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

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NO. 23.

IS MODERN SPIRITUALISM TRUE?

A DISCUSSION BETWEEN

J. M. Roberts, (Affirm.,) Wm. F. Jamieson, (Neg.) IS THERE ABSOLUTE PROOF OF SPIRIT-UAL EXISTENCE.

NEGATIVE, No. 3.

One would think from my friend's continual fault-finding with my method of conducting this discussion, that he has all the virtues and I all the vices of the controversialist.

the discussion would go on until I would close it myself, he again declares that unless I will debate to suit him the discussion must end at once. He writes me that this reply will "necessarily close the discussion unless you change your course of dodging and evasion." I have had nothing to dodge. He makes himself judge, jury and witness all in one. Because he is conductor of the paper in which the debate appears, I do not think he has a right to shut out articles he does not like, as he did the preliminary chapters of this discussion; this, too, after he agreed to publish them. His apology for managing the matter in this way was that he considered the preliminary correspondence repeated in my regular articles. But as he is a party to the debate he had no right to omit them, even if he did think so, especially as he agreed that they should appear. I consider his second and third arguments but a repetition, mainly of his first. That would give me no right to exclude them if 1 had the power. That there may be no mistake that he did agree to publish the entire discussion, which he has not done, I quote from his letter to me, dated January 17, 1879, in which he says: "I will publish the correspondence preliminary to the discussion proper as the introduction of it to the public." Who is it that has done the dodging in this debate? The reader can decide that without much difficulty. Never did I begin a debate with any gentleman whose promises were so magnificent and performance so meagre. And now, forsooth, unless I will conduct my side of the debate according to his dictation, he repudiates his agreement to continue it until I am ready to quit. I never allow an opponent to mark out for me the way I should travel in debate. He has a right, of course, to comment and criticise to his heart's content; but has no right, in addition to prevent his opponent from being heard. Mr. Roberts cannot say that I have treated him, or our readers, with the least irtesy. This fact makes his retreat from the field of battle all the more inexcusable. For the sake of his own cause, it appears to me, he ought to have indulged less in carping at his opponent, and spent the time in furnishing his absolute proofs. And this, I believe, will be the judgment of Spiritualists generally who read this controvers. Spiritualists generally who read this controversy. he would absolutely proove spirit existence and spirit communications. He hurls a string of them

friend become so irascible? Is that "spiritual?" He advises me to lay down the burden and take a rest. I never knew a man more anxious to take a rest than he. My burden has been a "feather weight," if indeed I have had any at all. It is clear enough that my opponent has undertaken an impossible task, and that he feels it. The man who could demonstrate; who could prove beyond all doubt (as Mr. Roberts pledged himseif to do), that human intelligence exists after the dissolution of its body as an entity, would write his name high above all the inventors and discoverers the world ever knew. If it is a fact, gladly would I hailit. I have no prejudice against the fact, if it be a fact and if facts are such "easy" things to get, I ought to have had one, after twenty-five years' search, to s ipport the assumption of an unending future per-

at me:/"polemic strategy," "evading and dodging,"

splitting," pointless cavilling." Why should my

"barbarous cunning,"

"astute caviller," -"hair-

But the whole history of science shows that the efforts to arrive at facts have involved the lifelabors of millions of the world's greatest thinkers. For ages the rubbing of a piece of amber was al the race knew about electricity, and even yet the fact as to what it really is eludes the most earnest search. The facts of discovery within a century have given us the wonders of the telegraph and telephone. The facts of astronomy were hidden from the human family until within a few generations; and astronomers are toiling to get more. With all that we know of the sun, our nearest "fixed" star, how little we know of it after all! Young, Proctor, Flammarion, Lockyer, Seceki, have given years of study to our solar luminary, and with the aid of most approved modern instruments, the confession of astronomers is that we are merely at the beginning of discovery of facts concerning the brightest object in our sky. Facts are so easy to for publicly seeking to discredit Modern Spiritualget, you know! Geologists have been digging for facts assiduously. A few have been dug up and classified, which help to constitute the science. The scientists of our day, after all the brilliant discoveries resulting from the hard work of centuries, feel that they are but on the threshold of discovery. Even the most familiar facts were not obtained easily. The labor is arduous, the progress comparatively slow. We are familiar with Kepler's Three Laws; but the labor in getting them was immense. The facts of light and color and gravitation demanded for their discovery herculean effort. The mistake of my opponent consists in taking the facts, discovered by our fathers, by generations of workers, and saying, 'How easy they are to get!" But those were already discoved; and still it is difficult to always distinguish between the facts and fictions accumulated. The fic-tion of Ptolemy was superseded by the fact of Copernicus. Pythagoras knew the fact, but why did not the race find it out? Why believe a lie for hundreds of years, if the truth is easily discoverable? If the facts of external nature are so hard to obtain, how much more difficult to secure those of a spiritual realm that nobody knows anything about? By my friend's own admission, we can never, "while imprisoned in a mortal organism," know any more about that spirit life t an that spirits do exist and do manifest.

After the boasted thirty-one years of daily, night ly, hourly communication from the dwellers of a spirit land, with millions of eager listeners in this, my opponent admits that we have learned nothing about that land; and that we will absolutely know its conditions only when we get there. A. J. Davis, Hudson Tuttle, and other "seers," have tried to tell us something about it. Their efforts were surely consistent with the theory of familiar converse between a spirit world and this planet. How little we know about spiritual existence is the re-

frain at the close of thirty-one. Mundane science is voted out, which leaves mundane common sense rubbing his eyes. The Christian church claims to have facts, but is loth to subject them to the scientific ordeal. Spiritualists claim to have facts, but they, too, are averse to scientific methods—that is, many of them are. Mr. Robert says: "I prefer common sense to

science any and every time when spiritual phenomena are to be tested." Common sense is science as far as it goes. Science is common sense methodized and extended.

Mr. Roberts says: "Mundane science has about as much relation to such phenomena as moonshine has to true knowledge." What is science? Knowledge reduced to order; classified and arranged knowledge; knowledge of laws, principles and relations. Natural science is based upon experiment and observation. Physical science is a knowledge summer land, and there are hundreds of Spiritua-

about anything.

As a result of this discussion, Mr. Roberts is orced to make the humiliating confession that there is no relation between knowledge and spiritual phenomena. So I think. He thus completely shuts nimself out from the possibility of giving us absolute proof of spirit existence outside human bodies. If he could have demonstrated his proposition it would have been in accordance with mundane science: for even the science of the starry heavens is mundane. We have no science but mundane cience. It is the only kind we can have on earth. As there is no relation between it and spiritual phenomena-so says Mr. Roberts-how can he ever

give absolute proof to anybody or get it himself? His definition quoted from Worcester, which he ought to have given in his opening speech, required Notwithstanding his telegram, assuring me that nim to make an "argument that leaves no room for doubt, demonstration." Have we had it? The adjective "absolute" makes his attempt to sustain uch a proposition a more glaring failure, if possi ble. A gentleman who sneers at science, as my friend has done, can never expect to demonstrate

> Mr. Roberts says, "Modern Spiritualism, therefore, is a fact, even in the estimation of Mr. Jamieson." No hair-splitting about that, I suppose! ments on what the spirits "claim." So Mr. Roberts Roman Catholicism is a fact. Does Mr. Roberts is in error again, when he asserts that the intellibelieve it is true therefore? Even a lie may be a gence claims to be departed human spirits, and fact, an occurrence. He thinks because I admit there is such a thing as "Modern Spiritualism," I confess that spirits once living in earthly organism must be the cause of it. Is this the absolute proof of my friend? Is this what I was "inadvertently forced to admit?" Is the name of a thing positive proof of the existence of the thing itself? Does my friend ever speak of the Christian devil? Witches. wizards and fairies? If he does, then according to his own logic, he believes in them all! He says that I "admit the phenomenon, universally known as spirit rappings do occur as the work of as spirit rappings do occur as the work of authors." By admitting this, he argues, I necessarily authors." admit that the authors of spirit rappings are spirits. Mr. Jamieson will hardly aver that spirit rappings are not spirit rappings." A play upon words! Wonder if Mr. Roberts has never talked about "immaculate conception?" Does he believe immaculate conception is not immaculate conception? Has he not written on the subject of Christian miracles? Does he believe in them? But "his own sword trips him up." Hear him: "According to my view we are spirits while here in earthly bodies." They are the only "spirits" I have ever been able to discover. This I have said in previous articles; but nated this debate, to have given reasons in full; but as he is on the affirmative, it would not have been polemical etiquette to have done so before beginning my counter arguments. I indicated this in my first article. He tried hard to get me to lead off, which it is the duty of the affirmative to do, and assume the burden of proof. He has failed com-pletely in that "dodge." If he had absolute proof, he could have given it, no matter what the negative

How modest our friend has become. He started out to demonstrate, to give proof beyond all doubt, that spirits outside of human bodies exist; but now he is content with a theory that they rap. He tells us of the "claim that the spirit world presents." That is the very thing to be proved. It cannot be taken for granted. How do we know that the spirit-world presented any claim? My opponent has shown a disposition all along to beg the ques-

There is not a vestige of proof in Mr. Robert's argument to show that the raps are produced by spirits outside earthly bodies. He has admitted enough to justify us in the conclusion that spirits in earthly bodies are the operators. I have had no proof that when people are unconscious that they are controlled by spirits "outside of earthly bodies." "Thousands of leading Spiritualists consider a large share of "spirit rapping" nothing but human roguery; and the small residue they cannot absolutely prove is produced by spirits from another

Mr. Roberts makes another mistake; that if he had claimed no more than probability I would not have "opposed that claim." This is another examtended by the spirits, with a great deal of their own action. The tendency of modern thought is to call in question ple of his inaccuracy. I never said I would not have opposed his claim of probability. I did say, "Had you claimed nothing more than probability for Spiritual phenomena, I would not be so squarely in opposition to you." In his letter he repeat it. He says he supposed I had some good reason ism; and I am grieved to be forced to believe that you have no excuse or justification for having done so. Your own admission of the probability of it

truth is fatal to your present position.

Now look at that, as a specimen of my opponent's notable lack of precision. If he observes phenome na in as careless a manner as he states his opponent's position, I have additional cause to distrust his judgement. I have never admitted, during this discussion, the "probability of its truth." I have said that if he had claimed nothing more than probability, I would not have been so squarely n opposition. In his attempt to entangle me, he has trapped himself! for he says that only probability "is just what I do claim." Then he gives up the question. He only claims probability for the spiritual phenomena! The proof is probable, he laims but not certain, beyond all doubt. If I say shall probably go to Boston, the very expression shows there is an element of doubt, and that I am not certain I shall go. With such a damaging adnission from my opponent it is as well that he should withdraw from this contest; for he has ahandoned his own resolution. We see now what he really means when he says he has "adduced probably so. If that is the best that can be done or Spiritualistic phenomena, I certainly do not need to devote much time in giving the reasons why it failed to satisfy my mind. There are hundreds of better proofs than he has even attempted to offer; and they are not claimed by intelligent Spiritualists as "absolute proofs," for those same Spiritualists say they are looking for better evinces than they have ever received, which is a virtual confession on their part that the proofs they claim to have are not absolute, are not perfect, are

not complete. What has Mr. Roberts siven us? He began with spirit rappings and ends where he began. What he has offered he calls absolute proofs. Then woe to Spiritualism. He has undertaken to perform what I think no man can do, to demonstrate, to show beyond all doubt, that there is a spiritual existence and communication. Thousands of proofs and millions of witnesses could not add anything to proof already complete. His crowning argument was that there is intelligence back of the raps. This I frankly admitted; but what is that intelligence? There is the rub. He utterly failed to give any proof that it is intelligence of departed human spirits. He admitted that there are spirits in earthly bodies. He knows as little about these intelligence intelligence. bodies. He knows as little about these intelligen ces in earthly bodies, and their wonderful capacities as the rest of us. He did not hesitate to charge the "spirits" with falsehoods, wickedness and fool

of causes and effects. Science is what we know lists who will become offended immediately. They "this side." So it happens that those common sense, have carried their morbid sentiment so far that they have practically adopted the maxim, "Medibe nothing else. "These intelligent beings . .

ed human beings."-No. 3 If there are spirits out of earthly bodies that are, as Mr. Roberts says, "false, wicked and foolish," like some human beings, what dependence can be placed in their claims? He impeaches his own witnesses. Col. Olcott and Madame Blavatsky will tell you that there are millions of spirits that are "elementaries." A. J. Davis will tell you that there are millions of diakka: and that the "intelligences" anything, unless he flatly contradicts his own claim this: other writers admit millions of spiritual creatures never lived in human bodies, according to several spiritual authors who base their state

nothing else. He asserts that no mortal has ever dared to claim, much less to show, that he or she could produce, control or imitate those raps." Where has he kept himself? Exposers of raps have been travelling all over the country for years, publicly making the very claim he says no mortal ever dared to do. He asserts that no such claim has been made rightfully or wrongfully. Baldwin made it. Grimes made it So did Sands. So did Bly. So did VonBleck. So did Bishop. Hundreds of performers have made the same claim. Yet he says tricksters, sleight of hand performers, cannot produce a rap nor au imitation of a rap

Trickery, fraud, deception are written all over spiritual phenomena." Had this debate continued I would have shown it by the testimony of its best writers; and there is no use in Mr. Roberts denying what is so palpable. Again and again have old and experienced Spiritualists been deceived by raps, after declaring they could tell genuine from counter

I called upon my opponent to tell us whether or not mediumship is natural. He is silent. Asked him to make good his assertion that scientists "asmy opponent affects not to understand me, and ac- sume to know everything, and more too." He is cuses me of evading and dodging my "antagonist." I wanted him to name just one that made such a foolish claim. If facts are so easy to get, he afraid to come to close quarters, and who would have rolled up the absolute rest. bave rolled up the absolute proofs, mountain high—if he has got them. He thinks it strange that I am unwilling to disclose the research for the last of the last affect it the last affe in the has got them. He thinks it strange that I am unwilling to disclose the reasons for accepting Materialism. Yes, and when I refer to my personal investigations he pronounced them irrelevant. It was my intention, if he had not absorbed. unkind word I have written that should excite Mr. Roberts, and prompt him to indulge in that vicious habit of some debaters, casting slurs at his oppo-

> If he had used arguments instead of epithets, he would have given me something to do; but, so far, have had nothing to meet; no points to evade, no issues to dodge, and not the ghost of a proof to parry, with my wicked, "barbarous cunning!" That is laughable.

It would appear that my friend infers I am not in earnest because my replies have been cheerful. A person can be earnest and pleasant at the same time. Mr. Roberts says: "When Mr. Jamieson admits that spirit rappings do occur, and that there is in-telligence behind them, as he has done, he admits everything that I claim for modern spiritual phenomena." Is that so? If this debate had not died young, Mr. Roberts would have had no claim left In fact, he has not, as it is. The intelligence which

claimed back of the raps is in earthly bodies; in ther words, human beings. This I said in No. 2 And now, Mr, Roberts says that is all he claims I did suppose he claimed there is absolute proof that the intelligence existed outside of earthly organisms. Mr. Roberts says: "It is a thing which Mr. Jamieson will not question when I say that the intelligence, which he admits is behind the raps, is human intelligence." Why, of course not. Euman beings have credited the gods, devils and all those assumptions.

