

Bhugical Bife--- The Beimaeu Department in the School of Human Brager88.

PHILADELPHIA, SATURDAY, MAY 24, M. S. 32.

(MIND AND MATTER Publishing House; No. 713 Sansom Street, Philda., Pa. VOL. 1.

UALISTS.

Camp-Meeting Association.

The annual meeting of this organization was called on Saturday morning, May 17, at Washington Hall, corner of Eighth and Spring Gaiden streets. Shortly after the time mentioned, Dr. J. streets. Shortly after the time mentioned, Discontinued, D ing to order.

Joseph Wood, secretary, read the call of the meeting.

The president opened the proceedings by remarking that a word or two would not be amiss at the present time. At a meeting of the State Society, a few years ago, it was suggested by friends from Delaware and other places, camp-meetings should be organized as an additional effort to progress with the established truth known as Spiritualism. One of the points of interest for which the present meeting is called is to consider the best means to organize and conduct a camp-meeting. It seemed to him that the State Society has done its work, and whether it shall be continued under its present organization or be resolved into a new organization seems to demand consideration. A resolution on this subject, even to doing away with the present organization, would be received by the chair. He disclaimed any selfish motives in his connection with the society. For twelve years the organization has been continued, and in calling the friends together this morning he entertained no selfish feelings, and if the friends desire to take hold of the work and perfect another organization he was willing to assist in the labor if he thought he could do any good for the spirit world.

There were a number of Spiritualists present who were not members of the State organization, and a were not members of the State organization, and a discussion ensued as to the present status of this body. The debute, conducted in conversational style, was participated in by President Rhodes, Mr. If. B. Champion, Col. S. P. Kase, Mr. J. M. Rob-erts, Mrs. Stretch, Mrs. George, Mr. John Tingley, and others; after which the following named committee was appointed, on a plain of organization or reorganization, to be submitted at the session in the

J. M. Roberts, Col. S. P. Kase, J. Tingley, H. B. Champion, Mrs. Elizabeth George, Mrs. Mary A. Stretch and Mrs. Carrie C. Van Duzee. On motion of Col. Kase, Dr. J. H. Rhodes, presi-dent vas added to the committee

dent, was added to the committee. Adjourned.

AFTERNOON SESSION.

The meeting having been called to order, Mr. Roberts, from the Committee on Plan, submitted

the people together in harmony and love. The principal objection that he had heard urged against the camp-meeting was, that the society was in great need of a hall, but that he believed to hold the camp-meeting would bring about results that would surely obtain for the Spiritualists of Philalelphia the hall they so much needed. He would do all he could to further the interests of the camp-meeting, and would be one of five that would make up any financial deficiency at the close. He favored the purchasing of the grounds; but if it was not possible to do that this year, why then we should

prepare for the present year alone. Col. S. P. Kase thought there was no better way benefit the cause which we all have at heart, than

the assembling of friends together in the woods, with the view to harmonize the seeming differences of opinion in respect to the momentous truths of Spiritualism, and to disseminate them broadcast among the people; to set at rest, at once and forever, the misapprehensions which have arisen in the minds of many persons, because of false teachings and unjustifiable attacks made upon the whole phi losophy of life by mercenary individuals. He had only a little while longer to remain on this earth plane, but during the time he will ardently aid the cause, as far as possible, in the laudable effort to achieve a lasting victory of wholesome truth over a

world of popular error. . Dr. G. D. Henck favored the "remaining in camp the year round," and urged steps for such an

Mrs. C. Fannie Allyn favored camp-meetings, and in doing so gave some very interesting expe-riences in such organizations in the East. She stated that she had just returned from Missouri and said she was quite sure that many of the Western friends would be happy to visit this meeting. She predicted that in five years it would be the largest Spiritualistic camp-meeting on the Atlantic slope. E. A. Wheeler favored the camp-meeting, and hoped that there would be arrangements made for choice music, concerts and dancing; not that he was able to dance, for he was "a bad hand at praying, worse at singing, and terrible at dancing," but that he wished others, that could dance and sing, o have an opportunity to do so.

Mr. Wheeler proceeded to show that, although the speakers were seemingly upon different roads, they all went in the same direction in favor of a rational good time.

At this point the question was called, and the motion was carried without a dissenting voice. H. B. Champion then offered the following reso

Resolved, that a committee of five be appointed to make such arrangements that in their judgment will serve the objects of this meeting, namely, of holding a camp-meeting in the present summer; and they be authorized to appoint sub-committees,

the following report: Whereas, the undersigned were duly appointed a committee by this society to consider and report upon the advisability of continuing or discontinuing the organization of the Pennsylvania State Society of Spiritualists; and, if not deemed advisable to ing, and report the same to t Spiritualist of Philadelphia. Resolved, that the action of said committee be submitted to the board of trustees of the First Association of Philadelphia for approval. After much discussion the resolutions were adopt ed and the committee nominated and elected as fol lows:

CONSIDERED.

MESSRS. EDITORS:—Your paper, Vol. 1, No. 14, addressed to Mrs. C. P. Harper, Butler, Ills., as a specimen copy, has been received. The person addressed was my wife, who has been dead several months.

The specimen has been read and re-read attenively by me, and were I not absolutely too poor to pay for any paper, I should take it, if for no other eason than my interest in the subject on which it proposes to treat.

Mind and matter was reasoned upon by the an-cient Pagan Greeks with so much subtlety that matter was reasoned away entirely, and the conclusion arrived at by some of the most profound phiosophers, was, that all things that we see and call matter were a mere phantasm that had no reality. Something that may correspond to the materialized spirits of Modern Spiritualism. George Berkeley, the amiable and talented bishop of Cloin, in modern times, came to the same conclusion. The strong-minded skeptic and historian, David Hume, adopted the same theory, only differing by admit-ting mind to be a reality, that takes cognizance of the phantasms of matter. With all this array of deep thinking Pagans, Christians and Skeptics that have fallen into strange theories about matter and mind, we can hardly feel diffidence in offering a heory that can be sustained by plausible argument. Without being thoroughly identified with the beievers of Modern Spiritualism, we have looked at he developments in natural philosophy that it has mmasked, as of the greatest importance, and as resented at a time when most needed, when that which we call the exact sciences and are industriously teaching as such, had become the mere delusion of science. Spiritualism, in off-handed and unpremeditated literature, certainly has borne the palm over all the artistic schools, but if it has made pretentions in the way of exact sciences, it is unnown to me. Our idea as to the nature of mind s, that it is matter, differing only from what we recognize as matter, by not being chemically affected by cold or heat, nor any of the acids that are the olvents of other matter. Therefore, a thought once formed never perishes; but clings to the original thinker, who imparts it to the diligent seeker, who, n different ages, presents it to earth's denizens. Jpon the same principle, an error once thought is ransmitted down to future generations until a counter thought destroys it.

To support this theory we will not state our indiidual experience, other than what can be sustained by public records, that any one can satisfy themselves of by consulting them. The readers of the Scientific American in the years 1867-8, will remember a controversy that originated with the correspondents of that paper about the motion of a wheel. The question was: "How many times will a moveable wheel revolve on its own axis, in re-volving once around a fixed wheel of the same size?" The disputants amounted to a thousand or more, who were about equally divided between the Such is the state of science to common sense. answer of one revolution and two revolutions on its own axis of the moveable wheel. Among those who argued for two revolutions, was a Dr. Van Der Weyde, then of Philadelphia, who stated that the moveable wheel would revolve twice on its own axis, as it would be the case in all such circular motions, that the moveable wheel would revolve once more on its own axis than its circumference was contained in the circumference of the fixed wheel. He said the same phenomenon was seen in relation to the stars outside the solar system and the sun; the stars appeared to move around the earth once more than the Sun did, while the earth was completing one revolution around the Sun. This dispute had reached such a magnitude that the publishers of *The Scientific American* found it ssary to publish the arguments in a pamphlet of about ninety-five pages, that was called "The Wheel," and that was to be issued every month until the question was settled, one way or the other, by a conclusive argument, which, up to that time. had not been presented. Although I had not taken a part with the disputants, things were so brought about that Dr. Van der Weyde and myself were to write a leading argument on opposite sides of the question. At this stage of the case it was very natural for me to consult the thoughts of Nicholas Copernicus, who, about four hundred years before had settled the uestion in relation to the laws of planetary motion that had been in agitation for two thousand years before his time. How was I to find his thoughts? So far from finding them in the books that ostensibly taught his theories in the schools, we find the theory of Ticho Brake, who rested his argument to prove the earth was the centre of planeary motion, upon the fact that the stars, outside of what we call the solar system, appeared to make a revolution around the earth in less time than the Sun; which, if their appearance was caused by the motion of the earth on its own axis, would make he apparent revolutions of the stars and the Sun in the same time. The article on solar and siderial time is very distinct on that question, in astronom-ical books, to the effect that the earth does turn one evolution on its own axis, in three minutes and clusion of the spiritual. fifty-six seconds less time than twenty-four hours, which, if true, as we shall see according to Copernicus' theory, would preclude the possibility of the earth having a motion in an orbit around the Sun. In searching out the thoughts of Copernicus on the laws of circular motion, I followed the same process of reasoning that I would do to find how you obtained the thought that a paper addressed to Mrs. C. P. Harper, Butler, Ills., would reach its proper destination First-This great astronomer was a priest, the head of whose church was at Rome, in Italy, where was established an inquisitorial college of learned men to decide upon the propriety of admitting manuscripts to be published. Although Copernicus was a Prussian, his relations to the Church required that he should submit anything that might be construed as heretical, to their investigation before publishing it to the world. This investigation reuired mind concentrated in argument, to destroy previous thought that had generally prevailed hroughout the world, for over two thousand years. So formidable an argument must be founded in exact science to have the required effect. Copernicus commenced it by stating the first principle of circular motion to be that in which one end of the radius points to one place, while the other end of the radius sweeps around to every point that diverges from the circuit of its motion. Thus, if you have a ball attached to a string, and swing it around the hand, the string, which is the radius of its motion, will have one end pointing to the hand, which is its centre of motion, and the other end pointing to every direction that can be derived from a circle that is described around the hand, having it for a centre. Because the hand is outside of the ball, the motion of the latter will be an orbit motion and it will keep one side of the ball continually turned toward the hand, while the other sides are successively turned once to any point that is outside of the circuit of its motion, by one revolution If we suppose the hand to be the sun, and the ball to be the earth making its orbit motion around the Sun, the Sun would appear stationary in the heavens and there would be no change from day to night, nor from night to day; but both would be perpetually on opposite sides of the earth. Not so with the fixed stars outside of the earth's orbit. By virtue of the earth's orbit motion, it would be gradually presenting one side to the stars, as it advanced in its orbit around the Snn, until it had completed one revolution in its orbit, which would incressively present one side to the stars. This would produce what is called a siderial day, or

make their motion around the earth in three min-utes and fifty-six seconds less time than the Sun does, which time divides twenty-four hours into the same number of equal parts that there are days and fractions of days in one year.

centre of the earth, while the other end sweeps around to every point of the compass, within a cir-cle, which takes in both the sun and fixed stars outside of the earth's orbit. Siderial time is simply adding the one day that is obtained by the earth's orbit motion. to the 365 days solar time that is

gained by the earth's own axis motion. Armed with this argument of Copernicus, it was simple thing for me to say to the disputants, bout the motion of one wheel around another that they did not comprehend that the moveable wheel made two motions, one on its own axis and the other in an orbit around the fixed wheel; which two motions they had added together without either party knowing from whence they were; deived

What I said had the effect to stop the publication of the pamphlet, called "The Wheel," as I suppose or I have never heard any more of it.

This transaction presents in a strong light the dignified complaisance with which many men who make pretentions to science look upon themselves. What these dignified wise-acres cannot comprehence of ideas is vulgar absurdity, which they will not leign to notice unless it is forced upon them by extraordinary events. Then the whole range of phe nomenal transactions is hunted up to find some one who has cheated, and when found, or supposed to be found, dignity resumes its even tenor of making money out of its own wisdom, the propertion of which becomes the *index* of its wisdom. Since it has been known to scientists that the

earth was a sphere—which has been for over 2000 years-geometrical calculations have been made of the distance from the centre of the earth to the centre of the Sun, using the radius of the earth, or semi-diameter, as it is called, as the unit of measure. There are thirteen calculations made by as many individuals, who were so renowned for scientific attainments that their names have been handed down to us from different periods in that space of time, whose computations are so wide apart that we can recognize no rule of mathematics hat can be applied to any two of them.

It is now discovered that the main factor in the calculation is the space of time that it takes for the earth to make one revolution on its own axis. When that is exactly known the problem can be given weight up an inclined plane of a given height

PENNSYLVANIA SOCIETY OF SPIRIT- humanity; that it would be the means of drawing MIND AND MATTER SCIENTIFICALLY star day, in one year. These stars appeared to spirits." He also informs us that he "got his ideas But, in defiance of his statement, that there is no

By virtue of the earth's own axis motion which evidence of a spirit world, he concludes that there makes one revolution in twenty-four hours, the must be such a world, because "such a belief is radius of motion points with one end toward the firmly held to by all Christian and pagan sects, and that this faith is the soul of all forms of religion.' But if faith is to be received as evidence in spiritual matters, then there must be a personal God, a per-sonal devil, and a literal hell; and he who trusts to the guidance of reason, in violation of the blind teachings of dogmatic theology, is in danger of eternal damnation, Following this uncertain line of sophistry, Mr. P. says :

"If it be true that the the spirit of man after it leaves the body goes to a world prepared for it, it is surely equally natural to suppose that the father and the mother of this first human pair had an ex-. istence in the same land of spirits. But where is the evidence that this theory is well founded ? Who knows that this earth is not in re-

ality the breeding ground of immortal spirits?

Again Mr. P. says: "It is contrary to the nature of things to suppose that God can propagate any-thing outside of his own species." If this is so, then God is not a mere personal entity, but is om-niform and omniparous—the propagator of all things.

In striving to make his theory seem plausible, Mr. P. brings forward still another theory quite as questionable, viz: that the earth is subject to periodical glacial seasons, in which all forms of life are exterminated by an age of flost, thus demanding a new creation on the return of the thermal period. To me it seems more in accordance with reason to suppose that the natural phenomena which he claims as evidence of recurring glacieral periods may be more justly accounted for by the newly discovered fact that the earth is gradually changing its poles; that, the temperate and frigid zones have not and will not always occupy the same locality that they now do, but are gradually changing, even ndw; that the ocean beach is being gradually lifted out of the sea in one section, while in another the dry land is approaching the trough of the ocean. The movement is so slow as to have escaped general observation, save by a very few enquiring minds; yet the facts are here awaiting further investigation. Furthermore, Mr. Pool's theory seems to be in

direct opposition to all known laws of nature. In all the changes of night and day, summer and winter, there is an interchange of activity and repose, but no death. Therefore, when the earth shall have run its race, physically, it will enter into the calculated by a formula that is now known by the spiritual as easily and naturally as man does at mere school boy, and which is as easy as to calcu- physical death, and will then become an inhabitable late the power required to roll a barrel of pork of globe for spiritual beings, as it now is for mortals. But before reaching the period of senility, it wil and length. But, as mathematicians are trying to propagate its species by throwing off materials for



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Greek Catholic Church Proper.

NO. 26.

he patriarch of Constantinople, assumes the title of Universal Patriarch, and as he purchases his commission of the Grand Seignoir, "it is supposed" that he makes a tyrannical and simoniacal use of the privilege or position which he holds himself by simony. He and the bishops are always single men, but the priests are indulged in marriage before ordination. This indulgence is very ancient. The secular priests of the church not having any "settled and competent livings" are obliged to sub-sist on simony. Therefore no one can procure absolution, be admitted to confession, have his children baptised, be married or divorced, or obtain an excommunication against his adversary, or the communion in time of sickness, without first pay-ing a valuable consideration. The priests make the best market they can, and fix a price on their spiritual commodities in accordance with the devotion or ability of their respective customers. Even a single drop of holy water must be paid for in advance.

Every house in a parish is taxed annually which must be paid in money or its equivalent, for the support of the church.

Each diocese is taxed for the support of the bishop. The charity of the members or people is very old and languid. A monastic life is held in great veneration among

the Greeks. St. Basil was the founder of the monastic state.

The two principal orders are known as "The Grand and Angelical Habit" and the "Lesser Habit." There is a third order called "Anchorets."

Nuns form themselves into communities under he rule of St. Basil. After their customary religious duties are over, the nuns pass their time in making all sorts of curious needle work.

The fasts of the Greeks are very different from the Latins. The monks never taste a drop of oil or wine, except on Saturdays and Sundays. The Greek monks fast on every Monday, Wednesday and Friday.

The Patriarch of Constantinople is styled the 13th Apostle. Twelve bishops residing nearest to the capital have exclusive authority to elect him; but before he can enter on his official duties his election must be confirmed by the Turkish Emperor. The revenues of the Patriarch depend on his bonesty and according to the degree of oppression which he suffers from the Turks.

The next Patriarch in importance is at Jerusalem, not on account of piety, but because large sums of money are realized there from the sales of "consecrated fires.

