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NO. 22.

MRS. C. B. BLISS.

THIS IS THE GREAT MEDIUM THAT BUNDY, COLEMAN AND OTHERS TRIED TO CRUSH -HER SEANCES IN WASHINGTON-WHAT PEOPLE REALIZE WHO

BORN THINGS.

"Truth crushed to earth will rise again," has been happily and thoroughly exemplified through the mediumship of Mis. C. B. Bliss, in Washington, the capitol of the American nation, for several weeks, and the same developments are occuring there now, and will perhaps continue for several weeks more. Those who have labored hard to medium entranced during the sittings. She is crush this woman down as a fraud, who have left known as "Rosa," and speaks in the normal tongue nothing undone in their malicious duplicity and of the medium, with about the same Spanish acmeanness to suppress truth, may at once take a cent. Presently she entered the cabinet dressed in back seat. Their influence is gone; confidence in them is entirely and everlastingly extinguished, and anything they may do, or say, in favor of or against any person or thing, will be perfectly harmless henceforth and forever. We recommend all the suspicious individuals, none of whom are above suspicion themselves, to read the fable of the boy and the wolf: avoid their fraudulent writings, publications and outrageous slang, get their names legally changed, then resolve to abandon their diotic attempts to crush truth under the insane cry

The following report of a seance given in Washington, D. C., by Mrs. Bliss, is furnished by a trustworthy professional and disinterested reporter. It will prove interesting:

#### WASHINGTON, April 15, M. S. 32. EDITOR OF MIND AND MATTER:

The interesting, not to say marvellous, reports of strange appearances at recent seances given at private residences in this city, instigated your correspondent to attend one of them in order to ascer tain the actual facts, and if there should be found anything of public interest transpiring between the heavens and the earth, as alleged, to give your readers the benefit of the intelligence. The result has astonished us in two or three respects; in the numbers and respectability as well as intelligence of those composing the "circles" in the presence o which these manifestations take place; in the variety and scope which the manifestations assume and, in the total uncertainty of any manifestations occurring at all before they appear, coupled with him to strongly resemble the pictures of Napo the consequent surprises that are almost sure to overtake strangers, who may have supposed that they were there incognito, as it were. But we anticipate. Let the report tell its own story. Readers can make their own comments, draw their own deductions, and if they are not satisfied with this relation, they may investigate for themselves.

Mrs. Bliss is a short, stout Cuban lady, who speaks with a strong Spanish accent. She has bright dark eyes, and we found her very pleasant and frank in conversation. She said she liked members of the press well enough so long as they were gentlemanly in their conduct and confined themselves to truthful relations of what they saw at her seances. Their numerous conjectures, sometimes very nonsensical and frivolous, she was not accountable for, nor could she very well prevent them from indulging in them. When they had be come sufficiently advanced to comprehend and accept the philosophy of these manifestations, she said they would be heartily ashamed of some of their smart sayings. They will then look back and inqui e if they could ever have been such igno-

THE MEDIUM.

We asked why she did not hire a hall and advertise her seances to the public? She replied by ask ing "why photographers did not practice their art in the sunlight and finish their pictures in open day before the multitude?" Was it not that the dark ness of the camera was necessary and the dark conditions of the cabinet or laboratory were essential to the chemical effects it was desired to produce? Were not some of the adjuncts of this profession too sensitive to light during the process of germina-tion to render success possible under full exposure to its rays? Does nature germinate anything in the light? If I were to attempt to give manifesta tions in a public hall, before a promiscuous audience, I might have the harmony essential to success, but the probability is that I would have such discord and clamor as would prevent all manifestations. Each person paying a fee would assume some right to direct the manner of conducting the Of course this could not be.

"Your spirits then are somewhat fastidious about their company? "Not in the least, in the sense you mean. They do not take exceptions to skepticism. They only object to that opposition, which, having prejudiced and condemned, without a hearing, goes to a seance predetermined to prevent manifestations and break up the seance if possible. And here the medium and her spiritual band are as powerless as a telegraph operator would be without a battery. You fail to see the analogy? Well, our circle is our working The medium is the instrument. The spiritual aura thrown off by the medium is the subtle force or fluid which answers to electricity, although it is many times more subtle (says Dr Franklin) than either electricity or magnetism. Now, then, a medium enters the cabinet for darkness, and in order to confine this aura within a small space, so that all its power may be utilized in the operations of materialization of forms. The spirits are present and are seen by clairvoyant visions as clearly as though in life. Materialization consists in gathering from the circle and the atmosphere material of which to form a covering to these spiritual bodies, so that they will be visible to the material sight, They use the spiritual aura of the medium to give coherence to their creations. They obtain matter for the clothing produced, from the molecules in the atmosphere, and spirit power being the universal solvent, they can materialize and dematerialize at will, when conditions are good enough to permit them to exercise that power. They can only exercise this power through the aura or atmosphere of media. This is the theory given

We thanked the lady for this lucid explanation and accepted her polite invitation to remain during the seance, which was to begin at 8 o'clock.

by the Spirits."

## THE MATERIALIZATIONS.

Punctually at that hour some twenty or twentyfive persons having assembled (among whom were two generals, two judges and two heads of bureaus several lawyers, doctors, clerks, etc., with their families,) and all were invited to the front parlor to see the cabinet put together. We adjourned to that room, when piece after piece of framework, covered with paper, felt and black muslin, were brought in and set up before our eyes upon the carpeted floor, two sides and two ends, and fastened together at the corners with hooks and eyes. The fifth piece was placed over the top and fastened in like manner. The front side had a doorway covered with black muslin curtains for entrance and egress, and also a window or aperture with curtains for exposure of faces for recognition or conversation, when the power was insufficient to enable the spirit to fully materialize and come forth.

All could see that there was no other mode of entrance or egress to or from this cabinet, except this one, which was ever visible to the audience. um. The medium then made known, in a few words. her rules and her expectations, that they would be followed, as she believed there were none there except by invitation, and no rudeness could be expected from guests. She could promise nothing The seance would thenceforward be under the direction of the spirits. They would call for whom and what they might want. She was always entranced before entering the cabinet, and remained unconscious during the whole of the seance; all the while she was in the cabinet. The gas was now turned out and a dim twilight Report of the proceedings of the Thirty-first of was produced by means of a shaded lamp, which

stood in a recess behind a jog at the end of the

"Nearer my God to Thee" was then sung, and presently the medium rose from her seat and made a circuit of the inner or front circle, shaking hands with some of those seated there. This was said to be the greeting of the spirit control who holds the a full suit of black, and had scarcely disappeared before the curtains were thrown back again and a form appeared in the doorway, clothed in white. It was taller and not as stout as the medium. Soon afterwards a face appeared at the aperture, which was announced to be old Mrs. Smith, who died in Rhode Island, she said, at the age of 90 years. She ooked very aged, and talked without any foreign scent. She spoke quite distinctly, and called several of the company up to see and converse with ner. She was said to have been fond of snuff when n this life, and her enunciation betrays the effects

### THE EMPRESS JOSEPHINE.

f that habit.

A beautiful lady now appeared richly dressed, and of majestic mein and carriage. She called for the alphabet and spelled the word "Josephine." She afterwards exchanged a few words in French with a proficient in that language who was present. She returned to the cabinet to recuperate her strength and again returned, walked to the mantel and taking a French photograph of the picture of the Empress Josephine in her hand she held it up beside her face, and called those near her to com-pare the resemblance of the two. They did so and pronounced the likeness good.

### NAPOLEON BONAPARTE.

Some time after this a form appeared in the court costume of the First Napoleon, who rapped for the alphabet, and spelled out the word 'Bonaparte." He could not speak and appeared but imperfectly materialized, but was declared by those nearest to

Between these appearances and during the intervals, the time was occupied by the members of the medium's band, who spoke with much strength and distinctness. An Indian girl called "Blue Flower" od keeps the circle in a roar of laughter. "Billy," a waif of a boot-black, also comes forth whistling and making love to the young girls. He gave an exhibition of strength which was quite remarkable. Asking a gentleman for his chair, he requested him to hold it out at arm's length by the top of its back. The gentleman tried, but could not do it. "Billy" then picked it up in the manner designated, and held it out with the greatest apparent ease. "Billy" afterwards waltzed with one young lady whom he selected for a partner for some minutes.

## LUCILLE WESTERN.

A form in white now appeared who was announced as Lucille Western, the actress. She seemed to be fully materialized. Her appearance conveyed to the mind the idea of a living figure of white wax with brilliant eyes, and her for: and countenance, like those of Josephine, seemed to be made luminous by light emanating from itself. This form asked a lady to come up to the cabinet and sing, "When other lips and other hearts;" and the request being complied with, she was soon joined by a beautiful voice in the cabinet, which some of the company recognized as the voice of Miss Western in the same piece, and said that she was accustomed to render it on the stage in one of her characters. Subsequently she stood in the doorway and sang the same air.

A gentleman in dark dress suit appeared at the doorway of the cabinet and called up a lady, who at once recognized him as the arctic explorer Kane. He bowed his head in assent, and called up another lady in the next row of sitters, whom he recognized as a cousin, and shook her hand so impressively that she suffered pain from the vice-like grip for some moments. One of the judges present also shook hands with him, and declared that the doctor gave him a genuine Masonic grip. This was deemed as good a test as could well have been deired, as the medium could not personate the doctor in stature, nor could she have knowledge of the Masonic secrets.

Several other forms appeared. One was that of an Oriental princess gorgeously attired in the costume of her country, trowsers and short skirts and highly ornamented with bands and jewels. She danced divinely and sang in her native tongue out side the cabinet.

## AUNT PEGGY.

A negro woman came forth greatly to the disgust of "Blue Flower," who said she hated "niggers" and if we wanted 'em she would leave. She did not think much of our taste. But the company called "Aunty Peggy" forth again and again, and while "Old Uncle Ned" and other songs were sung she danced the regular old plantation break-downs in the most fantastic and realistic style. She was vociferously applauded and gave several repetitions of her dance in response to the encore.

The performance was closed about 101 o'clock by calling a stranger to the cabinet to see a spirit who came to the door and he was told to follow the form right into the cabinet and lead the medium out, but he was a little slow about entering it and failed to see what was designed, viz: the spirit form and the medium both in the cabinet together, and also see the former dematerialize. He led the medium out but declared he could see nothing of the form in white, nor indeed any of those forms which had entertained us during the evening. He could find no one but the medium in the cabinet and she did not come out of her trance for some time after she came forth into the parlor. Her control, "Rosa," conversed with different guests for some minutes and gave some pronounced and astonishing tests of superior sight and knowledge. We all pronounced the seance delightful-much

This writer attended a second seance last night. and was himself called upon to go into the cabinet at the close of the seance, the spirit in white took his hand at the door and led him into the cabinet, there placed his hand in that of the medium who was sitting in her chair. The form in white at once vanished. The medium rose and came out with me into the parlor. These phenomena are very wonderful and must soon be scientifically explained to the comprehension of all intelligent persons.

#### N. DAVIDSON, 1213 T Street, N. W.

This body in which we are now sitting or standing is not a substance which shall abide, but it is a door and most gracefully bows her assent. Once shadow which shall dissolve, moulding into dust more she glides majestically across the stage, taking and exhaling into water:

A. L. Noles. and exhaling into water:

WITH MATCHLESS FORMS AND ROBES OF BEAUTY,

WITH SONGS OF JOY.

IN THE MAZY DANCE.

THEY MINGLE AGAIN WITH MORTALS AND JOIN

TERRE HAUTE, APRIL 18, M. S. 32. Mr. Editor, and the many readers of your paper who have seen the names Mrs. Anna Stewart and Miss Laura Morgan in their relation to the wonderful reports coming from this little city of Terre Haute, may wish to know whether we, who have been watching here at this crossing, have anything of note regarding the Thirty-first of March, that lay, thirty-one years since, when a knowledge of the laws governing the pulsations coming to us from a higher life, first began to dawn upon this benighted world; and there are also a vast multiude who, not wholly dead to reason, seeing this, may stop to ask whether these thousands including so many of the clearest minds, the most compre-hensive thinkers of this age, are wholly mistaken when, with so much earnestness they are now givng to the world their deepest soul convictions, founded, not on speculation, but upon material facts, appealing to the senses of sight, of touch and of hearing. There is also another vast multitude that may perchance be arrested by seeing a statement of the wonderful progress made here at this point in bridging the River of Death.

All along the margin of this river, which to them so completely divides this life from the "Summerland of the Soul," they sit with aching hearts and tearful eyes, gazing into the midnight darkness, so thickly have the fogs of theological superstition settled over this valley and river. To those who mourn without hope the loved one ost to them, and to all those who would seek truth

for truth's sake alone, do I dedicate a statement of these facts which I now pen for your paper. From intimations given to some of us, who have been most favored at times with a knowledge of some of the purposes of those in higher life, we were led to believe that the 31st of March would be made a day of rejoicing, not only by those mortals from whose eyes the scales have fallen, but that the countless millions of the world beyond would not be less mindful of that day, and would join us in commemorating; and in accordance with an expressed wish from the Band of Immortals working here at this point, preparations were made for the

## APPEARANCE OF THE HALL.

The large hall, owned by Dr. Pence, was decoand here, on the hight of the 50th, about one hundred met, many of whom were from distant points in this and other States; and now expectation stood upon tip-toe. Were the angels pectation stood upon tip-toe. Were the angels saved Rome. Mr. Beecher's volume marks an era coming to stay? for, as by direction, the bridge in the history of Spiritualism—the era of the achere leading over the valley to the summerland, had been widened and with a double gate, for the mediums, Mrs. Stewart and Miss Morgan, were now both in the cabinet and we had not long to wait.

## HARMONIOUS CONDITIONS

Our company had been selected as best we could to obtain and to keep conditions under a properly subdued light; soon there came out from the cabi net, in accordance with promise, two Indian girls. Oskaloosa and Sunshine, daughters of Minnie; Mrs. Stewart's constant control during materializations These children, produced in the wilds of nature, with their matchless forms most beautidressed in Indian costume, one in pure white, trimmed with lace and tinsel, the other in dark, trimmed with white feathers, both most tastily, with their long black hair floating over their shoulders; to see these children, who, more than one hundred years since, were natives of this country in all its then primeval wildness; to see hese beautiful fairies of the happy hunting ground, robed again in earth forms, moving so lovingly from one to another, might be painted upon mem ory's tablet by the sight, but it never could be written there by words; and now comes the climax in expectation: the music commences, these bright beings from another world select their partners, lead

them out and then the dance begins.

I will make no fruitless attempt to describe the sensation produced. It can only be remembered by those present who looked upon the ease and rrace of movement of those fairies from a spirit life as they glided from place to place, keeping the most perfect time. This continued until they were compelled to return to their mediums in the cabinet, who could be seen sitting there during the entire time. In one moment they were both gone to the other side of life, and there, where just now, stood so much of beauty, of motion and of life, was naught but vacancy, utter silence. How like the blank and stillness of death! They go as mysteriously, as suddenly as they came, but not as in

death, they leave no casket behind. Again we wait, and soon again the door opens, and there stands a young man in appearance about twenty years of age, brother of Mrs. Stewart. the medium. George Powell is his name, and is so introduced to the company by Dr. Pence. This one has been in spirit life about seven years, and so often has he returned to this material side of life, that he now appears to feel at home, at ease, conversing with those present, and appearing in every particular like one of us, even going out of the room when he chooses to do so. He has been for the last two or three years rather a foreman in this band of immortal workers, taking the place formerly occupied by a young lady spirit, Alice Bell Pervice, who will be remembered by so many of the doubting who formerly came here seeking light from beyond the vale of sense; will be remembered as their redeemer

### from the cold, chilling world of doubt. SUBLIME SPIRITUAL SCENE.

And now this, our foreman at Heaven's gate with all the ease and polish of a person of this life of the best social attainments, he opens the other door of the cabinet and says: "Mrs. Lawrence, friends. This one we know to be the spirit wife of Judge Lawrence, of Michi-

It will be remembered, some years since there was published an account of a scene here in this place more sublimely wonderful than any occurrence in all the history of this world before, viz: the marriage ceremony between a gentleman of this life and the spirit of his wife long dead, who returns to him a bride far more matchless in beauty than when he first wedded her. We have seen her many times as she came to meet the Judge when here, and we know her as the same immortal in the same robe she then wore. But here, too, the sight only can give any idea of the sublime beauty of this apparition. Her robe is as white as a fleece of snow, trailing about one yard; her veil appearing to be of white lace, floats down from her head and trails upon the floor. Most gracefully she moves out upon the stage, and is conducted by George to the piano; and now we may, for the first time, listen to music from the hands of a spirit. Cheered by the bewildered audience she returns to the cabinet. Again and again being called she opens the

A chair was placed within for the use of the medi- ARE THE ANGELS COMING TO STAY? again listen to Heaven's own music. But too soon again vacancy swallows this whole scene. The veil is dropped which hides from mortal ken. ANOTHER BEAUTIFUL SPIRIT APPEARS.