My friend's theory of a human spirit may be true, but I have no absolute proof that he is right about it. Mr. Roberts will be counted one of the world's great scientific discovers, if he can establish his assertion to be a fact, namely, that the spirit has its inception in a minute cellule and then attracts other cellules to it. We are told by our friend that it grows, expands, goes into old age, the physical organism fails, but not the spirit; it "acquires an ever-increasing ascendency over the requirements of its physical encasement," until the ascendency be comes so complete that "it bursts from its unsightly, sinking body" as the butterfly does from its shell. It just makes up its mind it will not stay in

the "unsightly" thing any longer, so moves out! As we happen to know that as the body weakens and the brain shrivels, so the mind loses its vigor we may as well conclude our friend is mistaker about the "cellule" business. As Mr. Roberts starts the spirit in a minute cellule, gives it a beginning, it must, sometime, have an end. Many Spiritualists, perceiving the inconsistency of a form of life having a beginning, but no end, have imagined a state called "pre-existence." If my opponent had undertaken to furnish absolute proof that but terflies are immortal, he doubtless would have suc-

ceeded as well as in the present question. In his first article, he tells us about "disembodied human spirits;" "disembodied and immaterial hu man beings."

In the most respectful manner I inquired about enough to show beyond all question"—he means them. My friend flared up at my sceptical impertinence, my cavilling and "barbarous cunning," and charged me with seeking to raise the question as to whether spirits are embodied and material, or disembodied and immaterial, and says: "It will be useless for my opponent to raise any side issues in this discussion." But it will be seen that it was an But it will be seen that it was an issue which he himself raised. I thought if spirits are immaterial and disembodied, they would have a trifling difficulty to produce any raps! I meant no offence by asking. Mr. Roberts confesses, however, when answering my inquiry about those immaterial and disembodied inteligences, (whether or not that sort of nothing is the stuff of which 'spirits are made,) "I reply that I do not know, and, therefore shall not pretend that I do." That is candid; but what becomes of his assertions in his first article? He was showing how the common sense "unscientific" people know that the "Jack Bunsby's of science" (that is what he called them) are mistak. en, and then went on to say, "They know that dis-embodied and immaterial human beings can alone produce them" (the raps). In his second article he

perience and enjoy them," notwithstanding millions of spirits are supposed by Spiritualists to come and go every day from their "bright spirit home."
"The grandest intellect," he says, "will fail to
know any more while it remains imprisoned in a mortal organism." Of that is so discouraging How and where spirits exist cannot be known on

unscientific folk, that my friend said "know that disembodied and immaterial human beings can ums cannot lie." The lying is laid on spirits out of earthly bodies—"false, wicked and foolish." Spirits in earthly bodies could not give such communications! No, no. "Jes, so," Mr. Roberts.

One of my friend's "absolute proofs" is that the intelligence back of the raps claims to be spirit, therefore it is enjuit. Now, is not that logic with spirits." The "spirits" themselves claim to be disalone produce them," was all a mistake, by Mr. and power of disembodied (I italicize) human spirits." The "spirits" themselves claim to be dis therefore it is spirit. Now, is not that logic with a vengeance? Does Mr. Roberts really say that? Here are his own words in No. 2. "The raps of themselves afford the most absolute proof that "knows" they are human spirits because they claim." their so-called authors are human spirits and can to be. At least that is one of his "absolute proofs." He will not deny this unless he repudiates the have persistently claimed to be the spirits of departed human beings."—No. 3. may, through every natural avenue of sense or knowledge, know that spirits do exist and do manifest that fact."

If that is true it seems to me there ought to be not a skeptic in the land. I have reviewed the main features of our debate which, according to the agreement, the negative now closes, as Mr. Roberts does not, wish to continue it any longer; but I regret that he retires from the field, especially if he has any absolute proofs in his

Toward Mr, Roberts 1 have none but the kindest feeling. I do not know as I ever met the gentleman. We differ. It may be "amazing" to him that I could spend twenty-five years of my life investigating Spiritual phenomena, having seen the manifestations" of the most celebrated medium in the land, and become a Free Thinking Materialist. It is equally amazing to me that any one can earnestly investigate the subject and not become skeptical. In the early years of my investigation imagined I knew. As Mr. Roberts says, "We may imagine we know, we may think we know; we may believe we know." For many years I have not taught any doctrine even hinting toward "abso lute proof." I was always seeking for better proofs The more I tested Spiritual phenomena, so-called, the more I doubted; until now I have not a vestige of proof that when this body dissolves to its kindred elements I shall live as a personal, conscious intelli gence. If it could be proved I would like to get the evidence; but it must be positive, overwhelm

We differ, but let us part friends,. Yours, in search of facts, W. F. Jamieson, 172 & 174 Clark street, Chicago, Ills.

LYRIC HALL.

A regular conference was held on Sunday, April 20th, at Lyric Hall, No. 2591 North Ninth street, Philadelphia. The proceedings were instructive as well as interesting. The following inspirational poem by A. c. w. through the mediumship of Mr. Garret B. Culin, was delivered. The name of the

POEM.

spirit was not announced. My medium, though a stranger here Assumes his proper place By moving forward from the rear To greet you face to face:

If deemed a breach of etiquette, With which you disagree, And words of censure must be met Apply those words to me. 'Tiş my desire he should seek To shun the beaten track,

For, when on earth I scorned to speak Behind a neighbor's back. 'Tis his to calmly meet the gaze Coming from one or all, Unmoved by either blame or praise, While here in Lyric Hall. Through him in!language terse and clear,

I would impart to you, Impressions from the present sphere. Some names through theologic strife, Intolerance has changed to "devil." But passing on to higher life Like water, they resume their level. My earth-life name is left for guess

However much you may deplore it, Enough to know that I possess An all sufficient reason for it. Some thoughts I entertained on earth. The self-styled Christian brands with shame But having passed the second birth

At this point a request was made by one in the audience to state what those thoughts were.

That God is law; made manifest

By its inherent force alone; And not a creature, grandly dressed Dictating from a tyrant's throne. That every atom great and small, Contains this God-this Principle By complex actions teaching all You need to know of Heaven or Hell. I will not, now, elaborate Upon this subject, or explain; Some other time I may relate My views if we should meet again,

And freely to your minds convey The only creed that I can hold, But for a different work, to-day, My medium has been controlled There should not be a sign of grieving At time your dearest ones are leaving, The earth-plane for a "Home of Love,"

The grace, that seems to you so dreary, Is but a gate, through which the weary Pass on to brighter scenes above. Let not a sound of prayer or preaching Distract the spirit when 'tis reaching Outward and upward for the spheres:

Could you behold the joys entrancing,

That the sweet change is then enhancing,

You would restrain the falling tears.

Smile on the dying; 'tis your duty; Death is an angel robed in beauty, And woos you to him with a kiss No gleaming dart, no visage scowling, No voice with maledictions howling-Oh, mortals you have erred in this.

All preconceived ideas scorning

Of death and resurrection morning. Know that the spirit never dies: Through realms unknown to you, it ranges Still subject to the endless changes, That in gradation grandly rise. It never has, nor will it ever Achieve perfection, that would sever The links that form progression's chain; It always will and must aspire,

Why sadly turn in each direction, Imploring God to grant perfection? It is blasphemous waste of breath: For once that point the soul attaining, There's naught beyond for it remaining, And you have reached eternal death.

Still reaching out for something higher,

Or its existence would be vain.

Yet everything, on true reflection, Has in degree attained perfection When rightly viewed and understood; The bud, a perfect bud while growing, The flower, a perfect flower when blowing And perfect ill, imperfect good,

No matter how you may deride her The spider is a perfect spider Seeking the perfect fly as prey To this conception of perfection, None will or can advance objection All things are perfect in their way. God ever constant, ever changing, Is through fixed laws new forms arranging, Each in itself a perfect plan;

In time your earth will, disappearing, Rush to the sun-which it is nearing. Let progress still survive with man The countless orbs your earth surrounding, Are all with life distinct abounding, Each life a purpose to fulfill; The finite mind does not believe it, Because it cannot yet conceive it,

The time's approaching when it will Your savans, this conviction scouting, Say with imperious words of doubting, Where air is not no life can be; How know the spirit in the distance, Needs atmosphere for its existence, More than the fishes of the sea?

O'er spirit they usurp dominion, Making it bow to their opinion, And take what attributes they give, Eat, drink, and sleep at their desire, Wear just such garb as they admire, And live precisely as they live.

Should they behold a saddle lying Beside the couch where one was dying They would decide at once-of course. With reasoning faculties deficient. The saddle there was quite sufficient, To prove the dying man, a horse.

Deal more with fact, and less with fiction; The springs that move you in affliction, Are as progressive means employed. The tiny mote in sunbeam dancing, Swept by the gale, is still advancing, For naught in nature is destroyed.

Perfection, means the thing's condition. Its forms, dimensions and position; For what adapted ?--how arranged? The same that clouds to-day with sorrow, May thrill the soul with joy to-morrow, Surroundings only being changed

To see poor mortals sadly creeping Before their God, with groans and weeping Causes developed minds to ache: While praying Him to be forgiven, They overlook that perfect heaven, Which they themselves alone can make

For Heaven and Hell are in each action, That brings remorse or satisfaction, To elevate or to deject; All deeds and thoughts, in earth-life given, Return to you as Hell or Heaven-

The instrument on which I'm playing Will not be long among you staying, His mission calls him to our sphere; Each deeply searching mental movement His eager grasping for improvement, Is bringing him to us more near.

And ere the coming summer passes His form will rest beneath the grasses. His being spring to higher light: I prize the privilege of knowing. His mind released, ere long is going

With mine more fully to unite. My influence now is being riven. Though to retain it I have striven, More I would fain to you have given, But cannot now express the whole; While onward with you sweetly sailing. I felt the breeze of power failing, My medium is weak and ailing. And for a time I loose control, I'm waiting for him to pass through And join with A. C. W.

At the conclusion of the poem, some person the congregation expressed a wish that it might have a wider circulation, and A. C. w. thus replied hrough the medium.

For me you have a kindly task; I know its import, ere you ask; On flattery it seems to border, Though not completely out of order. Yield to me! While I tell your friend, To his request I will attend, Rebuild again the smoldering fires, And write the poem he desires; In hope some seed of thought to scatter O'er broader fields, through MIND AND MATTER I will not now at undue length. O'er task the medium's feeble strength. He will, I trust, be stronger soon, But now, dear friends "good afternoon."

A Ghost at a Club House.

Will some member of the Union Club give an authentic account of the ghost which is alleged to haunt that old and respectable institution? rumor is that a certain Colonel --- left the club some time ago under rather unpleasant circumstances, and then left the world as well. Shortly afterwards a waiter was startled by seeing the deceased gentleman perambulating one of the rooms late at night, and, on walking after him, found himself alone in the apartment. The ghost seems to have become bolder by degrees, for he now makes his appearance at more seasonable hours, and his old acquaintances occasionally see him sitting in his avorite arm-chair, There is, of course, no reason why a ghost should not haunt a club-house as well as any other building; but, if the story be true, and it certainly is a very widely-spread one, it is the first instance of the kind in the history of apparitions with which I am acquainted.—Whitehall Re-

An Interesting Experiment.

Mr. Reimers writes that at a recent seance at the house of Mr. Clarance, the medium, in Brixton "Mr. T. H. Edmands. Mr. B. Barton, myself, and Mr. Clarance formed the circle. I brought a thin but strong non-elastic cord, which we ran through all the button-holes of our shirt wristbands (not loose cuffs), and sealed the ends to a paper. Mr. Edmands did with his signet ring. Then we put out the light, and soon things outside our circle began to move; the guitar was taken from the table and knocked against distant parts of the room; a coal-scuttle upset with a crash, and many interest ing physical phenomena occurred, ending with the chair test. The latter particularly surprised Mr. Barton, whose arm was threaded through the rails of the chair. He had never seen the test before and rather doubted that it was ever given. On close examination at the close of the scance, the seal was found intact, and the thread unbroken. The test itself took only two minutes to arrange." -London Spiritualist.

The blade of wheat whilst ungrown and empty holds itself proudly up, but as soon as the ear is filled with grain bends humbly down; so is real wisdom and worth, modest and unassuming, whilst ignorance and folly are forward and unassuming.

"Henry Landan."

Historical.

How Nuns Are Made.

AND HOW THEY ARE MARRIED. At the profession of a nun, the habit, the veil, and the ring of the candidate, are all carried to the altar, and she, dressed in magnificent apparel, and ecompanied by her nearest relatives, is conducted to the bishop. Two venerable matrons are her bride-women, when the bishop says mass. After the gradual is over, the candidate for the veil, at-

tended by the same bride-women, with her face covered, enters the church and presents herself to the bishop; but before this is done the arch-priest chants an anthem, the subject of which is, that "she ought to have her lamp lighted, because the bride-groom is coming to meet her." While the arch-priest is singing this, she lights her lamp. The arch-priest now presents her to the bishop, who calls her thrice in a kind of chanting tone, and she answers him in the same manner. The first time she is called she advances to the entrance of the choir, the second time to the middle, and the third to the chancel of the altar. She kneels down before the bishop with her face to the ground, and, after rising, she sings, "Receive me, O Lord! according to thy holy word." Being come before the prelate, and on her knees, she attends to the exhortation he makes her concerning the duties of a religious life. After this she kisses his hand and then lies prostrate before him while the choir chants the litanies. Then the bishop, having the crozier in his left hand, completes the benediction. After she has risen, he blesses her new habits which denote the contempt of the world and the humility of her heart. She is now sprinkled with holy water, which concludes the consecration, and then the candidate goes and puts on her religious habits.

The veil, the ring, and crown are blessed after the same manner. All these benedictions being ended, she presents herself in the habit of a nun before the bishop, and sings the following words on her knees, "Ancilla Christi sum," etc., that is, "I am the handmaid, or servant, of Christ," etc. In this kneeling posture she receives the veil, then the ring, on delivering which the bishop declares he "marries her to Jesus Christ." Lastly the crown of virginity is given, to which she is called by the chanting of the anthem, "Veni spousa Christi"—
"Come, O Spouse of Christ, and receive the crown." Being thus crowned an anathema is denounced against all who shall attempt to turn her from God, by endeavoring to make her break her vow in what manner soever, or on those who shall seize upon any part of her wealth. She now presents a lighted taper to the bishop, who gives her the communion, after which he gives her into the custody of the

The custom of giving the veil was instituted before the age of Pope Liberius, who reigned in the fourth century.

May.

This, the name of the fifth month, is contracted from the Latin word mains, to grow. The tradi-tion that it was named by the Romans in honor of Maia, the mother of Mercury, is disproved, because the name was used long before anything was known about Mercury or his celestial mother. Among the Romans, in honor of the day, floral games were instituted on April 28th, and they continued a few days. In ancient and modern times the first day of the month was known as May day. During the middle ages it was the custom for all classes of people to go out early on the first of May morning to "fetch the fresh flowers." Hawthorn branches were also "fetched" home about sunrise with accompaniments of horns and all possible signs of joy and merriment. The people decorated the doors and windows of their houses with the spoils. "Going a Maying" was the term used when the people started for the woods to gather flowers and haw-

The fairest maid of the village was covered with flowers, and she was crowned "Queen of the May," and homage was paid to her by the youthful revellers, who danced and sung around her. So popular was this custom in England, that, in the reign of Henry VIII., the heads of the corporation of London went to the high grounds of Kent to "gather the May." The King and his Queen Catherine used to go and meet the Maying party on Shooter's hill. Besides this maypoles were erected in every town on the first day of the month, and fresh flowers were placed upon them every morning until the first of June. The Puritans abolished all maypoles and put a stop to the jollities of the people. After the Reformation the maypoles and dance were reestablished, but finally the custom was abolished, and it is now known only in history.

"Obscurum per Obscurius."