The Patriarch of Antioch is the poorest of all. The Patriarch of Alexandria is very powerful in regard to ecclesiastical government, and he makes himself formidable by the execution of penal laws. He assumes the title of Judge of the whole world, to read the future by clairvoyant vision, we must as well as that of Pope. He is exposed less to the be careful not to mistake the child for the re-incar- avarice and resentments of the Turks than the Pariarch at C TO BE CONTINUED.

or commentation, whether your committee deem it advisable to take measures for the organization of a new State Society of Spiritualists; and, also, to consider the advisability of organizing such a State Society in connection with Spiritualists of New Jersey; do respectfully report the following preamble and resolutions:

Whereas, it has been generally proposed to organize a Spiritual Camp-meeting Association, to include the active working Spiritualists of Pennsylvania and New Jersey; and,

Whereas, this society most cordially coincide in the desirability of carrying out that proposition; therefore, Resolved, that we recommend that this society in

its individual membership be merged in the said camp-meeting movement, and that said members be earnestly solicited to aid in that enterprise.

Resolved, that we will individually co-operate with all who concert with us in the desirability of organizing a Spiritual Camp-meeting Association for Pennsylvania and New Jersey, who may mee in this hall to-morrow (Sunday) afternoon at three o'clock, to take action looking to carrying out that object.

Before taking action on the above report, Mr Oliver Bliss, of New Jersey, leave being granted, as his time was limited, addressed the meeting relative to the camp ground in New Jersey, the same locality occupied last year. He said the brushwood had been removed, avenues made, and the arrange ments perfected for a supply of excellent water. Everything will be arranged for camp-meeting purposes, and the cost for the use of the ground for the month of August will be \$100. Special trains will be run direct to the grounds every day in the week, Sundays included, by the Narrow Gauge Railroad Company, and it is possible that arrangements may be made with the broad gauge road to the same

Col. Kase expressed a desire to have the camp ground on the Pennsylvania side of the river, if it s possible to secure a suitable location. Beside his, he thought the long steamboat ride on the Delaware, in connection with the Narrow Gauge road, was objectionable.

A lady from New Jersey thought this river ride was a novelty.

The subject here dropped.

The report of the committee now came up for consider tion.

Mr. Joseph Wood spoke in opposition to it a some length. A debate then ensued, in which Messrs. Roberts, Wood, Rhodes, Mrs. George, Col. Kase, Messrs. Tingley, Champion, Marshall, of Wilmington, Del., and others participated.

Mr. Champion moved to amend the report, that the State Association be dissolved. After a brief discussion the subject was modified

and the following was offered by Col. Kase as a substitute : Whereas, the State Society of Spiritualists of

Pennsylvania have called a meeting of the State organization by the publication in three of the Spiritualist newspapers.

And whereas, no constituency exceeding eight or ten members being present, therefore

Besolved, that when this society adjourns it is bereby dissolved.

Champion withdrew his amendment, and the substitute was adopted, and the Society adjourned sine die.

It was suggested that the members attend a meeting to be held at the same place on the following ernoon.

Pursuant to the above, a meeting was held a three o'clock on Sunday afternoon, May 18.

Mr. J. P. Lanning was chosen president and Mi H. B. Champion secretary.

The chairman stated that the object of the meet ing was to discuss the subject of having a Spiritual camp-meeting sometime during the coming sum

To bring the matter up for consideration, Mr. E A. Wheeler moved, "that the sense of the meeting, as to the feasibility of holding a camp-meeting of Spiritualists in the vicinity of Philadelphia, proceed o action with that view."

Mr. C. B. Bogers favored the project, and urge the appointment of committees to carry out the work necessary.

John Hoover also favored the project. John Tingley was anxious that the Society should not be "too hasty," and was not in favor of

gathering large numbers of people together simply until you received my note, I suppose you were not for recreation and amusement apart from Spiritualism

Sec. H. B. Champion then spoke and ably di cussed the question, stating that he desired to see a camp-meeting held for the good that it would do

Col. S. P. Kase, C. B. Rogers, J. Evinson, J. M. Roberts, James Shumway. Adjourned to call of Committee.

Davis and "Diabolical Spiritualism."

Editor of Mind and Matter:

DEAR SIR :-- I see that some of your observing and intelligent correspondents, as also yourself in your merited editorial, have replied with commendable promptness to the recent and strange letter of Brother A. J. Davis, in the R. P. J., on subject which heads this notice.

I call his letter "strange" because coming from one who has always been regarded as living in the clouds, it bears internal evidence of a bad feeling; and, if one is clear seeing enough to read between

the lines or penetrate beneath the seemingly fair surface, the sugar-coated covering, he will find omething even worse than this. In this letter, Mr. Davis says he has had occasion to frequently change his mind concerning his views

growing out of his experiences. I am living just now near enough to a Yankee to guess that if he lives long enough, as I hope, he will find occasion to change once more, and that his present views indicate but a temporary aberration of mind. Some of his hitherto warmest admirers in my vicinity, explain Mr. Davis' odd freaks of judgment, on the ground of an inherent tendency to oscillation. It s owing to this element in his mental constitution that has always made him questionable and unsafe

s a guide. What sensible Spiritualist believes with Mr. Davis that Spiritualism is diabolical? It is an insult o thus charge it. Nothing in this last fulmination of Mr. Davis shows anything of the kind. He goes back six years to make a point or hunt up an in stance to criticise the positive statement of a spirit

-Theodore Parker-who asserted that he (the pirit) had held communion with the spirit of Mr. Davis. Even if it was not true, and it might have

een true for aught the reader knows, but in either ase Spiritualism is NOT diabolical, and Mr. Davis is guilty of an offence against the truth, to harge it.

Mr. Davis' explanation of "diabolical" is a parody on Webster's definition, our highest authority. Mr. Davis does not forget to add that "there are many much sharper definitions to this term, which I do not choose, because they do not convey my present meaning." This shows how loosely and irresponsibly Mr. Davis uses language, employing one term

to express the meaning of another. I have felt that Mr. Davis' letter demanded some such criticism as the above, from some keener pen than mine, in order to properly and publicly ex-

pose his present weakness. I hope that what I have written will not deter such a writer from promptly adding what I have

mitted. A. A. C.

Connecticut, May 17.

Psychometry Triumphant.

MEMPHIS, Scotland Co., Mo.

May 8th, M. S., 32.

DEAR BRO :-How is it possible for you to tell me the secrets of my past life, and describe my feelings so correct, not even one mistake? I could not have written it out half so terse. What comforting assurance you give me for the future, can it e possible ! dare I even hope or indulge the dream that I in this earth life shall ever realize what I in my own inmost soul have waited and hoped for so trembling and despairingly. God and the angels bless you dear brother for speaking such cheering words, for they certainly revivify my heart when hope's star had nearly sank. In a short time I will

send you two (2) dollars, so you can devote a little more time for my benefit after which I will write you in full. Had you known me from the cradle, you could not have been more correct in what you speak of the past, for it is true to the letter, and aware of such a person on earth.' Good bye, God

pless the mediums, the mouth piece of the angels. E. J. STOUT. To J. Wm. VanNamee, M. D.,

118 East 10th St., New York City.

I have only space to glance at a molety of that the advent of Spiritualism found us in. When can be more clear than that its adherents, instead of bickering with one another about some unimportant issue, should unite their strong force of mind in developing scientific truths, Also, I may hint to some Spiritualists that indulge in slurs about Christianity, that it consists in purely spiritual doctrines. and that they are wasting their powder by shooting n that direction. Hoping that the time is not far distant when the MIND AND MATTER may take its legitimate posi-

tion in the foremost ranks of science, 1 remain respectfully yours, HENRY HARPER.

MIND AND MATTER. No. 3.

In pursuing the enquiry upon this importan subject, it is my purpose to be as brief as the vastness of the theme will admit of; indeed, the colimns of a weekly journal cannot afford space for, elaboration upon a subject so extensive that a mere pitome of it must necessarily occupy much space. In the department of scientific research and inves-

igation all enquiry has hitherto been principally onfined to the examination of matter. The Dar wins, Tyndalls and Huxlies seem to have lost sight of the fact that everything known as matter, that ever entered into the composition of the earth, or the products thereof, must have had a pre-existence upon a spiritual plane-that mind is no more the outcome of matter than steam power is the product of fire. 'The component parts of the earth, instead of being static, are subjects of mutation, and had occupied a spiritual state thousands of years before the laws of attraction and cohesion were brought to bear upon them. Spirit is as much superior to matees which fall to the bottom of nature's crucible; vet these engross the attention of science to the ex-

I have before me a "New Theory of Life and to face. Species," by J. B. Pool, of West Pittsfield, Mass., which is worthy of notice, because of the importance of the subject, and also because it bears evidence of deep thought and an earnest desire to grasp important truths. And yet the author seems to still cling to many of his preconceived opinions. Moreover, he does not seem to comprehend the colossal propo tions of his task; but, after having distanced several mile stones, he mistakes the next one tor the goal, and raises the shout of victory. His theory embraces several minor theories, some of which may be referred to with profit to the general eader. The culmination of his work is that "The earth was first peopled by parents in the spirit world." Referring to the first edition of his work, published in 1875, he says: "It was justly criticised, because I failed to show how spirits got into the spirit world; that any law which would originate individualized life there, would do the same thing here." His present attempt to pass this chasm has by no means proved a success. The same may

e said of many other theories. Our able brother J. M. Peebles, says: "Ex Nihil Fit—From nothing nothing comes. Accordingly, if man was once nothing in the sense of a conscious entity, he would have eternally re-mained in utter nothingness. * * * It is very clear to profound thinkers that on e in existence

as divine man, always in existence." Now the unknowable and incomprehensible preonderate so largely over the little that we can conidently define as knowable, that we ought to view the subject from every standpoint before forming any fixed opinion respecting it. "Ex Nihil Fit." Is the code of laws governing the powers of procrea tion only in operation in the department of grosser things, leaving intelligent entities in a limited and fixed condition with respect to numbers? I think not. If the propagation of divine and immortal en-tities does actually take place, when, where, under what circumstances, are the wonderful functions adequate to perfect so grave a scheme put in opera tion? Is not the worm a butterfly in embryo What is mortal man save the germ of an angel? Shall it be said that the creative power which is

capable of producing worlds, systems of worlds, and the peoples thereof, is inadequate to produce an im-mortal spirit? If we have received indubitable evidence that immortal spirits dwell in the summerhow, where, and when they were created, are the three problems under discussion.

Mr. Pool says : "At the present state of our knowledge there can be no actual proof of a land of

giant of the woods. New empires arise out of the ashes of old dynasties, and new worlds will afford

habitations for humanity when this earth shall have passed into spiritual conditions. As to how life gets on the earth I must defer con-

sidering until my next communication; but will here quote Mr. P.'s views. He says: "It is probable that in the spirit world there are forms of life so low that they have no difficulty in materializing themselves so as to obtain an earthly existence. These low forms of life would then be come a medium for the introduction of higher types. In this way higher types would succeed each other until we get the highest. If a female, without having any connection with the opposite

sex, should have offspring, and that, too, of a little higher grade than herself, this kind of propagation would be classed with spontaneous germination, notwithstanding the real parents would be in the spirit world."

Thus, in order to eschew the common course of nature and ignore nature's unerring laws, men too often fly from the natural to the impossible, or supernatural; and the man who denies the evidence of a spirit world is ready to create one, in order to sustain a pet theory. Of the supernatural, Mr. P.

says: "We cannot, if we try ever so hard, get rid of the miraculous or supernatural in nature. Every breath we draw is a miracle. 🔹 * 🎽 There is nothing necessarily antagonistic to the most devout and exalted idea of Deity in the development theory here explained."

To men of unbiased minds and cultivated faculties of reason, there is no such thing as a miracle, because everything is produced by natural laws known or unknown. That which is shrouded in mystery is so, because of the cropping out of human igno-rance; because we are still lacking in knowledge, and incapable of comprehending the cause which ter as it is finer; the latter being only the dregs and produces a given result. If we would arrive at just conclusions we must observe the functions of nature, whose silent and unseen workings produce such astonishing results as everywhere meet us face

"God moves in a mysterious way His wonders to perform."

Yet never disregards the simplest law of nature Whether the object in view be a blade of grass or the creation of a world. The diminuation of mysteries and miracles will be commensurate with the increase of knowledge through all coming time Even now, it is too late, in the history of anthropology, to talk to an intelligent people about a female's having offspring outside the law of nature, or to look to spiritual spheres for the parents of earthly children.

A Welsh Ghost Story.

A strange ghost story, says the Birmingham Gazette, comes from the Principality. There is a friendly society at Pontardawe, in the Swansee Valley, among whose rules is one that the funeral allowance on account of a deceased member shall not be paid in cases of suicide. One of the members recently died by his own hand, and the club ecordingly refused to pay the death money. For this reasonable and just refusal the members are now complaining that they are subjected to serious persecution from an unseen and, presumably, a hostly agent. The manifestations began on a recent Sunday, when one of the officers, returning home over a lonely road, was assailed, as he asserts, by the spirit of the late member, who, failing to obtain satisfactory reply to his demand for the money, in somewhat unspiritlike manner assailed the unfortunate man, and actually "tore his clothes to ribbons." Such, at least, was the account he gave, in tones of horror, at the first public house he came to after this terrific encounter. But the ghost does not appear to have been satisfied with this demonstration. On the following Tuesday evening, whilst the members were assembled in the lodge room, the

usual knocks were heard at the door as of a brother seeking admittance. The door was opened, but no one was to be seen. The members, however, are all very certain that they heard the voice of the deceased utter the words : "Pay my widow my funeral money, and then I shall be at rest." The meeting precipitately broke up, and the members are now puzzled to know what to do with such a determined deceased brother. There may possibly be more foundation for the

idence that immortal spirits dwell in the summer-land, there can be no doubt as to their creation; would imply in some recent spiritual outbreaks way to cure an evil is to remove the cause, and as at Cookstown, near Belfast, the clothes of a boy were often torn, into ribbons by an unseen power before the eyes of the spectators.—London Spirit-ualist. sted Press, Con.

Another Version of Abraham's Sacrifice. Bible readers, of course, are acquainted with the mythical account of Abraham's attempt to slay his son Isaac. It is certain that Charles F. Freeman, who recently butchered his daughter at Pocasset knew all about it. There is another case of the kind, looming up from ancient times, quite as good a mythical story as that of Abraham. It is perhaps better in one respect. The Grecian legend is, that Iphigenia was a daughter, or an adopted daughter, of Clytempestra: Agamemnon was the reprised of Clytemnestra; Agamemnon was the reputed father, who had offended the goddess Diana. For this offence he made a vow to sacrifice to her, with-in the year, the beautiful Iphigenia. In the course of time Calchas the seer declared Agamemnon must keep his promise. The unoffending and in-nocent virgin was brought to the altar, but she instantly disappeared and a deer (not a ram) lay in her place. The legend tells a long and pretty story in literature and art, and it ends by saying that Diana spirited away Iphigenia and made her a

The Virgin Mary at Marpingen.

priestess.

The trial of five priests in a Prussian court of ustice, and their conviction of having perpetrated fraud for the purpose of making money, will prove rather inconvenient to the Roman Catholic Church. A large amount of evidence was elicited, showing an extent of ignorance, superstition and priestcraft truly sickening. The suit has been pending for a year. The following summary of the facts elicited

is interesting : "In July, 1877, three half-grown children at Marpingen, a small place in Rhenish Prussia, announced that they had seen God's mother, the Holy Virgin, and, in a solemn assembly of priests and bishops, a minute report was taken down of what she had said and done. The miracle'was then duly advertised in all the local papers, and hundreds and hundreds of believing persons came immediately rushing into Marpingen to see the blessed children, who, however, at this time, had been safely locked up in a cloister, and were not allowed to speak to anybody. unless anybody was willing to pay handsomely for the privilege. In spite of this impediment, or, perhaps, on account of it, the enthusiasm spread prodigiously.

"Marpingen became a noted place of pilgrimage, and whenever the holy zeal seemed to flag a little some new incitement was sought and found. A very profitable business in 'Marpingen Wunderwas-ser' was established. One of the Holy Virgin's feet ser? was discovered, and, as it would cure lameness and epileptic fits by touching, it proved also a very valuable acquisition. A new apparition of the Virgin was in contemplation, when the Prossian government saw fit to interfere, seized the foot, the wun-derwasser, the children, the priests, etc., and instituted legal proceedings on a charge of fraud and swindle.

Mrs. Hontoon and Mortals and Immortals Mrs. Hontoon has been here and gone, and the earth still revolves on its axis, and the stars twinkle and the moon gives down her light. Manifestations occurred which baffled the detective skill of the all wise and egotistic mortals. In these seances everything was apparently fairly conducted. Mrs. Hontoon was examined before going into the cabinet, by a lady not a Spiritualist, and the cabinet, which was constructed of rough boards by a mechanic in this village, was examined by all who desired to do so. While she was tied in the cabinet various forms appeared, some coming between the audience and cabinet. One Indian came out and played the tambourine and kept good time with the instrumental music furnished for the occasion. At New Boston several forms anneared that were recognized.

