trick or collusion practiced.

In the meantime let us profit by the past experience and henceforth act upon the offensive, instead of the defensive, in this matter. It is useless to submit to every species of abuse for the sake of peace; we must either conjure peace by putting the cohorts of darkness to the sword, or prolong an unsuccessful war indefinitely. The harboring of the spies of an armed rebellion within our own stronghold is a folly which has been indulged in too CHARLES THOMPSON. long already. St. Albans, Vt.

## 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 HENRY C. GORDON, will suspend his se-

ances until further notice, his friends can address him at office of MIND AND MATTER, 713 Sansom st. DR- AND MRS. H. S. PHILLIPS—Clairvoyant, Healing and Test Mediums. Public sceances, Sunday. Tuesday and Friday evenings. Sociable, Wednesday evenings. The poor treated free of charge. Private sittings daily. 1340 South 5th street. MRS. CHRISTINA B. BLISS—Materializing medium. For private seances and terms address. Jas. A. Bliss. office of "Mind and Matter" Publishing W. HABRY POWELL—Independent State Wri-

w. HABEL FOW ELL—Independent State 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 Private Sittings, Monday, Wednesday, Thursday and Saturday evenings, by special appointment. For further information, address 713 Sansom Street. MR. AND MRS. T. AMBROSIA-Clairvoyant,

France and Test Mediums, 1030 Shackamaxon street. Circles, Sunday and Thursday evenings. Sittings

Mrs. Lizzie Lenzberg—Trance, Test and Buslness Medium, No. 941 Buttonwood Street. Sittings Daily, from 940 12 A. M. and 2 to 5 P. M. English Mrs. SARAH A. ANTHONY\_Test Medium\_ No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily.

DR. C. BONN—2129 North Eighth street. Healing

and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests, clairvoyant, trance tests, describe and Mrs. GEORGE—Trance and Test Medium—No. 680 N. Eleventh st. Circles on Tuesday evenings. Sit-

MRS. FAUST. Test Medium, 936 N. Thirteenth St. Private Sittings dally from 9 a. m. to 5 p. m.

MRS. J. GLASBY—Test Medium. Private Sittings daily, at 643 Marshall Street.

Philadelphia Spiritual Meetings.

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. very Sunday afternoon and evening.

TEST CIRCLE at the Northeast corner of Ninth and Spring Gaiden streets, Sunday at 3 and 8 p. m. drs Anthony. Mediums.

THOMPSON STREET CHURCH Spiritual Society. iety.—At Thompson street, below Front Free con-resce every Sunday afternoon, and Circle in the LYRIC HALLSPIRITUAL ASSOCIATION.— At No. 230% North Ninth street. Free conference every Sunday afternoon at 2:30 o'clock.

FIRST INDEPENDENT ASSOCIATION OF Spiritualists. Developing circle Monday evenings at No. 680 N. Eleventh street.

SPIRITUAL MEDIUMS.

JOHN M. SPEAR, may be addressed at the office of the Banner of Light, 9 Montgomery Place, Boston, MRS, L. A. PASCO, 353 Main street, Hartford, Conn. Ciairvoyant and Magnetic Healer and Psychometrick reader. Reference given when required. KATIE B. ROBINSON, the celebrated Philadelphia. Trance Test medium, will be found on and after April 15th. at 129 East 16th st., New York City, for a limited time only. Sittings 22.00. Hours 10 A.M., to 3 P. M.—and Tuesday and Friday evenings. MRS. DR. J W. STANSBURY, will write you a

MRS. DR. J W. STANSBURY, 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, \$100. Address, 162 West 20th st. New York City.

May24. York City. W. L. JACK, M. D., Business Medium and Medical Examiner, No. 60 Merrimack Street, Room 7, Post Office Block, Haverhill, Mass. Examination

by Lock of Hair, \$1.00. MISS C. W. KNOX, Test Medium, No. 1 Wyman Place, off Common Street, Boston, Mass. Circlesunday evenings, and Thursday at 3 p. m. Medicated Baths given.

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

MRS. MARY METZGER, Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 232 W. 31st St. New York. Admission 25 cents.

HEALING MEDIUMS.

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

W. L. JACK, M. D., Clairvoyant, Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-case by Lock of Hair, \$2.00. C. J. RAICHARD, Healing Medium eradicates disease with Magnetized Paper. Price \$1.00 per package. Address him at Highgate Centre, Vt. Ap5

MRS. R. F. BERRY, Magnetic Healer, 809 9th St. V. Washington, D. C. DR. H. B. STORER,

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

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium. Mrs. A. H.

Robinson, who has so faithfully and acceptably served the public in her special calling for a print. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No 394 Nouth 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 auxious inquiry in the promptest manner all letters of anxious inquiry in the promptest mann

### 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 discase most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle cure is the establishment. symptoms, and the length of time the nation has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rappor with a sick person, through her mediumship, the never fail to give immediate and permanent relief, i 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.

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

MRS. ROBINSON also, through her mediumship. alignoses, 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

TERMS:—Diagnosis and first prescription, \$3.00 each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters \$3.00. The money should accompany the application to insure a reply.

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

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

# MRS. A. H. ROBINSON'S

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

During the years 1874 and 1875, Mrs. Robinson treat burning the years 1814 and 1815, Mrs. Robinson treat-ed 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from

MRS. ROBINSON'S JOBACCO ANTIDOTE. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent 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 appellite 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 imbibling the hankering 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.

# ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium has been furnished with a sure and harmless specific for curing the appetite for opium and all other nar cotics, by the Board of Chemists, in Spirit Life, who cotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco. and a hair restorative for bald heads One box of the remedy is usually sufficient to efficet a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 394 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson, 394 Dearborn Street. Chicago Mrs. A. H. Robinson, 34 Dearborn Street, Unicago 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 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 it slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

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

T. W. GALLOWAY, No. 581 Ada St., Chicago.

MEDIUMS, LECTURERS, HEALERS. Names not exceeding one line in this Department insert

MEDIUMS.

James A. Bliss, 713 Sansom St. Phila.
Mrs. C. B. Bliss, 713 Sansom St. Phila.
Mrs. C. B. Bliss, 713 Sansom Street, Phila.
Charlotte Cushman, 46 York av., Philadelphia. Pa..
Mrs. Mary Metzger, 230 W. 31 street, New York City
"D. Johnston, 46 Thoop street, Chicago, Ill.
J. V. Mansfield, 61 W. 42 street, New York City.
T. Ambrosia, 1630 Shackamaxon st., Phila.. Pa.
Mrs. M. E. Booyer, 415 Lyons st, Grand Rapids, Mich
Mrs, M. C. Jacobs. 123 Sixth street, Louisville, Ky.
Mrs. H. W. Cushman. Box 179, Melrose, Mass.
Mrs. Jennie Crosse. 37 Kendali st., Boston, Mass.
Dr. J. C. Phillips, Omro, Wis.
Lutt. Blair Murdock, spirit artist. Rock Bottom, Mass
Mrs. M. A. Charter, 31 Chapman st., Boston, Mass.
HEALERS.
Dr. J. C. Phillips, Omro, Wis.
Amanda Harthan, M. D.. Springfield, Mass.
Andrew Stone, M. D. Troy N. Y.
Phebe W. Cooper, Mag'c Phy n. 470 N. 8th st., Phila
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This life of mortal breath.

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# Griginal Poetry.

### A SWEET? SONG FOR THE SEASON.

- BY MARTHA FOREMAN, OF LE ROY, N. Y.
- I'm camping in the maple woods, Neath April's fitful skies;
- The rain drops spatter on my face, The smoke blows in my eyes. I'm general of a vast array
- Of kettles, pots and pans; The only kind of company,
- Which I shall e'er command. A bucket standing by my side,
- A ladle on my lap; Ready to fill the kettle up With rich and fragrant sap.
- I'm sitting on a fallen tree,
- Watching the sugar boil, And wondering why to gain life's sweets, Requires such care and toil.
- And wondering why that little pair. Perched on a limb close by, Are so much happier in their love,
- Than ever yet was I. I might upon this moss grown log,
- Forever sit and wait: Before the Spring to me would bring A helpful loving mate.
- If in the morn of life we fail To gather sweets in store;
- To later years is seldom given, What "might have been," before.
- I watch another's kettle boil. And grumble at my fate:
- That out of all life's varied gifts The sugar comes—too late.

### ABRAHAM LINCOLN.

WAS HE INFLUENCED BY THE PHENOMENA O MODERN SPIRITUALISM TO THE GREAT AND MIGHTY RESPONSIBILITY OF

EMANCIPATING FOUR MIL-LIONS OF SLAVES.

Editor of Mind and Matter:

RESPECTED SIR:-It is always right and proper that a public journalist should be disposed to accord the right to persons in the publication of facts, when the names of the said parties are or have been used in any way to place them in a false position. As some of the daily press have used my name in connection with the story published in the Rochester Democrat and Chronicle, in regard to the manner or how ABRAHAM LINCOLN became a Spiritualist through my agency, I am obliged to correct some gross m satatements made in the published articles referred to.

I never intended to publish a narrative of the facts and circumstances in the press of the day, until a willinguess should be shown to accord justice and common decency to persons who had been fully convinced of the grand truths of spirit intercourse, through the mediums. Knowing full well that the conventionalities of the past, and even of the present, would scout at the facts which I am about to relate. But as the account has been called forth by the secular press of Philadelphia and Ro-chester, I think I may venture to present to the world the interesting incidents which took place in the summer and autumn of the year 1862, and in order to do this intelligently I shall have to give the facts connected with the building of the Reading and Columbia railroad and the projected railroad, known as the Air line, leading from Washington, D. C., to New York.

THE RAILROADS.

the summer of 1862, William G. Kase, nephew of mine, who was President of the Reading and Columbia Railroad Company, called upon me at Danville, Pa., to assist him in the construction of his road, as the financial agent of his company. I finally consented, provided a united call was given me by his Board of Directors as such agent. I received the call the following week and at once entered on duty. I passed some time in examining the line of the road, and then returned to Columbia, and while conferring with my nephew, in one of his parlors, the following question was pro-

Question. "Well, uncle, what do you think of our railroad scheme, and the feeling of the people upon its line?"

Answer. "Well, William, I did not find a man willing to add one dollar to their stock subscription; on the contrary, they say they had to use all their money to hire substitutes for the war, or send their sons, and that you were spoiling their farms and could not build the road, as it would cost a million of dollars, or more; that they bad paid about half of their subscriptions and would pay no more until they were convinced that the road could

Q. "What is to be done under these circum-

A. "What is your situation as a company?"
To this answer, placed as a secondary question. my nephew replied:

"I am on the company's paper for about \$11,000, and we have issued about \$40,000 of railroad certificates to keep the work moving, and we have about \$60,000 of subscription to collect." I then told William there was but one way out,

and that was to go to Congress and ask for an exchange of the bonds of the United States for a like amount of bonds of the Reading and Columbia Company, say to the amount of \$450,000.