MIND AND MATTER. Dear Editors: - I contend, constitutionally speaking, that the bisexual relations of co-relative entities, male, female, neuter and mixed, owing to the juxtaposition with which such pre-existent and reincarnated entities, in their co-existing, abnormal and hybrid irrelevancy, intermingle with the infinitesimal, molecular, anthropological, materialized, phosphorescent and hybrid bisexualities, in the uncertainty of matter, in its co-relative desire, when ncandescent, to infiltrate with the conglomerated atoms of matter, should be aberuncated and co-acervated, and all works heretofore published on the subject alphabetically arranged and classified in the ndex expurgatorious. Quanti est sapere. The superabundance of superanuated ideas acting mon the sensorium of a feeble and attenuated mortal, creates an antagonism to the homogenous exygenized, centrifugal, double and twisted. selfacting sulphocyanogen, which pervades the entire mundane sphere. I could expatiate upon this sublime theory at much greater length, but, adolescentem verecundum

> Incomprehensibly thine, PROFE-SOR PROTOPLASM.

Spirit Communication.

Mrs. Louisa Free, residing at 1826 Montgomery wenue, is an unconscious trauce-medium, for writing. On April 22nd, the following communication written through her mediumship, directed to the editor and proprietor of MIND AND MATTER.

"Do not be discouraged, for the time will surely come when we will all be united to those that are gone before. If we will only be strong in well-doing it is the best we can do under the circumstances. They are not all against us as we think, sometimes; and although it is said that we are of the devil, yet the great and all wise God, who knoweth all things, is the master workman and fashioneth the work as he thinks best. So do net let the things that are said have any weight with you, for all that glitters is not gold. Go on your way, for the time will come when you will be amply rewarded and justified in the work you have begun. It is the persevering that will overcome all things and not be put down under foot by those who are trying to be the leaders of the Spiritualists, and if you will go on as you have begun, it will be well for you. Do not get affrighted because lions are roaring in your path, for they cannot hurt

"HENBY LANDAN."



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To the Public.

Six months ago we announced our purpose to publish a weekly independent, liberal, spiritual, family journal, to be called MIND AND MAT-TER. The favorable and encouraging reception our announcement met in all sections of the country showed the great need for such a journal. We were at that time without editorial experience, and comparatively unknown to those whose patronage and encouragement we hoped to obtain. We had reached an age that suggested the desirableness of peace and rest, but being blessed with unimpaired physical and mental vigor, we felt that our duty demanded action of us, rather than rest. We knew that we would be misunderstood by many, whose regard and sympathy we valued most highly, and that we could not hope to escape criticism and censure. We do not hesitate to confess that we have not been disappointed in this respect; but the many warm words of commendation that have come to us from friends everywhere have more than compensated us therefor. We have endeavored to square our editorial course with the demands of truth, justice and duty, and feel that we have done so.

We will send out the twenty-third number of MIND AND MATTER as a specimen copy to a large number of friends whose support we hope to obtain, when informed of the work in which we are engaged. We have spared no expense or trouble in making the paper all that we promised it should be, and hope to receive favorable responses from our newly addressed friends.

We have not embarked in our undertaking as a pecuniary venture, but solely with the view of doing what lies in our power to find and uphold truth, and to free and advance the human race. We ask you to aid us in this labor of love.

Read! Read!! Read!!! Why is

In the Religio-Philosophical Journal of the 26th inst. is an editorial entitled Apathy? Our contemporary says:

"Everywhere there is complaint of want of a Everywhere there is complaint of want of interest and apathy—towards the great cause which, it would seem, should awaken the strongest energies of the human soul. Because of this, we hear it repeated that Spiritualism is on the dectine. There is less said about it, less interest, fewer meetings, circles, lectures, and the publications are not as well supported," (We italicise this). There is a cause for this state of affairs, and it does not lie very deeply below the surface. The wonder-seekers have either become satiated, or have pushed there insatiate demands so far as to merge the maniseekers have either become satiated, or have pushed there insatlate demands so far as to merge the manifestations into the most arrant trickery. Those who receive Spiritualism on the intellectual plane, have become so disgusted with the folly of this class that they do not care to be ranked with them. For several years, fraud and credulity have hand in hand absorbed the life of Spiritualism, and, uncensured, maintained their ground, until it was asked by the outside world, with apparent justice, if deception, was the foundation of its philosophy? Not only deception but a wild social theory was attached to it, outside world, with apparent justice, if deception, was the foundation of its philosophy? Not only deception, but a wild social theory was attached to it, made one with it to the world by the action of a national association, when they elected Mrs. Woodhull president. Many active organizations divided on the issue then presented, and after a brief existence, both factions disappeared.

"The intellectual and religious life must now be "The intellectual and religious life must now be advanced to higher

"The intellectual and religious life must now be appealed to. Spiritualism has advanced to higher grounds, and cannot afford to tarry longer in the wonder-land of unquestioning acceptance of all phenomena. The defender of exposed mediums (litalies ours) should remember that if fraud was made impossible as it easily can be, exposere would be impossible, and really there is no need of his profession. He is quite out of place, gibbering in the present. Years ago it was pleasant to look on and see these camel-swallowers, who never found any fault, unless the camel was not big enough! Now although it is surprising to see how with credibility can gape its mouth, it cannot be

wide credulity can gape its month, it cannot be written to the honor of Spiritualism."

"We acknowledge that there is seeming apathy, and we urge these as among its causes. It is only seeming and, as the cause enters its new development, its further intellectual and religious age, there will be only intense zeal and earnestness to learn its principles, study its phenomena, and advance its

In order that our readers may have the benefit of the wisdom of this doughty exponent of Spiritualism on the "intellectual plane," we set his whole article before them. In doing this we claim the humble privilege of analyzing his bungling and unscientific diagnosis of the case of spiritual apathy, of which he has been seeking the cause. That the case is fully as bad as he represents it to be is not to be denied, but that he has not properly ascertained and presented the cause or causes of the death-like stupor which gives rise to so much concern and anxiety on the part of the disinterested friends of truth, as evolved by modern Spiritualism,

we know, and we will demonstrate it. We heartily agree with our brother of the Jour nal, (for our brother he is, whether he loves us or not), when he speaks of Spiritualism as "the great cause which should awaken the strongest energies of the human soul." It is truly, as we know, The Great Cause, and merits the most earnest, patient, persistent, intelligent, sincere and unprejudiced investigation, reflection, judgment, and dissemination. While there are a large number of minor contributing causes for the general apathy which has settled upon Spiritualism, with oppressive weight, there is one cause which so far overtops all the others that the latter becomes comparatively insignificant; indeed, it includes all the others. We will, therefore, reserve what we have to say concerning that one cause until our closing remarks; in the meantime we will briefly refer to some of those minor causes of the apathy in question which the

article we are criticising suggests. It must be very evident to every one that there can be no harmony, co-operation, or sympathy, among people who are interested in any movement of a religious, reformatory, social or educational nature, unless those who are engaged in it are actuated and governed by the sentiments of love, charity, truth, justice, and the strictest desire to do right. When these sentiments are discarded by a portion of those who aspire to prominence and lead- the merited regard of mankind. Even the Spirit ership in any such movement, then comes in confusion, contention, retardation, and finally, despon- best to counteract, may yet accept you as their co- the Romish Church.

dency, if not destruction. Spiritualism is pre-eminently such a movement, embodying in itself every relation, mortal or immortal, existing among mankind. In Spiritualism, therefore, more than in any other movement of this comparatively advanced and enlightened age, should the leaders, teachers, and workers, in that cause, be loving, charitable, just, truthful, and honorable, not only in all they say, but in all they do. When active Spiritualists realize this, and govern themselves accordingly, then will despondency give place to hopeful activity on the part of those who look to them for light and guidance.

Our brother, of the Journal, thinks there is only one cause for the discouraging state of affairs in Spiritualism, and he states it to be that "the wonder-seekers have either become satiate, or have pushed their insatiate demands so far as to merge the manifestations into the most arrant trickery." Is that statement true? If so, who are the wonderseekers? We have never met one of these insatiate oes of Spiritualism. Are they abundant, or are they scarce? Where are they to be found? What are they like? Brother, give us some idea as to what it is they feed on, that we may gorge their insatiate appetites and thus put a stop to their otherwise destructive propensities. Some of them have, according to our brother, been satiated, and are sleeping off the effects of their gluttony. It is to be hoped they will wake up to profit by their lesson in overfeeding. May not the balance of them be persuaded to go and do likewise? If we come across any of these "insatiate wonder-seekers," we will bottle him or her up as the subject for a special

But what does our brother mean when he says, "Those who receive Spiritualism on the intellectual plane have become so disgusted with the folly of this class" (wonder-seekers) "that they do not care to be ranked with them?" Who does he here refer to? Why does he not name them? Why has he not named one of them? What is the distinction between the wonder-seeking plane and the intellectual plane in Spiritualism? And why should those who receive Spiritualism on the latter plane grow apathetic as Spiritualists because of the satiation or insatiation of those who receive Spiritualsm on the "wonder-seeking" plane? Would not these former, as a class, if they were friends and supporters of Spiritualism, be all the more bound to exert every effort and all possible influence to arry Spiritualism above and beyond the reach of any other class to injure or retard it? For them to fall back and refuse to stand by the truth for any such reason shows that they are not the friends of Spiritualism that our brother of the Journal claims them to be. To call such persons Spiritualists, in the sense that they are friendly to the cause of modern Spiritualism, is to call the worst enemies of that cause its friends and supporters.

But hear how our brother of the Journal regards Spiritualism, and then find any excuse, dear reader, you can, for his pretence that he is its friend, and hat he desires to propagate and disseminate the truths which it represents and embodies. He says: For several years, fraud and credulity have hand in hand absorbed the life of Spiritualism, and, uncensured, maintained their ground, until it was asked by the outside world, with apparent justice, "If deception was the foundation of its philosophy?" Spiritualist, is there any truth in that most deliberately uttered and long meditated attack upon the cause of Modern Spiritualism? Could the most malignant, blatant, open enemy, or the most deadly, insinuating secret foe of that cause utter a slander against it, more untruthful, unjust and heartless

it is a most shameless and groundless aspersion of the good name and fame of every person in any way identified with Spiritualism for several years past, except our immaculate brother of the Journal. himself. Has he not said that, "For several years fraud and credulity have hand in hand absorbed the life of Spiritualism, and uncensured maintained their ground?" He makes no exception here. All Spiritualists, whether speakers, writers, editors, mediums, or friends generally of Spiritualism, have for several years allowed fraud and credulity uncensured to absorb it -so says our brother of the Journal. Does not the question naturally present itself, "Is the editor of the Religio-Philosophical Journal a friend or foe of the cause he so loudly and suspiciously professes to love and uphold?" In view of his very plain and unmistakable disgust for Spiritualism as it has existed "for several years." (how many he has not had the fairness to state) he can have neither respect nor friendship for it. View the course of our brother since August, M. S. 30, five months after the assassination of his predecessor, and name, if you can, the opportunity that he has allowed to escape where he could dishonor less statements to its prejudice; or when he ceased to endeavor to create popular disgust against it? What foe or foes could have done such deep and threatening injury to Spiritualism, as our brother has done by just such untruthful allegations as the above? Has our brother no good word to speak on behalf of the cause which he claims to have at heart, that he so persistently outrivals its enemies in seeking to defame and injure it by the most sweeping misrepresentations? Try your hand at awkward with you at first, don't get discouraged you will get used to it in a little while, and find it a more consistent, if not a more congenial, occupation than the one you have been pursuing.

But let us note the manifest insincerity of this last wholesale aspersion of Spiritualism, before proceeding to close this article. In the next paragraph our brother says; "Spiritualism has advanced to higher grounds, and cannot afford to tarry longer in the wonder-land of unquestioning acceptance of alinhenomena." Indeed! When did it so advance? For several years it was absorbed by uncensured fraud and credulity—so says our brother. What advanced it out of that "wonder-land?" Who advanced it? Do tell us, brother, and relieve us of our suspense. Where are those "higher grounds" to which it has been advanced? Why don't you tell us something about the matter, for we all want to know so badly. A good many of us are under the impression that Spiritualism, set on foot, moved, led and susatined by the hosts of highly advanced, experienced and beneficent spirits, is slowly but steadily moving upward and onward along the only route that can render its triumph complete. When did it take that unexplained leap to "higher grounds," from tarrying long in "wonder-land"? Some of us were not aware of this wondrous leap from "wonder-land." We did not feel the jar when Spiritualism struck that "higher ground." We think our brother has made some mistake about the matter. He must have been dreaming, and in his anathetic spiritual sleep imagined that something of the kind had happened. Let me shake you, brother. Wake up, and cease your moonshine nonsense. It is time to get to work and stop this night-mare unrest of your troubled conscience. Seek to lose your past wrongful conduct in earnest efforts to make amends therefor, and you may yet attain a place in world, whose beneficent labors you have done your

worker and friend. In using the term, spirit world, we mean that portion of human spirits who are seeking to bring mankind, while yet on the earth, to a knowledge of the after, or Spirit life, and its true and proper relations to the mortal life of man. We know that there are vast hordes of spirits who, on account of their earthly interests, prejudices and trainings, are seeking to arrest this beneficent work; and we are charitable enough to believe that it is the influence which the latter exerts over our brother, that causes him to antagonize the efforts of beneficent spirits, to free mankind from the shackles of ignorance, bigotry, superstition and selfishness which now bind them, body and soul. If that influence, over him, is not broken, it shall not be our fault. We cannot think that our brother is inately bad, and shall, therefore, labor with him in season and out of season, to dispossess him of his spirit persecutors.

We have already made this reply longer than we ntended, but we cannot overlook the unmanly and unjournalistic insinuation which is involved in the following allusion to ourself. Our brother says: The defender of exposed mediums should re member that if fraud was made impossible, as it easily can be, exposure would be impossible, and really, there is no need of his profession. He is quite out of place gibbering in the present." We have several reasons for believing that the falsehoods insinuated in those two sentences were intended to apply to ourself. For nearly two years our brother has labored to lead the public to believe that we were the defender and justifier of dishonest spiritual mediums. Why he has treated us in this manner, he has never had the honesty or fairness to explain. We have invited him, time and again, to state to the readers of his paper his reasons for publishing and republishing that falsehood. He has not dared to attempt it, well-knowing that should he do so, that his chance to do us wrong would soon end. We now again ask him why he designates us "The defender of exposed mediums." We have never defended any exposed medium, nor any other medium; it being no business or profession of ours to do anything of the kind-Mediums are citizens as well as men and women, and their defense and protection against wrong, injustice and violence devolves upon society as an organized body or government, and not on us. We feel under no obligation whatever, and no inclination, to become the defender of any class of persons, whether in or out of Spiritualism. What we do feel it incumbent upon us to do, is, to defend what we know to be truth, against all who seek to trample it under foot. Especially do we feel this obligation when we see so important a truth as that of modern Spiritualism assailed by those who dread its manifestation to mankind. This we have done; this we are now doing, and this we will do until all opposition to that truth ceases.

We ask pardon of the reader for devoting so much space to the work of exposing the fraudulent pretensions of our brother of the Journal. It is a most unpleasant duty, but one, the importance of which cannot be over-estimated. The secular, religious, and anti-spiritual press of the country are lauding our brother for his conservative Spirtualism: no doubt because they love and favor Spiritualism just as he does. We oppose his way of loving it just as we do theirs. We will close by commending to the especial attention of our brother of the Journal, the following most appropriate summary of the causes for the "apathy" of which he complains. It is from the pen of his able correspondent, W. Stainton-Moses, A. M. Chairman of General Purpose Committee, and member of Council British National Association of Spiritualists nal. Speaking of the state of Spiritualism in

Great Britain, he says:

"We have been setting our house in order, and the dust that has been raised, has misled some of our friends who are, apparently, never tired of prophesying our collapse and decease. * * * * * * * "This has necessitated a general revision of our arrangements, and this is now so far complete that we are able to see our way in the future more clearly than we have done for a long time past.