Some claim that the devil helps these mediums Can the devil so closely personale our best friends, or does he look so much like them that we can't tell the difference? God forbid! But who helps tell the difference? God forbid: but who haps the devil 2 who created him? and what was be created for? Why is be given dominion over all the human race except a selected few? God caused his own son to suffer and die to save man-kind from the devil, and the devil is a long way abead yet. Would it not have been better to have



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Mind and Matter.

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Union, Co-operation, Harmony-Let These Be Our Watchwords.

When those concerned in any movement, which has for its object the amelioration of the sufferings and sorrows, or the augmentation of the enjoyments and happiness of mankind, find that their efforts are being interfered with and impeded, it behooves them to diligently search out the causes of those interference and impediments and intelligently comprehending them, to fearlessly face and remove them.

We know that Modern Spiritualism is such a movement. Indeed, we know that, in the world's history, no movement of greater importance, or which was destined to lead to more beneficent results, has ever taken place; we except not even the movement which has characterized the Christian era. What is this spiritual movement? We answer: it is the result of the efforts of benevolent spirits, once the residents of earth, like ourselves, to demonstrate by unquestionable facts the truths hereafter to be mentioned, as to man's actual relations in and to the universe. *For unknown ages the manifestation of those truths has been taking place; and yet, except to a comparatively small number of persons, those manifestations of truth have been useless. By some they have been ignored or denied; by some they have been misunderstood and misinterpreted; and by others they have been more or less understood, but have been perverted and used to the prejudice of those for whose instruction and guidance those manifesta tions of truth were intended. Such was the condition of human affairs, prior to the public annunciation, thirty-one years ago, that direct communication had been opened between the people of this carth and the spirits of those who had departed to that supposed or imagined "bourne whence no magnetic power. avenue of communication between the spirit world day, the wonder is that a rational person can be found, in any civilized or enlightened nation of the world, who is reckless enough to diregard truth, so far as to deny this momentous fact. And yet, what do we find to be the condition of affairs in regard thereto. Do we not find the most general disposition prevailing to disregard and conceal that fact, on the part of an overwhelming preponderance of the people of the civilized world. Why this anomalous indifference in regard to matters which concern the welfare and happiness of mankind more than all others combined? This is the question of the hour, for the enlightened friends of Modern Spiritualism to answer correctly, if they hope to advance the truths on which that great movement is based.

affinity. Thus, in spirit life, as in the earth life, the old saying holds true-"Birds of a feather will flock together;" only more so. Eighth-that spirits of kindred inclinations, and

whom they possess the strongest psychological

mental, moral and social tendencies in the after life associate, combine and organize to attain and promote the ends and objects which they labored o attain and promote during their earthly lives. If those ends and objects were of a selfish, untruthful and pernicious character the effects of the actions which those ends and objects induced were the same (only proportionately greater) in the spirit life with their convictions whether right or wrong; true or untrue; wise or foolish; spheres. Thus, persons who believed that their highest earthly duty was to labor to inculcate any especial form of creedal or ritualistic religion, or system of theological speculation, pass to spirit good or evil. The devout Methodist, or Presbyterlan, or Quaker, or Lutheran, or Episcopalian, or Baptist, or Catholic, is, in spirit, the same bigoted, prejudiced and contracted sectarian as when on the earth, and will seek to find and propagate only those things that will coincide with his preconceived ideas of right and duty. The ignorant, immoral and vicious class s of men and women are, in spirit, he same ignorant, immoral and vicicus beings as when living in mortal forms, and having no knowledge of anything higher and better in store for them, they continue to live and act against their own welfare and that of their fellow beings, both in

the spirit world and on the earth. Ninth-that highly advanced and progressed spirits

alone, but with broken ranks and divided counsels. adverse natures repel them with resistless force; hence they have not the ability to penetrate the Who hears any more, from the lips of the Catholic priesthood, the open and public denunciation of spiritual darkness, which naturally envelops the grosser and coarser spirits, with the light in which Who hears any more from the dissenting Christian they themselves reside and act; that it is this fact that has prevented high and beneficient spirits from clergy the iniquities of "The Scarlet woman-the Harlot of Babylon?" Who hears any more of accomplishing the regeneration of humanity in the spirit spheres and on the earth ; that the circumdangers from the Papal Power from the lips of the advocates of dead and lifeless materialism? We ambient regions, more immediately adjacent to the venture to say very few, if any. Why, then, canearth's surface, is peopled with the more dark, ignot Spiritualists profit by this lesson of practical norant and vicious spirits in inconceivable numgood sense, and losing sight of all minor considerbers, and that these constitute an almost impeneations, unite and act together for the accomplishtrable psychological barrier between advanced spirits ment of the great result which must follow the triand earth's inhabitants.

have no power to reach those in spirit life, whose

Tenth-that it has only been through the recent discoveries of the higher and more advanced spirit in-

Where, in any movement, looking to the emancitelligence, that means have been reached by which pation of humanity from the shackles of ignorance, true spiritual light could be conveyed to those who selfishness and superstition, under which they were are in lower and grosser conditions of existence; growing, has there been displayed a greater disrethat an essential means to that end is the use of the gard of the virtues of sympathy, forbearance, kindorganic functions of sensitive persons, or intermeness and charity, than among those who claim to diary human instruments, known as spiritual merepresent the teachings and principles that underdia; that these sensitive instruments are susceptalie and animate the Spiritual Movement. We know ble to the influence and control of all classes of of no other movement of a progressive nature, that human spirits, whether in or out of bodily forms; could have endured, even for a brief time, the disthat this control or influence is more or less comsensions, contentions and antagonisms, which mark plete and powerful, in proportion to the strength of the route over which Modern Spiritualism has had the controlling influence or will; that the strength to pass. At no period since it was first sent forth of the controlling influence lies largely in its apby the advanced spirit world, to save mankind from proximation to the attributes of the animal nature the follies and evil tendencies into which centuries of man; and, that for that reason the selected and of false teaching had led earth's people, has the adchosen media of the higher and more beneficent vancement of Spiritualism been more impeded than spirits are watched over and guarded by good and at this time, by the crying evils of discord and selfaithful spirit guides, who seek to shield them from fishness which prevail to-day among its adherents. the malignant influences of vicious spirits, and the We think we state truth when we say that neither temptations of the earthly state; that these spirit the Spiritual mediums, lecturers, journals, or writguides are in many cases those who in their earthly ers, upon whose efforts to impart spiritual informalives were noted less for their spirituality and mention the progress of the cause depends, receive the tal cultivations, than for their strength of will and encouragement and support that is necessary to ep-

selfish aggrandizement.

laws relating to the control of spiritual media and

persons endowed with mediumistic attributes by

spirits, they are masters in the use of that great

lever of spiritual power, when applied to overthrow

the temple of truth; that as that temple consists of

spiritual facts, to topple those facts down becomes a

necessity, if the Roman Catholic power is to con-

tinue either on the earth or in the spirit world:

that to discredit, injure and destroy the media

through whom those facts have, and must come.

and all those who dare to stand by them, deter-

mined to sustain them in their unequal struggle

against their enemies, whether in spirit or mun-

dane life, is the work in which this power of dark-

ness is engaged; that the conflict of the hour is that

which is going on between the spirit hosts of light

and the combined forces of the spirit hosts of dark-

These are some of the pregnant truths which the

facts of Modern Spiritualism attest. In view of

ness and their selfish coadjutors of earth.

sate cry of fraud, trickery, dishonesty, deceit and them, can there be a question as to the policy which falsehood now makes it appear to be, when coming should govern the action of those who sincerely defrom those who claim to be its friends. That cry sire to advance the Spiritual Movement. Let us is taken up by the enemies' forces and is made to profit by the lessons of practical wisdom which the

ombined enemies of that movement have, so disresound throughout the world to the undoing of prejudiced minds and to the dismay of those who astrously compelled us to consider. One of those look to Spiritualism as the last refuge of truth. essons is not to divide into selfish, jealous and con-Brethren, let us unite in one common desire to ending factions, to the delight and advantage of the bury every selfish or unworthy thought, and animaenemies of spiritual truth; another is to bury every ted by the sole desire to promote the cause in which cause for dissenstion and strife amongst ourselves until such time as the enemy no longer threatens we are engaged, let us stand shoulder to shoulder in the great battle for right, truth, and justice, which he destruction of our dearest hopes; still another is now before us. If you find among you persons is, to unite in one common effort to advance the truth, and drive back all who seek to trample it un- who profess to be with you, but who, by their clamder foot. From the sorely trying position now held ors, seek to distrust and divide you, heed them not but all the more determinedly close up your ranks by the disorganized defenders of the spiritual cause, let us lock out upon the serried ranks of the hosts and compactly move against the enemy who seek arrayed against us. What do we behold? Yonder to bar your way. Shout the watchwords. union. we see the papal banner on which is the symbol of co-operation, harmony, and drown all discordant the cross, (a Pagan symbol) with this inscription: sounds. So will we prevail-not otherwise.

Diabolical Spirits.

It will be remembered that we last week replied to a disquisition by Andrew Jackson Davis, on the "Diabolical Spiritualism," which was subject of published in a recent issue of the Religio-Philosophical Journal. Mr. Davis, as we showed, with astonishing frankness admitted that when some three or four years before he wrote and published his work, entitled "The Diakka and their earthly victims," that he was influenced to do so by diabolical spirits, who controlled him to write that false and deluding explanation of the operations of unclean and evil spirits on their earthly victims. He consoles himself for his misfortune, however, by saying that under the rollicking humor and senseless playfulness of that work were lessons of profound wisdom. On longer reflection we think that Mr. Davis is

about right, on that point, and that a very profound lesson has been taught him, but we are sorry to think that it has been lost upon him. Had he profited by that lesson he would never have allowed himself to have been influenced, by the same evil spirits, to write his article, "Diabolical Spiritualism-A Sixth Dimension of the Modern Movement." It is a well known fact that mediums, when first becoming developed, are liable to the obsessing influences of evilly disposed spirits who seek, in every way they can, to deter them from desiring or striving for further development. It is, however, only rarely that fully developed mediums are liable to becom the victims of such spirits. It is, therefore, most startlingly significant that a medium who is so generally and justly beloved, and who has so grandly usefully served the cause of Spiritualism, as has Mr. Davis, should, at this late day of his mediumship, become the instrument of spiritual influences that are inveterately hostile to Spiritualism. Soon after Mr. Davis published his Diakka treatise, he doubtless realized the deceit of which he had been made the victim, and he announced his purpose to retire from active work in the direchis past labors. It would have been well for Mr. Davis, and Spiritualism, too, if he had not changed his mind; for he would then have escaped the involvements in which he has been placed by his more recent literary efforts. If it was not for the fact that we know Mr. Davis to be a most remarkable instrument for spirit control, we would be at an entire loss to account for his recent attempts to discredit and arrest the efforts of the higher spirit intelligences to regenerate humanity through Modern Spiritualism. But knowing, as we do, that Mr. Davis is a rare medium for spirit control, we feel assured that he has been influenced to do as he has done, by evil spirits who erroniously believe it their interest to keep the truth, in rela-tion to the after life, from their fellow-mortals, and that the suppression of Spiritualism is necessary to that end

Mr. Davis has manifestly been influenced to believe that Modern Spiritualism is the work of mortals and that in opposing it-for that he is doing most vigorously-he is opposing the weaknesses and follies of his earthly brethren. It is this mistaken impression, on his part, that blinds his naturally intelligent perceptions and

the spirit of Mr. Jones has frequently communica-The followidg extract will show the tenor of Col. Bundy's letter addressed to his predecessor:

Will you kindly give me your criticism and review will you kindly give me your criticism and review of my course; what has been accomplished by it, and whether the policy of the *Journal* and its attitude on the great questions it has freely given decided judg-ment upon as they arose, meets with your endorse-ment? You have often no doubt, looked over the field of action here since you left our sight, and are probably familiar with the obstacles I have had to meet? and overcome humpered by hurdens for which probably familiar with the obstacles I have had to meet and overcome, hampered by burdens for which I was in no way responsible. Weary, worn and ex-hausted, I have at critical moments, seemed to feel the aid of your strong will and that of others in spirit life, whose names are familiar to you. Please reply as fully as possible, not only to all I have said, but to all that I ought or could have said, and believe me as ever. Very sincerely and frankly your frue friend and co-worker, JOHN C. BUNDY."

JOHN C. BUNDY." Chicago, May 2.

To that a spirit purporting to be that of Stevens Jones, gave the following reply through the

S. Jones, gave the following reply through the hand of Dr. J. V. Mansfield: "I am aware your course of action has by some been severely criticised and condemned—while by the majority of your readers it has been approved; for my part I have no fault to find, and never have expressed any, however much has been said to the confrary. I only regret I had not taken the same course a year before my departure from earth." (The italics are those of Col. Bundy.) "I will here say, I had for more than two years been impressed that such a course was neces sary—in order to root out the evil and purify Spirit-ualism which had been so choked by matter detri-mental to its growth. But when such a step pressed hard upon my mind I would shrink from it, promis-ing the spirits I would do so another year. Another year came and I was reminded of my promise by the angel world. I still delayed, and was finally taken from the field before I could make up my mind to fulfill my promise and enter upon the work you have since performed.

ince performed. "The idea that my death was a premeditated or "The idea that my death was a premeditated one by any human being, and particularly by one of my own kin, is proposterous. I firmly believe there was a wise providence in my departure from earth. My mission would seem to have been completed, and I was to vacate my chair, for one that would be equal to the demand made by the angel world. You have had my co-operation in all you have said and done, in your attempt to purify the cause which I had so much at heart, the several last years of my life in the body. If I regret any one thing you have done during your term as editor and manager of the *Reli-ligio Philosophical Journal*, it is that yous have replied to the attacks or criticisms on your course. If you know you are right (and the band which is ever near you k' ows you are right) then you should shake such accusations, such criticisms, from you with as little trouble as the lion shakes the morning dewittle trouble as the lion shakes the morning dew rop from his mane."

Now we ask Col. Bundy to whom that answer was given; we ask Dr. Mansfield through whom i was given; we ask any of our readers or others who ought of the character of Stevens S. Jones, knew whether that communication does not throughout give internal evidence of the personation of Mr ones by a spirit whose aim and object was to in duce Col. Bundy to persevere in his present course of action, to injure the cause of Spiritualism? Is it credible that the spirit of Mr. Jones should have said, "I only regret I had not taken the same course a year before my departure from earth?" Why limit his regret to that brief period? Is it at Il credible that the firm, fearless and indomitable Mr. Jones would have said, "When such a step pressed hard upon my mind, I would shrink from it promising the spirits I would do so another year?" Mr. Jones was not the man to shrink from year ?" any step pressed upon him in the line of what he felt to be his duty. This is manifestly a falsehood, put in the mouth of Mr. Jones by a spirit enemy t is incredible that the spirit of Mr. Jones would have said, "The idea that my death was a premeditated one by any human being is preposterous. firmly believe there was a wise providence in my departure from earth. My mission would seem to have been completed, and I was made to vacate my chair for one that would be equal to the demand made by the angel world." What diabolical spirit was it that prompted that manifest falsehood, and influenced Col. Bundy to accept it as coming from the spirit of Mr. Jones? Especially, what demonia influence prompted the former to publish it? What follows will in part explain. It is to throw what light we can upon the causes which are operating gainst Spiritualism that we have to tax our readers with what may seem to them repetitions and details that would otherwise be avoidable. We know Dr Mansfield to be a true and most remarkable me dium, and that the communications given through him are, in every case, genuine spirit communications. To him we owe the blessed light which has come to us from the spirit world; for through him slone as were convinced of the truth of Solitural

ation was correct, he threw the medium into a spasmodic condition that continued for a consider-able time before he could be restored to conscious-

The expression "Bury th's terrible hatchet be ween you and John," was almost word for word the expression used in a communication given to ourself through Dr. Mansfield, and purporting to come from S. S. Jones, as long ago as early last autumn. In view of these facts there can be little question that Col. Bundy has been all along deeived by this Jesuitical spirit, and under the mistaken idea that he is doing the work of high and truthful spirits, he has been made to pursue the suicidal course he has been travelling.

It is a very unpleasant thing to have to encounter and overcome the oppositions of such malevolent spirit influences and power, but it must be done at whatever sacrifice of personal convenience and interests, that it may require. Until this is done peace and happiness cannot come to earth's children. So believing, we shall meet these powers of darkness in whatever guise they come, and do what we may to lead or drive them into the light which they so greatly need for their welfare and happiness. Mediums, Spiritualists, arouse to a realization of the nature of the enemies who are esisting you in your efforts to advance the truth.

Editorial Briefs.

ABOUT the broadest definition of Christianity that we've ever met with is the following from the Rev. Prof. Jewett, of Oxford, England : "What, then, is Christianity?" the preacher asked, and answered, "It is the ideal of one who went about doing good, and all the facts of science and history which are clear, certain and true."

THE likenesses of Billy, the bootblack, as he appeared in earth life and as he appears in spirit, have been photographed, and are ready for presentation to all persons who subscribe to MIND AND MATTER for one year. The likenesses may well be esteemed as a valuable souviner of a very remarkable event in the progressive annals of Modern Spiritualism.