My nephew said: "Why, uncle, you are crazy. Do you think that Congress would appropriate money to the building of a railroad in Pennsylvania when they can't equip an army of 75,000 men

A. "William, that is the very reason why they will do it."

Q. "How do you reason?" A. "Well, William, you have hold of a much larger enterprise than you think you have. Your road must not stop at Columbia, but it must be extended internally and away from the seaboard, to Washington city, thus making an interior line o railroad, connecting the political with the financial capital of the United States. My reason for this suggestion is, that the South seems very confident that England will espouse her cause; in which case what would a good general or commodore do? Would he rot move his fleet up and near the Philadelphia and Baltimore railroad, cut it in two, and thus destroying the connection, and again at the Susquehanna river; then move his fleet around to and up the Potomac and capture or destroy the city of Washington, while our army was South, thereby preventing access to Washington from the North? Besides this, are you not aware that a road through Berks, Lebanon and Lancaster counties would be of incalculable value to the city of Washington? Lancaster county alone produces more in excess o her consumption than the whole State of Maryland. and therefore every sojourner at Washington could live fifty cents a day cheaper than now, with but

one railroad reaching it from the North?" A. "Well, uncle, you are the financial agent; if you think it wise go ahead, but I have little or no Now, reader, this caused me to go to Washington next day. I arrived about four o'clock P. M. and after getting fairly settled at the hotel I concluded

to take a stroll to the Capitol grounds. Here I must digress a little. I had boarded at Mrs. Pearce's, in 1850, for about three months: the house was situated near the lower gate leading into the Capitol grounds, on Pennsylvania avenue. As I he house I saw the name of J. B. Conkling bove the door. I knew him two years previously, in New York, as a writing medium.

SPIRIT VOICE.

Just as the name attracted my attention I heard a voice at my right side say: "Go see him; he is in the same room gou used

I looked to see who spoke to me, as there was no human being within a hundred yards of me. The question passed rapidly through my mind—"Who knows that I ever occupied a room in this house?" Twelve years had passed since that time. An indescribable feeling came over me; I seemed paralyzed or rivetted to the spot; there was a barrier. unseen, that prevented me from moving a step for ward or from the house. It was only the work of a moment that I concluded to enter the building,

and upon ascending the stairway, passed into the room which had been occupied by me in I850, and here Mr. Conkling sat, just having finished a letter to President Lincoln and was enclosing the enve ope as I entered.

"Here, Mr. Kase," said Mr. Conkling, "I want you to take this letter to the President; you can see him, but I can't." "O, sir," I replied; "I cannot take your letter; send it by mail; I have just arrived in this city and am not acquainted with the President; besides this, I am here on important business and must be formally introduced to him, therefore I cannot take

Mr. Conkling said: "You must take this letter; you are here for this purpose; if you do not take it At this moment a voice again saluted the same as I had heard on the street:

"Go, see what will come of this." This voice seemed just behind me. I was startled, dumbfounded; I stood fixed to the spot. Finally I said, ves.

"Give me the letter. Will you go along?"
"Yes; but I can't see him." "You can," was the medium's reply.

"Well, here's an omnibus just turning; we'll get The sun was just then setting behind the distant hills. We arrived at the Presidential Mansion in the dusk of the evening; rang the bell; a servant

"Is the President in?" A. "Yes," was the reply, "he is at tea."

Q. "Can I see him?"

A. "What is the name?" I gave him my name. He soon returned, saying, "the President will see you after tea. Step up into the gentlemen's parlor."

Conkling and myself seated ourselves in the parlor to which the servant had directed us. Soon thereafter the servant appeared at the door, beck oning me forward, and opened a door leading to the President's room. The President was approaching the door as

He stopped, somewhat disappointed, and stepped back one or two steps as I approached, I saying to him, "my name is S. P. Kase, of Dan-"The President expected to meet S. P. Chase,

then Secretary of the Treasury," his response was, "you are from Pennsylvania," showing me to a chair upon the opposite side of a long table. He took a seat directly opposite, and for some time drew me out respecting Pennsylvania.

I told him that I lived in the town where the first anthracite pig-iron was manufactured, and where

the first T rail was made in the United States. And for a full half-hour various questions pertaining to the war and the prosperity of Pennsylvania were discussed, when I handed him the Conkling He broke it open and read it, seemed a little

surprised, saying:
"What does this mean?" My reply was, "I do not know what the letter contains, but I have no doubt that it means just what it says." "You do not know, responded the President,

what this letter is, and yet you think it means just what it says?" "Yes, sir; I think so," I replied.
"Well, then," said the President, "I will read in

Here is the letter: "I have been sent from the city of New York by Spiritual influence pertaining to the interest of the nation. I can't return until I see you. Appoint

the time. Yours, etc. J. B. CONKLING. [Signed.] The President then said, "what do you know about Spiritualism ? A. "I know very little, but what I do know you are welcome to.'

President. "Let me hear." I then rehearsed my first interview in New York, in the year 1858, as hereafter stated. I was engaged at that time in building or doing the financial work of the Flint and Pearmaquette Railroad, Michigan, and was stopping at the United States Hotel, Courtland street, New York:

"A. Mr. Downing, merchant of Philadelphia, and myself became engaged in a discussion about the conflicting theological creeds of the different churches. I made the remark that all of them were about right in their own estimation; that much depended on early education and surroundngs, and organization of the brain; but I at once lemned Spiritualism as the veriest humbug of

Mr. Downing replied, "have you ever investigat-I replied, "no, sir; I know nothing about it." "Well," replied my friend, Downing, "I make it

rule of my life to condemn nothing I know noth ing about.' That is true; that is true; why do you say that? vas my response. His reply was, "I have in my own family won derful things, that I can't account for upon any

other hypothesis, then that the mystery is by some nvisible, intelligent agency." He then detailed a series of manifestations made his presence, as they appeared to him.