"For Spiritualism in general has been through a stormy time and is still enveloped in clouds. It is stormy time, and is still enveloped in clouds. It is not to be expected that the organization of an ur net to be expected that the organization of an unpopular subject should proceed smoothly. There are prejudices to combat, and very nice steering is needed to avoid shipwreck. Some stand ready to rejoice at the failure of any attempt at organization, and help the struggling child out of the world in any way they can. Some will have no organization without they are at the head of it, or can pull the wire behind the scenes. Some want their own crotehels nursed, and will help only on that condition. Some are selfish, some contentious, and few are so tolerant of the foibles of others as to keep their own in the back ground. But out of it all comes that own in the back ground. But out of it all comes that grandest of all discipline, the lesson we all want to earn.—Self control, Charity, Toleration.

"We have been setting our house in order, and the

We cannot but think that Mr. Stainton-Moses is much nearer right as to causes of the anathy in Spiritualism than our brother of the Journal, and the latter will do well to study his correspondent's then find that it is not by any means so much an attack of "wonder land" malaria, as it is one of sel-Spiritualism by foul misrepresentations and ground- fish hypocrisy on the part of the would-be physi-

The one cause, in our estimation, for all the apathy, opposition, contention, and confusion, now retarding the progress of Spiritualism, is the allpervading, all-governing, and all-moving principleselfishness--which is the inheritance of countless ages of animal preponderance over the social, moral and mental growth of humanity. It is to grapple with this insatiable tyrant, and to overcome it, that high and beneficent spirits, who have outgrown all the latter work, brother, and if it should go a little the animal desires and wants of their earthly natures, have instituted the movement-Modern Spiritualism. Through it they hope to persuade and convince mankind that the time has come when selfishness should no longer be recognized as the one supreme ruler and governor of the thoughts and actions of mortal humanity.

If men and women can once be brought to realize that selfishness is as much out of place in rightly ordered and organized society on the earth as it is in the advanced spirit state, Spiritualism will have done its work-not before. Now, men and women favor or oppose truth, not because of its importance or non-importance, but as they flatter themselves, it will best advance their interests at the expense of some one else. When they cease to so regard it—then will the millenium have come and Spiritualism will be the universal religion, philosophy and teaching for mankind-not be-

SPIRITUALISM.—The catechism of Christian Doctrine approved by the "Most Rev. J. Roosevelt Bayley, D. D., Archbishop of Baltimore," contains the following on page 49.

What is Spiritism or Spiritualism? "Spiritism is to believe that the spirits or souls of the dead communicate with men by rapping and moving furniture, or by writing, or seeing, or speaking mediums."

The advocates of Modern Spiritualism entertain this very belief, and in that, they do not differ with Archbishop Bayley. The difference, perhaps, is that Spiritualists desire to let the "light shine on top of the hill," while the Archbishops, Bishops and other prelates of the Church, assume themselves to be the only Paracletes on earth, and all spiritual communication must come through them. In other words, if the average American indulges in spiritual phenomena of the same kind, he is in accord with the Devil; so say these distinguished dignitaries of

Is There a Golden Mean Between Credulty and Skepticism?

We are induced to ask this question, because our ontemporary, the Religio-Philosophical Journal asserts there is "a golden mean in relation to Modern Spiritualism, between credulity and skepticism. This declaration is called forth by the following remarks of a subscriber to the Journal. The latter

When I first took the Journal, the Eddys and oth ers were doing great wonders in materialization.
and some little experience in table tipping, and have had some little experience in table tipping, and have also exercised a psychological influence on different persons in private gatherings. Had it not been for this power and my personal knowledge, I should have given up the inquiry long ago; for almost without exception, they who claimed such extraordinary powers, have been denounced as frauds. This has made me extremely skeptical, and spirits make contradictory statements through prominent mediums, impress me that there is very little dependence on their claims."

This subscriber and constant reader of the Journal has been driven into a state of skepticism by the discrediting policy pursued by our Chicago brother, and calls on his undoer to prescribe some remedy for his unwilling skepticism. Our brother prescribes a dose of "The Golden Mean" remedy to relieve, not to cure this victim of his mal-practice in Spiritual quackery. If the course pursued by our editorial brother was not calculated to make Spiritualism just what his deluded follower believes it to be a delusion and a snare, he would have no reason to call upon his correspondent to stop just at the half-way point, in following up his teachings. Virtually, our brother says to his disciple, believe half of what you read in the Journal, but doubt the correctness and rightfulness of the other half. If half that our brother claims for Spiritualism is not true, what truth is there likely to be in the other half; and how determine just where the true half ends and the false half begins? To talk about a thing being half true and half false, is sheer nonsense. Either the objections, which our brother's correspondent raises against Spiritualism, are right or they are wrong, well grounded or groundless. If true, no "Golden Mean" conclusion will amount to anything in the premises. If untrue, then to recommend a half way point between belief and disbelief is worse than foolish-it is wicked. The fact is, our brother, in his efforts to discredit all the evidence on which Spiritualism rests, finds himself confronted by the legitimate result of those efforts, in the logical application of them by his correspondent, and like any cornered quack, he falls back on his universal cure-all the "Golden Mean." If he had taken a dose of his own prescription, when seeking to destroy the very foundation of Spiritualism, he would not thus have been driven to expose his unfitness for the work in which he would have the world believe, he is sincerely engaged. Well knowing the utter worthlessness of his "Golden Rule" panacea, in the case of his correspondent, we

will take the case in hand ourself. We assure this correspondent of the Journal that he has been entirely misled by our brother, the editor of that paper, in supposing that the Eddys and others were doing great wonders in materialization. Neither the Eddys nor any other persons through whom, or in whose presence, the temporary materialization of spirit forms have occurred, have ever pretended that any phenomena of that nature was done or produced by them; or that they knew anything about the means used to produce them. It is, therefere, a positive mistake on the part of the Journal correspondent to say, as the ground of his avowed skepticism as to the occurrence of spirit materializations, "Almost without exception, they who claimed such extraordinary powers have been denounced as frauds." It is one of the falacies that prother, has sought to incorporate as one of the anons of the Spiritual faith, that mediums claim to control, or that they can control the manifestations of spirit intelligence and power which occur through them, or in their presence. It is that fallacy that we have repeatedly demonstrated; and against which we have protested and do now protest, as utterly without excuse.

It is in vain for our brother, or his deluded follower, to evade or substitute a false or imaginary issue, for the one true and real issue, as between modern Spiritualism and its enemies, whether the latter are in or out of the ranks of its professional friends. The persistent attempts to make it appear that the contest lies between the media of the spirit-world, and those who antagonize Spiritualism, show that the latter dare not face their real antagonists, the spirit hosts who are compelled to avail themselves of the intermediation of those media, to manifest the truths they are striving to impart in relation to the after-life. No mortal. whether a medium or not, can produce even a passable imitation of a genuine spirit manifestation. diagnosis of the case with especial care. He will It is this fact, so well ascertained by every person who has tried a hand at it, that has driven all professed exposures of spiritual phenomena and spiritual mediums to the commission of almost every moral and legal crime to conceal the impotency of their dissimulation, and the depth of their turpitude. Despite their dishonest ingenuity, the spiritworld continues to confound these enemies of truth by persisting to flood the world with facts that defy their mundane opposers. The mistake that our brother of the Journal has

led his correspondent into is this, that those "who claimed such extraordinary powers," of producing wonders in materialization, are not the media through whom that phenomena occurs, but the spirit intelligences who are behind and using them. No one has dared to denounce those spirit intelligences as frauds, much less, attempted to prove them to be so; except by means so utterly absurd as to amount to nothing with ordinarily unprejudiced and sensible people. To call the performances of the Bishops, the Baldwins, the Fayes, the Robertses, the Harrisons, the Eliza Whites, et id omne genus even an intimation of the phenomena which prove modern Spiritualism to be true, is to totally pervert the meaning of language. Try the spirits, friend correspondent of the Journal, and if they do not do all that can be asked or expected of them, in reason, to prove the extraordinary powers which they claim to exert through their media, then denounce them, doubt them, and discredit them as much as pleases you; but do not seek to create doubt and distrust, of those who claim to be no more than passive, and too often not even passive, instruments for the operation of their spirit guides. Call upon your teacher, our brother of the Journal, to cease his distribes against the media, and insist that he shall grapple or co-operate with the spirit forces who control and use them. This is what he will have to come to, right shortly, or give place to some one who will. The raising of false issues within the lines of Spiritualism, is a business that is fast playing out, and those will act wisely who seek some more ingenious occupation. "The Golden Mean" prescription is in keeping with the insincere support which our brother of the

What is the use, brother, of sending your correspondent off on that "wild goose chase" after what you term "spiritual philosophy." What is that philosophy? According to our brother, it consists in antagonizing the spirit hosts in their work of demonstrating the truths which they have realized as immortal spirits. If our brother knows ought of the moving, sustaining and perpetuating principle. any other kind of "spiritual philosophy," it is fully Without mediumship Modern Spiritualism would

Journal has been giving to the cause of Spiritual-

time he was giving some evidence of it through his paper. We would suggest to the doubting and complaining Journal subscriber, that he has followed our brother far enough in his serpentine meanderings, to discover that it is not truth that the latter is after, but the "Golden Mean" between truth and falsehood-fact and fancy. There is no an enemy of truth would conceive the possibility of such a thing.

What stronger evidence could our brother furnish of his insincerity, in professing to be the friend of Spiritualism than is contained in this one sentence of his advice to his doubting patron. "There is a golden mean between enthusiastic credence and chilling skepticism." Is that true? We aver that it is not. If a person credits a thing, or series of things, he cannot doubt what he so credits, however mildly. If he doubts in relation thereto, however little, he does not credit what he so doubts. Any one who recommends his followers to stop at the half-way house on the way to truth, is not a friend of truth, and any pretense that he is, is hypocritical-

We say to our brother's friend, you can doubt the truth of Modern Spiritualism, or you can believe it true, but you cannot believe it true and false at the same time, as our brother most erroneously suggests to you. Modern Spiritualism rests upon two facts—first, a spirit life after what is called death; and secondly, that spirits can and do eturn to converse with and influence the action of heir mortal brethren, for good or ill. Because it ests upon those facts, it is true; and being true, it presents the grandest field for observation and instruction that was ever opened for the action of nquiring minds. Fear not to enter that field of inquiry—there is nothing there but truth—the only reasure that will ever compensate mankind for the abor which its procuration requires. It will never be found at the sign of the "Golden Mean," for it ies very far beyond that laggard's paradise. Come on with us-heed not the alluring suggestion of your faithless guide. We pause for your decision.

A Philosophical Spiritualist.

We have an illustration of what a philosophical Spiritualist is in the following closing paragraphs of an article on "Mediumship," from the pen of Elvira Wheelock, of Janesville, Wis., which was published in that journalistic advocate of Modern Spiritualism, The Truth Seeker, of New York, of the 26th ult. She says:

"The majority of Spiritualistic lecturers and writers stimulate a desire to cultivate mediumistic control; in other words, to cultivate an abnormal action of the human fsculties. They tell us we shall all become mediums some day, as if it was desirable that we should. The wiser instruction would be to stimulate the culture of those attributes which give tone to character, and the culture of those qualities which educate in the direction of that knowledge which is true wisdom, and so make us strong, self-poised, and self-reliant of ourselves, and not to lean upon a "guiding spirit," as the Christian leans upon Jesus. We find, as a rule, that those people who possess most largely these "gifts" of mediumship, and who specially aim to cultivate their development, are not our grandest and strongest characters in any see not our grandest and strongest characters in any sense; while those who largely represent the so-called physical media are inferior in the higher endowments

mediums, and very rejuctantly have reached this conclusion; and that these "gifts" entitle mediums o any special regard as the instruments of spirits I deny; for the spirits, who through them tip deny; for the spirits, who through them tip tab'es, ring bells, speak Choctaw, and materialize George Washingtons, as they claim, to convince skeptics, but as we believe in most instances for mischief, are the sort of people wiro, in material forms, we would have no affinity with, and any association with them would only be to help them to a higher plane of life. For intelligent people to chase after spirit manifestations of such a character as most of them are after they have ceased to doubt the feet of spirit vanced into reading lessons, yet persistently turns be to the webs."
There is good reason why skeptics who are in search of facts that will demonstrate spirit identity should patronize this class of media and manifestations, but for philosophical Spiritualists to do this is a matter of surprise Of a truth however. Spiritual tions, but for philosophical Spiritualists to do this is a matter of surprise. Of a truth, however, Spiritualists as a body, who receive proof of its central truths through the abnormal phenomenal methods instead of through the natural door of the intuition or wisdom-sense, are prone to obey the letter rather than the spirit of the law, and to follow the leadings of personal "spirits" rather than those of impersonal principles. What we need is to educate the mind approach in the direction of universal life and law. principles. What we need is to educate the infinite upwards in the direction of universal life and law. Then the question before us, divested of all prejudice, is how best to culture life so as to secure the most natural and rational use and expressions of all its faculties. To that end, my pen devotes its willing nergy. In my next, and last, I will write upon "Rational

Janesville, Wis., April 6, 1879. We ask this philosophical Spiritualist whether

she does not mistate the position of "The majority of Spiritualistic lecturers and writers," when she accuses them of "stimulating a desire to cultivate an abnormal action of the human faculties." We have never yet heard of a lecturer or writer on the subject of mediumship, who claimed that it was an abnormal condition in those who are subject to spirit control. It is a perfectly natural attribute of some human physical organisms, to be susceptible of use, by various human minds and wills; and this use is either complete or partial according to the ascendency of one mind or will over another, in the use of the whole or part of such controllable physical forms. This is all there is in what is called spiritual mediumship. In the condition designated entrancement, the spirit whose habitation is used, vacates its domicile and permits it to be used by another, or is content to occupy only a part of its nabitation while it leaves the other parts for the temporary use of others who have no such habitation of their own. In this way a means is offered to those who have, in the course of nature been deprived of such necessary appliances to acquire or impart knowledge to others. Without such means of acquiring and dispensing knowledge, all those who have passed from the physical mortal life to a spirit state, who were ignorant, viscious, or undeveloped, would have to continue in their ignorance, vice and imperfections without hope of relief. This is the unvarying testimony of every manifesting spirit, and its truth does not admit of a question with those who are familiar with spiritual phenom-

It was for this reason that the higher and more advanced spirits resorted to the aid and assistance of mortal organisms, suited to their work, to bring about a regeneration of the countless generations of human spirits who now people space, and who, by their law of human affinity, hang like a crushing ncubus on mortal humanity.

This is the vast undertaking, to accomplish which

Modern Spiritualism has been instituted. A most

important preliminary measure to that undertaking is the work of striking off the fetters of ignorance, superstition and bigotry which have peopled and are peopling the spirit realms with destroyers of human welfare and happiness. When will mankind learn that but a comparatively insignificant portion of the human race dwells upon earth in mortal forms? This lesson must be learned before the first practical step at a regeneration of the race can be taken. The man or woman who will not or who cannot profit by that lesson, is not a Spiritual philosopher, however he or she may assume the mien or bearing of one. A philosopher will not shut his or her eyes against any source of information, however unsightly, inconvenient or unpleasant in determining and applying truth. Especially will no spiritual philosopher discard the very ground-

work of the philosophy which he or she seeks to

establish and promulgate. Mediumship in Modern

Spiritualism is what gravitation is in the universe:

never have had an existence; it would never have obtained a foothold on earth; and could not become the Saviour of humanity, which it is destined to prove, if true wisdom is allowed to govern its operations.