RABBI GRAETZ, in his history of the Jews, writes thus of Jesus and his followers : "The small number of 120 to 500 persons, who, after the death of Jesus, had been his only adherents, had formed themselves into a sort of Christian congregation, seconded by the zeal of his principal disciples, especially_ Paul." We quote this to show how slow Christian converts multiplied, compared with those embracing Spiritualism. It is only thirty-one years since the "Hydesville rappings," and Spiritualism has a following in our country alone, of several millions.

PRACTICAL CHRISTIANITY .- Rev. J. Price, a devout colored preacher in Louisiana, appearing to be very sincere in his religious devotions, received a revelation, that to save himself from the devil, it would be necessary to sacrifice human life. He procured a loaded gun and shot one man dangerously, and, as he was preparing to finish the bloody work, somebody shot him, thus putting an end to his earthly career, and saving the public the expense of a perplexing and judicial investigation. A good trance, test spiritual medium is sadly wanted among the residents of the locality where the bloody deed was committed, to teach the philosophy of human life and to impart the truth about the life to come.

WE send a large number of specimen copies of this paper throughout Pennsylvania, New Jersey, Delaware and Maryland. ' The attention of all readers is called to the report of the preliminary arrangements, in reference to organizing a campmeeting on a scale of magnificence never attempted by any body of people in Pennsylvania. Every movement made by the committee and sub-commita ladies

MIND AND MATTER.

What are those truths? First-that man is not a material physical being, but is a spiritual, sentient, intangible entity, imperceptible to the physical human faculties, while occupying the earthly form.

Second-that what is called death, while it is a change in the natural surroundings and conditions of the sentient human entity, it causes no change in the inclinations, the habits of thought, the likes and dislikes, the prejudices and partialities, the follies and weaknesses, and the aims and objects, that characterized and individualized the spirit before that change of conditions took place.

Third-that the human spirit, when it leaves the earthly body, has not attained to its ultimate development, nor escaped the operation of the universal law of natural progression; but that if enslaved by prejudices, the result of ignorance, vicious habits, or worldly selfishness, it must suffer the natural consequences of its earthly actions until such time as it becomes wearied beyond endurance with their effects, and sends out from the very depths of its nature the prayer for light and guidance to a brighter, higher and happier condition of life.

Fourth-that no human being ever yet attained, while in carth life, the ultimate development and perfection for which he or she is destined; nor is it possible for even the highest and most advanced human spirits to conceive of the development and perfection to which their experiences in spirit life directly points as the goal of universal humanity.

Fifth-that the same impediments to true progress and development, in all that is necessary for the welfare and happiness of this world's people, that prevail here, exist even in greater magnitude in the spirit spheres

Sixth-that the relations existing between human beings in the mortal and immortal states are so intimate and interblended, yet so subtile, and to unenlightened mortals so incomprehensible, as to render means at their command; that those priests who the latter helpless and passive factors, in a work in have entered spirit life fully possessed of the carewhich all should be efficient and active units. fully concealed knowledge of the psychological

Seventh-that in the spirit world, as in no material department of nature, is manifested the operation of the universal law of gravitation. Indeed, that natural law, in its operation upon disembodied spirit beings, seems to acquire an additional property, which is unknown to the gravitation of purely material substances. The influence of sentiment, sympathy and affection in spirit so modifies the effects of the law of gravitation, when operating on the spirit being, as to overcome and control the latter; so that while the law of gravitation holds all spirits of the same specific gravity at the same distance from the centre of attraction, the law of spirit affinity draws all possessing the same desires and affections to central points of attraction in the same concentric stratum (so to speak) of the world of spirits. Thus, all spirits of the same specific gravity will levitate or gravitate, as the case may be, to the same stratum in spirit life; in which stratum they will be attracted to those spirits for

able them successfully to make head against Vie Eleventh-that the auccess of the Spiritual Movefearful onslaughts of the combined foes of the truth which they are struggling to uphold under the great nds in the highest degree upon the cooperation of the people of earth in the efforts which est disadvantages. the advanced spirit-world is making to destroy the Must this state of things continue? If so, how errors, from the effects of which, inconceivable

ong? We answer; just so long as those who claim numbers of the human race are suffering both on to represent and lead the Spiritual Movement seek to drag it into the old ruts of dogmatic authority earth and in the spirit-life; that this co-operation and subservient submission thereto. Never was must follow the route which is illuminated by the light which comes to us from these successful piothere greater necessity for toleration and forbearneers in the march towards human perfection; ance than at this time, among those who desire the that to proceed in harmony in this great movement truths of Spiritualism to be brought to the knowthere is but one course to pursue on the part of ledge of their fellowmen; and those Spiritualists those who truly desire its success, and that is to who ignore or disregard this necessity, are doing banish from the mind every selfish and unworthy the work of the enemy far more effectually than they could if openly warring, with the latter, to thought, and cast away every consideration that is not consistent with truth, right and justice. suppress those truths.

"In hoc signo vinces." There, right adjacent, is

the schismatic banner of Protestant Episcopalian-

ism, upheld and supported by a smaller and less

malignant crowd of supporters; there the schismatic

banner of Lutheranism with its followers; there

the schismatic banner of Presbyterianism, with its

adherents; there the banner of the Baptist Brother-

hood ; there the sub-schismatic banner of Method.

ism with its vast array of zealous followers; and

there the banner of Materialism with its motley fol-

lowing. These incongruous masses, having a com-

mon interest in arresting the progress of Modern

Spiritualism, forget their respective enmities and

stand shoulder to shoulder against their young

antagonist, which has had to confront them not only

chismatic heretics, or the curse of impious infidels ?

umph of Spiritualism?

Twelfih-that the vast difficulty to be overcome. We have mentioned the fact which Spiritualism before the spiritual movement will have accomhas brought to light, that mundane affairs are largeplished its work, is to be found in the trained selfmoulded and controlled by psychological influences ishness which governs vast hordes of spirits, who in spirit life. Not only are the actions of individare so devoted to their earthly idols, as to be unuals so influenced, but the movements of religious, willing to know the utter worthlessness of those political and national bodies of people as well. It is therefore very certain that Modern Spiritualism

idols, and who are equally unwilling that others should escape the net-work of selfishness in which which relates especially to affairs in the spirit life they are themselves enmeshed; that this class of should be an object of the deepest interest to all classes of spirits who aspire to the control of spiritspirits comprises those whose earth lives were subual events. Hence, in the spirit life the antagoordinated to superstitious fear under the name of religion, and to ignorance under the name of nisms engendered on the earth prevail in an intensified form; and a mighty struggle for the ascendtheology; that these impeding spirit forces are, under various names and designations, even more ancy between those spirits who seek to impart the compactly organized and anxious to perpetuate truth to their mortal brethren and those whose their errors, than they ever were when here; that earthly acquired prejudices cause them to seek to to do this they work in season and out of season, suppress that truth which, if known, must wreck as opportunity offers, to resist and discredit everytheir hopes of dominating and governing their dething that is calculated to defeat their schemes of luded followers. Every means which the most trained and long exercised ingenuity has placed

at the command of these bigoted earth-bound spir-Thirteenth-that of all the various spirit antagoits has been resorted to by them to compass the supnisms to the Spiritual Movement, the most formipression of Modern Spiritualism. Thoroughly ordable and heretofore the most successful, has been ganized for that purpose, the most vigilant watch that which is the natural outcome of the operations is maintained for every occurrence of a spiritual and teachings of the Roman Catholic Church, the nature, which the higher spirits can succeed in corner-stone of which is the dogma of implicit obebringing about among earth's people; and at once, dience to ecclesiastical authority; that from the every possible measure is taken to destroy the effoundation of that ecclesiastical body, the work of fects which would otherwise follow those occurthose who have had the control of it, has been to rences. Mediums, lecturers, journalists, authors, fetter the minds and souls of all who could be inand those favorable to the cause of Spiritualism. duced to worship its power as their highest duty; are beset by these dark and selfish spirits, and are that this subjection has, made every one who has often made to say and do things which calls down passed to spirit-life, reposing confidence in the upon them the condemnation of those who do not Roman Catholic Faith, a subservient instrument of comprehend the malignant cause of their utterances spirit priestcraft to work for the mainténance of the and acts. Right there lies the true explanation of universal supremacy of the Mother Church; that the cause of the division and confusion that prevails knowing that if the Spiritual Movement is not among the friends of Spiritualism. When this fact arrested that the power and prestige which they comes to be generally understood, as it will and have so long wielded and enjoyed must pass from their hands, the Catholic priesthood are unceasing must be, the power of dark and selfish spirits to in their efforts to arrest that movement by every obstruct the progress of truth will be at an end.

We speak, from dearly bought knowledge, on this subject, and hope to arouse public attention to it. We have volumes of recorded evidence, which all tends to demonstrate the fearful effects of this potent cause of evil both in the spirit life and on the earth. In another column we will give our most recent experiene in an encounter of the kind mentioned. We will follow this up with a serial statement of similar personal experiences with these adverse spirits. We feel that we can do no greater service in the interest of truth than to throw what light we can upon this dark phase of spirit activity. Until this is done, and all darkness is dispelled, the light from the orb of truth cannot come in its perfect beneficence to earth.

Spiritualists, when you feel arising within you a spirit of censure and fault-finding towards your fellow Spiritualists, strive to remember, that to indulge that spirit is to delight the enemies of Spiritualism, and to cause distress and sorrow to those who have more than enough of that to bear without your contributions thereto. Spiritualism is not the odious thing which the persistent and insen-

the part of spirits who were in their eartly lives votaries of the Jesuitical dogma, "The end justifies the means," we may

their assaults.

plainly see the weak point of the defences of Spiritualism. It is right at that point that we have taken our position, and there we shall remain until the enemy abandons the field they have chosen for For more than two years past we thought we saw

idications of a movement in that direction, and since then a vast amount of facts have occurred that left little, if any, doubt of it. But it was left for Mr. Davis to render the matter a certainty. In confessing his delusion in regard to his Diakka explanation, of the common occurrence of spirit obession, we need no longer doubt that the most ntelligent, the most moral, the most exemplary, be most admirable and estimable of our spiritual media are liable to be used to serve those who are alike the enemies of themselves and the truth which is manifested through them. When a man so rusted, loved and honored in spiritual matters as Mr. Davis confesses his inability to distinguish between those who control him for wise and beneficent purposes, and those who control him to deceive and mislead, we would be criminally foolish not to profit by "the profound lessons of wisdom," which that confession conveys.

In the case of D. D. Home we have another narked illustration of the obsessing power of adverse and evil spirits, over a distinguished and trusted medium; and the extent to which such a nedium may be carried in the work of antagonizing he propagation of the truths which he contributed so largely to establish. Indeed there are many strikingly similar features in the experiences and proceedings of these two remarkable mediums. We write this in no spirit of unkindness towards either of them, but, on the contrary, in a spirit of enlightened sympathy; for we well, know that if they were conscious of the nature of the influences which are dragging them down from the high place which they once held, that they would break the power that has recently governed them as repreentative Spiritualists.

Recent events would indicate that not content to use spiritual mediums to bring discredit upon the cause which they are serving, these aggrandizing malignant spirits have resorted to the same methods of warfare against truth, in relation to prominent Spiritualists, authors and journalists who have been inconscious of their susceptibility to spirit controling influences. We leave the reader to judge how far the following facts tend to show this to have been the case.

In MIND AND MATTER of April 19th, we published a communication purporting to have been given by the spirit of Stevens S. Jones, the late edtor of the Religio-Philosophical Journal, through the mediumship of James A. Bliss of this city. The same spirit had before communicated several times with ourself. In each case he appeared identically the same. Numerous attempts had from time to time been made by lying and deceiving spirits to personate him, but without the least success. In the communication especially referred to, the spirit, in thanking us for the defence which we had made against the heartless injustice of his murderers, in seeking to blast his memory with slauderous false-hoods, bore very hard upon Col. Bundy, his successor, for his silent acquiesence in that great wrong. At the request of the spirit, we sent a copy of the communication to Col. Bundy, and hoped that there would be no occasion for its publication. Indeed, we so wrote to him. His subsequent course made the publication a necessity. We supposed that Col. Bundy would do one of two things—either deny the genuineness of the communication, or deny and protest against the accusations which the spirit made against him. To our surprise he did neither, and finally concluded that silence was the only course left open to him. But our surprise was not to end here, for, in last week's Journal, Col. Bundy publishes what purports to be a correspondence between himself and the spirit of Mr. Jones, which he wisely submits to his readers without comment. The intention of this delayed publication would seem to be to discredit the communication which we published as coming from Mr. Jones. For it to

serve that purpose it was necessary for Col. Bandy to avoid commenting upon it, for he well knew it would not bear comment. For that reason we will give a portion of the correspondence, which will serve to show its true nature. Introducing the correspondence, Col. Bundy says : "Since then," (the sassination of Mr. Jones), "we have repeatedly heard from him through the same channels, the messages being accompanied by indubitable proof of their identity." Thus it is very evident that Col. Bundy believes that, through one medium at least,

Like all genuine mediums, however, he has not power to govern or control the messages which come through him. He faithfully writes what is given to him, and there his responsibility ends, so ar as what is written is concerned. That, in this instance, Dr. Mansfield acted in entire good faith, we have not the least doubt. But we do feel that he was made the instrument of a malignant, deceiving spirit, whose purpose it was to create discord among Spiritualists and retard the cause in which hev are working.

On Saturday morning last, Mr. James A. Bliss through whom we have received hundreds of spirit nessages, while in a state of entrancement, was controlled while at his desk, with the following result. The controlling spirit was one of his guides who said that the spirit of Mr. Jones was present and wanted him to say to us that we would do wel not to notice, at this time, the evasive attempt of Col. Bundy to discredit the communication which e had previously given to us. He called our attention to the fact that the latter had not, in person, denied or questioned the truth of anything that he had charged against him (Col. B.); and that until he did so, he, Mr. Jones, would allow matters to stand as they were; but that if Col. Bundy did make that denial, he would have things to disclose that would eave no doubt, in any intelligent mind, of the truth

of what he had said. While that statement was being made the conrolling guide complained of an interfering spirit nfluence that was trying to control him to say what Mr. Jones did not want him to say. Wanting to know who the disturbing spirit was, we asked for that information, and were told that i was a Catholic Priest, who was one of a band of Spirits who were much with Mrs. Bundy, and who, mowing of the sending of Col. B.'s letter, had dictated the reply through Dr. Mansfield. At this tage the interference became so positive, that I equested the guide to yield the control and allow he interfering spirit to take his place. In a monent the control changed and this communication was given.

"I am surprised that you do not seek to have better nfluences about you. I am surprised that you should call around you such a low order of influences. You call around you such a low order of influences. You appear to be a very intelligent person, and I thinh you should aspire to different intercourse. By th way, while I am here, I will state to you that I an deeply interested in the spiritual movement. In my opinion, if it is properly controlled and directed, ill in tin will in time become a very important factor of what is alled the Christian Church It must be elevated fa above the position it occupies at present, and the charlatan and the traud that make merchandise of the holiest feelings of man's nature, must be driven rom the spiritual field. This can only be accom-dished by the united effort of those who have ad-ranced beyond the first principles and become leaders

in inspirational philosophy. It is for this purpose that I return this morning to you; to seek to elevate you to the position that ou other friends occupy as journalists. You seek to hav influence with the masses of Spiritualists—you see

influence with the masses of Spiritualists—you seek this—but some how or another you signally fail to meet the people that you wish to meet; and it is simply because you call around yourself just such classes of influences as has just left this medium. I should shrink from using such a medium as this, but it is the only means I have of communicating with you to-day

should shrink from using such a medium as this, but it is the only means I have of communicating with you to-day "I am here to offer yon a better plan of operations. In the first place rid yourself entirely of these arrant knaves and frands. Do not have them near you at all, whether associated in business or otherwise. Draw around you, then, a class of people that will not tolerate fraud. Write an editorial in your paper acknowledging the wrong that you have done to our friends who dare to expose wrong; then change your course and in a short time prosperity, respect, not only from the Spiritualists but from the whole Christian brotherhood, will be shown to you. The-sec-ular press will then honor you, and you will be a wonder in the editorial spiritual field. Bury this ter-rible hatchet between you and John," (What John we asked,) "Our John." (Who is our John we asked,) "My son John; and then 'you can work together in this great cause of truth and purity. Send my love to him for he is doing our work well. "You will change your way, will you not?" (We here asked, "Who are you?") "I am Stephen Jones." How do you spell your name?" "we asked. "Stephen" "How is it Mr. Jones that you have forgotten how. to spell your mare ?" we asked. "This greatly disconcerted spell your name?" "We asked. "Stephen" "How is it Mr. Jones that you have forgotten how to spel your name?" we asked This greatly disconcerted him, but he managed to say, "That was the way spelled my name." Knowing the spirit to be a de ceiver, we plainly charged him with his falsehood in assuming the name of Mr. Jones, which was Steven S. and not Stephen.