The next to step out from the cabinet is Frankie Clark, spirit daughter of P. D. Clark, of Michigan, and Mrs. Pence, spirit wife of Dr. Pence. Most lovingly the daughter takes her seat by her father and holds sweet converse with him while the Doctor steps upon the stage to greet his angel wife, and arm in arm they come forward. With emotion that tells of the eternal depths of human affection he introduces her to the audience, telling them of the constant visits to him, of this bright angel in person so beautiful, as they now see her. Telling hem that the beautiful white silk shawl upon her person was a present from him to her on New Year's day, which she takes with her when she goes to the inner life, it dissolving into thin air as loes her spirit body when she goes. It is this blessed angel, says the Doctor, whose constant visits for these many years have brought to me a ecompense for all the denunciation of friends, for all the sneers, for all the vile slanders heaped upon me by this blinded and bigoted world, and I now say to you and the world, if with all these facilities for so many years I do not positively know of what now affirm, then is this, our entire life, but a myth, and reality should be blotted from human language as a word having no meaning. Mrs. Pence retiring, Mr. Clark steps upon the rostrum to present his part of the heavenly vision, and arm in

Friends, allow me to introduce to you my angel child and say to you that I know I am presenting to you a reality the clearest, the brightest to me of any in all of this earth-life of mine. This beautiful spirit child brings to me the certainty of the world beyond the vale of earthly sense and an evidence of its eternal glory."

This ended and these angels flown away, there omes to the door of the cabinet a number of friends of strangers present, who are recognized by them and now, the power being completely exhausted, this closes this night, with the angels, and the one hundred or more go away into outer life to think and to wonder if the angels are really coming to

### [TO BE CONTINUED.]

### SPIRITUAL MANIFESTATIONS, BY REV. CHARLES BEECHER.

In this uncommonly readable book of 322 pages issued by Lee and Shepard, Boston, Mr. Beecher, standing between Orthodoxy and Spiritualism, assumes the attitude of Mutual Friend. To each, he extends'a hand; and, should be succeed in joining theirs, is quite prepared to bring down the curtain, The large hall, owned by Dr. Pence, was deco-rated, the cabinet and piano were placed upon the dered for that mixture of metaphors) with as ferlate cartoons puts into the mouth of Archbishop Purcell, addressing the geese that a second time ceptance of its material phenomena. Twenty years ago, the writer would have shared the fate since undergone by Dr. Miller, and have found himself de livered unto Satan by any so-called Orthodox body Now, however, the majority has swung round to his side. It is pretty generally allowed that manifestations are manifested, and manifested by an intelligence that is neither physical force, nor human fraud. Brother Beecher says to all parties, "Come and let us reason together." To the Spiritualist camp, he displays a flag of truce, in the shape of some very charming ghost stories, delightful to hear or to relate in cosy.

"After dinner talk Across the walnuts and the wine:" or at night, over a meerschaum and a glass of ale We with such soothing concomitants did hear from the late Rev. Dr. Bery, of Princeton, the story which, not wishing to spoil Mr. Beecher's narra-tives by dulling the reader's curiosity in advance, we substitute for any abstracts of his legends which are like unto them. The Rev. Doctor once secured. whether by purchase or rental matters not-for sev eral successive seasons a country seat not far from Philadelphia, and subsequently found that with it he had also secured a ghost. The manifestations of his materializing co-tenant were confined, it appeared, to two distinct feats; one of which consisted n walking up to a door (outside), as if he were coming in, and dematerializing the instant anybody came to admit him, while the other was visible materialization quite unexpectedly at your elbow, or in the path ahead of you, as you walked about the grounds, particularly in the twilight The family, as is usual in such cases, eventually became used to their familiar, though at first his eccentricities produced a very considerable and unpleasant effect upon their nerves. A great favorite of his, apparently, was the hired man, a pious old darkey, who seems to have scared him off by threatening to inquire his business, for after several visits from him, Scipio said to the Doctor: "Ef he comes again I'll ask him, in de marster's name, what he's arter." Unwilling, perhaps, to incur that adjuration the ghost never reappeared to the hired man; but the Doctor himself frequently heard his bashful approach, and more than once saw him in the grounds, at dusk; followed him (an elderly man dressed in black, walking slowly away from the observer), and lost him in the sudden eclipse of an inexplicable disappearance. That story the Brunswick professor solemnly attested on his word of honor. It rests, therefore, on excellent evidence. It has never, we believe, appeared in print before. and it closely resembles the family legends with which Mr. Beecher gilds his exegetical pills. The pills themselves are not bad to take. Mr. Beecher has contrived to make his commentaries and speculations as entertaining as a novel, and has given the general reader and the theological student par-ticularly a popular guide to Biblical interpretation, which presents in convenient form some highly valuable suggestions, and is a useful compendium

of modern theories of exegesis. The author belongs to the most advanced and enlightened school. In his view there is no conflict between the Bible and science—that is to say between truth illuminated from one side and truth lit up from the other. He has discovered the immense gap in the first verse of Genesis, between "God created the heavens chronologically the Bible begins, after the record just quoted, with the twelfth chapter of Revela-To him the days of creation are ages. Mankind did not necessarily spring from one pair. Religion begins—as the Bible says it did by the way in Eden. The cherubim and flaming sword are the church of the first dispensation, of which all after creeds are only continuations or corruptions. If he does not grasp the idea that obedience was, in a sense, vicarious in Eden, as on Calvary, he at least gives somebody else a chance to get hold of it. He sees that the deluge was but partial, and excludes the elephant from the ark, thereby depriving the toy-makers of their traditional companion-piece for the mouse. He goes back, in company with a long caravan of scholars, to the angels who married antedituvian belles and begot the giants; and he just know of the subject but myself. Finally the conmisses, and that narrowly, the opinion that the trol left, and upon examining the cabinet we found deluge was brought on by an effort of the power

hostile to the incarnation to thwart it, if not to profit by it, an effort so nearly successful that it reSwedenborg, Revail and others, goes on to develope a theory of humanity, which indicates that he has read, if not Plato, at least Longfellow. "Our birth is but a dream and a forgetting

#### The soul that rises with us-our life's star, Hath had elsewhere its setting And cometh from afar."

### So Mr. Beecher thinks.

Ignoring, it should seem, the special act of creaion implied by the Mosaic account, the consultation and the breathing the breath of life into the nostrils of the new creature. Mr. Beecher reverses Swedenborg's idea; and instead of reasoning that all angels were once men and women, argues—influenced, perhaps, by recollections of his courting days-that all women, and of course all men, were once angels. We have undergone incarnation, it appears, for thirteen distinct reasons; every one of which Mr. Beecher gives—though we shall not. If n one incarnation the augel is disciplined back into obedience to the Supreme, well and good; that angel goes back to heaven. That is, he is forever conformed in righteousness and felicity. In the angel state we regulate by possession, obsession and | man;" "Gate of Paradise." other means known only in spirit life, the affairs of men; the course of the world.

Satan is our chief, "the prince of this world," the prince of the "powers of the air," head of the wicked spirits in heaven (for so Mr. Beecher would read it), not admitting for a moment that the great adversary is a prisoner, but putting him on the great cosmocratic throne, and forgetting that, in reasonng with Spiritualists, he is arguing about what the head devil is with people who don't believe that

there is a head devil.

Unconscious of this slight inconsistency, our author goes on to develop his train of reasoning and from the proposition that unsuccessful spirits, after Mary, is still looked upon, in Catholic countries, as incarnation, still hover close over the earth plane, a treasure of indulgences and delights, and as an ike factory smoke on a foggy day, he draws the inference which completes the theory of the Book This, as perhaps the reader has already anticipated s that the successful probationists, having gone back to heaven, and the unsuccessful ones only remaining, possibly for another try at incarnation; we, who are still in the earth life, and subject to gravitation, material and moral, receive our manifestations only from the inferior orders.

The author does not dwell upon this idea; but his premises carry him headlong into it as a conclusion logically inevitable; and he cites in proof of it the numberless tricks upon mediums and investigators, played by spirits of a low order. The churches cer tainly will not accept this theory of a fature life, their philosophy of progression, in that it cuts off and St. Flour, one of her slippers in Brittany. The the communications all along the line, and leaves ineasure of her foot is in the custody of the Spanbe more of a success than was the immortal Mr. and implements of household have been carefully Pickwick, when he rushed in between the infuria- preserved; her gloves, head cloths, veils, bed, ted Ratanswill editors; but it may be said for his | chair, and the stone on which she washed the consolation, that he has probably come as near to swaddling clothes; her candles, the oil for her lamp succeeding as anybody could in so difficult an enterprise; and he has, at least, supplied us with some highly entertaining pages, remarkable in many respects as the work of a nineteenth century preacher. Fifty years ago the book could not have been writ-ten; not because of the proscription and persecution author would never have thought of writing it, not having acquired the ideas which the last half centuv has furnished.

The literary merit of the book is of a high order. The arrangement is clear, the illustrations striking and the descriptions vividly graphic. Witness the chapters on "Primeval Spiritualism;" "The Dawn of Prophecy;" "Solomon," and the "Transfiguration;" while from time to time one picks up a nug get, such as "emblematic representation demands objective reality." Even if the book does not reconcile differences, the likelihood is that it will command a goodly constituency of readers.

## St Paul's Handkerchiefs.

BY A. B. WEYMOUTH OF MEDFORD, MASS.

We are informed (Acts xix, 11-12), that "God rought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.' Do you believe the statement, gentle reader? certainly believe it, and think I have sufficient reason for so doing. My reason is not only because such testimony was given by Luke, an esteemed physician of the first century, but because similar events occur in the nineteenth century. Various passages in the New Testament favor the supposiion that St. Paul was a powerful medium. Anyone who searches the record of Paul's life will soon discover proofs of medial gifts. It surely will not be lady not only paid her bill, but sent a letter full of difficult for Spiritualists to believe that healing grateful expressions to her "preserver." magnetism might be conveyed by articles of dress which had been in contact with Paul's person. Mediums with whom we are acquainted send paper. sealing wax and wood, highly charged with magnetic influence, to distant patients who are often much benefitted thereby. A handkerchief, held for a few minutes in the hands of a well developed healer, may bring inexpressible relief to some feeble and suffering individual who has received no benefit from drugs. The laws which control the physical universe have not changed essentially since the days of Paul. A remedy which produces marked effects to-day would have been equally efficacious at the dawn of the Christian era. It follows there fore that St. Luke's assertion was founded in fact.

and probably was not at all exaggerated. The healing phase of mediumship is not the only one in which handkerchiefs are valuable. Test mediums are sometimes requested by their guides to hold a handkerchief when about to enter the rance condition. A very successful medium once told me that she never could come under control or give a satisfactory test, unless a handkerchief was in her hands. Another test medium always requests those who attend her circles to hold their handker-

chiefs throughout the seance. It is well known that the hands are especially charged with magnetic aura, and for this reason handkerchiefs may easily become temporary bat teries or reservoirs of magnetic force. When several mediumistic persons are present at a circle, each holding such a reservoir or battery, gratifying results may reasonably be expected.

### Solid Facts of Spirit Materialization. NORTH CHELMSFORD, Mass., > April 16, M. S. 32.

I have had the pleasure of attending a spiritual seance, given under the mediumship of Mr. O. P. Lovering, at which there were only two others beside myself. The medium was bound hand and foot, and fastened in the chair, and a cent was placed on each of his shoulders. Just as the light was extinguished a form appeared and carried me across the room and seated me on a table. A voice called for light and "there was light." I then saw eight different spirit forms and recognized them. All of us recognized the forms. I was told something by one of the spirits which was an absolute test. It was impossible for any one on earth to the medium in the same bound condition as he was placed in at the beginning of the seance. The be glad to have the opportunity to meet together cents were still on his shoulders, not a rope nor a that we may know each other and so compare our duced the human race to one single family of pure knot had been displaced. I believe Mr. Lovering thoughts and ideas, that we may be the more drawn

## Historical

### Virgin Mary.

In the litanies of the Roman Catholic Church he Virgin Mary is called "Mother of God;" "Queen of Angels;" "Refuge of Sinners;" "Mother of Mercy;"
"Mystic Rose;" "Gate of Heaven;" "Virgin of Virins." These titles were given to her in the earlier ages of the Romish Church, a majority, at least, if not all of them, having been plagiarized from Pagan authors. Having bestowed these magnificent names on the Mother of Jesus of Nazareth, the example was emulated by later poets or plagiarists, whose fertility of imagication was indexed by the following additional titles: "Disposer and depository of God's favors;" "Treasurer and even Queen of Heaven;" "Spring and Fountain of Salvation;" "Mother of Light;" "Hope of Mankind;" "Ocean of Diety;" "Goddess;" "Intercessor between God and

The last title or name given to her, so far as our book of history records it, was publicly announced by Father Salazar, near the close of the sixteenth entury, when he declared her to be "The Accomolishment of the Trinity."

The following important extracts from history

are as refreshing to saints as interesting to sin-

"It has been proved by apparitions and miracles that the Blessed Virgin appeases the wrath of Christ against sinners, and that she has the power of absolving, binding and loosening." excellent preservative against eternal damna-

The greatest part of the holy and immaculate virgins' hair has been preserved, and as to her milk, not one drop of it was ever lost, innumerable relics having been made of it immediately after the nativity of Jesus. Her wedding ring is preserved at Perouse, the fate and miracles of which are described in a book published in the year 1626. This work is entitled "De Annulo Pronubo Deiparæ Virginis autore."

The Blessed Virgins' blessed clothes are to be seen at Rome and several other places; her underwear at Chartres and Aix-la-Chapelle, one of her handkerchiefs at Treves, her girdles at our Lady of and we shall be amazed and confounded if Spirit- Montserrat at Prato, one of her combs at Rome ualists accept it either; for it differs essentially from another at Bezancon, her shoes at our Lady of Puv us mortals in bad company. As a mutual friend, lards. It is not to be questioned that all the varitherefore, Mr. Beecher's book does not promise to ous pieces of her goods, kitchen furniture, toilette, view. All these things were carefully gathered by the monks.

> No relic of her sacred body has been left upon earth, it having been taken up to Heaven in its perfect form without injury or mutilation.