It is strange what a matural antipathy there is on the part of "philosophical Spiritualists" towards such "Mean," golden or otherwise; and none but | spiritual mediums and spirit manifestations. Why in the name of consistency do not these "philosophical Spiritualists" start and run a spiritual movement of their own, outside of and independent of mediumship and manifestations? They could then soon discover what a precious little of philosophy or Spiritualism they possess or represent.

> We hope our philosophical friend will not feel we are wanting in courtesy in being so emphatic in our dissent from her views in relation to mediumship. Persons entertaining the views expressed by our fair friend, make a great mistake in regarding Spiritualism as instituted for the benefit of a few selfrighteous, self-exalted and self-sufficient persons, of about the pattern after which they are constituted. This would be an amusing delusion, if it was not highly mischievous. On that account it needs the edge of the blade of satire, to remove it from its chosen location before it grows to dangerous proportions. Modern Spiritualism is the gift of all that is good, great, wise, useful and true in the world of spirits, to all mankind. Not only have those Spirit Intelligences given it to us, but they are in close communion with us telling us in every way they can, how to use it to the best advantage.

They know, as no "philosophical Spiritualist" can know, what is best in connection with Modern Spiritualism. Why do not the latter show enough philosophical penetration to see and understand the wisdom of following the authors and creators of Modern Spiritualism rather than waste their time in impotent efforts to control or defeat their benefactors? We want to know

Lectures, Mediums, Brief News Items, &c.

Mr. C. Ward, of America, delivered trance addresses at "Ashton-under-line," England, during April.

An interesting epistle from the veteran John Wetherbee, of Boston, is on file for publication

Dr. James M. Peebles is lecturing at the present time in the State of Ohio, the subject being "For-

eign Travels." This gentleman is the wo.ld's moveable encyclopædia Mrs. Thayer, of Boston, the celebrated flower medium, is awaiting a new phase of spiritual medi-umship, which, it is thought, will add further inter-

est to Modern Spiritualism. President Hayes and wife, on Sunday, April 27, attended the celebration of the Sixtieth anniversary of the organization of Odd Fellows, in America. The services were held in a Baptist church in Wash-

C. Fanny Allyn, a popular lecturer, under the auspices of the First Spiritual Association, of Philadelphia, will appear on each Sunday during the present month, at Washington Hall, Spring Garden and Eighth streets.

Truth never suffers from investigation; therefore form spiritual circles, and be contented, for the time being, with what the spirits chose to give you. It is possible you will find much to amuse as well as

Be careful that persons are not buried alive, under the supposition they are physically dead. Every now and then facts come to light that men, women and children are buried alive. A deep trance seems to be a twin brother of physical death

the following words:-"Lord, bless the one, though

hidden from sight, yet contributes so much to the musical part of our worship. O, Lord, I mean the boy who blows the organ. Newark, New Jersey, on Sundays, is as "quiet as church mouse." The Citizens Protective Association stopped the sale of all Sunday papers—caused

most of the segar shops and saloons to be closed on that day. Twenty complaints were made against persons, charged with traveling on Sunday for pleasure, selling segars, etc. General Garibaldi congratulates the people of Italy on forming themselves into a democratic league for the attainment of universal suffrage. He

says whoever governs Italy must take note that by impeding the work of the league, he compels the organization to resort to other means to achieve the

The New Testament Association of the nineteenth century, at their session held in the city of New York a few days ago, finished a second revision of the Gospels and Acts of the Apostles, and forwarded their report to the British committee. It is understood that they have stricken out certain passages, which entirely destroy the spiritual meaning of their several contexts: Passages in the "simon pure" New Testament which prohibits women speaking in the churches, have been retained. The book of Revelation was a stumbling block to the revisers, and they did not alter a word therein, literally fearing, perhaps, that if they did, their names would not be entered in the book of life.

A large number of eminent physicians of Philadelphia occupy nearly an entire page of the Atlantic City Review, in testifying to the wondrous tonic and curative influences of that part of the sea coast. The Camden and Atlantic Railway Company will run ten new Woodruff palace cars with their express trains during the coming warm season. Arrangements will be made to supply our patrons and others with MIND AND MATTER during their sojourn at this delightful seaside city.

The Lyric Hall Poem.

The following letter in reference to the poem delivered in Lyric Hall, on Sunday, April 20, published on the first page of this paper, satisfactorily explains the facts and circumstances connected with he communication.

PHILADELTHIA, April 23, M. S., 32. BROTHER ROBERTS, Dear Sir:—Accompanying this please find a manuscript copy of the poem promised by A. C. W., on last Sunday afternoon, at Lyric Hall. I only received it from that spirit a few hours ago and under rather peculiar circumstances. I was aroused from a sound slumber shortly after three o'clock this morning by hearing -no, not hearing, but feeling a voice of command say, "Write, Write!" I intuitively obeyed, with what facilities I had in the way of stationery, a pencil and roll of wall paper, from which I have transcribed, after daylight enabled me to do so, to a more convenient shape and on more appropriate material.

The poem itself was first written when I reminded my spirit-friend that there had been sor introductory remarks made in verse, and I would like to have them too. This request was complied with, but the Spirit, of its own free will, after completing what may be called the poem, appended the answer to the friend who desired a copy. In trans. cribing it from the wall paper on which it was written I have taken the liberty of arranging the lines in the same position in which I think they were originally given, carefully copying word for word, but at the same time was compelled to use my own ideas of punctuation, A. C. W. having to supply that highly necessary attendant on correct comsition. This punctuation of mine may be faulty, for I make no claim as an adept in orthography, but hope that your maturer judgement and more experienced pen will correct any errors in punctuation that you may discover.

Excuse me for boring you so long, but I was impressed with the idea that in case you decided to publish this effusion from A. C. W., and wished to make any remarks explanatory of the manifestation, it were desirable that you should be made as familiar as possible with the circumstances in con-

nection with it.

Yours for truth. GARRETT B. CULIN.

Spirit Communications

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In 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 pre-tend to possess. [Editor.]

Communications received through the mediumship of Alfred James, April 26th, M.S. 32, as taken down by J. M. Roberts as they were uttered.

SAIB :- All nations must have their rise, their development, their maturity, and their downfall; and this must be achieved through much suffering for men learn far more by adversity than they do by prosperity. Their experiences may be bitter, but still after they have endured it for a time they will do their best to avoid placing themselves in

the same position for the future.

My object in coming here this morning is, to speak upon the subject of spiritual phenomena.
There are three departments of these phenomena.
The first, that which feeds the mind in the way I am now engaged in speaking to you. This we call the intellectual department. The second depart ment includes all phenomena which appeals to the reason through the experiences of your individual lives; and the third includes all phenomena which serve to open the door of the tomb and show that the mortal casement has only dropped away while a spiritual body is born of the latter and shows itself to you plainly and palpably, and all this has been going on among all nations from time im-

Where does this spirit go? Whither does it wander? You cannot locate it, no more than you can locate those gasses that make up the atmosphere Everything that ever has been in the past is still existing to-day, duplicating the forms of life from which it sprung; and it exists so that by the superior magnetic force within itself will demonstrate wherever the conditions are favorable, the form which it once inhabited. This spirit life it is very difficult to purge from the dross acquired in a mor tal state, because the thoughts bad, sensual, degrading are so stamped upon the sensitive flower, called the spirit, that in the return of these unpurged spirits these evil tendencies react upon those mortal life. These spirits return to day with evil intentions to corrupt, obsess and destroy the noble and the good, and to cause the wicked to become worse.

As the mortal state bred these spirit germs of evil, so must mortals suffer until mankind on earth have wiped them away by living lives of purity and wisdom. There are too many dreamers to-day, in the mortal state-too many baseless the ories and speculations. Lost in these, men fail to grapple with the real issues of the hour; and so, as said before, bitter experiences will make them finally act up to their highest conception of their duties and interest.

There is a calmness—a beauty—when in spirit you arrive in that condition in which you can investigate, demonstrate, and satisfy your spirit that there is a fountain of knowledge at which you can learn cause and effect as the origin of all things. but this condition of spirit has its limitations. No spirit can drag this spirit, bought knowledge down to mortal conditions, unless those conditions

are open for its reception. From my spirit position, and as far as I can judge of mortal events, there is soon to be, in this fair land, a mighty struggle; and this struggle will involve the overthrow of all errors which impede the progress of mankind to a higher, nobler state, spirits of a higher order after your sur roundings have been purified by this mighty strug-gle, will be able to complete the connection with mortals, and the rays of Spiritualism shining upon the spirits of humanity with the truth.

In my earth-life I was what you would call a necromancer, and I lived in Shiraz, Persia, about four hundred years before the Christian era. I wish to talk with you again when I can explain

more fully than I can now do what remains for me

My name, BASHAR ELBIB.

GOOD MORNING, SIR :- This is a strange method of communicating one's thoughts. I am a reality, and by no means dead. In fact I have just began to live and to understand the true purposes of life, which are, to ever learn and ever enjoy higher, nooler and purer privileges as I progress in spirit.

Dark and gloomy are the teachings of this life in the so-called Christian churches of to-day. To lean upon another; to have another's suffering to buy your exemption from what you truly merit, such teachings as these (pardon me for the hard expression) are damnable in their results. I see this now and I hope that all who read this, whether relatives on strangers, will do all they can to free the spirits of mortals of their errors before they pass to this side of life. Sign me,

FRANCIS GURNEY, Taunton, Mass.

The next spirit who came seemed to be in great distress for want of breath. It was some time before he could speak. He finally said: "Damn it, it is awful close here. Oh! it is an awful thing to have to haul around such a load of

I only stepped in here a moment to show that I am still around, and to say that I wish I had behaved myself a little better when I was here. But. friend, you'll find thousands like me when you get over here, all regretting that they did not do so and so. It is astonishing, when we become spirits, how soon we can see the errors which we committed. but could not see as mortals. Lord! I'm blowed up like a bladder. I don't like these mortal conditions, so I'll get out. I've been in spirit life about

IKE PREVOST. 3Sth Street, New York City.

The name of the spirit of the concluding communication through Mr. James, medium, as published last week, is Solomon Williams, of Warrensville, Illinois.

Editorial Briefs. The village of Gratchenka, on the Volga, has

been totally destroyed by fire.

THE publication of a number of interesting articles is postponed until next week, among them the communications in reference to "Billy, the Bootblack."

SPIRITUAL OFFERING.—This is a valuable monthly magazine, published in Rochester, N. Y. It should be in the library of every Spiritualist. Persons desiring to subscribe to it, can arrange to do so by leaving their names, and the amount of subscription, at the office of MIND AND MATTER.

OUR patrons are requested to read the notice at the head of the editorial column. The concluding paragraph, is necessary, because a number of letters containing subscription money, directed to this office by mail, have not reached their proper destina-

W. S. BIGELOW, Chairman of Central Committee of Ohio Spiritualists, writes thus: "MIND AND MATTER is already a power in the land. I like Mr. Roberts' fearless and determined defence of mediums. Spiritualists need more charity and forbearance towards these sensitive persons.'

A REPORT of the seance held at Pence's Hall, in Terra Haute, Indiana, on the anniversary of the birth of Modern Spiritualism, appears on the fourth page of this paper. It is unusually interesting. The report of the third seance held on the following night, at the same place, will be published next

cated.

KING Louis, of Bavaria, is the most eccentric of monarchs. A few days ago he gave a dinner to Louis XIV and his court. Fourteen courses were laid, one for the living king and the others for the dead king and his imaginary attendants." So writes an English correspondent. The truth is, it is well known that the King of Bavaria is an avowed Spiritualist. These so-called "imaginary attendants," are his real spirit friends. Of this he is fully con-

A cable telegram from St. Petersburg, Russia, says the city of Orenberg was destroyed by fire, which broke out on Monday night, April 28. Some of the inhabitants were burned to death, others, including military officers, were injured. The city, or goverment proper, has 2,000,000 population, and an area of 153 928 square miles. It extends from the Ural river to Samara and Tobolsk. Losses

WE invite especial attention of the reader to the letter and poem of Mr. Garret B. Culin, and the communication through his mediumship published in this paper, as affording the most positive proof of spirit improvisation. In repeating the communication for publication, the remarkable feature of it is the fact, that although it was an improvisation, it is manifestly repeated, verbatim, not a word altered, stricken out or added, and under circumstances, as will be seen by the letter, very remarkable. In order to understand the introductory portion of the poem, we state that just before it was delivered a gentleman occupying a back seat addressed the conference. He was requested to step forward but declined doing so. The medium, Mr. Culin, was then controlled, and stepping forward to the front, so as to be face to face with the audience, suited the word to the action as stated in the poem.

DR. PEEBLES, in writing of mediumship, in the Independence Age, of Alliance, Ohio, says: "In Old Testament times mediums were called 'Men of God.' In the palmy days of Syria they were called Prophets, or Seers.' And in another country, and at a later period, the most gifted among this class were denominated 'Mystics.' The apostles of Jesus Christ were mediums. And Jesus chose them not because they were learned Rabbies, not because they were wealthy and influential, but because they were susceptible to spiritual influences, and principalities in the realms of the invisible. In all past ages mediumistic individuals were the watchers on the tower, the sentinels upon the hilltops, and the palms that caught the first gleams of the rising sun. To-day they are the message-bearers that bring tidings from our loved ones who have passed through the Western sun-gate into the mornng-land of eternity.

THE NEW GOSPEL OF HEALTH, BY ANDREW STONE, M. D.—It is, perhaps, not too much to say of this grand publication, that no other book upon the subjects of life and health superior to it in any respect, equal to it in many, has ever been written. It is a large beautiful book, profusely illustrated, every page teeming with the best thoughts upon the most vital subjects that can enlist the attention of of its pages, we are disposed to admit that for natural scientific treatments of the grand problem of | and when she put in her appearance he never caulighted by the brightest sunlight, in this book. It is an argument, or rather fact demonstrated, that health is not the creature of chance nor the product of drugs. It teaches the fundamental laws of life from the hygienic standpoint, and all the elements of nature, curative, including the sun and the earth itself are summoned and testify the truths of themselves. The currents of magnetism and the Sun's rays are presented in this book as agents of took an apple (a maiden's blush perhaps,) and finding it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it good to eat, did, in the kindness of her genting it has been furnished with a sure and harmless specific for curing the appetite for tobacco, and a hair restorative for tobacco, and a hair restorative for tobacco, and a hair restorative for tobacco, and shall heads one box of the appetite for tobacco, and a hair restorative for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tobacco, and shall heads one box of the appetite for tob lighted by the brightest sunlight, in this book. It took an apple (a maiden's blush perhaps,) and findfrom the hygienic standpoint, and all the elements the very highest importance in arresting tendency to disease, and renewing healthful conditions .-San Jose Mercury (Cal.)