This was a thunderclap to the Jesuitical spirit and threw him into a condition of great consternation. When we followed that up with the further information that we were fully informed of the fact that he was a familiar spirit control of Mrs. Bundy, and that it was himself who had personated Mr. Jones in giving the communications which Col. Bundy was led to believe were from his father-inlaw, his agony seemed terrible. He exclaimed, "How came you to know that?" Then, as if realizing the blunder of his admission that my inform-

eralists, in regard to the encamp nent, will be duly recorded in MIND AND MATTER for the edification of the readers in all parts of the country. It is evident that friends of the cause, from the Shaker settlement in New Hampshire to the teeming fields of Texas, are evidently desirous of participating in the coming celebration. It is within the range of probability that this encampment will be a grand convention representing all the nations of the world.

Spiritual Facts, or Scepticism Bewildered.

READ AND REFLECT.

A recent number of the Melbourne Argus, Australia, contains a long account of marvellous spiritual phenomena which occurred through the incomprehensible mediumship of Dr. Slade. We coniense the principal and interesting features from a republished copy of the London Spiritualist. Mr. E. C. Haviland, a repected and prominent resident of Sidney, New South Wales, wrote the narrative, and then affirmed to it before Henry Peneth Fergie, Notary Public and Commissioner for taking affi-davits; the deponents holding himself amenable to the act of Parliament of Victoria making a false statement punishable for wilfu! and corrupt perjury. Passing along York street on a Saturday evening he was suddenly taken with the idea to go and see Dr. Slade. They were entire strangers to each other. The Doctor gave him a sitting at once. Mr. Haviland made all the examination necessary, and found everything right. He and the Doctor seated themselves at the table for slate writing. After the usual "raps," the slate was placed und the table, the noise incident to writing was heard. The message written upon it purported to come fiom the deceased wife of the stranger. Her Christian name was Jessie, but the message was signed 'Sissie," in a similar way to that in her letters to her husband when she was in earth life. Another message was received from her referring to her two children, the existence of whom Dr. Slade knew not. The slate was now placed on the top of the table, with a very small piece of pencil under it, in the vacant space afforded by the frame of the slate. Writing took place, and W. H. appeared written. Mr. Haviland could not recognize what the initials meant, nor could he think of the name of anybody answering to them. Another message was written. It was this: "I am your uncle, William Havi-

land." It was clear that there was no mind reading, clairvoyance, or will force here. Uncle William was shot in the gold escort in New South Wales. eighteen or twenty years ago, when the sitter was a child. These startling revelations were related to Mrs. Robson, the mother-in-law of the investigator. and she became very much interested and expressed a desire to visit Dr. Slade. It may be here said that Mrs. Robson and her son-in-law were not Spiritualists, they were yet disbelievers. But his unexpected interview had a wonderful impression on his mind On the Monday morning following they called on Dr. Slade and the seance began. The windows were open; the room light. Mrs. Robson was not formally introduced by name. Mr. Haviland merely said, "I desire this lady to sit with me." Upon be ing sea'ed at the table, Mrs. Robson's chair was twisted or turned around, and her bonnet strings and ribbons were pulled and untied, by an unseen agency. There were a number of demonstrations, entirely mexplicable, one of which, the slate was propelled across the bottom of the table, no human being touching it. The slate becoming stationary a spirit message was written upon it. It was this: "My darling mother and husband." It was from the spirit of the wife of Mr. Haviland. Private affairs were rehearsed between Mrs. Robson's spirit father and two of her spirit children. Sud the handkerchief on Mis. Robson's lap was tied into ienly two curious knots. Mr. Haviland was touched on the knee apparently by a hand. A message was the written on the slate. "It was me who touched you.-Jessie." The slate was now placed on the top of the table and the question was asked who tied the handkerchief-the written answer was, Father. Mrs. Robson remarked that Captain Robson, her husbaud, used to often tie the same kind of knots in her handkerchief when he was in earth life. There were quite a number of other demon-strations with Dr. Slade and other parties at later periods, that were entirely satisfactory. The mes-

sages written on the slate are in the language of the visiting spirit, whether from Russia, China, Fiji or

any other foreign country.



MIND AND MATTER.

Lectures, Mediums, Brief News Items, &c. He cut one of his sons off without a shilling, nor

Dr. J. M. Peebles is lecturing in Cincinnati, Ohio.

Dr. W. L. Jack is at the residence of D. N. French in Northamton, Mass.

signifying nothing.

which he seeks.-[ED.

and willing to risk the sequel.

our especial work.

serious consideration of.

orphaned children.

Son.

we call upon your legislatures, State and National,

to look well to the care of the Tree of Liberty that

the money power without any hope of redress.

drown the footsteps of angels. The poor who are poorly clothed may not enter their sacred precincts.

The keys are turned against the dead that dare to

die outside of their cherished faith. Their tombs

are too sacred to allow the dust of one who dared

to advocate the rights of man, or who proclaimed

the dawn of an age of reason, to rest beside that of

heir dead believers in a merciful Christ; and they

blush not to vilify the honored dead. They believe.

as taught in their sacred books, that their Christ

was murdered between two outlaws, and almost

with expiring breath said, "Father, forgive them,

That zealous reformer your Christian advocates

claim to follow. He that it was allowed a woman

of bad repute, while sitting at meat at a nobleman's table, to wash his feet with her tears and wipe them

with the hair of her head, and also to annoint his

body for burial. This mythical redeemer is to-

for they know not what they do."

melody?

with him, and I am perfectly satisfied of the genu-

ineness of his mediumship. He is an unconscious trance medium; and during this improvised sitting

in the office, six or seven different spirits entranced

him, and among them Mrs. J. H. Conant, giving

me a most excellent test-and the more excellent,

because neither asked for nor expected. After a

Thomas Paine to Mind and Matter.

letter, that some months since Mr. W. Jordon, of

Thornton, Mich., sent us the communication which

we publish below, for publication. For reasons

lish it and returned the manuscript. We have been

requested by the controlling spirit to reconsider our

decision, which we have done, and are most happy

to have it in our power to give him the hearing

"Mr. J. M. ROBERTS-Dear Sir :- You saw fit

or my name discredit; because, forsooth, the lan-guage employed by my amanuensis did not appear

to you to be in keeping with my style of express-

perfect. It is seldom that we get perfect control

in every respect, even through the lips or pens of

your most popular mediums. Must we be com-

and go like the waves on the briny bosom of old

Ocean-dashing ever and anon against coral reefs

or craggy rocks that lie in their course. Think

you that a Patrick Henry spoke and gave shape to his thoughts unaided when he delivered his great speech in favor of human liberty, that so

quickened the flow of patriotic blood in the veins

of the struggling citizens of the infant Colonies

Think you, that I, Thomas Paine, wrote the "Age

We will state, as introductory to the following

Bishop A. Beals will speak in Whittier and Waukegan, Ill., during June.

Mrs. L. E. H. Jackson, doctor and test medium, is located at Dover Plains, N. Y.

Another genuine slate writing medium has just been developed in Rochester, N.Y.

- M. Milleson has been exhibiting and illustrating his spirit pictures in Gardner, Mass.

Mr. and Mrs. H. B. Leighton, trance and test mediums, have located in Columbia, Me.

Mrs. Mary Gould, a well-known clairvoyant, has taken rooms at 20 Chapman street, Boston.

Harry Bastian, materializing medium, resumed study of the trance for some twenty-five years, may I not speak with assurance upon the subject?" his seances at Rochester, N. Y., on the 22d of the present month.

Mrs. C. B. Bliss is compelled to postpone her Washington engagements this week on account of sudden illness.

A large number of unemployed clergy of the English church are on the look out for secular work in America.

C. Fannie Allyn is drawing large audiences every Sunday evening, at Washington Hall, Eighth and Spring Garden streets.

The Philadelphia Committee on Camp-meeting are already actively at work, in fixing a location for the great spiritual encampment.

An attempt is being made to cultivate Egyptian wheat in California. Eighty bushels to the acre is announced as the production.

The Spiritualist sociable at Crane's Hall, Santa Barbara, Cal., are held regularly every week, and they always have a good time.

Statistics show that the clergy of England hold ion. Now, while you are willing to admit it prob-able that the medium felt my spirit presence, while writing the address, nevertheless you con-1885 shares in a new brewery in Sheffield, the whole number being 5241 shares. clude (and wisely, too,) that the control was not

The next quarterly meeting of the Spiritualists of New York will be held on June 7th and Sth, at Ridgeway Corner, Orleans county, N. Y.

Rev. Geo.' W. Bowers of Warrensville, N. J. recently sent to the penitentiary at Trenton for forgery, has been deposed from the ministry.

Dr. J. K. Bailey, who has been on a lecturing tour in Michigan recently, will probably be at the Penna. camp-meeting. His address is Colfax, Ind.

The last account from Dr. Monck says that he was on his way from Naples to Switzerland by easy stages, far from recovery and re-establishment of

Talmage by a vote of 25 to 20, is pronounced not guilty of any immorality. He is, now, thought to be as pure as the icicle that hangs on the eaves of the temple of Diana.

A. J. Fishback and M. C. Vandercook are arranging for a lecturing and song tour. Mr. V. is engaged in writing seventy-five new songs. Their tot r will be South and West.

Mr. Henry G. Horn, who, with his wife, made : tour in Continental Europe, is daily expected to arrive in New York. Mrs. Horn, author of "Strange Visitors." arrived last week.

Mrs. Weldon gave a preliminary seance on May 7th, at Brixton, England, at which arrangements were made for a grand entertainment of Spiritualists at Angell Town Institution, on the 28th instant.

Mrs. Addie L. Ballou, an interesting, instructive public speaker for many years, has been lecturing on Spiritualism at Santa Barbara, Cal. She has had large experience in investigating the subject of her discourses.

It is not necessary to go into particulars, but it is

tian ropes, and possibly by Christian hangmen, and hurried into glory by Christian priests. did he provide for the payment of \$700 board for

This Christian exemplar was said to have taught his orphan grand daughter nine years old. She is his disciples to forgive an enemy and offender, even now cared for by a charitable widow in Baltimore. The eulogiums pronounced when he "passed over" were profuse, boarding on adoration, full of sound, unto seventy times seven, in a day. What a mighty host he must have who, to-day, follow his instructions, judging them in mass from that standpoint, as well as from the number of those who follow his Dr. J. M. Peebles, in writing to the Banner of other unselfish requirements; when he tells them Light of different mediums, says: "Possibly I am willful—certainly I am a man of positive convicto go and sell all they have and give to the poor and come and follow him; or again, judge not that tions, and prefer trusting my own eyes and my own judgment to others. There has been much said pro and con about the mediumship of James A. Bliss, of Philadelphia. Recently I had a sitting ye be not judged, for with whatsoever judgment

you judge you shall be judged. Again, their teacher and redeemer is said to have declared to them that these signs shall follow them that believe. "In my name you shall cast out devils; speak with new tongues; handle serpents; and if you drink any deadly thing it shall not harm you. You shall lay hands upon the sick and they shall recover. And, again, the works that I do shall ye do also, and greater works than these shall ye do," etc. How long, let us ask, shall such proverbs as these mock and taunt such Christians as we have to-day, and they not perceive it? How long shall these wolves in sheep's clothing preach that God is love, and that he who dwelleth in God dwelleth in love, while as a rule they raise their most solemn protest against going themselves, or any of their flocks going where angels minister through the lips of mortals? How long, let me again ask, will these hypocrites-these liars-preach the ever true saying, "The truth shall make you free; you shall be free, indeed ;" and at the same time reject the ministration of angels? I pause for which are stated in the letter, we declined to puba reply.

The hand-writing will soon appear upon the walls of your godless temples. You are now being weighed in a balance and found wanting. The word by which you are to be judged is condemning you-your houses are left unto you desolate. Your institutions of learning have become the hot-beds of sectarian bigotry and shame. Your jails—your

prisons—your houses of correction and your insane to decline publishing in your paper the article sent asylums are becoming places of despotic and inquisasylums are becoming places of despotic and inquis-itorial powers. The guillotine, the gibbet, and the rack of public sentiment are fast finding place among your would-be dictators of thought. Minis-ters and their sycophantics are rallying their forces and the Comstocks are doing their bidding. Protyou at my request, fearing that you might do me estants and Papists meet in fond embrace and kiss each other. A union of church and state will be labored for and be accomplished, unless every son and daughter of Freedom become apostles and rally around the tree that your forefathers planted, now only a century old.

pelled to wait until we can make each and every Free men! Free women! dig about this tree communication perfect? Could you, through an and water it with your tears or you may be compelled to strengthen its growth with your imperfect musical instrument, bring forth perfect blood and that of your children. You are fast For years we have occasionally spoken through nearing a fearful malstrom that threatens to swalthis medium, but never before have we attempted low up your free institutions. The signs of the to inspire him to write. Could you easily look for perfection, when it is a fact that our thoughts, imes are ominous. A battle must be fought between capital and labor-between monopolies and like water, must take the form of the vessel that individual rights-between church and state-becontains it? Thinking that a little teaching, in tween oppression and injustice on the one hand and this direction, would be of some benefit to all liberty, justice, humanity and fraternity on the concerned, we made the trial, and are satisfied other. Forget not, then, that eternal vigilance and valor is the price of human liberty and individual No advanced mind, working for the good of huprosperity. manity, is entirely himself. His thoughts come

Fraternally thine,

THOMAS PAINE. Written through the hand and brain of our worthy brother and co-laborer, William Jordan.

Michigan State Association of Spiritualists and Liberalists.

of Reason," or "The Rights of Man," unaided by The annual meeting of this active and influential any of the invisible hosts? Do not give me more organization will begin at Lansing, on Saturday, credit than I justly deserve. You may be, as uly 26, and continue until Monday, August 4, enothers have been, surprised to learn that your The ground for the great encampment has suing. grandest and most cherished thoughts are but a an area of forty acres, with a close fence, securing it from intrusion. There are also buildings which eflex from the other shore. Thus were we, and thus are you, and many more, being educated for can be used in stormy weather. A fine maple grove casts its shades upon most of the ground, and in fact it is regarded as one of the prettiest spots in Then let us live to love and labor, Michigan. Pure, crystal water abounds in any quan-For the good of each and all; While there are many opportunities for sports tity. Feeling that every man's our neighbor, and pastimes on land, the Grand River affords am-That dwells upon this earthly ball. ple opportunities for bathing, ro Please pardon our apparent criticism of your any other aquatic recreations. Among the speakers we notice the name of Col. Robert G. Ingersol, for one day. well-intended decision and publish the address as sent you, prefacing it with this letter, of which we Only part of the time will be occupied by speakclaim to be the prompter. It explains itself, and

VERB. SAT. SAP. Though many months have passed since the adver-tisement of the well-known medium, **Mrs. A. H. Robinson**, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spirit-ual paper, she takes great pleasure through the col-umns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still, at No 394 Nouth *Dearborn Street, Chicago, 112.* and ever ready as heretofore, to do all in her power to bring relief to the sick, blind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium MRS. ROBINSON, while under spirit control, on

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diag-nose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle cu-riosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rappor*? with a sick person, through her mediumship, they never fail to give immediate and permanent rollef, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external ap-plication, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescrip-tion, the application for a second, or more if required should be made in about ten days after the last, each

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 weil when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business

TERMS:-Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delinea-tion of character, \$3.00. Answering business letters

tion of character, \$3 00. Answering business letters \$3 00. The money should accompany the application to insure a reply. Thereafter all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage. N. B.-Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

MRS. A. H. ROBINSON'S

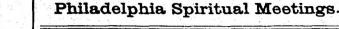
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lock of hair, a return postage stamp, and the ad-

dress and state, sex and age. All Medicines, with

and Stamp.

lying spirits were very cleverly detected an evening or two since, through the table movement, at a publicly announce the fact that two

Very wonderful spiritual manifestations have recently broken out afresh in Amherst, N. S. Miss Esther Cox is the medium. Months ago, these manifestations caused everybody to wonder, including the clergy, men of science, etc.

The "American Church" erected at Rome, Italy, is in reality a Roman Catholic Church. The Pope knows and he ought to issue a "bull" telling the whole people of Rome in plain words that America does not acknowledge any church.

Christianity was exemplified a short time ago in Portland, Oregon, where the authorities hanged two men. Three companies of the State militia with four cannon were present to either preserve or break the peace. "A most lame and impotent con-clusion" for Chistianity.

Mr. W. Peck, the great physical medium, through whose organism the philosophy of Modern Spiritual-ism was originally introduced, at Cardiff, England, is at present residing in Philadelphia. He is ready to give private seances in this city or elsewhere Address MIND AND MATTER office.

We again remind the numerous readers of MINT AND MATTER that the Spiritualists and Liberalists of Central New York will hold their second annual re-union in Music Hall, at West Winfield, on Sat urday and Sunday, May 24 and 25. J. Frank Bax-ter, Mrs. Cornelia Gardner and other effective speakers will be present. The committee have made all necessary arrangements to insure a pleasant time.