## Disease and its Remedy.

NORTHUMBERLAND, Pa., April 12, M. S. 32. GENTS:-Some time ago I received a card from

ew York, as follows: "J. Wm. Van Namee, M. , 106 East Tenth street, City. Nearly seven years ago I went to this gentlemen, whose office then was at Broadway and Sixth avenue, near 37th street, to place myself under his care for the treatment of a serious disease proceeding from Renal Calculi: while there I saw him treat a number of cases of blood disorder. One, a young lady-an actress-had curious spots all over the skin, looking like blotches, very disfiguring and difficult of removal. Abandoning the direct line of treatment, by applications and specifics for skin liseases, he gave her, as he had me, small doses of boiled down herbs, and as I was of the profession,

kindly explained the varying conditions, as he pro-

internal disorder was treated and recovered. The

ceeded from day to day, until the spots were gone and the skin as sound as could be desired. The doses used seemed very weak, and I had always been a believer in "strong" medicines and "big" doses-brought up to it. After a while I saw another case come in, from under the care of a physician, who, in making a "quick cure," had got the patient in such a condition as to render recovery very doubtful. Again the small doses of herbs were used, and again recovery followed. Another case of some obscure

The cures were, of course, nothing; all good practitioners make them, and it is not to them I would draw attention, but the pleasant, harmless, herb remedies, were very unusual to me. Brought up under the strict old two and twenty grain of calomel regimen, I learned during the short time I was under treatment, that applicability, not power, is the secret of cure. The remedy must fit the disease. How few patients think of this, the real cause of their not recovering. The remedies I and they took were nothing like so strong as those we had used before, and I judge they, like myself, had tried everything we knew before we went to Dr. Van Namee to learn what common sense should

There must be some connection between the remedy and the disease, since then I have, in puzzling cases, sent him the names of patients for his advice, and always received a very clear diagnosis and good common sense treatment that smoothed many a sorrowful bed, I only wish he were nearer as good counsel, in an emergency has saved many a life.

Very respectfully,

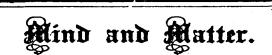
John A. Elliott, M. D.

tell every one.

## Pennsylvania Society of Spiritualists.

The thirteenth annual meeting of this society, will be held for the election of officers and other important business which may be brought before the meeting, on Saturday, May 17th, M. S., 32, at 10 a. m. and 3 p. m., also on Sunday at 2 p. m., at Academy Hall, 810 Spring Garden street, Philadelphia, Spiritualists not only throughout this state, but in New York, New Jersey, Delaware and Maryland, and others are respectfully invited to meet with us, as our constitution does not confine its officers or members to this state, but to the friends of the cause everywhere. The friends expecting to meet with us will please consult with their friends in their section as to the feasibility of holding a camp meeting this smmmer. in some locality near the city of Philadelphia, so as to come prepared to take such action as may be necessary to meet the wants and desires of Spiritualists and their friends in the above named States; and if thought advisable to choose the proper officers and committees to make all necessary arrangements for the meeting, to conduct and to take charge of the same. We shall be pleased to receive letters from the friends as per above of such as cannot be with us so we may have their thoughts that we may reason together. of Spiritualist in this section of States who would together in brotherly love.
J. H. Rhodes, M. D., Pres., 6066 Vine st., Phila-

Joseph Wood, Sec., 1506 N. 7th st., Phila.



### PUBLICATION OFFICE. Second Story, No. 713 Sansom Street, Philadelphia.

PHILADELPHIA, SATURDAY, APRIL 26, M. S. 32.

J. M. ROBERTS . . . . PUBLISHER AND EDITOR C. C. WILSON . . . . ASSOCIATE EDITOR

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### The Most Important Lesson Yet Taught by Modern Spiritualism.

Of all the vast and innumerable truths which have come to the earth through Modern Spiritual ism, there is not one which transcends that which seems most unwelcome to Spiritualists. We allude to the fact demonstrated almost every day by the manifestations of spirits through spiritual media to mortals; that there is no change in the spiritual, mental and moral attributes of man in his transition from physical to spirit life. The murderer, the pirate, the libertine, the miser, the tvrant, the cheat, the liar, the bigot, the slave, the seducer, the cruel, the unrighteous, and all who are criminal, ignorant and wicked remain for a longer or shorter time after, what is called death, in precisely that condition of spirit, mind and morals which they were in, just previously to leaving their physical bodies.

However important and gratifying it is to know that the pure, the learned, the benevolent, the good, the great, the beneficent, pass to spirit life and return to beacon and cheer us up the ascent to which they have, by their virtues and labors, ascended; it is of vastly more importance, even if most disheartning, to know that the very opposite of those radiant hosts throng back to us for redimption or for woe, alike to them and to ourselves.

When will Spiritualists so master this lesson.that they can qualify themselves to arrest this flood of evil from the spirit world, and prevent it from longer desolating the earth? This lesson must be mastered before Spiritualism can become the beautiful, inviting and beneficent movement which many in their too partial zeal now imagine and claim it to be. That it is to become so we know-but oh! how vast the work that must be done, both by spirits and mortals before this result is fully attained.

How shall we master that essential lesson in hu man progression? By first learning the elements of which it is composed. How learn those elements? By bringing the two worlds together as closely as ssible, and studying every phase of spirit and mortal life-by observing the influence which spirits exert upon other spirits; by observing the influence of various classes of spirits on various classes of mortals, and b; properly weighing every fact, no matter how insignificant and seemingly trivial which can

work of enfranchisement and amelioration, which must become universal before we shall have made Modern Spiritualism the theology—the philosophy -the teaching of all coming ages? We answer that there is but one way, and that way has been pointed out and strictly followed by those beneficent spirits who have instituted it, as the one regenerating. vivifying and glorious hope of despairing humanity. The finger-boards along that way, are the media through whom spirits of all types and conditions can manifest, in any way, their presence and make known their various and varied individual realizations and experiences both in their spirit and earthly lives. Every spirit has some lesson to impart that will do good or enable mortals to prevent evil. The latter as we have before said, is the more important advantage to be derived from spirit commun-

If mediums are so essential to the advancement of Spiritualism, what does wisdom, or common sense; even, dictate? Does it not say, in thunder tones, cherish, encourage, befriend, aid, defend and sympathize with those most essential intermediators between spirits and mortals; if weak, erring, untruthful, dishonest and immoral, do not crush them, do not turn from them, but seek in every way to lead them back to virtue; bear and forbear with them; show them that they have something higher, happier and better before them, if they are faithful to the light that comes through them of the after life. We do not ask you, dear friends, to overlook the wrongful acts of mediums, they must not be overlooked. He or she who would pursue that course, whether Spiritualist or auti-Spiritualist, is the worst enemy that any medium could have. Never lose sight of the fact that mediums are more susceptible than any other class of persons to the baleful influences of vicious spirits and are therefore less master of their actions, whether for good or ill. On that account be less ready to judge and censure them. If this very sensible policy is pursued, we are satisfied that it will not be long before there will be ten willing mediums where there is one to-day. Remember the popular prejudice which exists against these poor contemned servants of humanity and do nothing that will increase that prejudice and arouse hatred against them.

We want hundreds of mediums where we have one to-day-yes, thousands. The work of the hour for those who desire to advance and elevate mankind is to devote every effort to widen the mediumistic channel between the two worlds. Organize to do this, if you can, but if you cannot then work for it individually. Every new medium that is developed brings us one step nearer to the time' when spirits will meet, walk and talk with mortals, as do the latter, with each other, without let or hind-

It is useless, in the light of the great lesson under consideration for any one, whether investigator. medium, lecturer or Spiritualist, to talk about arresting the work of the spirit-world on the earth. until such time as Spiritualism becomes a thing of perfect beauty and delight. It will become so only when everything that is right, just, truthful and proper is to be found both in the spirit world and on the earth. If we wait until that time for Spiritualism to prevail, it will not be in this day and generation or even in the distant future.

Modern Spiritualism, like every other good and blessing, has its crudities and imperfections. Let | mates that such is her purpose. We cannot see

shutting our eyes against it. Why not look it squarely in the face and act accordingly.

Modern Spiritualism is eminently practical in its methods of developing and applying truth; and says: "It is no visionary sentimentalism that I come to teach, but practical homely lessons of benificence." It says as plainly as light itself: "Conform to the directions which I have given you direct my operations have traveled over the way that you are journeying, and they through my guidance can save you many a wayward step and listen to this truly sage advice; and when we have which we are passing we will rise refreshed, encouraged and in a more amiable and harmonious tried jostling, pushing, pulling and bickering long enough; let us try what keeping step to the music from the spirit spheres will do to favor our pro-

Spiritualism says to us: "Spiritualists, remember that my enemies are legion. Their watchword -self; their banner, power, plunder and extended rule; their weapons, falsehood, detraction, persecution and injustice. Think not to prevail against them while using the same weapons. They are better trained in their use than yourselves. Choose ye, as your armor the shield of truth; bear with you the mantle of charity; let your haversack be stored with love; carry with you the lance of justice and fear nothing. We hear and we obey. Spiritualism -my teacher-my benefactor-my guide-I follow thee. Lead on."

### "Some Important Distinctions."

In the Religio Philosophical Journal of last veek was an editorial with the above caption. It was called forth by a slip cut from a communication recently published in the Banner of Light, which was sent to the editor of the Journal, by "Devoted Spiritualist and a good friend" of the later paper. The slip in question reads as follows:

"I cannot but think that some of those who conduct "I cannot but think that some of those who conduct spiritual periodicals are answerable for a great deal of the evil speaking and harsh judging which disgrace us as spiritualists in the eyes of the world, and do incalculable harm to ourselves, both as individuals and as a body that should set an example of charity and good will to those who are expected to profit by by its teachings. If journalists would refrain from personal aluse and the use of contemptuous epithets in alluding to those who think, on some points, differently from themselves and who surely have no less right to their honest opinions, on that account, and if right to their honest opinions, on that account, and if they would refuse to publish harsh and worse than useless personalities, much could be done in this way to amend an evil which is dragging us day by day away from the light, and into paths that lead to

We are free to confess that however far we may have appeared in our journalistic course to have not acted in accord with the suggestions contained in the above kindly admonition, we must heartily endorse every sentiment therein contained. A difference of opinion on any question of general interest can never justify "evil speaking and harsh judging" on the part of those who honestly differ in that respect. We cannot think any reasonable objection can be raised against the suggestions of the Banner's correspondent and the friend of the Journal, as therein set forth.

God knows how fervently we pray for the time when all cause for contention and strife will pass away. That time will never come until sincerity takes the place of duplicity; honesty the place of can and will come through the beneficent influence of enlightened Spiritualism at a period not remote as compared with the gradually fading past. It will be our study to do what we may to aid the coming of that time. But oh! the wearying, trying period out of which that time must come. It was Patrick Henry who, when his country was being humiliated oppressed by the unjust legislation of the British Parliament, which drove even moderate men to think of resistance, hearing the syren cry of "peace, peace," indignantly responded, "There is no peace." So we say to the deprecating friend of the Journal, in regard to the harshness and asperity which she deplores, that the cry of peace and love are not in place in time of actual war and when the very exthreatened. The trouble among those who conduct spiritual journals is not so much one of honest difference of opinion regarding the main truths of Modern Spiritualism, but is the result of a desire to | that bigoted enemies of truth ever resorted to, to promote personal interests as against the interests of all. This is the true secret of all the trouble, and the sooner it becomes well understood the sooner the patrons of those papers can apply the proper remedy, which will be to drop those who, for

work of progress and social amelioration. The editor of the Journal most uncharitably re plies to his gentle censor thus:

sistently do injustice and wrong to unoffending per-

"There are many people who oppose all attacks upon error and vice if made against the persons directly guilty. This arises sometimes from timidity and a general un willingness to do anything that may possibly hurt any ones feelings, and sometimes and perhaps the most often, from a sense of guilt. People guilty of an r or a vice naturally desire to be let alone error or a vice naturally desire to be let alone. While they are willing that the very crimes of which they are guilty, should be condemned in general and abstract terms, they object to any criticisms that shall be direct and personal, or which shall in any manner direct the public to them or their errors or vices. The gambler the drunkard, the embezzler, the debanches will cheerfully listen to a general condemnation of these vices in Japan, and will contribute to the mis slonary fund raised to aid in reformation there, but

Is this not a most unjust and uncourteous judgment of his kind, fair and gentle censor, on the part of the editor of the Journal? To insinuate so in making her peaceful suggestion, or that she feared to offend those guilty of wrong doing, is not warranted by the timely suggestion of the Journal's correspondent. The lady is not a gambler, an embezzler, a debauchee, nor is there anything in her suggestion that would lead any person to suppose the situation. that she was the defender or applogist of such immoral characters; and vetour brother of the Journal seeks to make her appear to be so. This is not right, brother. Even if you and ourself find it im- | you "have stirred up, and exposed to the public possible to square our course in accordance with this lady's truly sisterly admonition, we need not | while we do not admire the exhibition you have misintepret her motive for using her influence to "pour oil on the troubled waters." We truly sym- disposed to thank you, on behalf of the public, that pathize with her in her desire for toleration of opin- | you have done your best to deceive. ion in regard to all matters, in which all are interested. God bless her, for them, say we, and we wil continue to trust that her peaceful suggestions will yet take root and grow, even in the aggressive and reckless nature of our brother, of the Journal. That brother, evidently, realizes the appropriateness of that sisterly suggestion of kindness, or he this "the milg in the cocoa—nut," after all? would not devote a long editorial, in the attempt to "Money-making." What! our brother, has the misconstrue that suggestion, as he has done.

We cannot see, wherein his lady corresponden blamed him for his endeavors to present clearly and unequivocally, the broad distinction between honesty and trickery—virtue and vice purity and impurity; "and yet he more than intius recognize this fact, and set about making it as wherein she has blamed him for opposing and ex-

desirable as possible. It never can be made so by posing," regardless of sex, age, or position every medium whose life is impure, and whose practises are vicious and trickey, and yet our brother, of the Journal more than intimates that she does so. We cannot see that she "desires harmony at the expense or at the sacrifice of truth, honesty and purity;" and yet, our editorial brother more than intimates this. We do not see that she, in any way, complains of the Journal for giving information as to and you cannot go astray. Those who control and the character of those who practice fraud and impositions and teach vicious and impure doctrines; and yet our brother more than intimates that she has done so. And this kind of misrepresentation fall." We invoke you, friends, to s't down and of the views and suggestions of his lady friend and patron, our brother, of the Journal, considers conrested from the turmoil and confusion-through sistent with truth, honesty, purity and virtue. It is of just such unfairness and misrepresentation that this lady complained. If she expected any other mood to resume our onward course. We have treatment from our brother of the Journal, she reckoned without her host. It is "of the nature of the beast," and if she has not yet learned that fact she is but a dull student of this variety of the genus

> homo. We would in all fraternal kindness, suggest to our brother, the desirability of first determining the purity, honesty and virtue of journalists who make so much noise about those modest and retiring moral qualities, before conceding to them the prerogative that some of them claim, which is, to lecide for others, what is pure, honest and virtuous. Human experience teaches that those who profess and rant the most about right action, are those who are the least likely to act consistently with their much talking. It is one of the prevailing hindrances to human progression that sound has come to be substitued for sense; professions for actions. Why not all practice more and profess less? If we would, the world would grow wiser and better rapidly. But let us see the position the Journal holds according to the views of its editor. He says:

> Our contest has not been, and is not so much with persons on account of opinions honestly held or expressed, as with those who, by evil practices and evil teachings are bringing disgrace and reproach upon the cause we have so much at heart. We endeavor to cultivate charity and good will, and to teach it in the columns of the Journal: but our mantle of charity is not broad enough to cover us, and at the same time either the trickster and false teachers who, in the name of Spiritualism, are imposing upon the world or their supporters and apologists. It is, however, ample to enfold all honest Spiritualists and investigators, whether their opinions are like or different gators, whether their opinions are like or diffe

> "We are quite conscious that this course of the Jour "We are quite conscious that this course of the Journal has excited not a little opposition. We are not surprised at this. We expected it; and we ask our readers to always bear in mind the true cause of this opposition. It is because we have stirred up, and exposed to the public gaze, a pool of the most virulent corruption. We have stripped the mask and disguise from a troop of the vilest imposters in the country. We have made their vocation unprofitable by exciting a general inclination in the public to demand of them fraud-proof tests. We struck them in their most vulnerable point—money-making. In turn they and their apologists and abettors, would suppress us, if they could. This was to be expected. All the malevolent feeling against us comes from those who nalevolent feeling against us comes from those are conscious of detected guilt.