Now AND THEN .- A condensation of the article about President Lincoln and Spiritualism, from Col. S. P. Kase, as recently published in MIND AND MATTER, appears in the Rochester Democrat and Chronicle, of April 15, concludes as follows: "If Mr. Lincoln was really as much interested in Spiritualism, as stated by Col. Kase, it would be strange if he left no corroborative, written, or personal, evidence thereof." Our contemporary should remember one thing, that at the time President Lincoln attended the seances, Spiritualism was the most unpopular subject of that period. Religious bigots, priestcraft, materialists, and the unthinking superstitious classes generally, had, so to speak, fraternized to suppress the dawning light of the new philosophy. Under such circumstances it would have been very strange indeed, if Mr. Lincoln had made his experiences in Spiritualism publicly known. The same idea of keeping the affair secret, at that time, is well stated by Nettie C. Maynard, the medium who now proposes to issue a book, with reference to eminent persons, most of whom still live to corroborate all the interesting facts. Col. Kase, is a gentleman entirely trustworthy, whose narrative, as published, is entitled to the greatest confidence, notwithstanding the insinuation incorporated in the above quotation, as taken from our contemporary.

More Evidence of Spirit Power Coming .-For several years, a lady residing in Rochester, N. Y., has given evidence of extraordinary mediumship, and she has been gradually developing, as a spirit artist, until her success has become perfected. The developing process was conducted in a private manner. "In a short time," so says a valuable correspondent, "this lady will be introduced to the public. The spirit likenesses, which have been taken privately, have astonished a number of prominent persons, in Rochester. About three months ago, several mediums were having their photographs taken, in the presence of the lady in question, and they were surprised upon seeing spirit faces by the side of their own. This so much interested them, that they secured other sittings, the spirit forms at each trial growing more perfect. him the critical crucial tests that are continually Thus the affair became known, and since that time, other persons have had their likenesses taken. which appear to give the greatest satisfaction. The power as manifested through the mediumship of the ady, has been thoroughly tested, the conditions beng such as to afford absolute proof of its truthfulness. As many as a dozen spirit forms have appeared at one sitting, a number of them being recognized by friends. The pictures, considered as a work of spirit art, are highly spoken of, and superior in this respect to any ever produced in any part of the world. The artist is a very estimable lady, and is regarded by all who know her, as entirely above deception. The Spiritualists of Rochester are greatly rejoiced that this valuable development in spirit progress has taken place among them.

A CURRENT statement which recently convulsed the hub of the American continent, was to the effect that the publishers, proprietors or editors of the Boston Investigator, an Infidel paper, had been converted to Spiritualism. For a time this was thought to be merely a joke. Later developments. however, showed that the statement sprung from week. These reports come to us well authentimalicious motives, and this brought the publishers of the Investigator to the rescue of their own repu-

tations as infidels. They say it was a weak and malicious invention of a clergyman, formerly of Salem, Ohio, but more recently of the Boston "American Church," which flourished a few months and then went up, under, over, or into the unknowable wilderness, and the expatriated pastor silently and without opposition, retired to private life in the classic and pious shades of Nova Scotia, to invent stories for a "malign purpose," in revenge for his disappointed ministerial hopes in regard to the upbuilding of the "American Church" aforesaid.

"His first invention, which appeared in full in John C. Bundy's Religio-Philosophical Journal, was to the effect that Messrs. Seaver and Mendum are hyprocrites, in pretending to be Materialists, when in reality they are Spiritualists. This silly and malicious falsehood all through, which appeared in the Herald, as a joke, probably, was promptly corrected by that paper, when we pointed out the misrepresentation. But to this day, neither the defamatory clergyman nor J. C. Bundy, have had the candor, manliness, or courtesy to correct their published falsehood concerning us, thus sticking to a lie as if it were a truth." Such a publication as the one complained of, cannot injure the reputation of the Investigator folks, and even a correction in the paper, giving currency to the malicious statement, would not do them a morsel of good. Infidel writers serve an excellent purpose. They have a mission to perform consistent with mature, which, at best, is a thing of lights and shades. Contrast, with the literary productions of such writers, makes Spiritualism all the brighter, and the crowning glory of the first century of Modern Spiritualism, becomes the more attractive. So we hope the Investigator men will "still live" to tell us we have neither soul nor spirit.

THE SHAKERS AND SPIRITUALISM .- Mother Ann. "She received that manifestation of God by which the man of sin was revealed, and through which she discovered the transgression of the first woman; the root and foundation cause of human depravity, whence all mankind were lost and separated from God." Page 626, Appendix; Fourth edition of Christ's first and second, appearing A.D.

This is an extract from a work issued by the "Shakers," who consider it inspired. With all due respect to their opinion, which they are entitled to enjoy to its fullest extent, yet there are other people whoe entertain opinion to the contrary, for many reasons, among which we present the following:

Mother Ann is an abbreviated title of Anne Leese or Lee, who emigrated to the United States in the year 1774, with a number of followers, with whom she settled at Niskayuna, near Albany. The revelation which, it is alleged, she received, as above quoted, is the first publication we have ever seen denouncing woman as the "root and foundation cause of human depravity, whence all mankind were lost and separated from God." The Bible condemns Eve, but she certainly was not guilty of committing any crime. If so, we should like to know when and where? She was entirely innocent when she took a leisure stroll around the Garden of Eden; she did not know that any command had been issued about eating the fruit of any tree. mankind. From a somewhat careful examination | How could she know it? She was not in mundane existence when that command was given to Adam, animal life, the "New Gospel of Health" has the | tioned her about that tree or any thing else. Acvery highest claims. There is perhaps, no side of cording to the record, she did not even know there this complex subject which has not been turned and | was a God. In her innocence and simplicity she

"In Adam's fall We sinned all."

There is not a word about Eve committing any sin, and although she was condemned, yet it will puzz!e Talmage, Moody, Cook, or the whole body of evangelists to prove her guilty. No, no! "Woman is heaven's last, best gift to man."

HOLD THE MIRROR UP TO NATURE. - Since W. E. Coleman wrote the scurrilous communication. in the Truth Seeker, venting his spite upon all of the prominent physical mediums, letters reach us inquiring: "Who is this Coleman?-Is he Spiritualist or Materialist?" He is reported to be very much of a Materialist-cold and self-consequential. He is certainly belligerent and grossly abusive; and we think it safe to consider him a sort of a henchman for Mr. Bundy and Mr. Tuttle. He defends Hudson Tuttle in the Banner of Light, and villifies Mrs. Richmond in the R. P. Journal. These despisers of physical mediums (in all probability) get him to do a portion of their work upon the principle-"I'll tickle you and you tickle me." He lifts the cover from his tub-like pandora box and does these billingsgate jobs. Mrs. Savles and M. Brown rebuked him not long since, in the Spiritual Offering, for his vile and vindictive treatment of others. And yet he has the hardihood to write of himself in reply to Dr. Babbit, of New York, as one who is amiable, sweet-natured and altogether lovely! Here are Coleman's closing lines in the

Truth Seeker: Other vile frauds and tricksters are also disgracng the name of Spiritualism, who ought to bear the Eddys company in rendering the State efficient service at hard, honest labor of some kind; and among them may be named the Blisses, the Holmes, Alfred James, Harry Bastian, Annie Eva Fay, and Mrs. Stewart (the Terre Haute bogus spirit-picture manufacturer and Jesus Christ mate

There-are not these lines truthful, amiable and charitable? Should not such a writer be eulogized biographically by Hudson Tuttle, and be employed to shed a literary illumination upon the pages of the Religio-Philosophical Journal! Mr. Tuttle, in writing the biographical sketch of Mr. Coleman, informs the public that he has some "manifestation of physical mediumship." How does Mr. Tuttle know this? Has he applied to urged forward in certain quarters? And again, Mr. Tuttle professedly writes under the control of spirits. How do we know this? Has he been tested? Is mediumship to rest solely upon the authority of one's self? Why should not the mediumship of Mr. Tuttle and Mr. Coleman be as sharply and critically tested as that of the Blisses, Alfred James and Mrs. Stuart, whom he proposes to put in the penitentiary.

Mrs. Martha G. Foreman, of Le Roy, N.Y., writes: We are pleased to see what might be termed volcanic actions of fire, which is smouldering in the minds of millions slowly gathering force which must some time burst forth to consume a world of error. I recognize an intelligent, fearless earnest-ness in the tone of MIND AND MATTER which augurs success, and I trust that this bud of promise may be so sheltered, nourished and trained by the wisdom powers, that it will bloom in perennial beauty and scatter seeds all over the earth. Although our mortal eyes have never met with the spiritual vision we perceive the glory which must fill the earth when the materialistic debris is removed with which for centuries the church has covered the sublime truths first given by our "elder brother" on the shores of Galilee

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 Nonth 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,

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 mest 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 Healing Psychometric & Business Medium

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

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

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AGNES VAN AERNAM,
Little Valley, N. Y., March 20, 76.

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SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

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Griginal Poetry.

SUGGESTED BY THE WEATHER.

BY MARTHA G. FOREMAN, LE ROY, N. Y. What can be more vexatious, Now one has a new spring bonnet, Than to see the snow begin to fall; Before there's time to don'it.

Some teach, "Whatever is-is right," No matter what may come or go, Tho' planets crash, and seasons clash, They still insist, it must be so.

But when we ask a reason why. Philosophy seems all in vain, How evil is good, and all are good; Has never fully been explained. And yet a woman's ready wit

And clearer insight can unravel

This great and seeming mystery, O'er which wise sages fight and cavil. NOW Mr. MIND AND MATTER, give Our secret to your learned sex, And with a far fetched theory,

How easy 'tis to understand This truth so evidently human-Was only meant for married men, And not at all-for woman.

Your plous souls no longer yex.

THE INSPIRATION OF SPIRITUALISM.

AN INSPIRATIONAL ADDRESS, DELIVERED BY MRS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRITUALISTS. NEW YORK, ON SUNDAY EVE'NG, APRIL 13, M. S., 32.

[Specially Reported for Mind and Matter.]

The inspiration of Spiritualism. The Bible says: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." As one of the subjects connected with the phase of me-diumship, we have chosen this one this evening, and as one, also, which is adapted to a certain understanding of this day; a day which is most sacred and beautiful to the Christian church. Some might say, 'has Easter Sunday any significance to , as Spiritualists? Has it any significance to the Unitarians, to those who do not believe in the divinity of Christ? Has it any meaning for you whatever?' they ask, and we answer, 'certainly.' For nothing can be of great importance to any class of people, that is not, in some way, important to us. Even a fancy, an error, which has seized and held the minds, the imagination of the people for any length of time, which has any power, is important and worthy of some consideration. Falsehood may seem very strong, but really it is very weak. All the strength it has is external; its strength lies in its talons, its fingers, its grip, its heart is the heart of a coward; it is weak as water and runs away. Truth is the permanent thing, and wherever an er ror or fancy exists, a fancy which holds error in it, if it stands in the way of truth and error, must do this; there is a shadow that lies before the coming of truth, a stumbling block lying in the pathway of truth, then it is our duty to understand its significance, as far as we can, its meaning, and strive to take the shadow and stumbling block away. The

work of securing enlightenment and discrimination is not the work of fancy then. It is the taking of certain elements of strength, which lie even in the fancy, and bringing them and applying them to the right uses. To-day, while all through the land music is singing, while churches are decorated, while the sweet lily speaks the story of praise to all, while they are speaking of the resurrection, this At other times it may come to you simply as ideas, day is full of meaning to us. So, leaving this beautiful matter for a little time, we take inspiration as the world understands it in mediumship, ons as they have come to mort: and seek to find the truth that lies in this, and see if we can find that truth reaching far back into the To some, if truth comes suddenly, they are liarize with it before taking it, trusting or believing it. So into the past we go and we find men have received the light of higher influences; they have

entered into serener and purer atmosphere, and received divine beautiful things The man who is called Buddah entered into the beautiful light of his high inspiration, through a control of himself, and to him the highest good in all the world was self-control, the very quiet of Nevannah; self-control, the pure victory over all passion, and over all selfishness, and over all things. But that self-control to be sure, pure and perfect, is not a spiritual appearance, or material appearance but it is the living of the best in your nature, so high that good becomes the king, and all that is beneath it is meekly subject to it, perfectly obedient to it. That is the nighest state into which humanity can enter here. He reached that state by inner thought, by meditation, by inversion, some would say of the mind, looking within himself, and then looking above himself, seeking to make his world like a perfect mirror. Now a mirror that has upon its surface lines and curves hither and thither, grooves or imperfect places, cannot reflect truly and purely; it needs that the surface should be perfectly smooth and polished, then the reflection is perfect. So this man sought to make his nature perfect, calm, responsive to all that was better, higher, holier. So he believed if man could have control over his thoughts, if man could enter into the perfect serenity and meditation of his nature, was purely responsive to that which is best, heaven was within him. Now in the condition to which he arrived he scarcely found the perfect receptivity or impression of heavenly inspiration, but it was the highest condition possible for him, and probably for any one then living on the face of the earth. Jesus of Nazareth ere he came before the world as a great teacher, as one who could give principles so beautiful that the world would never outgrow the light and lustre of his teachings, passed through a certain condition of development. It seems that he retired from the busiest places and went into the depth of the wilderness and fasted. Days and nights came and went, and still he waited, meditated, fasted. And there came to him in the crude language in which you have it, a spirit of evil, or the devil as you read, who tempted him, who took him up into a high mountain and showed him all the kingdoms of the earth, and the glory of it, and offered him all these if he would only fall down

as you well know. For you know there is no height on earth, where a man can see to a very, very great distance. As the earth is so shaped rounded, there is a point beyond which your vision cannot reach. Again, if Jesus saw God, if his perception was clear, if nothing was veiled or hidden from him, he knew who was making this very gen erous offer to him, and he knew there was no base for him to stand upon. Further, if he was God, he knew that Satan offered to give him what helonged to him already. What a strange offer that would be. Everything belongs to God. Now imagine the spirit of evil coming and offering to God that which belonged to him if he would only give to it obedience. This outer view of the matter is too absurd to dwell upon. We have touched upon it because there are those who have taken the letter as it stands without ever sifting it. If you only go beyond you find the real meaning, the real truth. Now we believe that in that time of development, when the pure clairvoyance of his nature asserted itself, when his soul, through meditation and through fasting, was on its way to victory, for a little time came to him the thought of what the earth might give him, if he would take the great gifts he possessed and use them to please the people, if he had flattered them and fed them with flattery, what could he not have been among them exercising his spiritual power? It would seem there was no eminence he could not attain to. But he did not seek

and worship him. You cannot take that literally.

right for this mess of pottage. He did not seek for glory or the control of men, but only to do good. There was probably a time when the thought of what might be came before him as a temptation. When a spirit-if we may call it that-arose before him as an evil spirit and said, "look at this earth, this glorious earth, honor, kingdoms, you may have if you will only be obedient to me, serve me," did he listen and obey? No; but rather said to the spirit of evil, "Get thee behind me, Satan;" and for him the evil was taken away. So when he came forth on his mission, scattering the seeds of truth. he chose, and he chose wisely, those who were to do his work. Far away from him they were in un-

for high places; he did not sell his heavenly birth-

derstanding, but, nevertheless, they were the best fitted of those whom he could find to do the work of the master. But he taught them when they came forth ministering, saying, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." That is, we might say, that the first ministers were to comfort the people in their bondage, the ministers were spiritual servants and keepers of the people; for he held they were keepers, and he ministered unto them and he was worthy of the name of minister. Setting then this great example, the work was commenced. Look at the world to-day; do you think the people are following in the olden footprints? Do you think they are shaping their lives, making them parallel with the teachings of the past? Far away from them they have turned seeking for many things which the old ministers did not think of They who commenced to toil were inspired by the spirit of the Almighty, and trusted to the very outpouring in the hour when the words were to be given, and they did not trust in vain. Now as we walk through the pathway of the past, we find never an age has come when some great need has been felt, there has always been some one for the time, some one for the place; for God makes no mistake; with him there are no flaws. You have had your writers and orators; never any one of them perfect, never any one of them worthy of the great adoration which has been given to many of them; and yet they have been helpers of humanity, each one a builder; but yet, in comparing this glorious temple of the soul, no one is the sole architect. Each has been a mason in his own way, fitting some block into its place, doing what others could not do, doing his own work, and then passing away and leaving others to build higher. The fault of reformers has always seemed to be that each one imagined he had completed the work and there was nothing more to be done. Luther probably believed he had finished the work, and when he fitted the great block in place in the raised temple of humanity, that nothing more was to be done, it did not need a doine by any means. So Calvin, when he fitted in his block with the mortar of thought, supposed the whole thing was finished. Wesley and Whitfield came, and many others whose names we do not mention, each doing his own work, and each laboring in his own way, to find afterward, in the other world, that he was only a helper, that he was only one of the great masons, and that no one of them could finish the work, and, in fact, the work was never to be finished; that forever and ever it was o grow more and more beautiful. But when we lraw near to these latter times, we find inspiration s taking on a different meaning. Spiritualism seems to have a light which, cast upon divine words, causes them to shine with new lustre, and inspiraion is one of the words so illumined by Spiritu-

To-day men begin to think and see what the word nspiration means. It is a word which will admit of different interpretations; but you cannot supply one. For instance, man may find inspiration from nature; the voice of the sea and wind; the rising of some grand and lofty mountain may inspire him; the glory of the sunset skies, or the beauty of the dawning morn may inspire him; the ocean may speak to him of the Infinite; the wide-spreading heavens, with their thousand stars, may speak to him of the glory of God. Wherever he reads of the stars he may find how little, how very little, science knows of them. It is said that men have measured the distance of these stars, and it may seem to you science knows about it; but the real truth is this, that at the very most, it has only measured about twenty of the stars to know anything of their disances.