By order of the Mayor of New Orleans, the chief of Police, T. N. Boylan, has issued official notice, that the preachers in the colored churches, of which through. Therefore we call upon your executivethere are fifty in the city, must close their religious services as pastors by ten o'clock in the evening. your forefathers planted; for a canker-worm is now Under no circumstances must services be held after this hour. A violation of this order, will subject gnawing at its root-its branches show visible signs the pastors to an arrest for disturbing the public peace.

The Northern Wisconsin Spiritual Conference. will meet at Omro, on June 27th, and continue until the 29th inclusive. The best talent will be secured for the occasion, and every effort will be made to make the meeting the most interesting yet held in that part of the country. William M. Lockwood is President, and Dr. J. C. Phillips. Secretary. Either of the above may be addressed by free and Spiritualistic speakers.

The war against saloons of all kinds, at Newark N. J., has ceased, because the worldly people there who find it very hard to maintain an honest living, rarried the whole law into effect. Pious people of Newark, could not do without fresh bread and milk ou Sundays, and the rich who used private carriages to reach the sanctuaries, remain at home, rather than walk to those places of religious wor-ship on Sundays. The whole affair is a drawn game and so it remains at present.

Mr. A. B. Church, of Columbus, Indiana. is perhaps, the most veteran searcher into chronology ancient and modern, to be found on the earth. painphilet from his active, careful pen, that ought to be in the possession of every lover and student of history. It can be had for a quarter of a dollar. This document is entitled "The Thrilling Echo, or a synopsis of facts chronologically arranged, to benefit all who wish to know positive that human life and identity are continued beyond the grave; with instructions how two of the five senses wil give the proof of that fact also, also free thought and free speech."

Mr. Turner, a prominent business man, Sundayschool teacher and member of the First Congregational Church in Chicago, is in trouble about the future state. He has an idea that God will, in some way or other, give sinners a chance in the life to He asked for a letter of withdrawal from the church, but was refused, as letters can only be granted to retiring members who desire to unite with another church. If Mr. Turner is really serious about the future spiritual state, he should turn his attention to Spiritualism; join or form a circle, and it is probable he would realize at least one important fact, that would settle the question in his nind forever.

A Baltimore paper says the devil must have laughed heartily when he heard the will of the late Bishop Ames of that city; the richest bishop of the Methodist church in the United States. The Bishop was, for a quarter of a century, regarded as a bright examplar of Christian sentiment controlling daily life. He left a fortune of half a million of spotless, millions of vile sinners, many of whom dollars, but not one cent to the church or charity. were hung on Christian gallows, strangled by Chris-

ing, as it is intended to make the social feature of will free you from all censure in the case. It is the spirit more than the rhetoric that we ask your the occasion the counterpart of the intellectual The phenomenal phases of the Spiritual gospel will I remain yours, respectfully, be invited to full manifestation through circles and THOMAS PAINE. seances. A portion of each week-day evening will be set apart for dancing. AN ADDRESS BY THOMAS PAINE.

Visitors will have opportunity to visit the New State Capitol, the Agricultural College, and the State Reform School. The expenses will be met "The world was my country-to do good was my religion. To-day, my country is the broad universe, while my religion, or the principle of it, re-mains unchanged. I live—therefore I labor to do by tent-rights and gate fees. Say for tent room and he rights of four or five persons to the privileges of good. I love all nations: but, America, the land the grounds during the meeting, \$2 to \$3, and for a single admission for a day, 10 cents. The police regulations will be systematic, and the best of disof my adoption, I turn to thee as a child turns to its mother. I was dandled upon the lap of Freecipline and order will be maintained. dom and I drew nourishment from the bosom of

every free institution. Accordingly I sought the vir-The following are the names of the corresponding committee :--Hon. James H. White, Port Hugin soil of America as the best fitted for the growth and development of the tree of liberty. I helped to plant that tree on American soil. Can I ever ron; Mrs. R. A. Sheffer, South Haven; Dr. A. Farnsworth, East Saginaw; B. F. Stamm, Detroit; forget a land, the soil of which has been made Mrs. J. B. Spear, Lowell; J. P. Whiting, Milford; O. D. Chapman, Perriusville; W. L. Power, Farmicher by the blood and bones of fallen heroes in ington; D. C. Spaulding, Greenville, Mrs. Sarah heir struggle to maintain the rights of man? Can Graves, Grand Rapids; Hon. J. C. Wood, Jackson; I see the Temple of Freedom desecrated and profaned, that was builded through the sacrifice of Mrs. Delsey Benjamin, Fowlerville; Mrs. Caroline Taylor, Williamston; S. L. Shaw, Saranac; brave men and women upon the altar of blood ! Alfred Keyser, Kalamazoo; A. A. Whitney, Battle Can a father forget his first born, or a mother the child of her love? Can the fathers of the Repub-Creek; C. H. Dunning, Marcellus; John R. Briggs, Romeo; Col. W. B. Barrou, St. Clair; Edwin A. Weston, Lapeer; Mrs. D. C. Payne, Maple Rapids; ic look with cold indifference upon this "Land of Promise," where the tree of liberty was planted by Mrs. M. A. Jewett, Lyons; Levi Wood, Galesburg; L. S. Burdick, Texas; E. C. Manchester, Muir; David G. Mosher, Mosherville; Mrs. Allen Bement, hands now turned to dust, the soil of which was moistened with the tears of widowed mothers and Mason; Alonzo Kies, Jonesville; Jabez Ashley, "No longer can you look upon our faces as did those of yore. Our earthly garments are folded up and laid aside, yet, we are not unmindful of Dimondale; Mrs. J. C. Dexter, Evart; Marvin Babeock, St. Johns.

the struggles that you people are doomed to pass The Executive Committee consists of S. B. Mc Cracken, Detroit; J. M. Potter, Lansing; Henry Willis, Battle Creek; Mrs. A. E. Sheets, Lansing; Miss J. R. Lane, Detroit.

Spirit Artist in Rochester, N. Y.

of speedy decay. The bone and sinew of your na-tional body is fast being crippled and maimed through unrewarded toil. You have emancipated The veil of secrecy which has kept the name of recently developed spirit artist, at Rochester, N. Y., from public view, has been removed and peryour slaves through policy and the necessities of war more than from a sense of justice to the op nission is given to announce the name of Miss pressed. You have enfranchised your ebon-faced Elizabeth C. Hedly, as that of the lady who has in sons of toil, while you have torn out their tongues, many private circles astonished all visitors. Her control is of sufficient strength to warrant the methat they cannot speak with freedom through the ballot-box; but your mothers, your wives, your dium to appear in public. A trustworthy correspondent at Rochester. N. Y., writes that this gifted sisters and your daughters are denied the elective franchise, or a legal right of petition. Your poor ady is taking a large number of photographs of a spiritual character. Of course other photographers in of both sexes are groaning in spirit everywhere, and asking what they shall do to be saved from starvathe city have raised the usual cry of humbug, but tion and ruin. But worse than all this, your ecthey are unable to explain how it is done. Brief clesiastical demagogues are now, as they have ever been in the past, forging chains and twisting ropes communications sometimes come on the plates, instead of spirit forms with signatures that are with which to bind your thinkers hand and foot. picture is not photographed at all, the spirit forms only appearing on the plate. The regular photo-A limitation of your elective franchise will be demanded in the not distant future, thus compelling the poor to kick in vain against the sharp tricks of graphers cannot imitate them. Miss Hedly chalenges the closest scrutiny, and the entire operation Your "whited sepulchres" rise up everywhere in of taking the pictures is open to the inspection of the name of God and Jesus Christ, guarded by those who profess to believe in and follow his teachall artists or others. The experiment has been several times tried of simply placing a photograph before the camera, and spiritual forms appear disings. They sometimes sell all they have to build sectarian temples and cathedrals, with domes pierctinctly besides the copy of the photograph. The ing the clouds. They fatten mitred priests, who seduce your wives and daughters, by feasting them subject of spirit photography is attracting great attention in Bochester and vicinity, and recently fair notices of the pictures taken at Miss Hedly's at sumptuously laden boards, groaning with the costliest fare. They preach your best thinkers to hell, while they make bigots of their blind devotees. gallery by the city press have created much local interest here and elsewhere. We consider this triumph of the spirit world of great importance to They control the keys to temples they never builded, dedicated to God and to his so-called self-sacrificing the cause of Spiritualism. Their tasseled pulpits and carpeted aisles J.

ROCHESTER, May 17, 1879.

In Memorium.

Passed to a higher life, April 28, M. S. 32, Floey, only daughter of Charles and Jennie W. Coates, aged 10 months. Burried at Buckingham, Bucks county, Pa.

Close the door lightly, bridle the breath, Our darling, Floey, is talking with death : Gently he woos her, she wishes to stay, His arms are about her, he bears her away.

Fold the hands lightly o'er the white breast, So like an angel strayed from the blest; Then gently bear out this idol of ours, And lay her to sleep amid the sweet flowers.

day the second person in the Christian God-head. S. H. Austin, Syracuse, N. Y., writes : "I have By them he is adored; by them he is praved to and een a subscriber to MIND AND MATTER since the believed in, as one whose twenty-five pounds of first number was issued, and hope to be as long as blood has already cleansed, and made pure and I live, for I like your paper very much and would spotless, millions of vile sinners, many of whom not be without it."

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

Mrs. A. H. Robinson. 394 Dearborn Street, Chicago, Ill.--Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant-oplum. I took the last dose a month ago. I have a little in the house but have nodesire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female com-plaint that I had when I commenced taking mor-phine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN AERNAM, Little Valley, N. Y., March 20, 76. Mrs. A. H. Robinson, 394 Dearborn Street, Chica-go, Dear Madam :--Words will fail me to express my gratitude for the great and good result you have eff-ected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the oplum remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLOWAY, No. 581 Ada St., Chicago. JAMES A. BLISS, Of Philadelphia, Penn. "A perfect and lifelike picture." Cabinet 35 cents. Carle de Visile, 20 cents. For Sale at the Office of Mind and Matter, 714 Sansom st., Phila. Sent by mail. Postage free.

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JAMES A. BLISS — Developing and Trance Me-dium, 713 Sansom street, Phila. Developing circle every Tuesday evening, at s o'clock sharp. Persons possessing any mediumistic powers whatever. will find them improve by sitting in this circle. Any member of the circle desiring to develope the Ma-terializing phases of mediumship, will be allowed to sit in the cabinet for that purpose and receive the ben-efit of the influences of the band of spirits that direct the manifestations through Mr. and Mrs. James A: Bliss. Admission 25 cts. None admitted free. At Harmonial Home and Healing Institute for Acute and Chronic cases. DR. G. D. HENCK,

Dr. HENBY C. GORDON-Materializing and Slate Writing Medium, No. 691 North Thirteenth st., Philadelphia, Pa. Scances every Monday, Wednes-day and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

MARS. W. H. I OUNG-Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia, and will treat all diseases magnetically at her office, 465 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited at their homes, or will be boarded while under treat-ment if desired. MRS. W. H. YOUNG-Healing medium through

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MISS LIZZIE MINGLE, Clairvoyant. No. 1440 Frankford Road, bet. Master and Jefferson Streets. Sittings daily. MRS. FRITZ, Healing Medium; 619 Montgomery Avenue. Sittings daily.

A State Camp Meeting, under the auspices of the Michigan State Association, will be held at Lansing, the capitol of the state, commencing Saturday, July 26th, and closing Monday, August 4th, 1859. For circulars, announcements, and other information, address S. B. MCCRACKEN, directions for treatment, extra. SPIRITUAL PUBLICATIONS.

ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less ime in proportion. Letters and matter for the paper (to receive attention) must be addressed (none. paid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Augets.

THE SPIRITUAL OFFERING

PROSPECTUS FOR VOLUME IV.

A MONTHLY MAGAZINE, devoted to the Interests of Humanity, from a Spiritual and Scientific stand-point A Magazine of 64 closely printed pages, on thited book paper; new type; nicely bound—aft in the best and neatest style of the typographic art. Its con-tents are interesting and instructive, treating inde-pendently, logically and scientifically all the ques-tions of the hour. Among its contributors are Dr. S. B. Brittan, Prof. J. K. Buchanan, and others-the-best writers in the ranks of Spiritualism. Rochester. N. Y. \$2.00 per year; 6 months, s1 49; 3 months, 50 cents. D. M. and NETTIF PEASE FOX; Editors.

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OUR YOUNG FOLKS.—This department is specially adapted to the Home Circle and is made deepty in-teresting by several able writers.

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explain spirits. tings daily. MRS. FAUST, Test Medium, 336 N. Thirteenth St. Private Sittings daily from 9 a. m. to 5 p. m.



MIND AND MATTER.

Griginal · Poetry.

SPRING. BY T. P. NORTON,

Dame Nature prepares for house-cleaning With a bright cap her head to adorn; Each room is now open for airing. And her pets are all out on the lawn.

The snow-birds are restless, and panting For the sir of a more northern spot. While ready to flit as they're chirping The lay of "an icy cool grot."

Old Winter's bright tear-drops are falling From the edge of the glittering snow, As a sorrowful blessing at parting, On the trailing arbutus below.

The water is flooding each crevice, To remove the debris of the fall, And her servants are busy arranging While Borcas is sweeping the hall:

The flowers only wait for her signal. To burst with the fragrance they bring; Selecting the colors most brilliant, To spangle her carpet for spring.

Her apartments we know will be furnished With a very luxuriant display, And all her new boarders for summer, We are sure cannot choose but to stay.

No Dame can compare with her cooking, And no home is so free and so fair, 'Tis a shame that so many should treat her. With such heartless contempt of her care.

But the springtime of thought is approaching, Its summer can no longer delay, When the sunlight of Truth with his beaming. Shall chase the dark winter away.

THE BLIND ORPHAN.

BY S. C. FAUST.

How sad and dreary is this world ; I cannot see the light, But God is ever with me here, To guide my footsteps right.

I cannot see the light of day, Or moon or stars by night, But yet to God I'll always pray, To give me back my sight.

If not on carth I will in heaven, See angels bright and fair, What God has kindly promised me. That I may see up there.

Father and mother gone before. To join the angels bright, And I am orphan left alone. With faith will go aright.

O, now I feel there is rest. In that home above the skies. And a crown of glory to the blest, Where no veil will cloud my eyes.

Ab. yes. I hear them calling me. To meet them on the shore : Ah, yes, I know I soon shall see Them, ever, ever more.

THE POWER OF HEALING.

BY LAYING ON OF HANDS, AS ILLUSTRATED BY DRS. PHEBE W. COOPER, MAGNETIC PHYSICIAN OF PHILA-DELPHIA.

"Of all disease, the first great cause, Is dischoving nature's laws This philosophy of healing is one of inestimable value. Physically we are very peculiarly formed. Every little nerve in our system is affected by each movement of our body. This goes to show the necessity of a harmonial influence in and

Heavenly Father for advice this true soul prayer MORE STARTLING STUBBORN FACTS that knows no ill, relinquishing all of an earthly tendency and trusting alone to that God who reigns

RECEPTION OF FLOWERS THROUGH THE MEDI-UMSHIP OF MRS. SIMPSON, OF CHICAGO.

sun. But how oft are these conditions of prayer To the Editor of Mind and Matter. in their prayer to God, been given to unfold to the great improvements of the day. Fulton, in his Mrs. Simpson has for the last two years been the strument for a highly interesting form of manidiscovery of applying steam to practical purp ses, estation; that of the reception of flowers in broad daylight, and under conditions that preclude the was ridiculed and pronounced insane. How great the storm of opposition against Harvey because he possibility of a doubt of the genuineness of the first asserted that the blood circulated through the nanifestation.

My husband and I called upon her, according to appointment, in the afternoon of Tuesday, the 15th arteries. And one of the greatest martyrs to science was Galileo, under the gloomy ban of the inquisi-tion, for proclaiming the theory of the earth's mo-tion. Space would fail to show the number of the-April. We were ushered into a small seance room, with a window opening towards the East. In a few moments Mrs. Simpson entered, and, after ories that were deadly opposed, but are now actaking her seat at a small table, she removed the knowledged to be facts among the savants. Why this hostility among all classes to the inception of the good and the true? It is because they do not cover and requested us to examine the table carefully. We found it to be a plain board, with four obey the injunction "prove all things and hold fast to that which is good." How oft do I think of the holes bored in it for the legs. She then took a common slate and laying a very small piece of penwords of one of our scientific ministers of the goscil upon it, placed it upon the palm of her hand and held it under the table. Almost immediately pel-"there are new theories and new lights awakening unto the people which at the present time neither he nor others of Friends could bear." These openings unto the people could not be apprewe heard the pencil moving. When she drew out the slate there was a short sentence written by "Ski," an Indian spirit, who is her chief control. clated or enjoyed, but were condemned until they He wrote in this manner several messages for us, and then, in writing, asked me whether I would "Truths would you teach to save a sinking land, Few hear, less heed you, and now understand."

like him to give me a flower? I told him I would be greatly pleased if he would do so. Mrs. Simpson then took a goblet; which was about three parts full of water, from the window-This method of healing is not new, for in Christ's lay on earth, he performed these miracles, as they were called, and for which he was persecuted, and sill and placed it upon the slate. The sleeves o her dress were ordinarily tight fitting, with a sim even put to death, is the history given us in the Bible. Then it appears that because of his perse-cution, this beautiful method of healing was withple linen cuff at the wrist. She requested Mr. Allen and myself to press her arm, so that if there neld from the people until through suffering and were any flowers concealed in her sleeves we could levelopments in various ways, a lew became cogfeel them and crush them.