I replied that "I would go fifty miles to see anying of that kind." "You need not go so far as that," said he: "if you will divest yourself of prejudice and go with a sincere the prayerful wish for the truth, I will conduct you to-morrow up Broadway, and I think you will see or hear something worthy of your deepest contemplation.

I replied, "I will go, and as far as I can, divest myself of all prejudice." On the following day Mr. Downing and myself proceeded to a house in the vicinity of Wallack's Theatre, on Broadway. We ascended to the third story, and upon entering a room, discovered a ven-

erable woman, who had attained the age of some 70 years, and a younger woman of some 35 sum-Mr. Downing said, "we have come to investigate the phenomena of Spiritualism." "Well, gentlemen," said the young woman, "step

into the adjoining room." We sat down to a white pine table, about four feet long and two feet six inches in width, legs at the corners. Under directions, I placed my hands on the top of the table, having seated myself on the opposite side, facing the medium." After remaining so for a short time, Mr. Down-

"Have I any spirit friends here that will communicate with me to-day?" The table rose and made one rap on the floor. "Mr. Downing remarked, "that means no; three means yes; two means do not know. You ask

course this was all new to me. I could scarcely repress a smile, thinking that it was the hand of the medium that thus raised the table; but was there to follow directions.

I then said, "have I spirit friends who will comnunicate with me?" Immediately the table rose up and down three times, in very rapid succession, destroying my theory that the hands of the medium did it, they were laying on the top of the table. I replied, "nonsense!"

Immediately the table went up and down three times again. I insisted that it was impossible to thus communicate with the spirits of the departed; but as of-

ten was the table moved in the affirmative. The medium said, "you have a powerful band of friends here; you had better press your investigation, as they write through my hand. You may think your questions, but it would be better for you to write them, as you may have two thoughts in your mind at one time. I put my hand close to my pencil and wrote:

"This is not so, that persons who are dead can come back to us. The medium had rapidly passed over the paper and the following was written:
"Yes, my son, it is possible, and I am so happy that you have commenced to investigate so important a subject."

This was signed, "Mother."

I again wrote: "This is not possible, that persons who are dead can communicate with us." The answer was: "Yes, my son, it is possible; proceed with your investigations; I will prove to you that we can communicate."

Signed, wrote another question of the same import as fhe above, and received answers that began to awaken in my mind very grave apprehensions.

The medium certainly did not know me, for I was a stranger; nor did she know what I had written. Besides this, she seemed to write answers while I propounding my questions.

I now realized the thought that light was dawning from the spiritual world. That there is more in this than I had ever dreamed of. I then pri-

vately wrote this question, as addressed to my

"Are you happy?" A. "My son, could you know my happiness, then ould you know what happiness is Q. "Will you describe your place of happi-

A. My son, think nothing of death; you can pass to no higher condition than you have lived. Every act of your life lives with you, as it were printed on canvass. You need no condemnation, in the language of the Bible; for you are already of idemned before the bar of your own conscience. There is no end to progression; I entered the fifth sphere and have progressed to the seventh."

The entire communication filled a page and a half of foolscap paper. It was a description of the beauty of the place, which I will not attempt to make. It was really sublime. Finding now that I was, or at least I entertained the belief that I was, in the presence of my sainted mother, I proceeded as follows:

Q. "Is the Bible true?" A. "Mainly true-not understood-much of it is history."

"Is there a hell of fire?" A. "No, my son, there is no hell fire, but there a hell of conscience." Signed, "Mother."

"Is that all?" A. "My son, suppose you are troubled sufficiently in the physical form to take your life, when you pass into spirit life, you are vivified a thousand times to what you were in the physical form, would it not be hell?" Signed, "Mother." Q. "Is there a Devil?" A. "No, my son, there is no personal Devil; yet

the Devil is with you all the time.'

Q. "I do not understand this."

A. "The Devil is your animal propensities, your selfishness, combativeness, destructiveness, and all the lower tier of faculties, if cultivated, leads downward and backward, whilst if the moral faculties are cultivated, they will sit as a monitor over your animal condition and raise you daily higher in the scale of your manhood toward heaven and happiness." Signed, "Mother."

I will here state that I wrote questions pertain-

ing to the Bible and its teachings for one and a half hours and got direct answers through the hand of the medium without her seeing one of my questions. Finally the medium's eyes became partly closed, when she said: "You have a son; he stands besides you; he i about as high as the table."

She then minutely described his appearance. I immediately thought: "Now this is the first nistake I've seen in you." "I have no child dead so large as the one de-

cribed." The medium wrote, in a child-like form: "Dear pa, do not think of me as dead. I am not lead; I am with grandma, and very happy. Signed, "Washey." In answer to this very unexpected communica

tion I immediately wrote:

"Why, you died when you were eight months old. How is this that you can write? To this the following was directly written: "Dear Pa, grandma has learned me to write, and

have grown to be quite a big boy." Signed, Q. "Can you send a letter to your ma?" A. "Dear Pa, I can't control the medium longer. Meet me to-morrow at seven o'clock in the even-ing, and I will send her a letter. Good-bye." Signed, "Washev."

In regard to these communications, it should be tated, so as to have a clear understanding about hem, that my little son was named Washington, and that we called him Washey. Had he remained in physical life until this time he would have been about as high as the table. Q. "Is mother here yet?"

A. The table raised up and down three times naking heavy thumps. "Mother, I do not understand this. My child

died when it was eight months old."