Now we ask our brother of the Journal how far ne has stated his position fairly and sincerely in those two paragraphs? Has he cultivated charity and good will? Has his contest been with those who, by evil practices and evil teachings, are bringing disgrace and reproach upon the cause of Spiritualism? Has our brother shown that he has that cause so much at heart? We answer, no. Emphatcally, no. Whose evil practices and evil teachings has he antagonized? We know he has assailed—persistently assailed—the editor and proprietors of the Banner of Light for not joining him in his crusade against prominent and influential Spiritualists and dishonesty; truth the place of falsehood; charity the | the most thoroughly tried and faithful mediums: place of selfishness, and justice the place of injus- | we know he has questioned the integrity and comtice. Why cannot that time come? We believe it | mon sense of Thomas R. Hazard and ourself, bedishonest attempts to discredit all mediums and all manifestations of spirit power, occurring through them, by any and every means which his dishonest ingenuity could devise. We know that he has made common cause with the deadliest enemies of Modern Spiritualism, in seeking to crush it; and to that end has prostituted the Journal in that work. He is fully identified with Dr. Henry T. Child, Wm. O. Leslie and Eliza White, the hired tools of the Young Men's Christian Association, in the betraval of the justly loved and honored Robert Dale Owen; and in the wicked conspiracy to drive Mr. and Mrs. J. Nelson Holmes from the spiritual field as mediums; he is fully identified with Wm. O' Harrison. istence of struggling and inestimable truths is Helen Snyder, Philip Diesinger, and the Philadelphia Times, the hired tools of the Jesuit Order, in their conspiracy to destroy and imprison Mr. and Mrs. James A. Bliss, by the most detestable means conceal it from popular attention; he is fully identified with Wm. R. Tice, John Oakley, R. B. Westbrook and their Brooklyn associates in their fruitless attempt to discredit Alfred James as a medium, and to turn the world against him, and this by methods the sake of any personal consideration, disregards as detestable and reprehensible as they were illegal; he was the head and front of the attempt to disthe interests and welfare of mankind, or who percredit Harry Bastian as a medium, without a shadow of excuse, much less any justification whatever; he sons that are laboring to do their part in the great recklessly sought to create public prejudice against Mrs. Cora V. Richmond, the most perfect and gifted inspirational medium at work in Spiritualism, for no other reason than that the spirit would, through her, condemned his injustice; he hunted poor Witheford to a suicide's grave, a man whose genuine mediumship he did not dare to deny, when confronted with his lifeless body; he tacitly connived at the conspiracy that resulted in the death of S. S. Jones, by not seeking to vindicate that murdered man against the slander which the insane Dr. Pike and his weak wife were incited to fasten upon his memory, by his bigoted enemies; he did what he could to discredit Mr. Mott, of Memphis, Mo., as a medium, and has carried his work of detraction and misrepresentations of mediums to such a pass, that there are not a dozen mediums in the world that he dare name, as reliable and worthy of all credit. In order that he may have the opportunity broadly that she was governed by a sense of guilt of doing something, even involuntarily, in behalf of mediums and the cause of Spiritualism, we defv him to name to his readers, a dozen mediums that he is willing to recommend as reliable. Here is your chance, brother, to do the fair thing to a very small extent. Let us see whether you are equal to

> It is for this, brother, that we have opposed you This is "the true cause of our opposition to your course." We are perfectly willing to concede that gaze a pool of the most virulent corruption." but made of yourself and your associates, we are rather

In speaking of the mediums, whose ruin our brother labored so hard to accomplish, he says: "We have made their vocation unprofitable by exciting a general inclination in the public to demand of them fraud-proof test. We struck them in their most vulnerable point-money-making." Is not demon of Mammon so taken possession of your soul, that you grudge mediums the pitiful patronage they receive in the way of pecuniary compensation, for their inestimable services in the cause of Spiritualism? We have no such sordid feelings as would is building up from the profits of the Journal. We the latter part of the third century, according to the are poor, very poor, as compared with him; but we history of the Romish Church.

are not poor enough to strike him in his most vulnerable point-money-making. We confess, however, frankly that we have sought by exciting a general inclination in the public to demand, 'of him,' fraud-proof tests." The conduct, "of the vilest impostors in the country," needs no "fraud-proof tests" more imperatively than the conduct of our brother. We have applied some tests of that character to his journalistic performances. Let us see how he comes out of them. No evasion, brother, or mute posturing will avail you. Either act or speak to the point, so that the public may know whether you are for or against Spiritualismwhether you are a friend or foe of truth.

### A Word in Onr Defence.

· Our brother of the Religio-Philosophical Journal and his correspondent, Dr. M. Howard, of Brooklyn, N. Y., have sought very hard to make it appear that we have done them both a grievous wrong. We certainly did not intend to do so, and therefore think it due to all concerned that we should state the facts.

In MIND AND MATTER, of March 29th, we published a letter, which was sent to us by Dr. Howard, as follows:

### EDITORIAL FORGERY.

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

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

# Respectfully, M. Howard, M. D.

145 Vanderbilt Avenue. In inserting this letter, we headed it "Editorial Forgery," not for a moment supposing that our readers would be so stupid as to think it was a part of the letter. We do not think they were; but Dr. Howard seems to think differently. This heading was intended as our comment on the use which our brother of the Journal made of Dr. Howard to impugn our truthfulness. Had Dr. Howard sent a request to our brother, to confess to the readers of his paper his interpolation, and exhonerate the former from being our assailant, we would have had no occasion to have given offence to these bosom friends. As it was, we would have had every reason to suppose them mutually concerned in the attack upon us, and treated them accordingly. Wishing to exhonerate Dr. Howard from what he disavowed responsibility for, we used the letter of the latter, to place the saddle on the right horse. We supposed we had done so; but as Dr. Howard wants to divide the carrying of the saddle with our brother of the Journal, we have no objection, and we will regard them both as our assailants. The matter may there rest, as we do not care to try the veracity and fair-mindedness of this congenial twain any further. We have had enough of it to last us for a good while. Dr. Howard admits the cause we would not, at his command, join in his forgery, but denies the evil intent of the forger. There the matter may rest. We are not hurt, and wish they were not.

## Editorial Briefs.

ANOTHER poem from the "Maple Woods," in New York, will appear next week in MIND AND MATTER.

A SECOND communication from Julia H. Johnson, of Shaker Society, entitled a "Witness for Spiritualism," has been received at this office. It will be printed next week.

LIFE-SIZE spirit likenesses of "Billy, the Bootblack," have been received at this office. Circumstances and ceremonies connected therewith will be published next week. The likenesses are specimens of fine art.

HOWARD CROSBY, D. D., is one of the editors of the Church Union, and not Christian Union, as inadvertently printed last week. Well, some people are uncharitable enough to think there is a vast difference between the two unions.

AT Lyric Hall, on Sunday, 20th instant, a thrilling poem was improvised through the mediumship of Garret B. Culin, by the spirit of A. C. W. This poetical communication will be published in the next number of MIND AND MATTER.

THE DISCUSSION .- The negative reply, number three, of Mr. Wm. F. Jamieson, in the discussion with Mr. J. M. Roberts has not been received at this office. This will account for the non-appearance of the article, which we expected to publish in this number of MIND AND MATTER.

THERE are three kinds of men in the worldthinkers, talkers, doers. Each is more or less ser viceable in his place; but if Spiritualism had less talkers and more doers to engage in practical work, it would be better for mediums and for the cause in all its departments.

LETTERS from Cleveland, Ohio, inform us that Mr. G. H. Harter is doing an excellent work for the Spiritualists of that city. The society has left Halle Hall within a few weeks, and moved into Lyman's Hall. Spiritualism seems to stand upon a sound footing in this enterprising city.

EARLY deaths, contrary to nature, are the results of violated organic law on the part of parents, or of ignorance in the rearing of their children. Each child, born, ought to grow to manhood or womanhood, gathering experiences and ripening gradually for the spiritual world as do fruits in autumn.

SPIRITUALISTS not only in Philadelphia, but all through the country-if reports are reliable-are sending their children to orthodox Sunday schools o be taught Jesuitism, Calvinism, Methodism, Universalism or some other ism. Is the lyceum system a failure? What shall be done with our children on Sundays?

WE direct especial attention to the elaborate reports of two materializing seances, as published on he first page of this paper. One is from a pronounced Spiritualist, and the other from an analytical sceptic. Both reports are entitled to confidence, and as such, are cheerfully recommended to the general reader.

In regard to the historical sketch, on the first page of this paper, it may as well be understood that the copyist simply presents it as he finds it recorded in history, as handed down to posterity by the "church fathers." It should also be stated that make us grudge our brother the princely fortune he | the first Christian monk did not appear until near

In another column we publish the letter of Mattie Strickland, which we do with pleasure. The injustice and falsehood of which she complains are such as no right-minded, trustworthy journalist would be guilty of. Let this work of journalistic detraction cease, especially among those who claim to represent the truth as it is illustrated in the teachings of Modern Spiritualism. Justice and fair dealing are the only passports to merited public approbation. Where we come short in this regard we hope our friends will not spare us the lash of criticism and condemnation.

THE organized body of Presbyterian clergymen now trying the Rev. Mr. Talmage for falsehood, deception, hypocrisy, &c., denominates itself "the Court of Jesus Christ." Was there ever a greater farce? Only reflect—in this "Court of Jesus Christ"—now sitting in Brooklyn, there is laughing, cheering, sneering, accusations, aspersions and fist shakings? To the outside world this Brooklyn business looks more like the "court of the devil." This court and Christians generally will do well to has aught against thy brother go and tell him his fault between him and thee alone.",

MR. JAMES A. BLISS, Medium, who has been so much persecuted and grossly misrepresented throughout the country, and so many different characters given him that his identity might at once be placed under the impossibilities, has been recently photographed, as will be seen by an advertisement in another column. As an unjustly and outrageously persecuted Spiritual medium in Philadelphia, his name is placed at the top of the roll. Because he has peculiar Spiritual gifts, the endownent of a higher power than human, he was thrown into prison under the specious cry of fraud, raised by charlatans in morality, bigots in religion, hypocrites in journalism, and satans in persecution and premeditated stupidity, but he has survived them all. The photographs are life-like, and those who desire to see them may consult the advertise-

REMARKABLE OCCURRENCE AT A SEANCE-

MATTER THROUGH MATTER.—On Sunday evening, April 20, one of the events at a seance given at the residence of Mr. Evans, No. 415 McIlwain street, is worth recording. There has been from time to time instances of solid substances or matter going through matter. But these events taking place in the dark, the modus operandi could not be seen, and every one in the circles was left to ponder upon the subject. No one, so far as we know, has explained the marvelous phenomenon. On the Sunday evening in question, the transition took place in a room sufficiently lighted, so that the sitters could see each other. The instrument used was a centennial harp. This is a box made of hard wood, about twelve inches wide and sixteen inches long, and about two inches from top to bottom. One end is cut off, at an angle, to conform to the short and long steel wire strings, of which there are two octaves. The instrument was played upon at place in the different States of the Union. this seance by a spirit, who had a knowledge of music, and who expertly fingered the strings. It was taken from the place where it hung on the wall in one apartment of the cabinet, and after having been played on for some time it was, "in a moment, in the twinkling of an eye," passed into the cabinet and it appeared at the wire grating over the door thereof. This grating is placed there to afford ventilation for the medium, who, upon this occasion, was Harry N. Evans. The instrument remained there several minutes, during which time played upon. The next moment the harp lisappeared from view and passed through the partition, consisting of a double thickness of black muslin, which divides the cabinet into two parts. This transition was repeated. Though this occurred in the light, yet the members of the circle were as much as ever in the dark about it. There is no doubt of the fact, or result, being absolute proof, that the harp, as described, passed through the muslin partition quicker, if anything, than meditation on the wings of thought.

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

Giles B. Stebbins will lecture in Springfield, Mich., to-morrow, April 27.3 Dr. J. H. Rhodes has removed to Sixty-first and Vine streets, West Philadelphia.

The Spiritualists will have a grand picnic on Thursday, May 1, at Santa Barbara, Cal. The Chicago sailors in the lumber trade are on a strike, therefore no lumber vessels left that place

Mrs. Jeanette W. Stansbury, now in New York city, is highly spoken of, as possessing extraordi nary mediumistic qualities

Warren Chase delivered a lecture at Crane's Hall, Cal. Subject, The Slow Decay of Christianity and Growth of Spiritualism. Olie K. Smith and Amelia H. Colby, inspiration-

l speakers, will publicly appear in Western New ork, during the coming summer. J. M. Peebles, of Hammonton, N. J., after having nade a tour in the west, started east a few days ago

He will lecture at Stafford, Connecticut. General Garibaldi, it is reported by cable, says that Italy must be armed, and ready to claim he

inredeemed provinces." This means fight. Mrs. C. B. Bliss is giving seances in Washington D. C., on the evenings of Sunday, Monday, esday and Friday, at 451 M. street. N. W.

Frank T. Ripley and Stuart L. Rogers, of Kingsville, Ohio, will travel on a lecturing tour coming summer, as far west as Memphis, Mo. Abby N. Burnham, who met with great success

and full houses, during this month, in Springfield, Mass., will appear at Schroon Lake, N. Y., during

Thanks to J. H. Smith, of SpringSeld, Mass., for furnishing an immense list of names of persons, to be entered on MIND AND MATTER subscription

Mrs. Perkins, an excellent clairvoyant, worthy woman and prophetic medium, is a resident of Kansas City, Mo. She is said to possess extraordi-Dary powers.

C. Fannie Allyn will appear at Washington Hall, 8th and Spring Garden street, Philadelphia, every Sunday in May and June, under the supervision of the First Spiritual Association, of Philadelphia. Hon. Thomas R. Hazzard, a deep thinker and

philosophical reasoner, and a staunch Spiritualist, paid a visit to Boston, a few days ago. His physical health was never better. "Long may he wave." E. V. Wilson, clairvoyant speaker, was so ill that he did not appear at Washington Hall on last Sunday. Since then he has regained his health, and

he will probably be present to-morrow at the hall. A correspondent says that J. W. Colville, the English Spiritualist lecturer, has been giving weekday evening lectures in New York. Those assembling

in parlors to hear him, were charmed with hi

trance speeches.

Lottie Fowler, whose mediumistic qualities are known and appreciated in Europe and America, is probably in Boston. She astonished some of the esidents of Baltimore, and more recently, the people of Bridgeport, Conn.

On the 14th of the coming month of May the birthday anniversary of Robert Owen, the great social and liberal reformer of England, a costly monument to his memory will be unveiled in Ken

A remarkable case of somnambulism occurred at Ripon, Wis., Sunday night. A young lady, reading a book, fell asleep, and leaving her home went out nearly two miles on the Eureka road before she found she had walked in her sleep.

The Spiritualist sociable on Wednesday evening, 9th inst., at Santa Barbara, Cal., was a grand success as usual. It began early in the evening and quit early in the morning. Dancing and refreshments were the principal features this time.

A telegram from Berlin says there is a wide spread conspiracy among the Russian, French and German revolutionists. When the church powers there are based upon the sword and the torch, what else should be expected from outside sinners.

Five priests are among the number of persons now on trial, before one of the Prussian courts, on the charge of fraud, in alleging that the Virgin Mary materialized within the past year in a certain woods at Mayningen. There are two hundred witnesses in the case.

"Gentle spring" and its "etherial mildness" were entirely disregarded in Philadelphia on Friday, the 17th linst., by a storm of snow and rain, and chilling wind from the north. Snow from six to ten inches in depth fell in northern Pennsylvania; teleheed these words of the New Testament: "If thou graphic wires were broken by the weight of sleet that crystalized upon them.

> The dawning light of civil and religious liberty in Russia is not very far distant. The Pope of Rome has been deprived of temporal power, and the Czar will be deprived of his position as the head of the Russian Catholic Church. The bondage of both superstitions will then be broken, and religious liberty, at least, will enlighten the people.