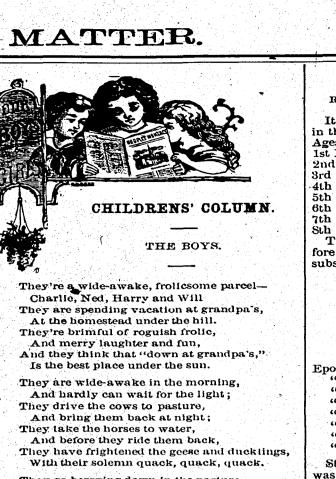
She always sits with her side to the table, so that nizant of its power and were willing for Christ's sake to yield to his holy influence, and make good all her person, excepting her arm from the elbow "The works that I do shall ye do also." down, is in full view. After placing the goblet The time will come again when healing by the upon the slate she held it under the table, pulling laying on of hands shall be made manifest among the cover down between herself and the stand, s nen. Little by little will the minds of the people that only the lower part of her arm was concealed become unfolded unto this new doctrine, until from us.

nan and even woman will be permitted to work In a few seconds a tremor passed over her. and she then requested me to raise the cover and see i unmolested—doing that which our Saviour in his time did, but for which he was persecuted and there were any flowers in the glass. I did so, and found that the glass was down some few inches from the table, and a beautiful, large *red rose* was even unto death; and great has been the suffering of the people because of this inquisition which is contrary to the will of God. It is only in obeying bending over the side from a stem several inches His moral law that we can be supremely happy. long and branches with leaves upon them, which It is only in obeying His physical laws that we can were in the water.

Both my husband and I saw the rose in that posihave and enjoy good health—a condition in life so tion before she drew the slate from under the table. An eminent and skillful physician, who laid many weeks on a sick bed, said to his friends just It was full and fresh, without the slightest evidence of having been pressed. Two or three globules o before his death, "this method of healing the sick water stood upon the petals as if to convince us beby the laying of hands is the only true one, and yond a doubt, that that rose at least could not have the time will come when it will be the general means employed." When people come to under been in any position where it could have receive the slightest pressure. A small piece of bark, at stand more thoroughly its principles and its supetached to the end of the stem, was also green and rior powers in the cure of disease, it will become fresh, as if it had just been broken from the parent popular, notwithstanding the great effort at the present time to crush it out. George Fox, the plant.

After a few moments she again placed the slate. ounder of the Society of Friends or Quakers, perwith the goblet upon it, under the table, and reormed what have been deemed miracles of healing quested me to place my hand under hers, which as his journal shows. George Truman, an emidid. In a few seconds a similar tremor as before nent minister in the same Society, seldom spoke passed over her, and with that exception there was but what he called the people's attention to those not the slightest movement of her hand. She again duties in life which they were naturally capacitated asked me to look if there was a flower; I did so, for; saying that each one was through nature, and this time I saw a white carnation pink in the gifted for some branch of business, and it was their water at the bottom of the glass. This flower to duty to understand and know what that branch of was in a perfect condition. business was, for they seldom succeeded unless they followed strictly that vocation which nature

On a table in the corner of a room, some eight or ten feet from where we were sitting, there stood a pot containing a fine fuschia plant. Mrs. Simpson The Scriptures tell us there are hewers of wood called our attention to it, and stated that on Sunand drawers of water; there are those qualified for day morning previous a Prof. H. and a prominent railroad official of this city, called to have a seance mechanical occupations, for merchants or farmers; others for searching into philosophical principles, about 10 o'clock in the morning, when the sun was and making new improvements. We can realize the great advancement in all Prof. H., who avowed himself a thorough skeptic, shining in at the window. After taking their seats said, pointing with his cane to the fuschia: "If the spirits can bring flowers, let them bring that lowest leaf on the branch farthest from us." In hese things in the generation in which we live, four seconds the leaf was found in the tightly corked glass bottle, which was on the slate, held as usual by Mrs. Simpson under the table. Not one of the party saw the leaf taken, although they we



They go berrying down in the pasture, And besiege the hornet's nest; They eat up half their berries, And bring grandma home the rest. They've built them a fort on the hill-ton. Don't you hear their cannon boom ? hark! They shoulder their guns and muskets,

And are very courageous till dark. But when the dark comes, and the shadows Fall thickly o'er valley and hill, And deeper and darker they gather

On the road that leads past the old mill, Then how quickly and promptly homeward, (Deserting their cannon and gun.) And whistling to keep up their courage, They start in unsoldier-like run !

Ah well! we'll forgive the children, For are we much wiser than they? How often we drop in the darkness.

The faith that glows brightly by day. And God bless and watch over our darlings, And keep them wherever they roam ; For with all their mischief and frolic, They're the boys of the world in our home.

к. г. н

Pinkie's Tea Party. BY JANET RASMEY.

"Mamma, are you in real, true earnest ?" "Yes, dear; you can take your choice between birthday presents and a tea-party." "O, I've chose the party the moment you men-

tioned 'bout it. But am I to do all my own 'viting' All my own self?" The family were gathered in the room for worship, and mamma had only time to nod "Yes," be fore the books were given out and the reading was

Pinkie sat still as a mouse, thinking whom to invite to her party, until papa, in whose lap she sat, ead in his turn :

"Then said He also to him that bade them, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsman, nor thy rich neighbor, lest they also bid thee again, and a recompense be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind.'"

Pinkie was very attentive all the rest of the time. As they rose from their knees she whispered eagerly to her father: "Who is He; the one that said who to invite to

ERAS-EPOCHS-CHRONOLOGY.

RESPONSE TO THE BOISE CITY REPUBLICAN.

It would take a month of Sundays, to note half in the world's history. Omitting the Antediluvian Ages, and commence from the Postdiluvian, or Ist Period, To the Call of Abraham, B. C., 1921 2nd 4 Escape of Isralites, Building of Temple, 1492 1004 Founding of Rome, 754 66 Battle of Marathon, 490 336 Reign of Alexander Capture of Carthage, 146 Coming of Christ, The Julian period extending back 710 years be fore the creation; therefore, the Olympiads was substituted B. C., 776, and other Eras to the new. Era of Rome, A. D., 131 of Diocletan. $\frac{284}{306}$ Reign of Constantine, Fall of Rome, 476 of Dionysius, Flight of Mahomet 525622 Yezdegered, (the Persian) 632of the Christian. 681 Epochs—Crowning of Charlemagne, A. D., - 800 Landing of William, 1066 1258

Overthrow of Saracens, Fall of Constantinople, Abdication of Charles V, **Restoration of Charles II** Independence of United States, " Advent of Modern Spiritualism,

1453

Strange and absurd as it is, to say Christ was born B. C. 4, yet it is a fact of history that modern scholars do not dispute, and that the Christian Era, or A. D. 1, is four years behind time to agree with Josephus-the times of Herod he Great, &c., &c.

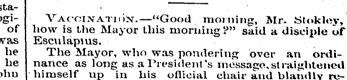
Other facts of history are, "the Dionysian Era," as also the Christian Era, had their origin from the Roman Monk, Dionysius the Little; the Christian Era in the 6th Century-see Mosheim Ecclesiastical History, Vol. 2, page 490. It was not until the times of Pepin and Charlemagne in the eighth century, before the Christian Era was recognized, and substituted for the Dionysian Era, and even then 300 more years pass, or a least one thousand years pass before our present A. D. had legal authority, and public documents to correspond.

We must suppose if dates or chronology contin-ues, say one hundred years, but few born after M. S. 132, could know much about, why A. D. 1979 if M S. 132 should generally prevail.

Extend the time 1000 years, can it be supposed facts so well known at present, could have much ufluence then ? As it is a fact of history, nothing with certainty,

or even with probability can be known when, or where Christ was born-see Mosheim History, Vol. 1, page 24.—yet his incarnation is a doctrine cher-ished by millions in Christendom as a precious faith, and the same in Pagan lands respecting their nearnated Savior.

To suppose the human mind has no protection in its own nature against absolute error, and its permanent retention is to suppose sound sense, and good logical reasoning as useless; or humanity as totally depraved-if not idiotic. To my perception, the incarnation idea would appear proper and consistent, if "God manifest in the flesh," or, n "Emmanuel, God with us"-only-or, in Jesus only-extended to every human being, and to all things visible and invisible, the result would be a housand million times more beneficial. Sectarians liffer widely in faith, yet consider the New Testament authentic; when compared with chronologi-cal history, such does make Christ to speak of Caesar, and of Augustus, long before Christ was born. If Caesar died B. C. 44, most assuredly he could not so speak-neither of Augustus, if he died A. D. 14. Mark 12; Luke 2 and 20; John 19; and Acts 11, 17, 25, 26, 27, 28, the 25, alluding to Augustus twice. Neither is it reasonable to suppose Christ, or Paul either, at 14 years of age could alarm any settled, stable government. The



himself up in his official chair and blandly remarked: "Very well, sir; take a chair."

Conversation ensued on local topics, and finally the subject of endemic and epidemic diseases gen-

erally came up in conversation. "I think," said the doctor, "your police force idea is silly. Not only history, but Biblical critics, make the Epistles to have been written some twelve years ought by all means be vaccinated. "Why so," replied the Mayor, "why should be singled out from any other body in the co "Simply," responded the doctor, who was something of a wag, "because they are good at catch-

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

GRAMMAR LESSON.-First class_girls' grammar chool stand up.

Teacher-"What part of speech is kiss?" Class-"Noun." Teacher-"What kind of a noun, is it common

proper?" Class—"That depends upon circumstances."

Teacher-"Please define the circumstances ?" Class-"Among girls and women it is a common noun, with young men it is proper."

All right, resume your seats.

AMERICAN WIT.-The boys and girls were playing on the excursion grounds. Among the sports and pastimes was that known as "Copenhagen." After fully indulging in this, and the parties pretty 1556well tired out, they retired; whereupon one of the 1660 little girls, in recovering her breath, said that the 1776 young fellow she played with almost smothered 1848

"Ah." said a listening girl of fifteen summers, "1 s'pose you kissed him for his smother."

AN OLD VERSE .- "Charles; you have read a great many poetical works, but did you ever read he poetry of nature?"

"Yes, sir, I have read it, in ocean storms, the crested wave, the vine and forest clad hills, the teeming valleys, the meandering streams, the book of Job, the beauty of women, the graceful danseuse. the sun, moon and stars, the waving grain, and beautiful flowers and—"

"There, that's enough. Now, perhaps, you cau't tell the oldest verse in all you have mentioned." Charles mused awhile and said :

"The first verse in Genesis."

"No, sir, not by a long shot," said the interlocu-"Now, let me impart the information to you; the oldest verse is the uni-verse."

PREACHING AND PRACTICE .- "The Sunday chool teacher told us to-day that we must not only love them who love us, but we must love our enemies; now, how's that?" said the bright-eyed boy of half-dozen summers.

"That's all right," said the mother, "that's true as gospel preaching; we should love all our enemies, and then soon we would all be friends. Love, ay child, is the last best commandment."

The child paused a moment, and then said a "Ma, is the devil our enemy?" "O, yes, my boy, he is the enemy of all man-

tind U

"Well, must we love him, and make a friend out f him ?"

Just at this moment the kettle in the range boiled ver, the mother's attention was thus called to the culinary department—consequently the dialogue was abruptly concluded.

around us. If you make but a small opening in the flesh by a "sharp knife, the very moment it severs the nerve a thrilling sensation runs through the whole body. This sensation throws a weakness, greater or less, as the wound may be; and, as the more sensitive the nerve, the more greatly would it be effected. If it should be of a finger it would be slight; if of the big toe, greater than if of the smaller one; so of the delicate and tender part. Of the brain some will bear considerable pressure. while the same amount of pressure on other parts would cause death. Each member of the body has its own particular action and reaction to perform every movement of our lives. If you should shut your eyes tightly, close your mouth and nostrils for one moment, you would find an unpleasent feeling arise that would affect the nervous system to such an extent that you would quickly open them; and though the vital force of the nerve realize the great necessity of your strictest attention to all obstructions of the physical functions that are liable to befall us. I have frequently listened to a remark from my pa-"Oh, if it were only pain I could endure tients : it; but this dreadful nervousness takes away all comfort." Many seem to lack faith in this great psychophathic or magnetic treatment. That treatment is the knowledge given to the one whose faith in God is true and undefiled, and its success depends in all conditions; where harmony of feeling is given sufficient to allow the servant of the Lord to work out these conditions; where they can enter inmolested; and in true prayer of the soul enter into that mission of love to a fellow sufferer; and where that sufferer is in harmony with his God, the reflect on of his power will work in sufficient force to eradicate disease in all its forms, where there are yet forces in the human system that can be taken hold of. The greater the harmony between the patient and the healer, the stronger will the magnetic current flow, to wash clear from the sufferer all dross and all causes of disease that lie settled in their secret hiding places, to play at will when not shielded by that armor of love and light, instilled by the operator through the force of God's law, he has so beautifully set forth for healing the sick, comforting the afflicted, and making whole that suffering one who was willing to bear the cross, be healed, and wear the crown of comfort, which accompanies all true workers who in health may go forth to the world rejoicing. The greater the faith, and the more harmonizing the conditions are made between the patient and magnetizer, the more fervent and true they are to the will of their Heavenly Father; the greater will be the works performed by him through his disciples, in which he strictly observes, "by your works ye shall be judged;" through transgressions of God's laws shall ye also suffer. Would we partake of the flesh of animals which had become diseased? Should we not be just as careful to keep the flesh of our bodies entirely free from all forms of disease, so that the spirit or soul, the life principle within us, may act our destiny for good? I firmly believe the diseases of the body go to impair and weaken the mind, and disable i from carrying out our duties in life in that true harmonial regime of justice, truth and knowledge that the great giver of all good designed we should, I will add some experience in reference to a little

child which I cured of paralysis, resulting from scarlet fever. On my visit to the family about three years after, I found the little boy enjoying good health, and progressing rapidly in his studies at school. He was so bright, joyous and happy it made my heart glad to see him. His life, energy and perseverance seemed to throw sunshine over the whole family. All these things I realize, for I well remember his mother's sad feelings, his father's anxious care for their afflicted child, when they first brought him to me for treatment. But, while in the height of their joy for his rapid recovery, he was one day knocked down by a vehicle in the street, his head striking against a curbstone and seriously injuring it both front and back, the vehicle passing over his knee. He was picked up senseless, and it was only through prompt attention that he could be restored. Through the wisdom of our Heavenly Father ke kept my thoughts strictly de-voted to the child, that its life might be saved. I did not relinquish my efforts one moment until I saw a thorough reaction had taken place in his system and his brain had rallied from the heavy blows it had received. Had it not been for one through whom the magnetic powers of nature could work so promptly, this child might have shared the same fate as the little letter carrier, while making an effort to send a letter to his dear papa who was in heaven. Oh, thou great and beneficent Father, who guides and directs His children aright, could they see more clearly the development in nature, for Thy works are grand, noble and beautifully adapted to the comforts and wants of man, when in the innocency of a child they call upon their | Leslie, Mich., May 13, M. S. 32.

these things in the generation in which we live, without going back into the past. But as we go hack, for centuries, we may say, "marvellous are Thy works, oh, God," in the progress of the human mind; presenting to it new theories, new lights and new wonders, unfolding, leaf by leaf, as the spring, with her gentle showers and warm sunshing, which her gentice shows and which shares shine, unfolds her many blossoms. Oh, man, thy ingratitude to thy God may be illustrated by the much loved and admired poet, when he said, "Man's nhumanity to man, makes countless thousand mourn." The want of charity of man towards his fellow

supreme, who, in answer to this prayer will aid and guide his children aright. Formal words are but as glittering symbols to fade and die beneath the

misapprehended; how often have the men of

vere ready to receive them.

many pray for.

ad fitted them for.

man reigns high throughout the land. Oh! would to God, that the evil was crushed; peace and comfort would then be spread abroad instead of fire. that flashes as the sweeping wind sweeps o'er the plain, and in its way makes barren that land wherein its destructive course has 1un. But may we not hope for better things to yet prevail? That man will cherish and obey the divine command to "love ve one another." That the divine truths 'love ye one another." which God would inculcate in the minds of all may be accepted by them according to the full measure of their understanding. Truth is a divine attribute to fulfiil God's law.

Health is a blessed boon. richer far than gold. It dances in the sunlight; gives fresh bloom to th cheek: And in the eye it shows its power and wields the sou

to action

The mind in that healthy, true condition in life, will in prayer receive the blessing from a holy Father:

Christian Gems.

The following questions and answers are conied from the orthodox catechism of the Roman Catho lic church, all duly authenticated by Archbishop Bayley of Baltimore, in 1874.

