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Physical Bife ... The Beimaey Depuetment in the School of Muman Beageels.

PHILADELPHIA, SATURDAY, JUNE 7, M. S. 32.

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NO. 28.

ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

I closed my previous statements with an account of what occurred at a scance given by Mr. and Mrs. Bliss on March 30, M. S. 29. Their next public seance was to be given on the following Wednesday, April'4. On the morning of that day I conided to have a private seance with Mr. Bliss, thinking that there might be another attempt made to injure Mrs. Bliss, at the public materializing seauce to be given in the evening. On calling to see him, he and myself sat chatting together for a very long time without his showing the least sign of being controlled. This struck me as very singular, as I never had known such delay at any previous sitting with that medium. Supposing that he would not be controlled, I concluded to wait no longer, and was about leaving when he said: "Don't go yet; there is some influence here now, and I feel I must submit to it. What it is I do not know. I must have a drink of water first, and then I will give way to it. In two or three minutes thereafter the medium was controlled in perfect entrance-

The first words uttered by the controlling spirit

were:

"If I were permitted, I would kill you. What
do you want?" I replied, "I want to write down
what you say." He continued: "There are hands
here that keep me from hurting you, but, by the eternal God, Iwould kill you if I could. You are dragging down our Holy Mether Church. I come here to tell you that I not only hate you, but your principles. This devilish heresy that I have tried so long to put under my feet is getting too large and must be stopped. You are the worst man I

Thus far I had taken down his words, but at this point he began to talk so rapidly and vehemently that I was forced to stop writing in order to catch his discourse. I will have, therefore, to give it as I noted it down within eighteen hours thereafter. I was told by him that the heresies of the Protestant Christians were not feared by him and his followers, but were, indeed, of service to them and the Church they represented, inasmuch as they justified their claim to dominate and control the consciences of mankind. He then said that it had been the great and absorbing desire of his earth-life to establish the universal supremacy of the Holy Catholic Church, and he was still earnest and persistent in that desire. He said that no heresy that had ever been set on foot was more dangerously threatening to that Church than that of Spiritualism, as it struck at the root of all that nourished and upheld it. He said he was determined it should stop, and he came to warn me, if I did not desist from my support of Spiritualism, he would follow me and hunt me down. My business should be ruined; he would burn or otherwise destroy my property, and he would kill me if I did not at once desist from my work. He said he regarded me as the most formidable adversary against whom he had to contend, and he would never stay his efforts to conquer or crush me, if I did not yield compliance to his demands.

I then tried to reason with him and to show him the mistake he was making in seeking to prevent the truths of the spirit life, spirit return and spirit interference in mundane affairs from becoming known to the people. He insisted that all I said was false and heretical, and that there was no truth except as it was laid down by the Holy Catholic Church. I then said to him, "Where do you get your authority from, that you come here proclaiming murder and destruction against myself and other active Spiritualists everywhere? are you? Answer me as you desire me to heed your menaces." He replied: "I am the founder of the Order of Jesus, and the head of that order still. Then I said, "It is Ignatius Lovola who thus presumes to speak in the name of the meek and loving Prince of Peace—the proclaimer of the dispensation of brotherly love; and you have the unblushing effrontery to come here after three and a quarter centuries of experience in spirit-life, breathing hatred, murder, ruin and destruction to his fellow men, if they will not bow down and obey your beliests! And all this in the name of the kind and loving teacher of the fundamental doctrines of love to God and man."

He answered, "Yes; in His name I come who founded this Church on the rock and made the Holy l'eter the head thereof." I then said, "If you come in his name with authority that requires obedience, answer me this if you desire to be regarded as one who is honest and sincere in your dark and unhallowed work. Have you ever seen, or know you ought personally, of that Jesus whom you claim, as I think, falsely to represent? He cast his face down and seemed for a few moments absorbed in thought; then turning to me he, in a half-subdued tone, said; "No; I have not seen him, but I expect to see him yet." I then said to him, "Loyola, how can you ask me to credit your pretensions to Divine authority, when, after more than three centuries, you, who have labored so long in what you call His holy cause, have not been permitted to catch a glimpse of that Heaven, the custody of which you claim for the Pope of Rome, and the dispensation of the blessings of which is solely in his hands? Is it not about time that you should begin to realize that it has not been the truth which you have been fighting for, but dark and gloomy error?"