> The Atlantic City Review says that Rev. Ferris Scott, pastor of the new Durham, N. J., Baptist Church, was struck blind a few days ago while at a reception given by the school at that place. Had he been a Spiritualist the affliction would have been attributed by some uncharitable folks to "divine engeance," and the item would have gone the rounds of the press as another warning to beware of

Major General John A. Dix, who was secretary of the U.S. Treasury, when the American Rebellion began, died at his home, in New York, on Monday night, 21st inst. "If any one attempts to haul down the American flag, shoot him on the spot," was his order to the Lieutenant in command of the revenue cutter at New Orleans, on Jan. 29, 1861. General Dix was in the 81st year of his age when he passed to the other side. He was a brave noble man,-the future will do him justice.

Mrs. Henry Gibbs, who was afflicted with chronc inflamation of the stomach, ulceration of the bowels, catarrh in the head, which extended to the throat and lungs, speaks highly of the healing powers of Dr. Charles Main, clairvoyant. She had een given up by several leading physicians, when, by a friend's advice, she wrote to Dr. Main, and he prescribed for her. In two months she was better n health than she had been for thirty years, and

To-morrow, 27th inst., will be the Sixtieth anniversary of the organization of the Order of Odd Fellows in America. At Washington, D. C., the members of the Grand Lodge will attend the Thirteenth Street Baptist Church. They will be robed in tull regalia. Dr. David Wilson and Rev. Dr. Cuthbert, the pastor, will conduct the services. Among the invited guests are Rev. A. B. Grosh, Hon. J. C. S. Blackburn, Hon. W. R. Meyers and Hon. T. H. Murch. Similar celebrations will take

### Jesuitical Favoritism by the Mayor.

MIND AND MATTER - Dear Editors :- Some time ago I called the attention of your readers to the distinction made in the execution of the law, n favor of some classes, and to the detriment of others, and again I am compelled to ask your permission to say a few words upon the same sub-

Last Saturday morning, the Public Ledger contained an advertisement of a show, to be held under the auspices of the St. Ann T. A. B. Society—on Sunday evening, with tickets 25 cts. The advertisement the Ledger and sent to the Mayor, calling his attention to the fact, that the show was advertised to be held, and probably would be, unless he ordered it stopped as a violation of the law, the same, as he had ordered other persons with regard to holding meetings on Sunday, when an admission fee was

charged.

The show went on, and no official mandate was issued from the Mayor's Office to prevent it. Why is this? Is the Mayor of Philadelphia a Roman Catholic? Is he trying to buy Roman Catholic votes in advance, for his next nomination and reelection? There must be some—or at least there ought to be some -good or weighty reason for such conduct. Is the Mayor of Philadelphia afraid of the Roman Catholics? or is the Mayor and the editor of the Public Ledger engaged in the service, and pay, of his holiness the pope?

Why is this distinction made? Why are not all societies and classes of citizens treated alike? If the Mavor has a right to forbid one class of intelli-Wm. F. Jamieson, popular lecturer, is delivering gent, philosophical and moral people from holding shows; telling them that is contrary to law, and then allows another class to hold a like show, is not the Mayor then as much a criminal as the party who commits the crime?

The editor of the *Ledger*, perhaps, can afford to truckle to the Roman Catholic element, but his advertising shows for Sunday, leading many people there who would not otherwise go, is aiding and abetting in crime—but he can afford it for he gets paid for it. Who pays the Mayor? Can he afford to make a criminal of himself for nothing? We think not, and the query comes: Who pays him? This is a serious matter, and one that well be comes the citizens of Philadelphia to look into. We want no class laws, and no execution of the laws in favor of certain classes. We want all classes treated alike. No favoritism. AJAX JUDGE. More anon.

Another Spirit Communication Verified. GREENVILLE, HILLSBOBO Co.,

J. M. ROBERTS:

. In your issue of April 12, I find a communication from Achsa W. Sprague, or signed Achra Sprague. have been all my life acquainted with the family of Achsa W. Sprague, of Plymouth, Vermont, where the mortal remains of Achsa are buried. The communication is characteristic of her. In her youth. at the age of 14 years, she taught the district school. she was always interested in children. Through her own mediumship her family all become Spiritualists. She was, in her youthful days, brought to the confines of the grave by disease that held her for years, so that she was confined seven years to a dark room, and much longer to the house. The best physicans could give no relief to this sufferer. After every hope was gone the angel world came to her assistance and promised to cure her. True to their promise, the poor emaciated one was given to the world to carry truth of more value than earthly jewels to many thousands and to be the means of spreading the grand sublime theory to a prejudiced world. She was one of the earliest mediums and speakers.

MRS. S. A. JESMER. The above is a verification of a spirit communi-

Call Things by their Right Names.

WAUKESHA, Wis., April 12, M. S. 32. J. M. ROBERTS, Esq.:

cation given through the mediumship of Alfred

James, of Philadelphia.

Dear Sir:-Enclosed please find \$2.15 for a year's subscription to MIND AND MATTER. You will continue to send it-my subscription dating back to the first number. You may consider me a life ubscriber, and I shall continue to circulate and advocate the course pursued by its publisher. I trust you will continue to call things by their right

It is folly for editors and speakers to attempt a combardment of the enemies fortifications with dipperyelm poultices—rather bring to bear the ower deck guns, charged with the most effective ordnance known to modern warfare.
"Hew plumb to the line; let the chips fly where they will."

Remaining as ever, very truly yours

# Spirit Communications.

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

Communications received through the mediumship of Alfred James, April 23rd, M. S. 32, as taken down by J. M. Roberts as they were uttered.

GOOD MORNING, SIR:-Faith, and you're doing the Holy Cause an injustice. You consider that we are at the bottom of all these affairs that are going on. You're mishtaken. You've as many hypocrites in your own ranks as we have in ours. Faith! the traitors and spies are all 'round. But I must do you the justice to say, as far as I can judge by your actions, that you have been actuated by a desire to do that which is square. Your so-called radicals are just as much spies and traitors in your camp today as any priest or Catholic. I am sworn to the order, and I mean to perpetuate; but when you meet your enemies in the front you know what to expect. I tell you positively, you've got a squad in your rear that is nothing to boast of, and you'll find

Again to use the language of one of your own generals we'll have to fight it out on that line. Faith! and the day is nigh, and it is even now at your door when there must be a settlement, and the holy religion must triumph, because it is in the majority, both on this side and the other side. I know you are a man who has good pluck, and so am I; and I tell you to-day, when I come, I am your enemy-I am your fair and square enemy, and I'll beat you surely. The underminers that are in your rear, I have no sympathy for; but you can just mark this, from me, that I hate your way of misinterpreting our religion. I have no sympathy with spies and traitors either in the camp or out of it. Let us have a fair fight and no favors asked. I was a member of the Order of St. Francis—a monk of

that brotherhood in Cork, Ireland. Before I go I have this to say. I am none of your sneaking Jesuits. I'll fight you fairly. I'll tell you how I came here. I'll tell. You have a spy who comes to your place of business. He's a tall, slim man. Now, he comes there, and he is not true to the Catholics nor to your side. He hunts for your pocket-book. And another thing you'll find allittle dark-complexioned man will come there shortly. Mind your eye, he's another snake in the grass. Death to all traitors, say I. Give me your hand before I go. Sign me, JOHN O'RIELEY.

STRUCK-I'm very weak-weak. Struck on the head. (The medium manifested a terrible physical shock and held his hands to his head as if in great pain.) "I was killed by an insane man. He killed her too. My daughter. My name is John McFarland. Myself and daughter were both killed by an insane man—Rowell. Oh! but it was sudden, quick. The change is awful. The summons was quick. I cannot blame the man; he was crazy when he did it. This all took place at Mortville, Maine, about two months ago. I'll come again. I am too weak now to say all I intended." [Wild Cat, the Indian guide, said the head of the man was split with an axe. Can anyone give any in-formation concerning this spirit or the occurrence to which he alludes?—Ed.

Sin :-- My life-my earth life, at times, was dark. In fact, it had more of shadow than sunshine. But still, I believed in the religion of Jesus. This very has not brought as much satisfaction to me as I had hoped for. I knew little—very little about this method through which I am acting—spirit interest in the second se torcourse, but I have awakened to its reality through the influences of kind spirit friends in the after life, and I hope that this may reach those left behind and that they may rely not upon faith but upon right actions. I passed to spirit life a short time ago. Modern spirits are becoming thoroughly awakened to this reunion between the mortal and spiritual spheres of life.

> Sign me, MARY ADAMS, Mass.

GOOD MORNING :-- A short time ago I was borne down with earthly suffering. Oh! what a relief this so-called death. When the mortal casement becomes worn out and its throes of suffering are past—this is amply compensated by the departure of the spirit. There is a freedom, a relief, that speaks of the joys of heaven. I see my way clear, because, in my mortal life, I tried to be as just in my actions us possible. I might have done more but I feel buoyed up with the consciousness that I never intentionally wronged any one. Blessings upon all my relatives and friends. It will be but a little while when there will be a joyful meeting ence in his oration on the present occasion.

Sign me, MRS. P. NUTTING, Caseo, Maine

"Wild-Cat" said this spirit had been but a short time in spirit life, and that she seemed to be a very

GOOD MORNING, SIR:-There is but one way to insure happiness in a future state, and that is to do as I did,—destroy all heretics. What matter is it to me—their shrieks for murdered fathers, dying mothers or infant brains dashed out; it is but stern duty to exterminate heretics. Do I feel regret? Hah! hah. No. When in this life I was called remorseless, cruel, revengeful. But over burning hamlets; over curses heaped upon me, I labored for that which I called holy, and to-day I am the same staunch true Catholic spirit I was then. All conquerors are but fools when they work for anything but the propagation of the holy Catholic religion. "By Catholics, I am looked upon as a saviour of their faith; by Protestants, I am looked upon as the greatest scourge that ever went unhung. But, oh, if I lived to-day with the same power that I once exerted, no heretic should taint God's pure air with their foul breath. Sing me

MONTFORT."

In reply to our question, "What Montfort?" he answered, "I am a kinsman to the noblest woman that ever lived—Catharine de Medici." Whether that communication comes or does not come from the First Simon de Montford, a French soldier of the middle of the 12th century, who was engaged in the organization of the fourth crusade against the Saracens, and who afterwards, at the summons of Pope Innocent III, was elected leader of the crusade waged against the Albigenses of Southern France: I do not know. It is, however, perfectly characteristic of that bloody and murderous bigot; and l am sure that every word of it was dictated by a spirit. If that spirit was truly him who once lived and was known as Simon de Montford, what a lesson does it not teach. That man is said to have died in A. D., 1241. The Catharine de Medici, whom he calls "the noblest woman that ever lived." was Queen of France. She was born in A. D. 1519. It was this cruel Queen who, on the occasion of the marriage of her daughter Marguerite of Valois with Henry of Navarre, who prevailed on Charles IX. to give orders for the fatal massacre of Now allow n St. Bartholomew's, Well might the spirit of Simon de Montfort eulogise that unscrupulously bad wo-man. As late as 350 years after his death Catha-rine de Medici lived her wicked life; and yet the spirit of the former was in fullest sympathy with her in her vile and criminal intrigues at that time. Who can say how far his strong and cruel will may have operated upon the congenial spirit nature of Catharine to influence her cruel course. Nearly three hundred years more have passed away, and yet the spirit of that indomitable man returns to say, "If I lived to-day with that same power that I once exerted, no heretic should taint God's pure air with their foul breath."

Can a religion which prepared such a spirit for the after life, and which has held him for more than five hundred years in a state of such terrible malignity, be anything but the most terrible curse to humanity? We say it cannot, and the free and dvanced spirits aiding us, we will never rest until it ceases to desolate both the spirit and earth spheres of humanity. When we say we will never rest till not love ought to part.

in this life, we will take it up in the after life. Indeed, we feel that this arth life is but the training field in which to prepare ourself for the work that is before us when we shall have done with earth. The truth shall come to light despite all efforts to impede or crush it.—[ED.

GOOD MORNING, SIR:—I have listened to all that has been said here, this morning, and though the last I hope I am not the least. You have had types of all kinds of spirits here, this morning. Oh! if this spirit philosophy of the 19th century had been known and practiced years back, what an end-less amount of human suffering might have been prevented. For me the spiritual circle and the spiritual philosophy has been the true bread of heaven; and when I look around in my spirit home and see such awful examples of retributive justice as was demonstrated in the case of the preceding speaker; how glad am I that my life was cast in the days of a nobler philosophy and of gentle feelings

between man and man. "To those who are left in this life, related to me, and to my friends, I would say this: Perseveretry to spread this communion of spirits, for it will bring you enlightenment; it will bring you happiness; and, in time, it will bring on those days when the mortal and immortal shall be as one; and when the re-unfoldment of matter will demonstrate a higher order of things.

"Persevere you are on the right track. I loved the cause you are working for." NO NAME GIVEN.

### Spiritualism in Scotland, by an Inspirational Trance Medium.

We take the following from the Edinburgh Daily

Review (Scotland) of April 10: Mr. J. J. Morse, of London, calling himself an inspirational trance medium, gave a lecture last night in the Upper Room in Odd Fellows' Hall, on a subject which, it was announced, would be chosen by the audience. There was a very fair attendance. Mr. Coats, a professor of mesmerism, from Glasgow, who introduced the lecturer, avowed himself a believer in Spiritualism, and, referring to the recent visit to Edinburgh of Mr. Bishop, ridiculed the idea of a young American gentleman of twenty-four summers, explaining in twenty-five minutes or an hour what it took him (the speaker) twelve years' study to understend, and indeed characterized Mr. Bishop as an American trickster. In response to the chairman's invitation, upwards of a dozen subjects, written on slips of paper by individuals among the audience, were handed up to the plat-Of these, Mr. Coats, after examination, intimated that with the exception of two, which related to what may be called local subjects—as "Edinburgh Past and Present"-all the subjects so suggested involved more or less directly the question of Spiritualism. A vote was taken upon each of these subjects, the "local," among others, being relegated aside, and the following finally selected by the majority, namely-"The soul in its origin, progress and future destiny." Meanwhile lhe "medium," sitting in his chair, had closed his eyes, and before the chairman was vet well advanced with his introductory remarks, his face seemed to indicate suppressed physical pain or slight convulsion. This, however, lasted for only a few minutes, and then he relapsed iuto an attitude as if of deep thought, the eyes being still closed. As soon as the subject was announced to him, Mr. Morse rose and proceeded to discourse upon it. A gentle-man, apparently of thirty-four years of age, with pleasing, a somewhat melancholy countenance, he possesses a finely modulated voice, and delivers himslf in well-balanced periods with almost perfect oratorical skill. The lecture lasted nearly an hour, and during that time he never for a moment faltered-of course there was no manuscript before him, as, indeed, the eyes being closed all the time, such would have been useless—his style being always composed, though touched at times with dramatic tones. Mr. Morse reviewed the whole controversy between the church and materialism as to the existence of the soul, and said that the only mediators that stood between the hostile forces, that held out the hands of friendship to unite the oppo-nents, was Modern Spiritualism. The Modern for I have held communication with the so-called dead." Where did this soul come from? This was another of the tough questions that modern thought deals with, and as to which the church did not give a satisfactory answer. He briefly stated the various arguments from the opposing sides as to the genesis of life, holding that all the elements and forces in the world in which man lives and moves and has his being were just the spirit of God working through and by all forms of being. The church, he said, should be able, not only to affirm but to de monstrate the existence of the soul, and as to the world to come, Spiritualists asserted that man does not lose his identity. In coucluding, the medium asked his audience to take his argument only for what it was worth. At the close Dr. Bowie announced himself the proposer of the subject of lecture, and expressed his admiration of the lecturer's treatment of it, remarking that he did not believe there was a professor in the Edinburgh University who would submit himself to a similar ordeal. In responding to the compliment, Mr. Morse stated

# CORRESPONDENCE.

that he had been controlled by one medium for the last twelve years, and he had been under its influ-

PORTLAND, Me., April 18, M. S. 32. Editor of Mind and Matter: Weeks ago I sent the following letter to the Religio-Philosophical Journal, with a private letter to Mr. Bundy, the editor, earnestly requesting him to publish it. This he has failed to do, and has not so much as made a note of his misstatement. His statement was an outrageous attack upon Mr. Miller, as well as false in fact; and had he the least love of fairness and truth, he could not

fail to correct his mistake. I cannot believe the Spiritualistic press generally unwilling that the truth should be known concerning radical reformers, and so I send my letter to MIND AND MATTER, trusting, that for the sake of justice, you will give it a place in your columns. Very truly yours,

MATTIE STRICKLAND. BOSTON, March 1, M. S. 32.