A. "My son, your child has grown in spirit as it would have grown had he lived in the flesh. This is to teach you that all things come to perfection in spirit life, even the most infantile condition passing out of the physical, comes to perfection. Yes, the smallest atoms of life come to perfection. Parents little dream of the crimes daily committed by the neglect of their offspring, and the cruel manner ofttimes of ushering into spirit life their offspring in the most infantile condition, this penalty attached to them in spirit. "Can I have a physical manifestation to prove

Q. "Can I have a physical manifestation to prove the truth of this Spiritualism?"

A. "My son, if you could look down upon this gladsome scene as I do, you would not ask for a physical manifestation; but you shall have one." "How soon?"

A. "Be patient." I here turned to Downing, and said to him, we are promised a physical manifestation. I wonder what that is to be, for it must be recollected that during all this time I had not broken silence with Downing once, although the medium and he (during the time her hand was controlled) did considerable talking.

Presently we heard a band of music coming down Broadway and the table commenced beating the time, by raising up and apparently touching the floor with the legs, slightly at first, but as the music got nearer, it got louder and louder, until the table raised fully five inches from the floor, and beat the time of the little drum as perfectly as the time was kent on it. As the music receded in the distance, the table stopped just as it started; the time occupied in which the table was so moved, was fully five minutes. This ended my first lesson upon the investigation of Spiritualism. This, dear reader, was what I told Abraham Lincoln in July, 1862. President Lincoln seemed very much interested and said: "Tell Mr. Conkling that I will see him on Sunday, between 9 and 10 A. M.

"O, no, was my reply; write him a letter." "O, yes, I will write him a letter," was the reply of the President. I then said I thought my mission was endedshook hands and left; called for Conkling in the gentlemen's parlor, and returned to our respective

odgings. The next day I got up my railroad bill with a memorial to Congress asking for an appropriation of \$450,000 to finish the Reading and Columbia Railroad, and as a military measure to extend the road by way of the city of Frederic down the Potomac to Washington and called it the Air Line Railroad to New York. The bill was referred to the Committee on Roads and Canals, Hon. Mr. Fenton, of New York, was chairman.

I was called before the committee on Friday of that week for an explanation of the object of my bill, which gave me an opportunity of fully explaining the necessity of an interior line of railway away from the seaboard or cities, and the advantages to be realized by way of precaution, in case of an invasion from England, or internal strife, that was looming up in all directions, and the actual fact that every sojourner at Washington would live 50

cents per day cheaper than at that time. The chairman replied, "Well, we will have the Baltimore and Ohio, the Philadelphia, Wilmington and Baltimore, and the Camden and Amboy Railroad Companies here next Friday, and we want you to meet them."

I knew I had work to perform then, and necessarily set myself to work, getting up the statistics- aching tooth. It will give temporary relief in a few of those roads. I met twelve gentlemen for four Fridays in succession before that committee. All made speeches in behalf of the railroads then constructed, and in dis paragement of any other railroad leading from Vashington to New York. Sufficient be it to say,

that, being the plaintiff upon this question, I had

the last speech, and was single-handed and alone, in behalf of the Air-line road. The project, as sub-

mitted by me, was approved of by the committee, they seeing the great necessity of the enterprise as a military measure. The result was a favorable report from the committee. Now reader, we will return to the more important part of this narrative. The next day, then four weeks after I first carried the Conkling letter to President Lincoln, I was standing in the gallery of the House, when I saw an old lady leave her seat, came walking across the gallery toward me; I was standing (for it must be recollected the gallery was crowded and every

seat taken), and as she got opposite me she turned and handed me her card, saying, "Call when it suits you;" and-immediately turned and went back to her seat. I stood, thinking it very strange that a lady I had never seen, that she should give me her card and tell me to call. In looking around I saw Judge Wattels, and im mediately inquired of him who that lady was that

was walking away. He replied, "That is Mrs. Laurie."
Q. "And who is Mrs. Laurie?" was my quick re-"She gave me her card and said I should

The Judge replied, "Well, I guess she was impressed to give you the card."
"Well, Judge, what do you mean by being im

He answered, giving a shrug of the shoulders: "I think she was impressed to give you the card."
"Well, Judge, I would like you to explain what
you mean by being impressed." "Well, sir, I have been twice to her house; she

lives in Georgetown, and she has a daughter, now married to a Mr. Miller. She plays a piano with her eyes closed, and the piano raises up and 'beats the time on the floor as perfectly as the time is kept upon the instrument, and they call it Spiritual-

"Well, Judge, I would like to witness that very much. "Well, you have a card of invitation, if you wish to go I will go with you this evening."

"Well, sir, I will go."

The arrangement being perfected we went, and arrived there about eight o'clock in the evening. Who should we meet there but President Lincoln and his lady.

After speaking and passing the courtesies of the day, perhaps ten minutes intervening, I saw a young girl approaching the President, with a measured step, with her eyes closed, and walking up to the knees of the President, accosted him as fo lows: "Sir, you have been called to the position you

now occupy for a very great purpose. The world

is in universal bondage; it must be physically set free, that it may mentally rise to its proper status. There is a Spiritual Congress supervising the affairs of this nation as well as a Congress at Washington. This Republic is leading the van of Republics throughout the world." This being her text, she lectured the President for a full hour and a half upon the importance of emancipating the slave, saying that the war could not end until slavery was abolished; that