At this he became more violent, and turning behind him, he seemed to be addressing his unseen minions and commanded them to take me to the Inquisition. He said he would listen to no more of my heretical defiance. I told him I did not in the least dread his power or his threats, and that he made a fearful mistake if he thought I could be made to yield a jot or title of my settled purpose to search for and proclaim what I could find of truth regardless of personal consequences.

Finding he could make no impression upon me, he then warned me not to encourage Mr. and Mrs. Bliss to continue to defy his power, as he was determined to stop the manifestations of spirit presence which were occurring at their seances through them. He said the woman (Mrs. Bliss) had been christened a member of the Holy Mother Church, and that that Church had a power over her which neither myself or any other person or persons could break or resist. [Mrs. Bliss is native of Cuba and was reared in the Catholic faith]. Loyola warned me, on her account, at least that I should discourage her from defying them further. He exultingly boasted that he had come near causing her death at the seance on the previous Friday evening, as before related. He said the next time he attempted it he would not fail. His threats were fearful throughout the interview. He frequently, when I replied to or questioned him, burst out in mocking and derisive laughter, and with such a malignant expression of face that his obduracy was most painful to witness.

Recalling the statement made to me on the previous Saturday evening by the spirit of Mr. Jones, in which the latter said his death had been brought about through the instigation of Jesuitical enemies on account of his warfare against their schemes of religious and social aggrandizement, I asked Loyola whether he had had anything to do with bringing about the assassination of the editor of the R. P. Journal. With a demoniac laugh he said: I had. He fell because he was an enemy to our spirit Stevens S. Jones has returned to earth and old me his death was the work of your order; that the spirit of Loyola, for it was he who had led the itual existence in a wholly undeveloped condition,

EXPERIENCES WITH THE SPIRIT That they were ignorant of the existence of the dressed those who were in the circle. It had been There is nothing involved here which makes re-in- An Atheist's Comparison Between Spiritthat dastardly act. Otherwise his kindness towards hem would have prevented them from rendering by their treachery and ingratitude. At this the spirit controlling seemed to shudder with apprehension, and for some moments could not speak. He seemed to be more and more affected as I continued. Mr. Jones assures me that the designs of his Jesuit ical enemies, so far from serving their purpose, had placed him in a position where he could do more o foil them than he ever could have done on earth, and that he was never more resolved to battle for Spiritualism and truth than now in the spirit-life. The controlling spirit became more and more alarmed, and when I told him it was my purpose to tell the world that Ignatius Loyola had come back to earth, and through the mouth of a medium had avowed his participation, and that of his order of Priests, in the murder of Stevens S. Jones, his alarm was most apparent. He said to me: '1 command you, at the peril of your life and all you hold dear, not to say or write a word of what has passed between us at this interview." You must not, you dare not do it." On my assuring him that I dare to do that or anything which I believed right or for the good of my fellow men, and that I believed it my duty to let the world know what he and his fellow malignants were doing and intending, both as spirits and mortals, he seemed at a loss to know what to reply. At length, with a malignant laugh, he said, sneeringly: "No one will believe you, and you have no witnesses of what passed between us." He kept repeating—"You have no witnesses; you have no witnesses," until he was compelled to yield the control by the guides of the medium, one of whom s the spirit of him who was the Rev. I. J. P. Colyer, formerly a Methodist preacher in Massa

> The latter spirit then told me that the band of pirits with whom he was associated had brought about the stormy interview which had just transpired in order that I should be made acquainted with the kind of antagonism that the higher spirits were striving to overcome, and also the means that were being used to prevent the knowledge of the truths of the spirit life from being spread among mankind. He told me I must not feel any other sentiments than those of kindness towards the dark and miserable souls, begged me to labor for their enlightenment. He said they were the victims of false education and could not do otherwise than they were doing so long as they were bound to their earthly idols He assured me that it was the constant aim of those spirits who had escaped the misfortunes to which those dark spirits had been subjected, to open the way for their progression to a higher plane of spirit-life that in this work we on the earth could render the most important assistance by duly comprehending the nature of the difficulties to be overcome, and by wisely and discreetly co-operating with those higher spirits in their efforts to accomplish the great work they were striving to perform by bringing true

his unlooked-for but remarkable sitting closed about 10 o'clock A. M. When the medium came out of he trance the medium said he felt as if he was ourning up, and that he saw flames all around him. He wanted to know what had occurred, but wanting to see what would come of the spirit antagonism I had just learned had an existence, and not wanting to alarm the mediums, I merely told him he had been under an unfriendly control.