Think of the innumerable realms of light that lie beyond. One view of the starry world is an inspiration to man. It comes as though God had spoken in the rythmical music of their motion, and n his spiritual heights are included the star of this divine intelligence within him, bringing out new ideas, and the man is inspired with the general inspiration of nature through these outer and visible bjects in this world. There is another kind of inspiration which comes, as it were, in ideas; they may sometimes come to you in sentences, in phrases. as though they had been dropped from a great height above you, straight into your thought, into your heart, and you accept this strange light and wonder how you received it. The truly earnest will understand it. These down dropping lights of heaven seem to fall upon the people, giving vivifying influences whose natures they can scarcely understand. Spiritualism explains these things, and reveals a harmony; the inspiration comes most truly from beyond. For what is there that can shape an idea, finish, polish, make it beautiful as a statue, fitted for the world to gaze upon, but man? Nothing can do that but the mind.

There are many standing in the pulpits of the different churches of the land whose minds are opened in certain directions toward the heavenly land. The doctrines of the church to-day are broader and deeper than ever before. The result of it is, that there is greater growth through all the Christian world to-day than history has been able to recognize precisely. In this beautiful growth we find enough to rejoice over, and part of the joy of our Easter Sunday comes from the knowledge of the resurrection of the mind, the rerurrection of truth from the superstition and the error of other days. The true soul of inspiration speaks in this resurrection. A little leaven will be sure to leaven the whole lump. So truth shall prevail. The inspiration of the mind which gives man understanding is radiant with promises to-day. The source of this inspiration is mind. "O, yes," the Quaker says, "it is the mind of God. We wait in silence for the spirit to move us, and when it moves us we speak. We say, what is the name of the spirit that moves, and they look at us in surprise, for our idea of individuality confronts them, and they are a little astonished at it. What name? Why, it is the spirit of God that inspires us. We listen and receive the thought, and dwell upon it still farther.

Another one inspired as Mozart was inspired, as he great masters have been inspired, to pour out the tides of their music, when we find one who not only sings the music, but understands it himself, that is, more than some of the old masters have done, when we come to such a one and say what is the source of your inspiration, he looks upon you and says, "I believe it comes from God." So it rolls through the great arches of the cathedrals, and through the aisles, and at the open church doors to-We listen, and are taught that this musical inspiration comes from God; but the quiet inspiration of the Quaker, who turns his back upon music, comes from God also. We have the quiet inspiration and the musical inspiration.

Again we go into church and we find ministers whose hearts are in their work, we find them speaking with contempt, not only of sin. but of sinners. and when he tells us of the wrath of God, as in the case of Jonathan Edwards, we do find a certain amount of inspiration, and in the case of other clergymen whose power has been felt; when we look upon them and admit their inspiration, and we search a little further, and the mind of Channing omes before us, and then looking hence, like dorious mountain on whose top the sunlight never ades, we find the character of Theodore Parker. How different these men were, and yet how truly inspired. How do you account for it? One tells ou God is a God of wrath, and the other speaks of God as a kind, loving Father, our Father and our Mother God.

When we hear these words and know the inspiration comes, as men say, from God, then a problem is presented to us, and we seek to solve it. Yes. How can contradictory inspiration come from the same source unless that source is contradictory? And in that case who would rely upon it? Then we answer, just as light, that light and beauty of the world shines down by day, light poured out from the full rays of the sun like golden light all over the land, encircling rivers and brooks until they sing and dance in every way, beautiful, bright, golden. We see this light, and the color of the light is as the color of the fluest gold. We enter the Cathedral and there they have made the light to minister to their belief. Through the glass of the windows, tinted beautiful in color, forming pictures from the sky, the light falls here and there upon the floor, one ray of azure, one of crimson. one of gold, one of green, and so all these hues in their beauty like the full rainbow, reach to the dome of the cathedral. But it takes on that color because of that through which it shines. So the inspiration of God is like sunlight, the light may follow after you, like a shadow, coming to the thoughts of one whose thought is narrow, it may take a bright shade of blue. In another case you might find it coming with a deeper tint of pure gold, or the sunshine taking on a silvery color. When you look only remember it is the inspiration of God shining through prejudice, shining through undeveloped humanity, d it is because of this we take on these different shades of meaning. So they go on in their own

But reaching his hand back into the past, envrapped in seeming mysteries and strange visions, reaching his hand towards the future, to modern Spiritualism, stands Swedenborg. One among the clairvoyants of the earth, appearing like a monument and growing still more glorious in the light of truth, and a true expounder without prejudice or error, but with the grand base of truth we know of an inspiration around us everywhere, and that inchurches sing of so many hundred years ago when Jesus broke the bars of death and triumphed over the grave? They rejoice over that wonderful resurrection in which they so fully believe. That is not the heart of their rejoicing, it is not the central song of their great joy. Where does it lie then? In this, that through His resurrection they touch the beautiful thought of meeting their dear ones. So through all Easter music you may hear the beautiful, loving words of children calling for their parents who have entered the light of Summerland. Mothers attired in their Easter garments, with their hands full of flowers, drop the flowers and receive in re-turn the clasp of hands of little angel children that

have passed on before. So as the Christian Church takes it and covers it with another mystery, we only look through the veil of the mystery and find God is teaching us the lesson of the resurrection; the light of inspiration shines upon it and in that light we know our loved

ARE THE ANGELS COMING TO STAY?

Second Seance, March Thirty-first .- Celes tial Visitors Come Again Once More.

OICES FROM THE SPIRIT LAND, AT PENCE'S HALL, TERRE HAUTE, INDIANA.

Continued.

We are all again gathered in this large, fine hall, which has been dedicated by Dr. Pence to the principles of eternal truth and that without money

On this occasion the hall is profusely decorated with flags, pictures, paintings and engravings, and the stage covered with evergreens and flowering shrubs, while gold-fish sport in an aquarium. A small table is placed in front of the stage and upon this, in large glass dishes, is an abundance of fruit oranges, apples, candies and bottles of wine are there with glasses. And gracing all this is to be seen a very fine bouquet of flowers. In looking over our audience I see that it has considerably in creased, compared with that of last night, and it is known to me that expectation is divided. Those who have learned something regarding the conditions necessary to insure success with the spirit world in opening wide their doors to the gaze of mortals, during the day have been watching the coming storm and with this change in the atmosphere, caused by the approaching storm, and the ncreased number in our company of the skeptical we are whispering one to another, "The prospect is bad, very bad. We shall be compelled to run the light low to-night. This is unfortunate for this occasion," but to the skeptic this is all Greek. He never dreams that conditions and laws govern all things. "Oh no," says he, "not anything coming, as you say, from another world." But readers wait a little for the light is fast dawning. The fogs of su-perstition are fast being lifted and the sunlight is ust behind. Soon you may know better what t expect when coming to a seauce room. You will then know how much depends upon the mental condition of those who come. You will see then how much of the failure and falsehood, so often attributed to the medium or to the spiri world, is to be traced directly to your own accoun THE MORTALS AND IMMORTALS DANCE.

But now the light being properly toned down the music commences and we wait in hope. Only about perhaps, ten minutes and our little fairies Oskaloosa and Sunshine, step out, having both safely made the crossing to our side of life; and as on the previous evening, they now come dressed in their Indian costumes. As they move so lightly across the stage in all the glow of their wild beauty, thrill of admiration runs through the audience. At their request six persons join them upon the stage, four gentlemen and two ladies, and they all pre pare for what has been promised, another dance with these little immortals. Each in position with the sound of music, they move to the dance. And now follows such a scene of wild delight as never before came to mortal eyes. These bright birds of Paradise, clapping their hands in perfect time swing their partners, promenade, give accent to the music with their feet and in every motion, while now and anon there comes the shrill shout of joy, mingling with the harmony of earth music. During all this excitement, these little heavenly messengers do not for one moment forget their mediums from whose bodies and life-elements they have drawn so largely, to make up that of their own, and as often perhaps, as once per minute, first one and then the other leaves her place and goes to look upon the condition of their bodies as they both sit in the cabinet in full view of all present, completely locked in the depths of trance, their own spirits having gone to the inner life, leaving their bodies, from which a bridgeway has been constructed, for those to come to us. But with the conditions of this night, this cannot long last. Both are compelled to return to the cabinet. Soon, the power being restored, they again greet us and now they are invited by Mr. Hook to partake of the fruit, the candy and the wine. They accept most gracefully, and then, standing at the cabinet door, which is now made the boundary line between the two worlds, the visible and the invisible, they wave us a good night and a final adieu. The next moment and the veil of sense has fallen-they are behind the scene upon the radiant shore of that glorious Summerland, the final home of the immortal soul.

STILL BRIGHTER SCENE-HAPPY RE-UNION As we once more wait the coming, each may ask ·Has the angel world indeed yet a brighter scene for the eyes of mortals?" and now with the opening door comes the answer. "For of such as now stand before us is the kingdom of heaven." They come forward, that part of the family circle from the realms of glory, clothed again in earth form, to greet those in mundane life. Father, mother and wo sisters are here to receive them. These daughers from the court of heaven, with beautiful symmetric forms, richly robed in black with dresse slightly trailing, come forward with song of joy. In Heaven's own melody they sing as they come.

"O it will be joyful, joyful, joyful,

They continue to sing in accents so sweet, so clear and distinct as cause a thrill of joy in every heart, and the part of the family upon this side of life join with them in this beautiful song, the words of which now bring to all a reality of meaning never before experienced. First they greet their father who goes forth to meet them; then they come down from the stage and go to their mother and sisters and remain talking as long as the power will permit, when one of them passes around the entire circle of the front seats heartly greeting each to the number of about thirty, with a grasp of the hand which carries a soul pressure with it. Receivng from that provided upon the table they speak their final words of farewell to their loved ones and in the twinkling of an eye they are changed, gone to their mansions not made with hands, eternal in the heavens. If any may wonder who these immortal daughters are who return to earth so readily. I say to you they are the children of James Hook Esq., of this city. To those who know him as the war horse in the battle for truth, this will explain all. It is the frequent opportunity and coming so often to their friends in materialized form for a number of years, that enables these immortals to lo this; and this James Hook, as Dr. Pence, will tell you that no person, no priest, no scientist can come between his soul and these to say if they be a reality or what relation they bear to him. As the final blush of early morning, as all the nfinite variety of color of sunlight and shadow which sport and dance over the entire landscape luring the summer day, are finally gathered and voven into a veil of transcendent glory to curtain the boundary line of mortal sight at the close of day, so are the spirit world with unseen hands, pre-

paring to wave their parting blessing to us who have met here on this most memorable night, and now, gathering all the remaining forces, they are preparing to give us the final picture.

WASHINGTON AND HIS WIFE APPEAR. A moment's gaze at representatives from Heaven's error, but with the grand base of truth we know of his nature standing fair and bright, brighter because the world grows to an understanding. So there is portal of glory, stand the father and the mother of this, our country. I will speak no word. It may spiration speaks from the lives of those who have blot this picture, too sublimely pure does this seem passed away, passed away only out of your earthly for mortal gaze. But one glance, one look is given. sight, only away from the close 'and loving clasp of And now there comes from the band of immortals your mortal hands, to stand in the resurrection of a request that we sing "Rally Round the Flag." truth and ever-lasting love. So Spiritualism has its This is answered by all who are able to sing, and inspired mediums, or its impressed mediums, and more than fifty voices join in this soul-stirring they do not stand alone. Is it wonderful that the melody. These waves of harmony once more give power, and once more we are again spell-bound. permitted to look upon the entrancing scene, and while we sing, waving their hands with a most graceful farewell, they gradually sink from mortal sight. With this last look into the realms of glory ends this most memorable night in Pence's Hall, and now, as we go from here, each to the outer world, the current of our life begins to seek its wonted level, and the all-important question now comes for each. "Has the scale of my own existence been elevated by this night with the angels?

A WITNESS FOR SPIRITUALISM.

BRO. ROBERTS :- I would say a word further for Spiritualism amongst the Shakers. They have al ways, to a greater or less extent, been favored with angel intercourse—although, at times, realizing a emporary lull, as in the past few years.

Records have been kept, and publications sent broadcast over the land long ago. We send you two of our inspired volumes, and will forward other works by our society, if desired."

The "Manifesto" contains frequent articles, in favor af Modern Spiritualism. It is a firm supporter of materialization, in its genuine aspect. Eld. Evans held several seances, last year—Wm. Eddy,

The Shakers are a sincere and worthy body of workers in the cause of truth and human progress. They have never kept secret their Spiritual gif s, and knowledge of the life beyond.

It is true that for a short space at the commence-ment of the manifestations, of which I gave a brief account, our mediums were commanded by their guides, (and therefore obeyed,) not to make public mention for the time being, of the revival, (and in certain novel developments) of the phenomena in our midst—saying that the people at large were not yet in a state of preparation to receive, etc., that when the hour should arrive it would be revealed, and proclamation of these glorious truths published abroad—and so they were, as I have heretofore stated. Our places of worship were thrown open, and we were frequently ridiculed, almost to persecution. Large audiences were often witnesses of the spirit influences which pervaded our seasons of devotion. Some of the mediums were wrought upon physically, others, to hold forth testimonies of immortal life, progress and happiness, for their enlightenment. It was all termed fanaticism, imagination, and the like.

The first founders of our Order were a bitterly persecuted people, both in a physical and spiritua view, and endured all with a sweet Christian grace that this generation cannot even conceive of. Driven from their homes, imprisoned, tied to the whipping post and almost murdered for their firm therence to faith and conscience, knowing (as you have somewhere remarked) that the angels were at the helm and all would end well.

Mother Ann was clairvoyant, and would often tell people their most hidden lives. So have others mong the shakers been thus empowered. Her inspired rebukings of evil were often so forcible as to convict and impel persons to public confession and pleadings for pardon. One young man, after seeing her said, "I have met with a woman who is able totell me all I have ever done." On occasion of an individual falling at her feet, she said. "Kneel not to me; I am but your fellow mortal.