God destined all men to be free, that they may

rise to their proper status. Her language was truly sublime and full of arguments, grand in the extreme; that from the time his proclamation of freedom was issued the: e would be no reverses to As soon as this young girl (who I thought could not be out of her teens, but who I afterwards understood was the celebrated trance medium, Nettie Maynard, of New York State), come out of the trance, she ran off, frightened to think that she had

been talking to the President. Immediately Mrs. Miller commenced playing he piano, and the front side of it commenced to beat the time of the instrument, by raising off the floor and coming down with a heavy thud,

beating the time of the time played. I got up and requested the privilege of sitting on t that I might verify to the world that it moved. Yes, the medium says: "You and as many more

s see proper may get on it." Judge Wattels, the two soldiers (who accompanied the President) and myself, got on the instrument; the medium commenced to play, the instrument commenced to go with all our weight on it, raising four inches at least; it was too rough riding, we got off it, whilst the instrument beat the time until the tune was played out. This brought 11 o'clock and we all returned to

Two evenings thereafter I went back to Mrs. Laurie's and again I met the President and his lady Again the medium was entranced and lectured the President upon the same subject-matter for a full hour and a half, when Mrs. Miller played the

our respective homes.

plano, and the time beat as before described in the presence of the President and his lady and a numper of persons who were in attendance. Thus it was that President Lincoln was convinced as to the course he should pursue; the command coming from that all-seeing spirit through the instrumentality of the angel world, was not to be overlooked; but like a faithful servant, when convinced of his duty, feared not to do it, and to proclaim freedom by the Emancipation Proclamation to rising four millions of slaves. That proclamation was issued on September 22, 1862, to take effect the First day of January, 1863. In the intermediate time of rising, three months, the Union army had in divers places twenty-six battles, every one of them

Having given somewhat in detail the facts and circumstances attending the investigation of Mod-ern Spiritualism by President Lincoln, and the rebrought about by angelic or supernal influence, and my connection with it, let me indulge the hope that the reader will seek the truth by such fair and honest investigation as may be thought necessary for a realization of the wonderfu phenomena, which was instrumental in relieving at one stroke of the pen the heavy weight that pressed four millions of human beings down under

diction of the medium was verified.

the barbarous power of slavery. The teachings of Jesus of Nazareth and his Apostles all verify spiritual communion with the angelic world, and Modern Spiritualism supplements that grand idea, and brings the spirits of the loved ones gone before to our very presence, and we can hold sweet communion with them. It teaches us in leters of living light, that every act of ours, done in the body, lives with us, and brings us either pain or pleasure strictly in accordance with that act or ed. Surely, when this sublime truth becomes realized in the world, and it is sure to come, it is only a question of time among well thinking and intelligent people, then will the millenium dawn. When the time comes that a man shall do more good to his neighbor than is returned, all strife, illfeeling and animosity must necessarily cease, and a condition of love and respect for all humanity ensue. The teachings of the angel world is to this effect. It is as much higher than churchanity as the sun is above the earth. This expression may seem rather harsh to many, but nevertheless, it is the truth, it is the moral elevation of mankind under the approving smile of heaven. Investigate! investigate! investigate and realize the truth. Be convinced that there is no escape from the penalty of misdeeds done in the body, that penalty must b inflicted until atoned for. The sin of slavery had to be wiped out by the blood and treasure of the

nation. Remember, that every development in the physi cal world came with thunder, lightning and earthquakes; and so has come now the light to the moral intellectual and spiritual world. Thank God, it is not by the knife, the stake, the torch or the gibbet, simply for the reason that in this enlightened age that government aid is not given to any special theology, and that all attempts to concentrate a sectarian alliance under the name of spiritual will never er succeed in our great and glorious nation. May God in his wisdom avert so dire a calamity.

Most respectfully, No. 1601 North 15th street, Philadelphia.

# DOMESTIC RECIPES.

TOOTHACHE CURE.—Equal parts of pulverized alum and salt, mixed with water; saturate a piece of raw cotton with the liquid and apply it to the

OATMEAL BLANC-MANGE.—Take one quart of boiling milk, slightly salted, or boiling water will do, and two heaping tablespeonfuls of oat flour, mixed in a little cold water to form the paste, and stir into the boiling milk, and continue to stir for 20 minutes. Turn into a mould. May be eaten either cold or warm, with sugar and cream.

STEAMED CORN BREAD .- Two cups sifted corn meal, one cup of flour, two cups buttermilk, one cup of sweet milk, one egg, one teaspoonful of saleratus, and one heaping tablespoonful of sugar, or two tablespoonfuls of molasses. Steam three and a half hours. Take common cove oyster cans with one end taken off neatly. Fill them two-thirds full and set them in the steamer.

Mr. John Harris, of Bladensburg, Knox county, Ohio, admires MIND AND MATTER so much, that he forwards several subscriptions, and says, "I am a firm believer in Spiritualism. My wife writes on a slate, and can read characters by impression; she writes on any subject, an invitation either in prose or poetry. We converse almost as freely with our riends in spirit life as those in earth life.

Mrs. J. L. Ramsdell, of Peshtigo Harbor, Mich writes, "May your earnest efforts be accomplished in your daring defence of the Spiritual cause. More than a year age, at a seance given by Bastian and Taylor, I heard a little voice whisper in my ear, these words: "Run up your colors and stand by



I have but one wee girl I know;
Yet how it is, I cannot tell.
That sometimes there's another child Calls me "Mamma," as well My Bessie is so sweet and good; And happy as a child should be, Has bright blue eyes and sunny hair, And dimples fair to see.

This other Bessie-well, she cries This other Bessie—well, she cries
And frets, and pouts, and stamps her feet,
And shakes her shoulders, I'm at a loss
How such a child to treat.
And, strange to say, when she is near
My little Bessie runs away,
Just how and where and why she goes,
I really cannot say.