Editor Religio-Philosophical Journal: Sir:—Friends have called my attention to a recent article in the Journal, in which you state that Leo Miller has deserted me and our child, and that have sought a home with my parents. Permit me the use of your columns to correct the false statement. Mr. Miller and myself are

as closely bound by the ties of mutual love now a at the time we published our contract. We have not separated, and all the reports to that effect which have been published from time to time, have been pure fabrications, gotten up doubtless, by those who fear the world may learn that the marriage law is not a necessity of happy and continuous unions between the sexes.

Some six months after our union I made, at the urgent invitation of my loving parents, a visit to their home. I remained three weeks only, and then rejoined Mr. Miller in the West. Soon papers all over the country were publishing a statement of his desertion. I wrote a letter to the Chicago Times denying the report, and a few papers had the fairness to copy my denial. About a year and a half later the same statement was again made in Boston and New York papers and copied into others of nearly every State. This time my father denied

Now allow me to say, that the good nature with which I read the early statements, has given way to feelings of disgust and indignation at your unprovoked revival of the falsehood. There is no excuse for my recent visit home being made the occasion of such an attack upon the noble man I love, and am proud to stand with in freedom. Mr. Miller's earnest and able pioneer-work in the cause that you claim to hold dear, should entitle him to fairer treatment at your hands. So far from deserting me and our child, he has ever been a most devoted companion, and kind and tender father. We have passed through trials together and felt our

union but strengthen thereby. Every day's experience proves more and more clearly the righteousness of the cause we advocate, viz., that of absolute freedom of the affections. I am satisfied that the only way to ensure lasting unions between men and women, is to grant entire liberty of separation. Love will not be bound. Despotism stifles its life. Left free it is all suffi-Despotism stifles its life. Left free it is all sufficient. Persons who love cannot part; those who do growth which Messrs. Roberts and Wilson serve in

then we mean it. For we must lay the work down | Should the love that now hallows the companion. - The Word of Massachusetts.

ship of Mr. Miller and myself ever die, we shall not remain together. That it will last through life, we cannot assert, much more promise. But that we both sincerely believe it will, I am happy to

To the person whose inquiry of Mr. Miller's address called out your article, I would say that he is at present speaking in Maine in the interest of financial and industrial reform. We may both be addressed at Portland, Me.

Wishing the truth only to be uttered, I am, respectfully, MATTIE STRICKLAND.

### A GHOST STORY.

THE SPIRIT THAT HAS VISITED A COLORED MAN'S

A gentleman of St. Louis, who owns a tract of land in the American Bottom, near East St. Louis, and rents it in small lots of from two to ten acres to farmers and gardeners, relates an amusing scene that occurred a few days ago between two of his tenants. One of his ten-acre lots has a comfortable house on it, and is rented to a thrifty German and his wife. Adjoining is a two-acre lot, on which is a small cabin, which the owner had some difficulty in renting, but a short time ago found a tenant in the person of a sable son of Ham, recently from the South, and possessed of all the superstitious feeling

Near the two houses is an old graveyard, which was long since abandoned as a place of burial, and during the winter many of the bodies were re-moved. In exhuming the bodies fragments of coffins and headboards were left behind, and these the thrifty wife of the German converted into kindling wood, to the horror of the African, who regarded the act as the worst kind of sacrilege. The German and the negro were not very neighborly, and the former conceived the idea of frightening the latter from the cabin by working on his superstitious fears.

One night, as the negro was preparing to retire to his couch in front of his fireplace, the door of his cabin was thrown open, and a tall figure, clad in white, with arms outstretched, stood before him in a threatening attitude. The poor negro was frightened out of his wits. He supposed the visitor was the spirit of one of his tenants of the graveyard whose coffin had been converted into kindlingwood, and, falling on his face, he begged piteousiv

for mercy. "O, good Mr. Ghost," he exclaimed, "it wasn't dis nigger what done it. Fo' God's sake, let me alone; it wasn't me, 'deed it wasn't. Go way from me, and go arter dat Dutch'oman over dar. de one what burnt up yer coffin. O, Mr. Ghost, spar my life; I's innocent, 'deed I is. It wur de Dutch'oman what made kindling-wood of yer

The ghost disappeared, leaving the negro more dead than alive. The next day the negro went to see the owner of the land, and told him what had occurred, and informed him that he wouldn't stay in the cabin another night for a million dollars. The landlord, knowing his German tenant was

anxious to frighten the negro away, assured Sambo that the ghost was harmless and could not hurt him. He told him he had been trying for a long time to capture a ghost for the anatomical museur in St. Louis, and would give him \$50 if he would "How I gwine to cotch 'em?" inquired the darky, feeling a return of his courage at the prospect of his

making \$50 in a single night. "You can catch him easy enough. I've got an old musket, and I'll load it with horseshoe nails, and you just poke the muzzle through the crack in the door, and when the ghost comes pull the trigger; but mind you must aim low and shoot him in the legs, because he must be taken alive. You shall have the \$50 just as soon as I lay my hands on the ghost." "Fo' God, I'll do it. I isn't afeered of ghosts, no how; nebber was, real shuah."

The landlord next called on his German tenant and informed him of the arrangement he had made with the negro to shoot a ghost, and requested him, if he should hear a shot fired, to go over and help his colored neighbor to secure the new secure the necessary entitles for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary entitles for curing the necessary entitles for curing the presence of the necessary entitles for curing the presence of the necessary entitles for curing the necessary entitles f The landlord next called on his German tenant his head in a bag.

The German expressed a doubt as to the negro's ability to shoot, but was convinced, when informed

that Sambo had served among the colored troops who fought nobly during the rebellion. It is needless to add that the negro has had no. more visits from the ghost, and that the landlord still retains both his tenants, and his fifty dollars.

## True Spiritualism.

The real Spiritualism has done great good for the Shakers, and is still doing. It has reformatory tendencies, which are just what we all need some in

one direction and some in another.

When I was yet a child, the Shakers discarded, through the gift of inspiration, the use of swine's flesh in all its forms, even the lard was not suffered to be touched. Ardent drinks of every description went overboard-tobacco and other items not considered worthy. True Spiritualism prompts people to honesty and purity of heart. It causes them to hate hypocrisy, fraud and lies. Makes them to search for truth and to follow their highest convictions of right, regardless of results, as those who have gone before us have done. True Spiritualism seeks to improve conditions by emancipating both soul and body from evil tendencies, and this is the kind of Spiritualism I would attain to and support. JULIA H. JOHNSON.

## WHAT THE NEWSPAPERS SAY.

MIND AND MATTER, one of our favorite ex changes, is a fearless exponent of the beautiful philosophy of Spiritualism.—Boise City Republican,

An interesting and ably prepared discussion in regard to the truth of Modern Spiritualism is now being published in the MIND AND MATTER, Philadelphia, Pa.—East Illinoisian.

MIND AND MATTER.—This is the title of a new weekly liberal paper, published in Philadelphia, which is extensively read and is creating quite a sensation throughout the country, because of its bold views in reference to all the new items of the times, particularly matters that concern Modern Spiritualism. The paper is published at \$2.15 a year, and is handsomely printed and edited with considerable ability. Single copies six cents. J.M. Roberts, 713 Sansom street.—Mount Joy Star and News, Pennsylvania.

MIND AND MATTER.—This is the title of a new weekly paper started in Philadelphia, in the interest of Spiritualism, science and freethought. From a close reading of the numbers so far received. we see it to be a highly interesting paper—bold, able, and aggressive upon error wherever found. We like it very much. J. M. Roberts, publisher and editor; C. C. Wilson, associate editor. Terms to mail subscribers, single, \$2.15; five copies free of postage \$8; ten copies, \$15. Address the publisher, No. 713 Sansom street, Philadelphia, Pa.—Messenger, West field, N.Y.

MIND AND MATTER.—A paper that recently began publication has been laid upon the New Era editorial table for several weeks. The subject matter of its columns may be readily conceived from its title; but its editorial ability and mechanical beauty can only be appreciated by reading and seeing it. It is printed on the finest heavily calendered paper, and altogether is one of the most readable and pleasing journals which we receive. It is published at 713 Sansom street, Philadelphia, and edited by J. M. Roberts, Esq., with C. C. Wilson as associate. Price \$2.15 per year, single copies six cents.—New Era, Portland, Me.

MIND AND MATTER is the suggestive title of new spiritual journal issued weekly, for \$2.15 per annum, from 713 Sansom street, Philadelphia, Pa., J. M. Roberts editor and publisher; C. C. Wilson, associate editor. Original and scholarly in tone, a vigorous exponent of the spiritual philosophy bravely champions that mystery of the ages, medi umship, and is kindly disposed towards reforms generally. The large following of Spiritualism in Philadelphia and its numerous adherents and wellwishers throughout the States should see that this new and worthy venture in their behalf is sustained. We are very glad to add it to our exchange list, and hope friends of progress, East, will "chip their devotion to essential truth and common right.

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Rebinson, 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 Nowth Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner

### MRS. A. H. ROBINSON. Healing Psychometric & Business Medium

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

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One prescription is usually sufficient, but in case One prescription is usually sufficient, but in case

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

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## ATTENTION, OPIUM EATERS!

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 the case, and a price stabox. Address Mrs. Address Mrs. Address Mrs. Address Mrs. Chicago, Ill. Chicago, and the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

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

AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

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

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TERMS OF SUBSCRIPTION, IN ADVANCE.

# Priginal Poetry.

TIME AND DEATH.

BY W. W. HOSKINS, OF CORINTH, MISS.

An old man walking on his way, Behold, just at the close of day, Two roads upon his route; on each Was one, who thus indulged in speech: Said first; "Old man, come go with me; I have vast pleasures stored for thee." The old man gazed at him and sighed,

"What you have said may be the truth; But can you give me back my youth?" The other shook his hoary head "Youth is, for you, forever dead."

And thus most wearily replied;

But here the second spake to him: "Old man, your life is growing dim; Yet, come with me, and I'll obtain Your youth and give it you again." E'en as he spake, the old man bent His steps the way the speaker went; "He who refused you Youth," he saith, "Was Time, and I, old man, am Death!"

### THERE IS NO DEATH.

Beautiful and fair she sleeps in Death. Ah! who would rouse her from her dreamless rest, And cast again, over that brow of snow The shadows dark of pain, and weariness? Or wake once more the throes of anguish Which broke the gentle loving heart, now still? She sleeps in death-to waken never more, For all her sorrows, woes, and pains are past. She has lived her brief young life on earth, Acting nobly her part in its short drama,

Ring down the curtain. "Earth to earth, ashes to ashes, dust to dust." And from our loving gaze, a gem of beauty, Fair and precious, is given back to the Cold embrace of mother earth. Thus we live, As fleeting as the moth that flits 'twixt us And the light at evening.

We hope, and dream; love, suffers and then die; And while another fills our place, we Moulder back to dust.

Nay-nay-my friend, this surely is not true, For just beyond the darkness and the gloom Through which her feet have early pressed their way A stream, ripples and flows, ever and forever. Some call it the dark river, but to me. It is bright and shining, silver on this shore, Golden on the other. Its murmurs soft and low, Soothe the pains and sorrows which wing the souls Of earth's weary ones, who hear its music, as Their feet press close, its fair shores of rest. The grave holds not our cherished ones; For when we give the form in which they dwelt. Back to the bosom of its native dust, They, the dear ones who have left us here alone, Have passed beyond that shining river, To dwell forever in that better land. Ah! who shall tell the rapture that they feel! The voiceless peaco-the sweet content-the rest Which raps them in a mantle of blessedness, After the restleness of earth is past. This fair young girl, whose loss you deeply mourn

Sleeps not beneath the flower strewn turf. Her sorrows, dark and bitter though they were Have but lifted her pure soul closer to The heart of infinite love and pity. Just over there, in that fair land of sunshine. She smiles upon you-bidding you Look upward-trusting and believing. Nay, friend, change and progression sweep us Ever onward. In the realm of nature All things with universal voice, proclaim There is no death.

JOLIET, ILL; April 14, M. S. 32.

## THE PHILOSOPHY OF PRE-EXISTENCE

[CONCLUDED.] BY J. M. PEEBLES.

THE ABSURDITY OF SOMETHING FROM NOTHING. Ex Nihilo Nihil Fit .- "From nothing, nothing comes," is among the plainest axioms. Accordingly, if man was once nothing in the sense of a conscious entity, he would have externally remained in utter nothingness unless something—unless a conscious somebody may be originated from and brought into active existence out of nothingwhich is tantamount to saying-something from nothing; somebody from nobody! But this is too absurd to contemplate.

It is very clear to profound thinkers that once in

existence as divine man, always in existence. The converse is equally true; once absolutely out of existence, never in existence! This logical bulwark has never been successfully assailed.

In the phrase, once in existence, always in existence, I am referring to conscious, or rather to divine man, and not to sticks and stones, nor to growling animals and stinging insects. These are fragments-imperfect structures-unfinished tem-And no one gifted with intelligence speaks of a conscious rock—a divine wolf, or a righteous dog. These are not, and never were in existence as consciously rational and morally progressive beings. They have not the Spiritual Key-They are not religious; neither are they conscious of their subordinate consciousness! And certainly, no logician ever affirms of a part, what he does of a whole. A slice, slashed from a golden orange, thin, irregular, ill-shaped and seedless, is not equal to, nor should it be compared with the well-rounded orange. Animals, serpents, and noxious insects, are but parts, bearing the same relation to man that passing thoughts bear to ideas, or shadows to substances. Animals and insects were never in existence, as perfect structures, as divine entities; but rather as fleeting organisms

serving temporary uses. Divinity is eternal. And essential man is constituted according to Plato, of divine substance, form and germ; and further, with this prince of thinkers, essential forms, types and ideas, were the same. Types, or ideas, in fact, were subjective Outworked they became partially visible, Still, the type preceded and succeeded the visible appearance. The material contents of form as in oak or animal, are fleeting changing; but the hidden essential form, which is the type, or idea is enduring and immortal.

Every argument against pre-existence, is so far as entitled to the name, an argument against the immortality of the soul, and a help to cold combative materialists. And materialism, in its last analvsis amounts to this—a sprawling puppy and a royal-souled sage—a beef-steak, a prayer-book, and a divine soul, are all the same originally—atomsprotoplastic atoms, adjusted and arranged for specific aims and ends by non-designed and non-intelligent molecular force. And so all conscious life—all noble aspirations for eternal unfoldment —begin and necessarily end in matter. A stream cannot rise above its fountain. Thank God and the good angels, Spiritualism, in connection with the rational doctrine of pre-existence, saves from this slough of despond.

THE SCIENTIFIC ASPECT OF PRE-EXISTENCE. The popular scientific notion upon this subject,

excluding personality, form, type, or idea, as a fundamental factor of being, co-existent with divine substance, involves pantheism, and that offensive sort of pantheism, too, that borders upon fetish-

With the wisest of the Greek philosophers, diversity, individuality, was as fundamental as unity but with our modern scientists, individuality is purely derivative. The Darwinian school o writers assumes that our world and solar system, together with the kingdoms of life, nay, even the genius of Homer, Raphael and Shakspeare were once latent in a fiery cloud. All specific forms, say they, came by developments, they arose by insens ble modification, wrought in an originally homogeneous substance. That was the philosophy of cergeneous substance. That was the philosophy of certain ancient Hindoos. That was the philosophy of Spinoza. That, too, is the philosophy of Harbert, Spencer, and Darwin's disciples. Darwin's qualification to the effect that God originally, and, I may add, miraculously, created a few germs, as a basis from which to evolve future distinctions and organic formations, does not redeem his theory. from that pantheistic conception which is its very root and essence. And what is more, it is the pan-

theism of materialism. Spinoza and the pantheistic philosophers of India

taught in harmony with the logical implications of their philosophy. They were materialists. Inas-much as types, or essential forms, with them, were not co-existent with substances, but effects, or derivative results, consequent upon the differentation and integration of substance; so these beginnings necessitated endings. Forms were ephemeral. Their destiny was to suffer resolution into the primitive substance.