Question. "Is the faith of the Roman Catholic Church divine or human? Answer. "The faith of the Roman Catholic is

divine, for to believe the Catholic Church is to believe God himself.' Ques. Do Protestant sects, teach divine faith on

livine authority ? Ans. "No; the faith of Protestants is based upor human authority, because their founders were not

sent by God, nor did they receive any mission from his church. Ques. Must then, all who wish to be saved die

united to the Catholic Church? Ans. Yes, for out of the Catholic Church there

s no salvation-1s'. Because she alone teaches the true faith. 2nd. Because in her alone are found the elements of grace and salvation.

Ques. Are we bound to believe in the infallibility of the Pope?

Ans. We are bound to believe this article faith as firmly as any other article; to deny it is the sin of heresy.

Ques. What sins can be forgiven by the Catholic Church?

Ans. All sins without exception. Ques. What is Simony?

Ans. Simony is the buying or selling, or pur basing spiritual things for money or an equivalent. Ques. What are sins against the adoration of

20d 2 Ans. Idolatry, sacrilege, irreverence, simony itchcraft, sorcery, superstition, spiritism or spirit alism and attendance at false worship.

Ques.' What is attendance at false worship? Ans. It is to assist at the religious worship

peretics.

A Proposed Discussion on Material and Spiritual Science.

J. M. ROBERTS:-Sir, I propose to write a series of articles under the heading of Modern Material and Spiritual Science, present and future contrasted. Will examine just and reasonable objections made by material science against the spiritual origin of modern spiritual phenomena, after the closes of life in the material body of man, the invariable intelligence that follows, follows to be of a spiritual origin and not otherwise. Materialism and Spirituilism are the two parties concerned in the examination, not persons nor spirits. What material science has done and may do? What spiritual science has done and may do, will be treated in short and pithy ideas, points made plain and tangible, to most any reader of MIND AND MATTER. All names kept from the public, except Materialist and Spiritualist. Any reasonable question propounded by any person on either of the isms will be noticed in each their proper time. I only ask one column each week. If this is accorded to, please inform in MIND AND MATTEB as you may think best. I wish no dispute with any person in these short articles, but to instruct all can in the spiritual philosophy. The time has come that a line can be drawn between material and spiritual science, cause and effect, material organisms, and spirit entities of after life, of presen life, and a continual life of a spirit being. ELIJAH WOODWORTH,

all looking at it at the time. The bark of the j was torn and a slived was hanging to the which was found to fit the torn part exactly. leaf, The professor expressed himself fully satisfied, and proested that the mediums ought to be well susained

On Sunday morning, April 20, Dr. Stevens, the author of the account of the "Watseka Wonder," in company with his wife, called on Mrs. Simpson, and "Ski" brought them a very peculiar plant, called the pitcher plant, of the kind that grows in the swamps in Florida. It is a carniverous plant and this one contained ten insects, all still alive. It was evidently brought from a southern clime, for it was then too cold for any out-door insect to be flying in the atmosphere in this vicinity, and those were not such insects as are found on plants

n green-houses. The taking of the leaf from the fuschia in clear daylight, in the presence of three persons, and passing it into a tightly corked bottle, I consider a most satisfactory manifestation, proving the possibility of one material substance passing through another. Let our scientists now tell us how this is done. They cannot plead deception on account of its be-

ing done in the dark, for this will when the sun was shining brightly. R. T. ALLEN, ing done in the dark, for this was in broad daylight,

No. 34 Ogden Ave., Chicago, ill.

THE CRY IS STILL THEY COME.

REMARKABLE SEANCE, AT WHICH SIXTEEN SPIRITS APPEAR.

On Wednesday evening, May 14, there was a very intertaining and satisfactory seance for spirit manifestations, in the publication office of MIND AND MATTER, through the mediumistic endowments o Mr. Bliss, and Mrs. Bliss, who had just returned from Washington. The conditions were entirely armonious.

Mrs. Bliss had just taken her seat in the cabinet when the active, lively spirit known as "Billy, the Bootblack," made his appearance, passed quickly around the stove, proceeded to a desk, taking therefrom a piece of paper, which he carried into the child. The next spirit was that of Capt. Davis cabinet.

and then Dr. Sleeper followed, both of them well known. The Doctor walked as far as the stove, but did not pass by it. The next was the spirit of E. B. Roberts, a full grown young lady, who "passed over" in her infancy. She was enrobed in an illuminated costume. As she walked over the carpeted floor she presented a splendid picture of

The next spirit was that of a female, a stranger, that could not be identified. Lucille Western,

richly dressed, made her accustomed appearance, and sang one verse of her favorite song, "Remember Me." A strange lady appeared, but she could not be identified. Lizzie McClure, or Markley, presented herself in robes of light, and as she retired, Mrs. McClure appeared and assumed a dramatic attitude, with uplifted hands; her phosphorescent like robe, falling in festions from her extended arms. On her forehead shone a very brilliant star. This beautiful spirit was succeeded by that of Lily Davenport, whose dress seemed to be almost trans parent. She wore a band of lights around her head thus presenting a picture upon which the memory may fondly linger, as a sublime scene, worthy of the poet's imagination or the pencil of the artist. As soon as this pretty creature faded from view the face of a stranger appeared at the cabinet aperture but it could not be recognized. The face was the only object that had taken shape. the remainder be ing simply like an illuminated shapless mist.

Katie Rublee, whose visits were certainly angelic, "few and far between," appeared, and walking out of the cabinet, entered into quite a familiar conversation with a gentleman. She was followed by an-other strange lady, who could not be identified, the features being imperfect.

Lottie, the spirit teacher of "Billy. the Bootblack," made her appearance and indulged in a friendly chat with a gentleman whom she called up to the cabinet, in the front of which her full form was standing. While this was going on the familiar spirit of old Mrs. Smith and Blue Flower were chatting with the medium. Presently the latter stepped out of the cabinet, she passed bee gentleman and spirit Lottie, and instantly tween th the latter disappeared.

A fact worthy of particular notice, observed dur-ing the scance, may be here stated. The large stove which did valuable services during the winter is still standing in the room. The spirits in gliding or walking from the cabinet faded somewhat when they approached close to the stove; whether the iron produced this visible effect can only be demonstrated in the future.

your party?" and when he answered, "The Lord, darling," she said, musingly, "I s'posed it must have been. Nobody else would a thought of it, would they?" And without waiting for an answer off she ran.

To-morrow came, bringing with it many kisses and good wishes for Miss Nine-year-old, from big sister Maggie down to brother Jack. All ancient "abominations" are continued !

"What time does the party begin?" asked papa at the breakfast table. "Five o'clock," said mamma.

"Whom have you invited. Pinkie?"

"Mamma, please don't ask till you see them come in. You know you promised. And I haven't 'vited 'em yet.'' And she hurried off to escape from that provoking Jack, who marched slowly after, singing, "O! Pink and blue, I'm coming too-!" which Pinkie said wasn't poetry, because blue and too don't end with the same letter

Three o'clock came, and no Pinkie. Half-past three! Four! Half-past four! Mamma looked grave, and Cornelia put on her hat and went round to the Davises to see if the child hadn't forgotten the time talking over the party with Jennie. Back she came in great excitement.

"She hasn't been there at all, mother; Jennie says she hasn't invited her nor any of the girls. Where do you suppose she is ?

Mamma is very anxious, and sister Maggie, who had just come in with a bundle that looked like books, was offering to go out and make a more thorough search. when the door bell rang. A piercing sbriek was heard from Kate as she opened the door; and then Pinkie's voice rang out, loud and clear:

"Come in! Come right in the parlor. It's just azactly five o'clock. I guess the party's most ready. Come right straight in!" And in they came, Pinkie at their head serenely triumphant. Maggie echoed Katie's shriek. The parlor was full of them. Not a pair of shoes among them, though some had made an attempt at clean faces. Irish and German, black and white-two little Italians who had been singing in the street—all the child-ren from Dodd's Alley and Green Court; their clothes in tatters, their poor little faces wan and thin. There were two lame boys, and cluging close to Pinkie's hand, a pale, half-frightened blind

"Goodness!" screamed Jennie.

they? Where did they come from ?" "Most everywhere!" said Pinkie. "They don't b'long to hardly any one, 'cept God. And l've prought 'em to my party!

Mamma laid her hand on Maggie's lips, and frowned silence at Cornelia and John. "Why lidn't you ask me dear?" she said gently.

"You said I might ask who I choosed," Pinkie, somewhat aggrieved. "And the Lord told ne to out of the bible. Yes, He did, Cornelia And, mamma, I've been all round and round, and sn't the party ready ?"

"She's too good to live," said Katy. "Yis. darlint, it's ready just as soon as I lock up the silver spoons.

By this time mamma and the others had recovered their presence of mind and Pinkie's guests were made most welcome. The very dirtiest had their faces washed and they were all marched into the dining-room and sat down to one of mamma's unrivalled teas. After tea John showed them some pictures./ Pinkie told some stories and Maggie won Il their hearts by playing on the piano and singing for them. Mamma's eyes brimmed over when lit-tle Ellen, the blind child, after listening breathlessly to "The Master has come over Jordan," whispered eagerly; "Is it far, lady? Could I get there? May be He'd make me so glad I could see."

"And after all, they didn't behave a bit worse than other children." said Cornelia, when they had all gone away, well fed, very warm and happy; and Pinkie was deep buried in Maggie's gift, dear, delightful old Grimm.

"Here's the spoons, mum, and not one missing, praised be Providence !" said Katy.

"I'll never speak to you again, never one word, so long's I live, Pinkie May," said Jennie Davis, the next morning. "To think that you'd go and have a party and never ask your own confidentious riend, and fill your house chock up with beggar children !?? "They weren't beggars, either." said Pinkie, val-

iantly. They've never begged of me. True's you "Coax street children !" sneered Jennie.

"They're God's children, anyhow," said Pinkie, waxing warlike. "And one morning papa he just read out of the Bible, Jennie Davis, 'bout if you're going to have a party, to ask poor people, and lame ones, and blind ones—and so I did—and not your rich friends who'd ask you back and that's you, Jennie."-Children's Friend.

Ezekiel, chap. S-14, calls a Pagan God by name, with all the characteristics of Christendom's God ! ing.

Spiritualism.--Its Past and Its Present. Spiritual Notes, an English monthly periodical

avs " The cry, 'Spiritualism is on the decline,' arise because it has entered on a new phase. At first it promised to be a nine day's wonder. It dealt in aps and table-turnings. These rudimentary manestations, and the more complicated physical ones which followed, are by no means to be despised. They are the alphabet of the subject. They are

rested attention; but they got the whole thing bad name, because pig-headed people were pleased to confound the alphabet with the words and syllales. These followed in due sequence in the high er order of manifestation, making up what may b called the scientific phase of Spiritualism. Imme

diately a new order of mind became arrested. Th raps and the tilts caught the profanum vulgus ; but men like Crookes, and Wallace, and Varley caught the contagion. They saw there was something on the earth that had not been dreamed of in their philosophy, and they were bold enough to confess the fact. Nor did the subject stop here. Spiritualism claimed to be a religion and a system of morals not indeed to be a new religion or a new ethica

philosophy but to be the vital principle of old faiths and philosophies. In fact, Spiritualism carried cap tive severally the three departments of man's nature —the bodily senses, the intellect, the spirit. From the outer court of the temple it has sped to the pen etralia, and there it now rests. Under such an aspect it is sure to be quiet and noiseless. Its very ilence is the sign of its deepest life. It is bound to be more or less an esoteric system at least for the present time. It never was a proselvting creed. I carried conviction by its own inate force, and now the leaven is greatly fermenting. Never was Spiritualism so largely, so almost universally practiced, literally from the palace down to the cottage. Nev-

er was it so truly a guide in life and a stay in death as it is now. The era of mere wonderworking is past. Advanced or well-informed Spiritualists read with a languid interest, or even with positive im-patience, the oft-told tales of physical manifestaions or haunted houses. They feel that some dis honor is being done to their noble cause by perpet ually harking back to its first elements. "We should be sory, of course, to say one work

which might have the effect of throwing impedi ments in the way of inquirers; but we feel that there is ample opportunity for any neophyte to be-come initiated if he or she desires it. The advance must be on the side of the inquirer. The confirm ed believer has no time or inclination to go back

perpetually to the alphabet.

DOMESTIC RECIPES.

POTATO SAUCE .- Three parts mashed fine pota to, fourth part coarse; four ounces of butter; pre-pare it for the table; and spread the yolk of an egg over it and brown it;

BAKED RICE PUDDING.-Swell a cup of rice. dd a quart of milk, sweeten it with brown sugar, and bake it about an hour, or a little more, in quick oven or baker.

CURRANT PUDDING .- Take one pound of boiled currants, sift them fine, add six ounces of butter and six of sugar, eight eggs, with but half a nutmeg, half pint of rose water, salt, and flower to make of ufficient consistency,

BROWN BREAD .- Two cups of sweet milk, one of sour, one-half cup molasses, one teaspoonful of salt, two of saleratus, three cups of Indian meal, two of flower; mix thoroughly, steam four hours, and place in a moderate oven one-half hour.

SOFT GINGER BREAD .--- One cup of sugar, one cup of molasses, one-half cup of butter, one cup of sour milk, two eggs, one tablespoonful of cinnam one tablespoonful of cloves, one-half of a nutmeg one tablespoonful of ginger; do not mix very still two teaspoonsful of soda (dissolved in a little ho water); put this in last; bake in a quick oven in a square tin. Good for pic-nic parties.

INDIAN CARE, -- One pint sweet milk, one egg, two large spoonsful of molasses, two of melted butter, one and one-half curs of corn meal, one cup of flour, one teaspoonful cream tartar, one-half spoonful soda, a little salt; mix together, then chop some sweet apples about the size of raisins, and stir in and bake

The Mayor smiled.

IS EDUCATION MORALLY ELEVATING. MCLOOK ayar, Clem, didn't you hab a fuss class collugikate edercation at dat ar university for cull'd youth at Atlanta, Georgy," said a meditative, solemn lookng old son of Ham, to a hopeful son of Ebon.

"Yes, sah, Uncle Tom, I availed myself of that opportunity to elevate the colored race, so that we an rise in the schedule of moral greatness and honor, and capabilities to emulate the rising generation of all nations, and stand on the down-cast pile of ignorance and apostrophise the glowing sun of iberty.

At this unexpected burst of collegiate eloquence, the old man put his elbows on the fence rail and his hands under his chin, and spoke as follows : "Now, look ayar, Clem, I'se gone to ax you some words as come down to the pint-d'ye har dat ?" "Yes, sir; proceed."

"Well, den, I succeed to ax you if yer larned ithmetic and figerin' on a slate." "Of course I did."

"In course you did. Now I axes you dis yar uestion: 'Does it take two days to make jess one our?' dat's what I'm arter."

"No, sir; that is an astronomical question, based pon the geographical disposition of time, they are coexistent entities, in their bisexual relations." "Look ayar, look ayar," interposed the gray-

aired veteran, "dem ar college sayins am no use to me; what I warn't you to displace to my knowedge is dis yer fac-if it don't take two days to make one hour, why in de debble's name yer don't bring mỹ ax back; yer've had dat utensil two days when you bawd it fur one hour-dat's what I axes yer; how's dat? Now, look ayar," continued the old man, "yer ain't goin' to fool us thick-skulled niggers when yer goes to college a hull year not to now how long it takes to fotch back an axe.' The aspiring youth got mad, threw the axe over he fence, knocked down a pig and went half-way hrough an ash-barrel.

GIGGLE A LITTLE -An aspiring young lady, lesiring to be initiated in a church choir, wrote to losh Billings for advice, he being well up in music. He returned to the aspirant the following characteristic epistle :

Dear Miss:-This is a very important epoch in he history of your life.

The first thing to make a good quire singer is to iggle a little.

Put up your hair in kirl papers every Friday nite soze to have it in good shape Sunday morning for bangin.' If your daddy is rich you can buy some store hair. If he is very rich buy some more and build it up high upon your head, then git a high priced bunnit that runs up very high, at the high part of it, and git the milliner to plant some high grown artafishels onto the highest part of it. This will help you sing high, as sophrano is the highest

When the tune is giv out, don't pay attention to it, and then giggle. Giggle a good eel.

Whisper to the girl next to you that Em Jones, which sets on the 2d seet from the front on the left hand side, has her bunnit with the same color exact she had last year, and then put up your book to your face and giggle.

Object to every tune unless there is a solo into it. for the sophrano. Coff and ham a good eel before you begin to sing.

When you sing a solo shake the artafishels off your bunnit, and when you come to a high note brace yourself back a little, twist your head a little to one side and open your mouth the widest on that side, shet the eye on the same side jest a triphle, and then put in for dear life.

When the preacher gits under hed way with his preachin, write a note onto the blank leaf into the ourth part of your note book. That's what the blank leaf was made for. Git sumbody to pass the note to sumbody else, and you watch them while they read it, and then giggle. If anybody talks or laffs in the congregashun

and the preacher takes notis of it, that's a good chants for you to giggle, and you ought to giggle a great eel. The preacher darsent say anything to you bekaus you are in the quire.

If you had a bow before you went into the quire, giv him the mitten-you ought to have sumbody better now.

Don't forget to giggle.