But this one thing is very sure;
They're never both together here.
I do not love the naughty girl,
Nor ever shall. I fear.
But dimpled Bessie all my own,
Comes back when this one goes away—
Comes back, with kisses sweet and soft,
And loving deeds, which say

How sorry for her dear mamma, She is, when naughty Bess appears; so sorry that the bright blue eyes Bear traces sad of tears. I lift the little comforter Close in my arms, and wonder who The other one—the nanghty girl— Can be. Who'll guess? Can you?

### The Little Outcast.

"Mayn't I stay, ma'am? I'll work, cut wood, go for water and do all your errands." The troubled eyes of the speaker were filled with ears. It was a lad that stood, one cold day in winter, at the outer door of a cottage, on a bleak noor lu Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry. "You must come in, at any rate, till my husband comes home. There, sit down by the fire; you look perishing with cold;" and she drew a chair up o the warmest corner; then, suspiciously glancing at the boy from the corners of her eyes, she contin-

ued setting the table for supper.

Presently came the tramp of heavy boots, and the loor was swung open with a quick jerk, and the nusband entered, wearied with his day's work. A look of intelligence passed between his wife and himself. He looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily ne ate his supper.

Day after day passed, and yet the boy begged to be kept until to-morrow; so the good couple, after due consideration, concluded that, as long as he was such a good boy, and worked so willingly, they would keep him. One day, in the middle of winter, a peddler, who often traded at the cottage, called, and after disposing of several of his goods was preparing to go,

when he said to the -woman: "You have a boy out there, splitting wood, I see," pointing to the yard. "Yes, do you know him?"

"I have seen him," replied the peddler.
"Where? Who is he? What is he?" "A jail bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard him sentenced, Ten months!" You'd do well to look carefully after him."

O! there was something so dreadful in the word

jail! The poor woman trembled as she laid away the things she had bought of the peddler, nor could she be easy until she had called the boy in, and assured him that she knew that dark part of his his-Ashamed and distressed, the boy hung down his head; his cheeks seemed bursting with the hot blood, and his lips quivered. "Well," he muttered, his whole frame shaking, "there is no use in my

trying to do better; everybody hates and despises me; nobody cares about me." "Tell me," said the woman, "how came you to go so young to that place? Where is your mother?" "O!" exclaimed the boy, with a burst of grief that was terrible to behold. "O! I hadn't no mother eversince I was a baby. If I'd only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked. and cuffed, and horsewhipped. I wouldn't have been saucy, and got knocked down, and run away, and then stole, because I was hungry. O! if I'd

only a mother." The strength had all gone from the boy, and he sunk on his knees, sobbing great choking sobs, and

rubbing the hot tears away with the sleeve of his acket. The woman was a mother, and though all her children had been laid under the sod in the churchvard, she was a mother still. She put her hand kindly on the head of the boy, and told him to look up, and said from that time he should find in her a mother. Yes, she put her arms around the neck of the poor forsaken child, and she poured from her mother's heart sweet kind words, words of council and tenderness. O! how sweet was her sleep that nighthow soft her pillow! She had plucked some thorns

from the path of a little sinning, but striving mor-The poor boy is now a promising man. His foster father is dead, his foster mother aged and sickly, but she knows no want. The poor outcast is her support. Nobly does he repay the trust reposed in

# him.—Exchange.

The Opedient Kid. In a stable lived a goat that had a pretty kid, of which she was very fond. This kid was too young o go about with her mother, and the mother was half afraid to leave her alone. But the goat was

obliged to go out to get food. One day she said to her little kid; "My dear, I am going to fetch a cabbage and a lettuce for your dinner. Mind you do not go out while I am away. Lock the door of our stable and do not open it to anyone who knocks, without first looking out of the rindow to see who it is that wants to come in.

Pray, mind what I say and do as I bid you."
"Yes, dear mother," said the kid, "do not be afraid, I will do as you bid me, I will look out of the window before I open the door."

"Good bye," said the old goat; "remember what I've said.' So off the old goat went; but she waited outside the door while the little kid shut it; and she looked pack very often to see that it was kept shut. A wolf who lived near saw the goat pass by. He had often wished to eat up that nice tender young kid, and this day, having no breakfast, he was very hun-"Ah! ah!" said he, "now the old mother is gry. out, I will go and eat that silly young kid, she will be sure to leave the door open." Away ran the wolf to the stable where the goat lived. He went to the door with a bounce, thinking to push it open; but he was mistaken, he could not get in. "Although you've fastened the door, Miss Kid," growled he to himself, "I will eat you-I will nock, and you will be sure to come to me. And

He was so pleased with the thought of eating the ittle kid, that he licked his lips, and lifting up his paw, gave a loud knock at the door. "Who is outside?" asked the kid from within "I. my dear," said the wolf, trying to speak like

the goat. "I, your mother; open the door quickly; "O, no! you cannot be my mother," said the kid. "Open the door this minute, or I shall be very angry with you," said the wolf. "If you are my mother," said the kid, "you will wait till I look out of the window." So the wise little kid went to the window and looked out. "O! you bad wolf to deceive me; but you will

not eat me up to-day, so you may go away," said

the kid. "I mind what my mother says, so you won't get in." The wolf gnashed his teeth and growled, but he could not reach the little kid, so he went away. When the goat came home, the little kid would not open the door until she had seen from the window who it was.

told her about the wolf; "if you had not obeyed me the great ugly wolf would have eaten you up. Good child, to do what I bade you." And then she gave the kid the cabbage and the lettuce she had brought home with her.—Selected.

"Dear kid," said the goat, when the little kid had



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

TONE.—Who gives most tone to society? Why he belles to be sure.

CONUNDRUM.-Who is it that can beat time? Ans.—The musical professor, of course.

SIMON.—It is now considered that had Simon turned his attention to priestcraft he would have been an eminent success.