Future immortality implies a pre-existent, or past immortality. And the attempt to reconcile man's future immortality with Darwinism is much like Hugh Miller's effort to reconcile geology and Genesis. It seems clear to us, that if a protoplastic formation originated, evolved, and built up essential man, involving the personal identity, it may, and necessarily must, by the law of involution, return again to protoplasm.

It was precisely upon this point that Agassiz took ssue with Darwin. The former held with Plato, that ideas and ultimate forms were co existent with substance. He taught that they had a spiritual basis, antedating their material embodiments. It is not sufficient to say that man existed in essence before he became a personal identity. If that identity was produce, if it be a result, an effect, consequent upon molecular action, or material change, then no "key-stone" in the arch-way of organization will insure that identity from final resolution into that "flery cloud," in which Tyndal informs us the genius of Raphael and Shakspeare were once la-

MY CONCEPTION OF PRE-EXISTENT LAW AND

I conceive the universe to be distributed upon three fundamental planes corresponding to the fac-

tors of substance, force and form.

1. Upon the material plane substance is precipitated in the chemical units so familiar to the physicist. And the various combinations resulting from their union constitutes our physical world—our material environment.

2. Upon the spiritual plane, corresponding to the active principle or force, it is not only conceivable, but reasonable, that substance is precipitated in forms quite unlike the chemical units with which we are familliar. These again aggregate in an envi-ronment appropriate to this higher octave in the

3. The celestial embraces still another octave, with scenes, circumstances and agencies to corres-

Upon the lower plane matter, and passivity are relatively predominant. Upon the second or spiritual plane the positive and projective forces are pre-dominant. The celestial unites the two polar spheres in a higher unity. I conceive, therefore, that the totality of movement necessitates an inter-change of forms and forces between these three

fundamental states of being.

The celestial realm, so nearly allied to absolute spirit, is largely the sphere of causes. Some spirits denominate it the sun sphere. Earth-bound spirits for long periods, have little or no conception of it. The soul is the essential man, and man's original home was in the celestial heavens. On earth he is a voluntary sojourner. Some souls, however, as Charles Beecher teaches, may be exiles. Be this as it may, all souls, by methods inverse and diverse, tend homeward. The time may be long, the way thorny! David had not returned in the apostles' time to his celestial home. These are the apostolic words—"For David is not ascended into the heav-

Experience is the choicest of schoolmasters; and

experiences imply activities—and active labors necessitate repose. Accordingly something as the body requires periodical repose to replenish the energies expended in the waking hours, so the perpetuity of the conditions essential to the super-sensual activity in the celestial state involves not only a sort of spiritual repose, but an interchange with the negative—the material pole of nature. As the material world is dependent upon the celestial for the types and germinal forms necessary to imitate organic processes and material development, so the celestial is dependent upon those forms of force that act from a material base to maintain the balance of movement in its own higher domains. So in like manner we may rationally persuade ourselves that exalted personalities in the celestial world, recognizing the conditions essential to universal harmony, volunteer to spend a fraction of their time in this material world of existence. We honor the kind-hearted English professor who volunteered to leave his college class and teach a term in a ragged school of London. Our world is peo-pled with exiles from choice and exiles from neces-

sity-each and all were pre-existent. Few believe that God, by a special act, manufactures the soul at either conception, or birth. And a still less number will hazard the opinion that the thinking, reasoning soul was evolved from unthinking, unreasoning matter. If this latter theory be true, then it is certain that effects may exceed their causes—that streams may arise above their foun

Modern writers of materialistic tendencies, who talk and write incessantly of evolutions, write and talk of only one-half of the uses and methods connected with the universe. They fail to recognize the law of reciprocity—the balance of forces. They do not see that evolution implies involution. The one necessitates the other. It is therefore important to remember that "involution" is the process of storing up, folding away, holding the forces or faculties in tension, and of transferring active energy into potential energy.

Evolution is the process by which the potential is liberated, made active, unfolded and brought forth into the actual, or what some would denominate outward expression.

Now, then, when the soul; when essential inmost man becomes incarnate in the sacred. moment of embryotic conception, he may be said to have entered the state of involution; and he continues largely in that state during his imprisonment in, or direct connection with the material body. And further, it may be stated that while in this state of involution, disordered by passion, and beclouded by sense, the cases are rare where man's powers of reminiscence are sufficiently potent to project themselves into the outer realms of memory and external conscioususss. But the failure to remember is no proof against pre-existence. The events of our infancy are not remembered. In early childhood we smiled, wept, and played with the rattle, but no traces of them ripple upon the sea of external memory in the present. Infantile existence is as difficult of memory as pre-existence.

Only a few can clearly recall events and experiences occurring in a pre-existent state of being. Mauv did, however, in the more meditative past And some in the present can do this; and their testimony upon the point is direct and positive. I have space to name but a few.

Judge Boardman, well known in Wisconsin for many years as a thoughtful, influential Spiritualist, repeatedly assured me that he could distinctly remember many things that transpired in his pre-existent life.

Judge Elliott, quite as much of a mathematician as jurist, used to interest his friends by similar di-

rect statements. Harold Harring, the Polish scholar, author and personal friend of Dr. Redfield, the New York physiognomist, often affirmed in the most positive manner, that he could remember many acts and events occurring in his pre-existent home in the heavens. Others testify to the same facts. Pre-existence is to them positive knowledge. Negative testimony upon this subject is of little account. That blind men do not see the sun is their misfortune-

nothing more. Poets in their more inspired moments often sing

of pre-existence. "I have dreamed
Of sinless men and maids, mated in Heaven
Ere yet their souls had sought for beauteous forms
To give them numan sense and residence."

"And in the spheral chime they listening heard The soul's high destiny, which, being sunk Into this fleeting life, through obscure paths Must wander, fighting still a God-like fight-

Our birth is but a sleep and a forgetting; The soul that rises with us, our life's star, Has had elsewhere its setting,

And cometh from afar, Not in entire forgetfulness, And not in utter nakedness But trailing clouds of glory, do we come n God. who is our home.

As a fitting close to this essay, we quote from Charles Dickens:-"A strain of gentle music, or the rippling of water in a silent place, or the odor of a flower, or even the mention of a familiar word, will sometimes call up sudden dim remembrances of scenes that never were in this life; which vanish like a breath; which some brief memory of a happier existence, long gone by, seemed to have

Hammonton, N.IJ.

### MATTERS IN WASHINGTON.

THE FRAUDULENT PRESTIGIATOR ON SUN-DAY-HIS EXPOSURE OF SPIRITUAL-ISM-THE ORTHODOX PSYCHO-LOGIZED WITH THE "DIS-EASED FACULTY OF WONDER"

Mrs. Bliss did a good work here notwithstanding Kellar's Sunday theatrical prestigitator expose. He satisfied orthodoxy and irrational rationalism, that mediums are all frauds, but disturbed no rational believer. Mrs. Wilson, with the indomitable "Uncle Ben," is again here, and at 1008 G street Northwest. Her phase is changing to the art curative, at which she is succeeding. In fact her time and powers are fully occupied. Mrs. Bliss is welcomed back by her many friends, and holds the gates ajar at 451 M street Northwest, for all who are honestly seeking the truth and the right. So that Washington is highly favored at this time.

There are here now several developing circles, one of which is big with promise of future manifestations. The medium is a modest, sincere young man, to whom the gift was unknown till lately, and when discovered his surroundings were such as to preclude any satisfactory progress. But since we have organized a circle, and meet semi-weekly, the manifestations vary and improve at each seance. Our experience demonstrates that any change in the circle by admitting transient persons retards the work, and therefore we have concluded to admit none but those who will be permanent and punc-

We went in a house and room where he never was before, the circle was formed. The test conditions are provided by the circle and accepted cordially. The cabinet is improvised in a corner of the room, and the room is made perfectly dark. The medium is handcuffed and placed in the cabinet. Immediately the instruments are sounded, three and sometimes four are played at once. The control talks to us through the trumpet; lights are produced, and on one occasion the circle table was lluminated, six feet from where the medium sat. The handcuffs are removed by the control, an iron ring is put on while he is handcuffed and in a deep trance: his coat is turned; his arms thrust through the chair, &c., &c. At the last seance his arms were changed from front to back (a physical impossibility for one in a normal state), and he was severely tied by the control besides. We also get tests of various kinds and degrees. These are but preliminary and educational exercises, prophetic of the future developments.

Another circle, with a new medium, a lady, in-

clined to orthodoxy, but honestly resolved to give her gift and guides a fair trial, meets at my house. At the last seance she was deeply entranced for the first time. Her guides say that they will materialize after she passes through several primary phases,

So it is seen that the facts that the society which met here so many years, and so successfully, and the lyceum so cleverly conducted, having vanished into thin air, do not stop this good work our spirit friends have in hand for the benefit of

I am sorry and ashamed for the cause and the hundreds of Spiritualists here, and coming here annually, that there is no fold were the work can be garnered and sent back again into the world with increased power. Washington is a foreign country and good missionary ground. The chief reason for this status I think will be found in the conditions. As yet Spiritualism is not quite as respectable as the churches. The government is practically a union of church and State—Protestant at that. It is therefore not safe for public men and petty officeolders to make public avowal of the new doctrine, especially unsafe to be found associating in public meetings with the friends of this cause. Hence, when mediums come, these people go quietly by night. They are usually well patronized, if worthy,

As an illustration of the interest in this community I need only cite the facts in regard to the Mausfield troupe, published in the Banner, as frauds, at least as unworthy of patronage.

They took Odd Fellow's Hall, advertised exten-

sively for Sunday evening, "rare materializations," &c. The result was a jammed house, and many went away fo divided as to their merits. I did not see them, and cannot say; but this course is a strange one if gen uine, and they have the cause at heart as much

Can't you send us a missionary, good talker and good organizer, one who will shake this valley of dry bones and make it live?

W. B. W.

## Mr. Mott, the Medium.

EDITOR MIND AND MATTER:

Sir:-Permit us to say that we fear the author of 'Mr. Mott, the Medium," in April 12th, totally nisunderstands us and the motive of our challenge We pass over insinuations to speak of facts. The "individual calling herself Ella E. Gibson," not only calls herself such, but is such, having legally inherited the name from her father and

We see no impropriety in the challenge, whatever, nor unfairness, if we are termed "a spirit stripper." The proof we asked for would then be obvious to ourself and all present; and though the world might not be convinced, we see no reason why our testimony and the testimony of the 12 present would not be as good evidence as the names of the fifteen appended to the article under our present consideration, which is offered us as proof, and also to all investigators. These fifteen persons

are all strangers to us. We are a friend to Spiritualism and Spiritualists, and it seems a pity that some persons are always suspecting an attempt to prove fraud, when an effort is being made to demonstrate genuineness, without the shadow of a doubt. Such was our effort, our intention, our hope, but how strangely

misunderstood. Not a foe, but your best friend would we have proved in establishing the claim, could we have been permitted. We hope for the time when the phenomena of Modern Spiritualism will be a known fact to the whole world, even as is the rotundity and revolution of the earth; then, and not till then, will the demand cease for proof, without the possibility of a mistake, for what we see we think we

know. There has been too many religious impositions palmed off upon the world as revelations from neaven, not to leave the mind of man in doubt, and to demand him, to test with the evidence of his senses, any and every doubtful or wonderful appearance. Deceiving on faith has ever been the ery of the Christian church, and more and more than the Spiritualists of to-day, have condemned the church for its credulity and attempt to compel a belief in the miraculous or invincible without proof. Then, shall Spiritualists ask of the world the same? No! give every opportunity for a full, free and satisfactory investigation that will not destroy conditions and prevent the manifestation. cannot afford to be in error ourselves, or to seem to be unwilling, that the world shall not have the benefit of all the proofs and facts underlying the most stupendous revolution the world has ever

These were the motives of our challenge last Ocober. Now, if you, Mr. Editor, or the author of the article in question, can find a better motive or a better way to test these manifestations, why should we not rejoice and accept them? We certainly will, as soon as you will give us the opportunity, by your making your own conditions with Mr. Mott, provided they meet with our approbation. We do not want a seeming or a doubtful proof, but a real one—one that cannot be disputed.

We trust, Mr. Editor, that your well known justice to mediums will be verified by publishing this explanation.

Yours respectfully, ELLA E. GIBSON. Brunswick House, 134 S. Salina St., April 14, M, S. 32. Syracuse, N. Y

The Medium and Daybreak says: At Langham

Hall, 43 Gt. Portland street, near Regent Circus and Gt. Portland Street Railway Station, London, on Thursday the first day of May, M. S., 32, at 8 o'clock prompt, a public meeting of Spiritualists and friends will begin. It will be the anniversary of modern spirit-power phenomena. The action of the lunacy laws on private and public mediums and others, through "private asylum doctors," will be discussed; and resolutions proposed for adop-tion. Each speaker will be limited to fifteen minutes. J. Enmore Jones in the chair. The Service of Song, selected from the Church, Wesleyan, Irdependent, Baptist, Presbyterian, Roman Catholic and Unitarian Hymn. Books will be sung by the assembly.



CHILDRENS' COLUMN. "LET'S PLAY ?"

Oh! the blessed and wise little children, What sensible things they say! When they can't have the things they wish for, They take others and say : "Let's Play!" "Let's Play," that the chairs are big coaches, And the sofa a railroad car,

And traveling ever so far. "Let's play" that the broken old china Is a dinner set rare and fine, And our tin cups filled with water

And that we are all taking journeys,

"Let's play" every one of our dollies Is alive and can go to walk. And keep up long conversations With us if we want to talk.

Are goblets of milk and wine!

"Let's play" that we live in a palace, And that we are the queens and kings; "Let's play" we are birds in the tree-top, And can fly about on wings. "Let's play" that we are school-keepers,

And grown people came to our school, And then punish them all most soundly, If they break but a single rule. Oh! the blessed and wise little children, What sensible things they say;

And we might be as happy as they are,

If we would be happy their way. What odds 'twixt not having and having, When we have lived out our day! Let us borrow the children's watchword-The magical watchword "Let's Play!"

### Fleeting Clouds.

There were signs of an approaching storm. Mi nie was cross, and, unfortunately, so was Nellie. An ominous scowl rested upon each little forehead, and the bright eyes that usually sparkled with sunshine, now seemed like nothing but black clouds, from whose dark depths came every now and then,

Minnie had been the aggressor. She had called Nellie's, new doll an "Injun Kickapoo," just pecause she bore a very slight resemblance to one of the pictures in mamma's missionary book. Of course such an insult as that was not to be borne quietly. Nellie had not borne it so, and angry words had followed, until it seemed as if each ttle girl had said all the naughty things she could

But it was not so. Nellie thought of something "I wish," said she spitefully, "I wish little Minnie Henderson wasn't never borned."

The children were twins, but when either wished be particularly tantalizing in her remarks to the other, she used the obnoxious adjective "little."
"But I wanted to be borned," retorted Minnie, with spirit.

"I wish she hadn't been borned," repeated Nellie, emphatically. "Children," said mamma, "I cannot have this marreling. You must not speak another word to

each other until I give you leave."
"Can't I just tell Nellie her doll's nose is awful funny?"
"Not a word."