I have seen several who were acquainted with Mother Ann, and heard them tell of her beautiful life of purity, truth and inspiration. One aged sister used often talk to me in unknown language. e said that Mother gave her the gift, also, that of Seeing spirits—said she had seen more out of the body than ever she had in—that it was a great source of consolation to her. She retained these

faculties to the last, so did many others. In the first of the work, the gift of healing was much in practice, and appreciated alike, both by You will find many cases recorded in Christ's Second Appearing, one of the books just forwarded.

This faculty is not exercised among us at the present period, neither has it been for many year's past. In the early days, wonderful cures were wrought by the *laying on of hands*. Why this is not the case now, I am unable to say. It would seem right to realize this great good, and we earnestly pray, that conditions may be established, for such result. We desire newness of life, both soul and body.

One case of healing recently occurred in Enfield New Hampshire, which I will relate in brief. Hannah Taylor was given up by physicians and friends alike-many times to die, but at last to be a confirmed invalid with general derangement and erysipelas in head. She was a leader for many years previous, was for seven years prostrate with her difficulties, and not a person even thought of her restoration. An Indian Spirit finally raised her, so that she has enjoyed good health and been in the leadership since. The spirit would sit by her bed and prescribe remedies just like one in the body-though none seeing him but herself,-oftentimes looking sad when he saw her not so wellwould shake his head, saying "squaw worse."

When she recovered so as to go into the woods after her own medicines which he ordered, he he would frequently appear, and aid her in finding them. He finally left visiting her save occasionally, for she did not long need a physician. But in relating this to me, four years ago, she said, "I loved him, just like a dear mortal friend, for he was so good to me." She said he was tall well-proportioned and noble looking and speaks of him now as her Dr.—as though in the form,

I have written lengthily-please do as you like with all or any portion of it. I will send you two or three prominent person's addresses, that you can offer them your paper, if desirable. They might like to subscribe should they have specimen copies sent. Very truly your co-worker in the cause of Spiritual progress. J. H. Johnson.

DOMESTIC RECIPES.

CAKE ICING .-- In Icing cakes, dip the knife frequently in cold water. To QUICKEN FIRE -If your coal fire in the

summer range is low, throw on a tablespoonful of salt, and it will help it very much.

WAFFLES.—One pint of sweet milk, four eggs one large cupful of cold rice or hominy, a little salt, flour to make a stiff batter, baking-powder in the proportion of three teaspoonsful to a quart of

CAUTION.—Kerosene lamps should never stand near hot stoves, or where the heat is so great as to convert the oil into gas. This practice is one cause of explosions.

LOOKING GLASS .- A little alcohol mixed with a little whiting, and used sparingly, will cleanse a looking-glass without scratching the surface. Rub lastly with a piece of paper rather than a cloth. RHEUMATISM.—Inflammatory rheumatism, it is

said can be cured in a short time by the following simple method which we extract from a medical publication:-Half an ounce of pulverized saltpetre put in a half pint of sweet oil. Bathe the parts affected, and a sound cure will speedily forlow.

To LESSEN FRICTION OF FURNITURE.-Black lead is excellent to lessen friction between two pieces of work. The slides and rests of desks and bureau drawers may be made to move easily by spreading common stove blacking evenly with a cloth or the finger over the surfaces. Time and patience may thus be saved.

PRUNE PIE.—Wash the prunes through several waters. Put in a preserving kettle in the proportion of two pounds of fruit to one pound of sugar. Pour a quantity of boiling water over them, and let them boil at least two hours. When they are thoroughly done and the syrup thickens, take them from the fire and pour into tin plates lined with paste. Add What men are deficit one teaspoonful of butter; cover with a rich paste. erally make up in rage.



Little Home-Body is mother's wee pet, Fairest and sweetest of housekeepers yet; Up when the roses in golden light peep, Helping her mother to sew and to sweep. Tidy and trim in her apron and gown; Brightest of eyes, and the bonniest brown; Tiniest fingers, and needle so fleet, Pattern of womanhood down at my feet! Little Home-Body is grave and demure, Weeps when you speak of the wretched and poo Though she can laugh in the merriest way Wnile you are telling a tale that is gay. Lilly that blooms in some lone, leafy nook; Sly little hide-away, moss-sided brook; Faries are fine, where the silver dews fall; Home faries-these are the best of them all. Merry's Museum.

Little Red Riding Hood.

There she is, just ready to start. You don't see any hood? Of course not, for even little Red Riding Hood has to wear a shade hat in July. She is going to grandmother's with a basket of strawberries gathered by Sister Ruth, from her own little garden near the meadow bars. Ruth cannot be spared to go with her, for mamma has a headache, and the dishes must be washed, and supper prepared for the men who work in the hayfield; and the strawberries are so deliciously fresh, it would be a pity not to

send them right away. The little girl knows the road perfectly. Straight up the one village street, past church and postoffice, store and blacksmith shop; then down a little hill, and up another, and there you are. She knows the house as far as she can see it; knows it by the cherry tree beside the door, the grape vine over the porch and the lilac bushes beside the gate where grand-

mother always comes to meet her.
"Good-bye, dear," said Ruth, when the hat was tied, and the last kiss given. "Do not stop to talk with anybody on the way. Go straight to grandmother's, and when you have stayed two hours,

"Es, Wuth, me will; and off trotted the wee darling as fast as the small feet could go under their burden of strawberries and responsibility. She did not speak to a soul on the way. In fact, she did not meet a soul she knew except little Tommy Brown, whose "where you going?" she answered by a resolute nod, keeping her lips tightly closed, that she might not break her promise.

Grandmother met her at the gate, praised her strawberries, and gave a saucerful to the child as soon as they got in the house. She ate them out on

the porch and thought them better than ice cream or molasses candy. One could scarcely tell what she did not do, the afternoon was so busy. She played with the cat in the kitchen and with the old spinning-wheel in the shed chamber. She fed the chickens, and set the mouse-trap. She picked up chips, made believe keep house with broken dishes, a tin pail and an old broom. She was surprised to find it time to go home so soon, but she was an obedient child, and did not tease to stay a minute longer. Grandma tied the shade hat under the dimpled chin, kissed the rosy face, and put the basket—with seed-cakes and pop-corn in it—into the plump little hand. Then she stood by the gate and saw the child go down one hill and up the other. never losing sight of her till she was almost home, and then went in, never dreaming how even ther the wolf was waiting for the little girl. It was not such a wolf as the one that met little

Red Riding Hood in the nursery tale, but somethin that led her into trouble, and that is the main point of the story. A man with a hand-organ was play-ing in front of Squire Beckwith's house, and a troop of children had gathered to hear the music and se the monkey dance.

Such a funny little monkey as that was! He wore a red flanuel dress and a white hat with blue feathers, and for all his flying about, his feet looked as if he might be at least a hundred years old. Little Red Riding Hood forgot all about home, graudmother and promises, as unnoticed she joined the other children. Her small head seemed capable of containing but one idea at a time, and that monkey filled it now. She followed Jocks and his master rom house to house, quite through the village, and though unable to keep up, she trotted along as fast as she could, for nearly half a mile beyond; then a distant turn in the level road hid him from view. Then she was too tired to go another step and sat down on a rock to rest. Leaning against a tree she fell asleep. When she waked, she did not know where she was, and started off in the wrong direc-

After walking a long way and not seeing a single house, she came to a piece of woods. Everything ooked strange to her, but she never once thought of urning back and going in the opposite direction. She saw a little white flower some distance from the road, and went to "get it for mamma," because she had a headache. Another fragile blossom, and then another, beckoned to her, till at last she found herself in the deep woods, with no path anywhere. Then she realized, for the first time, that she was ost, and sat down and cried bitterly. She wondered f she should die there, and if she did would the robbins cover her with leaves, as they did the Babes in the Wood. She was not hungry or cold, but terribly tired and discouraged, and soon she sobbed herself to sleep.

While she slept there was excitement in the village. Papa had come to supper and missed her.
"She has gone to grandmother's," said Ruth She was to stay two hours, but it has been more than twice that; so I guess grandmother is coming to cure mamma's headache, and told her to wait till after tea, so they could come together." "You do not think she could get lost?" asked

mamma. "Lost! No indeed. Grandmother would start her right, and there is but one road. She would not go by the house, of course."

That was just what she had done, however. The organ-grinder had played a tune or two at the very gate, but mamma was trying to sleep, and Ruth would not disturb her by going to the window, or she would have seen her sister follow him away. You can judge what happened when Ruth ran over to grandmother's and found that the child had started for home more than three hours before. At once the little village was all astir, and people dropped their tools or left the table, to aid in the search for the missing child.

Little Red Riding-hood never knew how long she slept but the moon was shinning when something damp and cold touched her cheek, and she opened her eyes to see a huge four-footed creature standing over her, with black shaggy hair, and a big mouth wide open. "Go 'way, bear! Go 'way, bear!" she screamed, and tried to run, but the animal's great feet were on her dress, and she could not rise. In another instant she concluded it was not a bear. or he gave several glad barks, licked her face and

hands, and wagged his tail furiously.
"Old Bruno! Good dog! Where you come from?"
It was Neighbor Folsom's dog that played with her every day, and she felt as if her troubles were all over. "Bow, wow," said Bruno, crouching at her feet

and looking over his shoulder. The child understood him, and mounted his back at once. She could not sit upright, now that there were no reins to hold, so she leaned forward and clasped her arms around his shaggy neck, and he carried her out of the woods, and quite a piece along the level road. When doggie tired of carrying his plump little friend, he crouched for her to dismount, and they would walk awhile, and then he would carry her

There was joy at home when they two trotted up to the gate together. Little Red Riding-hood still clinging to her basket. There was crying and laughing and plenty of kisses and caresres for the dog as well as the child, and the church bell was rung to tell the searchers that the lost was found.—Helen Angell Goodwin, in The Children's Friend.

What men are deficient of in reason, they gen-



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

The best way to make a match safe is to soak the head of the match in water; it cannot then take

A correspondent, F. L., in the London Medium and Daybreak, says: "I have a crystal unconsecrated can any one inform me how to consecrate it?" The first step is, take it to your uncle and have it con-

ECONOMY .- "Gustavus, my dear, don't you think t rather extravagant to cat butter with that deli-"No, love," replied be, "it is economical, the same piece of bread does for both.'

A NATURAL SERMON .- Never mind, my brethren, it is no matter what rank may be assigned to vegetables a full grown cabbage will always be a head, although something might turnup to beet that. In Indian-apple-is, there is much forbidden fruit that cannot be im-peach-ed, nor reached excepting by the grass-hopper or potato-bug, a pear of insects not likely to be corn-ered. Lettuce

"No sir," said a learned gentleman of the bar, the other day, "there are several things I would like to call the attention of your honor to. Single misfortunes never come alone, and I might say, that the greatest of all possible misfortunes is generally fol-lowed by a greater. The deepest well has never been found, for there is always some one deeper; nor has the tallest pole ever been raised, because somebody else has a taller one."

The judge here ordered a recess, as the court had

bewildering headache.

out the enemy.'

JUVENILE PRECOCUTY.—Two pupils of a local college were evidently competiting for a prize, and like shrewd generals they tried to find out each other's status. Standing at the street corner, they were overheard to say,

"Jack, do you believe in the non-essentiality of the bisextile entities of a pre-existent first cause? "Certainly," replied the other, "but I go no further back than the primordial atomic globule of the pre-historic period.

A JOKE FOR THE THIRD HUMAN SENSE .- "Ma," said an aspiring boy of five years, "what do they want so many onions for the army for?" "I don't know, my child, but the doctor says they are anti-scorbutic, and may be they are for scouring

The child paused, and tapping his forehead with nis fingers, as though beating the tatoo on his frontispiece, said: "I know, I know what for, they want them for scent-inels.' The mother fairly smelled that joke, as she hugged her darling offspring to her bosom, and imprinted a maternal kiss upon his rose-hued cheek.

CONGRESSIONAL CANDIDATE.—Jeremiah Barnum, the great plum grower, near Jenkintown; says he aspires to a seat in Congress, Some of his neighpors, however, thought he had not sufficient power of language to make a success in the halls of the "Why not?" says he. "I use their own language exactly,"

"How so?" "How so?"
"Why; you see, I received two bills the other day
"Why; you see, I received two bills the other day
"Tordered" with the request for immediate payment. I ordered one to be laid on the table and the other to be read that day six months."

HOW A STUDENT WAS CAUGHT.-A sophomore, on being asked for an excuse for his absence from chapel on Sunday, said he was out walking and was so far from college when the bells rang that he could not reach the chapel in season and he at-

tended the village church. "Who preached there?" asked the professor. "I don't know," said the student, "some stranger." "Indeed!" was the reverend gentleman's re-

sponse. "I am surprised that you did not recognize The student wisely refrained from attempting further explanation.

A FUNNY MISAPPREHENSION .- "I have my suspicions about parson Simpkins, and I don't think I'll collect any more money to build the new church." said the feminine collector who had just come from church meeting.

"Why, what's the matter? Is there anything wrong? "Yes, much wrong. I heerd the parson and the elders talking how to build the church, and I overheerd him say there must be a knave in it. The elders didn't say no, but kept a deal of thinking and finally they agreed with the parson; they all admitted that it was fashionable, but I don't, and they're all as bad as the parson. There are too many sich like in the churches already, and if we can't have our church without a knave, I won't have anything to do with it."

Her mind, however, was settled by the minister, who explained to her the difference between a knave and a nave.

CAUSE AND EFFECT.—Crows are made for something else besides picking off the grains of corn planted by the thrifty husbandman. There is no bird blacker than the crow, even from the beginning of his beak to the end of his tail or feet. He black all over and therefore is the representative of the spirit of evil. In reality he is a perfect specimen of undeveloped good, as are all evil spirits, from the time the apple tree was encircled in the Garden of Eden, to the last invasion of the last corn plantation in Jersey. There is also a redeeming trait in the character of the crow, although he is remarkably shy, and keeps out of gunshot range, unless ambushed. In fact he teaches a grand lesson to mankind generally, in the pursuit of knowledge under difficulties, or those entering upon beauties expeditions; He says beautious; this every farmer knows. The crow, in fact, is the most caw-tious of all birds. To prove this, let some one suddenly spring a watchman's rattle, between evening twilight and dark, in the woods selected by the crows for a roosting-place for the night, and there will be caretion fully developed, decidedly amusing although perhaps mischievous.

Youth AND OLD AGE .- "O, grandma, grandma," exclaimed a hopeful twig of American proclivities, "the biggest ant I ever saw," as he, that is the twig, suddenly branched out the other day, into the world of marvel. The grandma raised her eyes, and looking over her spectacles on nose, said, "Where is it? How

big is it? 'Big as the house, grandma, come and see," said he, as he took her by the hand, thus presenting a happy combination picture, of youth and old age. The old dame, with tottering steps, for she was well on to four score years, was led to the window. but the ant had turned down another street, and was, therefore, lost to view. It was not convenient for her to follow the track of the unusual visitor, yet she wanted to know more about it.

"Come here, Bobby," said she, resuming her seat in the old arm chair; "tell me how it looked." "Why, it had great big ears, flopping up and down and a big long pipe curled up in front and four great big legs, and a big body and a weeney tail." "That was a queer ant. In all my long life I never heard of sich before. Did anybody say anything about it?"

"Yes, grandma," replied little Bobby; "the man said it was an eleph-ant."

The old lady laughed, and thought her grandson was a right smart child. Although she could not see the elephant she thought she could see the joke. If you do likewise, gentle reader, then its all right, and success makes us happy.