MARCH.—True to the old saying about the month of March, it came in this time "like a lamb and it went out like a lion." SWEET BY-AND-BYE.—These household words

are somewhat altered by the happy mother of twin children, Charles and Henry; she regards them as her sweet boy and boy. BUTTING .- A hard-headed son of Ham, hailing from an Alabama plantation, was wagered against a trained Rocky Mountain goat for a trial in butting. The prize was staked, the butters were prepared, and many rounds ensued. The butting was kept up vigorously for thirty-three minutes, when

Ham took the prize and went his way rejoicing. CARD PLAYING -"Yes," says Ophelia, "sacred history favors card playing, and distinguished persons took part in the game. For instance, Moses "led" for the children of Israel, and when the latter got, to the Red Sea they "passed." Balaam held "Jack," and Solomon "ordered up" the temple. The priests at Jericho took the city by "playing

their seven trumps.'

the goat drew off utterly discouraged. The son of

RE INCARNATION.—A spread-eagle orator while canvassing for votes in the West, during an exciting electioneering campaign for Congressmen, said of

his opponent: Fellow-citizens, I have heard it asserted, and I believe it can be attested, that the very moment a baby is born somebody dies, and the soul of the latter goes into the little stranger. Now, fellow-citizens, I have made particular and extensive inquiries in regard to my opponent there, and have positive evidence that for two hours before his nativity nobody died. Therefore he's got no soul. The opponent was elected, and it is possible that more like him were sent to Washington.

THAT SQEALING PIG.-A country lass was rudging her way along a country road, having in the arms a young pig beneath her shawl. The little porker squealed every now and then, as pigs generally do, although not hurt, and then again keep quiet for awhile. This was the case with the little pig in question. It had maintained silence for some time, but it began to squeal just as a dandy was passing. Wishing to crack a joke, he

"My dear," what makes your child cry?"
"To which she replied: "It always had the bad habit, sir, of crying, whenever it sees its daddy.

SICH A GITTING UP STAIRS .- A minister out West who had labored very hard to save souls, and found it up-hill work, was forced to exclaim, when concluding his exhortation to bring sinners to repentance:

"If I were to tell you that, by going up them rickety stairs over there, in the corner of this church, and by reaching the top you would secure the salvation of your precious souls that one of you would stir a single peg. But If I were to tell you that you would get a bag of gold there, you'd all make a grand rush for the prize; break down the stairs, and you wouldn't get the

How His MIND WAS RELIEVED .- A son of the emerald isle, who had been indulging to excess in drinking whisky, was seized with racking pains in his head. He sent for the doctor, who, upon examining the patient, said he must stop drinking coffee for the present. "D'ye think it's the coffee that makes the pains?" said the suffering man, a look of anxiety being ex-

pressed in his eyes.
"Yes, sir, the coffee aggravates the disease," replied the disciple of Esculapius, "and you must stop drinking it." "Ye're sure it's the coffee?" "Certainly." "Ye're a blessed docthor, and may the Lord

bless you a dozen times over."

book I have?"

hill of life together.

"Why so?" "Fath, sure, I was afeered ye'd say it was the whisky instead of the coffee. Ye're a good docthur, sur, and an ornamint to yer perfession. CHEAP MARRIAGE FEE .- A Justice of the Peace

pipe and warming his feet on the stove. He was wrapped in meditation most profound, but was disturbed from his reverie by a stranger who popped in and inquared: "Judge, how much will you charge me to read over about fifteen lines of printed matter from a

sat lazily in his chair one evening, smoking his

"Why, can't you read them?" replied his Honor. "I can, but I want to hear how the lines sound when read aloud. I'll give you a quarter to read them to me." "All right," replied the Justice. "I can't earn two shillings any quicker." A woman opened the door at that moment and

the stranger put down the book on the desk,

clasped her hand, and said: "Begin at the pencil-mark there and read slow-His Honor's chin dropped exactly four inches as he saw that the reading matter was the usual form of marriage, but he didn't back down from his word. It was the cheapest marriage he ever officiated at, and he didn't half enjoy the chuckles of bride and groom as they went out, to travel up the

A FUNNY ADVENTURE.—Two buggies stopped n front of a hotel out West, and two gentlemen looking somewhat alike alighted and went into that establishment, leaving their respective wives in the vehicles. It was cleverly dark, and by the uncertain light from the hotel the wrong man got into wrong buggy, that is, Mr. Jones seated himself by the side of Mrs. Brown, and vice versa

some distance without saying a word, finally he said: "I've got a corn on my toe—the one you persist in putting your foot on, too-that hurts about as had as the common run of things generally do." The lady was very much surprised, and rather haughtily replied: "You've been trying to pick a quarrel with me all day, and now to make matters more exasperating, you change your voice to an unnatural growl!"

As is usual with married men, Mr. Jones drove

is natural. I am not trying to assume anything. You screech like an old gate.' "You are an old fool." "Give my teeth here; you shan't wear them anther minute."

"It's you, madam, who have changed. My voice

"Teeth! teeth! What in the world do you But just then, driving throuh a flood of light the parties recognized that they didn't recognize.
"Madam," said Mr. Jones, stopping the horse and straightening himself up, "I hope you will excuse me, but I would like to know how you come in my buggy, and, furthermore, I'd like a little intelligence as regards the whereabouts of my wife.

What have you done with her, madam?" "I don't know what you mean, sir. Get out of my buggy!" "Your buggy! Why, madam, you are beside yourself!" "Yes, and beside yourself, which fact I deplore o such an exent that I will be forced to call the poice."

They were called, but the grand mistake which had been made was discovered, and the affair was settled as amicably as was possible under the cir-