"Can't I tell Minnie to be sure not to come over my side of the baby house?" "No. Take your doll and sit by the window.!" Naughty Nellie began to cry. She'll-take-allsides\_of\_it. I don't love-

"Stop, Nellie! Minnie, you may go over to the ther window. Remember what I have said."
"I don't want to speak to her, never," said 'said Min-"Nor I, neither, don't," rejoined Nellie.

Mamma said no more to her refractory children, but she glanced at them from time to time, half anxious, half amused. Nellie had taken one of her finest dollies (not the Kickapoo), which Minnie no sooner perceived than she selected from her stock a ragged little colored boy named Pete, upon whom she lavished her affections and caresses. If Nellie's Amanda were taken to walk upon the window sill, Pete found it a great deal nicer in the house, "where there were no bad girl's to 'sturb him." If on the other hand, the young lady, tired with the fatigue of the day, were put carefully to bed, Pete became suddenly possessed with a desire to dance and sing, and did it, too, regardless of the frowns upon Nellie's face, or the soothing lullaby which

he little mother sang to her charge. But when mamma was called to the parlor to receive a caller, and the little girls realized that the irresponsive dollies were the only mediums through which they could communicate with the world at arge, both suddenly realized to its full extent their deplorable condition. Not that they cared to speak to each other; oh, no! but if they should care, what then?

"O 'Manda," cried Nellie, turning her doll's face to the window, "just look at that dear little, sweet "I shan't 'low you to look at any pussy cats, Pete," said Minnie, hugging her baby with a sudden spasm of affection.

"Amanda Adelaide!" continued Nellie, ecstatically; "did you ever see such a funny horse?—all sorts of colors." "Don't you turn your head one bit, Pete," commanded the colored boy's mother.

"And there's such a cunning little girl with a string, and a curly dorg at the end of it." Minnie was not proof against such attraction. She allowed Pete just one look, and gazed herself admiringly.

'She's a nice little girl, Pete," she said approv ingly. Nellie's dark eyes shot an inquiring glance at her

sister's face. Strangely enough, Minnie's met them half way.
"If Pete's mother brought him over here be could see the dorg the best." Pete's mother accepted the invitation; not altogether however on her son's account. For a moment

the children looked at the nice little girl and the curly dorg in silence.
"Oh Pete!" sighed Minnie, at last; "I do wish I could speak to-somebody else beside you. "So do I," responded Nellie. There was an expressive pause, during which

the youthful mothers put their unresisting charges "Oh dear!" yawned Nellie, as she tucked the sheet around Amanda's neck. "I wish I could speak some things to somebody," whined Minnie. Another silence.

"I wish I could speak to my dear sister Nellie," said Minnie, bravely. "So do I wish she could speak to me," rejoined Nellie. "My new doll isn't an Injun Kickapoo," she continued in a grieved tone. "You said you didn't want me borned,"remarked Minnie, plaintively.
"Well I do—I do want you to be borned," and

Nellie rocked her sleeping baby vigorously. "Dolls can't talk back to you," said Minnie, with a scornful glance at Amanda Adelaide. "I like things that can talk back. I like you the best, Nellie. "Why, Minnie Henderson!" ejaculated Nellie, sol-

emnly, "you speaked to me."
"O—b! so I did." Then suddenly recollecting: "But you speaked to me, too." They looked at each other in dismay, but mamma, coming in at this moment, they "'fessed," and were forgiven." "Oh mamma! I speaked to Nellie, and Nellie sneaked to me.'

"Yes, we both speaked."
"We didn't mean to." "Couldn't help it." Mamma smiled. "How bright the sunshine is,"

said she. "I don't think we shall have a storm after all." The children looked puzzled "You do love each other a little bit, don't you?"

^"Course we do," replied Minnie, while Nellie's answer was more eloquent than words, MARY C. BARTLETT in Congregationalist.

Is There a Negative Condition in Nature?

Let us go back to first principles to ascertain the facts. It has been asserted, and generally believed even by scientists as well as the masses, that there is a negative condition in electricity and magnetism. Let us first see whether this be true in regard to electricity. Let us suspend a downy feather by a silk thread, then let it be approached by an excited glass rod which has been rubbed with silk, and it will be found that the feather will be attracted by the rod, but as soon as the feather becomes saturated, or in a like electrical condition with the excited rod, the feather will be repelled with a force equal to its former attraction. Why is this? Simply because it is the nature of electric ity to repel anything which is in a like electrical condition with itself, and always does so with a force equal to its attraction. This being so, certainly proves that there can be no negative condi-

tion where the powers are equal. The same is true of magnetism, which is even more easily demonstrated, for if you rub a steel needle with either end of a magnet, either end of the needle with point north or south, as it has been rubbed one way or the reverse with the same pole, and if the needle be then suspended and either pole be presented by like poles of a magnet, they will be repelled, and attracted when unlike poles are presented. Again; to prove that either arm of a magnet is equal in power, it is only necessary to select a piece of iron, not quite weighty enough to be wholly raised by either limb, and it will be found that the powers of attraction are equal in both limbs—so, too, are the powers of repulsion equal

to their attraction. These experiments, among many others which we have instituted, go to prove that the powers to attract in both limbs are equal, consequently the idea of a negative condition in magnetism, electromagnetism, or electricity, is demonstrated to be false. Mesmer made a sad mistake when he ascribed the statuvolic condition to a power within himself, which he imagined to be of a magnetic nature, having poles, and called it "Animal Magnetism." He believed it to be a fluid that pervaded all nature, and was of itself capable of curing directly all diseases of the nervous system, and indirectly other maladies. This idea was another unfortunate conception, for it can easily be demonstrated, that if the mind of patients are not directly or indirectly placed upon the disease, or a resolution be not made by them while in the condition, that the disease shall cease to trouble them when they rouse out of it, no relief whatever will follow.

These, and other errors in regard, to its true nature, its management and its uses, have led to many wrong conceptions and erroneous theories, which have not only misled investigators generally, but were the cause of all the ridiculous "psychological" absurdities which have disgusted the scientific world, and so long retarded the progress of the science—but for this its true nature and its ises would long since have been understood, and the benefits to be derived from its proper applica-tion, would have been enjoyed by those who are still subjected to the consequences resulting from false teaching, and a wilful disregard of the facts which demonstration has so fully disclosed.

The extraordinary powers (which all who enter this condition possess of rendering any part of the body insensible, by an act of their own will, even when their head is out of the condition, is one of the greatest boons that a beneficent Creator could confer upon mankind, and the possibility of its becoming available to suffering humanity should be hailed as the greatest blessing ever presented to

It is impossible to conceive, without demonstra-tion, the benefits to be derived from this power in disease, and it is difficult at this time, to say where a limit to its usefulness can be placed; and when the fact becomes generally known that it is impossible for irritation, inflammation, pain or spasm to exist in the system when in this state, or after they have been thrown off by the will, some faint idea may be formed of the cures it would be likely to effect in all cases where the condition has been properly entered and the will sufficiently exercised. This being true, it is self evident that the time must come (however remote from prejudices and other hindering causes) that maladies affecting the body, and aberrations, dejections and troubles harrassing the mind, will be cured when the science is perfectly understood, and the powers inherent in man's nature, are duly appreciated and exercised.

But before this can come to pass, existing prejudices must be removed, and younger minds, that are not enslaved by preconceived opinions must take the work in hands. Indeed, it is to the young that all new sciences must look for a final support, and as they generally enter this condition more readily than those of advanced age, they will be more likely, in time, to embrace its advantages and share in the fulness of its blessings.

WM. BAKER FAHNESTOCK, M. D.

## Lancaster, Pa.

Mr. Jesse Shepard in Australia. An Australian paper of recent date says: Mr. Jesse Shepard, an American gentleman, gave last night, at the Academy of Music Picture Gallery, what is termed a "Grand Psychological, Mesmeric Clairvoyant, and Musical Soirce," in the presence of a select and very attentive audience. Without attempting to analyse or offer explanation as to the active agent or power employed to produce effects in this instance, the performance throughout was most astonishing, and should form an endless source of interesting discussion and inquiry. Though many persons present were not strangers to similar entertainments, the majority agreed in classing the present as one of the most successful yet given here. especially the clairvoyant portion, in which Mr Shepard delineated the particular gifts and capabili ties of certain of his audience; which delineation it was agreed, was in every respect truthful, notwithstanding the avowed fact that the professor and his subjects were previous strangers. Another highly curious performance was the rendering of musical selections, amongst the items being an "Assyrian March," of weird, and at times grand harmony, together with operatic and other numbers, this section closing with a duet, sung by Mr. Shep ard in perfect soprano and bass, though this latter was insignificant compared with certain astonishing information imparted to those present during the clairvoyant portion of the entertainment. Shepard's merits as a medium have given rise to

## DOMESTIC RECIPES.

considerable discussion.

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

MULLED JELLY.—Take one tablespoonful contrant or ripe grape jelly, beat with it the white of one egg, and add a little loaf sugar, pour on it one-half pint of boiling water, and break in a slice

BEEF LOAF.—One and one-half pound of beefsteak chopped very fine, and free from grist; two cups of rolled crackers (fine); one cup of cold water ne-half cup of butter; salt and pepper to suit the aste: bake till done.

TAPIOCA PUDDING .- Half cup tapioca soaked n a quart of milk, two hours before baking; then add three eggs well beaten; a little salt, sugar and extract of lemon to suit the taste, and a few raisins; bake slowly till the custard is done and you have a nice dish.

CORN OYSTERS.—Grate your sweet corn into a dish, and to one-half pint add one egg well beaten, one-half small teacup of flour, two tablespoonfuls of salt, mix it well together and fry like oysters; dropping it into the fat by spoonsful about the size of an ovster.

GREEN SAUCE .- Beat together thoroughly for wenty minutes the following ingredients: Four easpoonsful of best olive olive oil; two and a half of French mustard; two teaspoonsful of chopped parsley; a trifle of garlic; yolk of a hard boiled egg. This is a most delicious sauce for fish and for cold

BAKED APPLE DUMPLING.-Make a paste with three parts flour, two parts butter, a pinch of salt and water; roll it out in sheets one-quarter of an inch to three eighth of an inch thick, of sufficient size to enclose an apple. Place an apple, peeled and cored, on each sheet, fill the core with brown sugar or apricot jam, close up the paste well over t and bake in a moderate oven till a good color obtained.

THE HAIR.—To thicken the hair and prevent it from turning gray, pour boiling water on a quantity of sage leaves, and let them remain some time n the oven or near a stove; strain and apply to the roots of the hair daily. If any portade is needed, an equal mixture of cocoanut and olive oils, with a little perfume, is very efficacious.



"A little nonsense now and then Is relished by the wisest men."

CONUNDRUM.—Why is a cockroach the tallest pest in the household? Because it stands over six feet.

WOMAN'S RIGHTS .- A woman has just as much a right to progress as a man, but she allows her dress skirts to be a drawback to her.

ALL RIGHT.—If a woman should appear at a fashionable church for the purpose of showing off her new spring sacque, such an event could not be regarded legally as sac-religious.

PROVERB.—That man is certainly foolish who seeketh to remove even a small fly from the hind leg of a mule. A wise man letteth such a job out

AN EYE OPENER.—A notice in the necrological column of one of the Philadelphia newspapers, about the late Dr. Isaac Hays, says he was "surgeon of Wills' Hospital for the eye from the time it was opened." Nobody is suppose to lose enough gravity as to smile at so grave a joke.

ANOTHER FUNNY ERROR.—Boiled clergy is said to be a sure cure for rheumatism. It is a palatable This was recetly printed in a rural paper. It should have been printed "boiled celery."

JUST THE DIFFERENCE.—There is a custom among the Zulus, now at war with the English troops, that is directly contrary to custom in america. Among the Zulus there is a race of people called Caffres who are great sticklers for etiquette. Among them the mother-in-law cannot face the sou-in-law; she must always hide herself from him, or at least pretend to do so. In America the custom is reversed. It is the son-in-law who does the dodging.

A SLIPPERY JOKE.—"Here, boys, you may make slide on my pavement right near the front-door

The boys did so, and the head of the house looked with delight through the front window at them. A policeman came along and was about to stop the urchins, whereupon the man of the house said: "Never mind, policeman, it sall right. I expect my mother-in-law to come this way after awhile." The knight of the star smiled and passed on his winding way.

SHAN'T DO IT .- A jolly fellow at last laid down, as he thought, to die. He was known among his boon companions as "Nosey," from the fact that he had a very large proboscis, and it was red as a Bucks He lay gasping on his bed, the partner of his bo-

om attending him.
"My dear," said he, "when I am gone have a reeping willow put in the burial lot-that will epresent you; and put a white rose on my grave hat will represent me."
"Shan't do it," replied the wife, in a snappish

manner; "your nose would scorch the roots."

He didn't die that time.

A CHILD'S IMPRESSION.—Jimmy was a smart boy for one of his tender years? He has already developed that condition incident to the infantile ife of little George with his little hat<del>ch</del>

The father, looking contemplatingly upon his scion of fame and immortality, said to him one "Come here, my little boy, how would you like to be a doctor when you get to be a big man?"
"I wouldn't lite it at all," said the young hope-

"No? why not, my son, why not?" "Tause I tould'nt even till a fly

BLACKUM.—It was during the national convenion in Baltimore, when Abraham Lincoln and Andrew Johnson were nominated for the first and second offices in the gift of the American people, that Col. John W. Forney, J. Russell Young, and a reporter for the Press, were standing in conversaion at the foot of the steps, leading to the main en trance to Barnum's Hotel in that city. It was

about breakfast time.

There were thousands of strangers in the city from all parts of Uncle Sam's dominions, and the boots of many of the pedestrians were soiled with an adhesion of the alluvial deposit on the streets, commonly called mud. The reporter's shoes were no exception. "Blackum." exclaimed one of the street Arabs,

egan plying the brush to polish the understanding It was only the work of a few minutes to finish the job, whereupon the little fellow turned his face upward, begrimmed with black, and extended his ight hand for compensation. The reporter had a half dollar about his clothes.

at the same time, suiting the action to the word,

t was, of course, all he had. He handed the coin the boy, who at once snapped his eyes and started "Here, give me my change," said the reporter. The boy seemed wonderstruck, and saying, "We never give change to anybody talking to such men

s Col. Forney; we know him; we stuck him twice in Washington." The next moment the enterprising urching disappeared in the crowd, and the reporter came to the conclusion that it was not always economical to judge a person by the company he keeps.

FOR BETTER OR WORSE.—The old man Bendigo keeps a pretty sharp eye on his daughter Mary, and many a would-be lover has taken a walk after a few minutes conversation with the hard-hearted parent. The old chap is stuck this time, however, and cards are out for a wedding. After the lucky young man had been sparking Mary for six months, the old gentleman stepped in as usual, requested a private confab, and led off with: "You seem like a nice young man, and perhaps

you are in love with Mary?" "Yes, I am," was the honest reply. "Haven't said anything to her yet, have you?" "Well, no; but I think she reciprocates my affec-

"Does, eh? Well, let me tell you something. Her mother died a lunatic, and there's no doubt that Mary has inherited her insanity.',
"I'm willing to take the chances," replied the

"Yes, but you see Mary has a terrible temper. She has twice drawn a knife on me with intent to commit murder." "I'm used to that-got a sister just like her," was

the answer.

"And you should know that I have sworn a solemn oath not to give Mary a cent of my property," continued the father. "Well, I'd rather start in poor and build up. There's more romance in it." The old man had one more shot in his carbine,

and he said: "Perhaps I ought to tell you that Mary's mother ran away from home with a butcher, and that all her relations died in the poor-house. These things might be thrown up in after years, and now I warn

"Mr. Bendigo," replied the lover, "I have heard all this before, and also that you were on trial for forgery, had to jump Chicago for bigamy, and served a year in State Prison for cattle-stealing and robbing henroosts. I'm going to marry into your family to give you a decent reputation! There—no thanks—good-bye!"

Mr. Bendigo, with his mouth wide open, looked

after the young man, and when he could get his jaws together he said: "Some infernal byens has gone and given me away on my dodge! Well, he's got me, and he may as well have Mary."