What had occurred led me to fear that the materializing seance to be held in the evening of that day would be interfered with by the antagonizing spirits under the leadership of Loyola. On attending that seance I found thirty or more persons pres ent, most of whom were entire strangers to the me liums and myself. Among those present were the Hon. Thomas R. Hazard. Owing to the crowded condition of the room I was seated beside Mr Hazard on the front of the circle in such a position that I could render the promptest assistance should any emergency requiring it arise.

I had every reason to fear that the manifestations would be weak, if not wholly prevented, and was, therefore, not in the least disappointed in that respect. The operating power seemed unusally weak and the form materializations occurred very slowly compared with their usual promptness. The guides of the mediums were only able to show themselves there not being power for stranger spirits to affect their appearance. Those of those guides who could speak while materialized—"Mrs. McCarty," "Billy, the Bootblack," and "Blue Flower, the Indian girl, all told us that the conditions were very bad, on account of the presence of a large number of bad spirits, who were doing all they could to prevent them from coming. Mrs. McCarty said that those spirits were doing all they could to frighten her and prevent her from telling us what was going on. Blue Flower" described them as being dressed in gowns like women and as having the tops of their heads shaven. "Billy" said they were the same bad spirits who had been with me in the morning. These warnings prepared me for some desperate attempt on the part of the interfering spirits to in ure the mediums. I was, therefore, all the more vigilant and watched every movement with the osest attention. Frequently during the seance I felt an unusual psychological influence upon me and had to make considerable resistance to prevent being placed off my guard. A female spirit had just appeared and had withdrawn into the cabinet about 10 o'clock, P. M., two hours after the seance had commenced when a stir was heard in the cabi net, and in a moment Mrs. Bliss was hurled or pitched from the cabinet a distance of fifteen feet and fell, face downwards, heavily upon the floor. immediately jumped to my feet, went to her and was about to raise her up, when the spirit of a oung man, known to us and the guides as the Silent Doctor," appeared in the doorway of the cabinet, waved his hand to me not to touch the nedium, and pointed me to Mr. Bliss who was behind me. I had barely time to turn and realize that the latter was under some spirit control, and while entranced was intending to trample upon the prostrate form of Mrs. Bliss. Perceiving his purpose I, with the assistance of the band of guides forced him back and prevented him from reaching the object of his wrath. The malignant spirit struggied desperately to do me injury, but finding he could not do so, he cursed me for my interfer euce with his plans and repeated over and over again, "I will foil you yet; I will foil you yet." The medium's face was livid with passion and his face wore the most ferocious expression.

As the control was forced back from where Mrs Bliss was lying upon the floor, the materialized form of the "Silent Doctor" emerged from the cab inet, walked over to where Mrs. Bliss was lying jus as she had fallen, and stooping down he placed his open hand upon her without taking hold of her. In that manner he seemed to raise her to her fee without her limbs bending as she rose, and then walking backward drew her into the cabinet with him. In a few moments he brought Mrs. Bliss out of the cabinet leading her with one hand, and while they were standing in the open view of all the spirit, with his right hand resting on the medium's head, and his left hand raised and pointing upwards, he faced the spirit controlling Mr. Bliss, but said nothing. His action denoted the complete victory of the guides of the mediums, over the band and unfoldment. True, man cannot develop symof spirits who were seeking to injure them. The metrically if confined to the regimen of the ox, but seauce a few minutes after ended, there being no I then replied, "Do you know that the further materializing phenomena taking place."

malignant power which compelled them to commit to me a matter of surprise that none of those who were present moved from their seats except myself during the scene I have described. They seemed themselves odious in the sight of all humane people | to be spell-bound and speechless. Never was the power of spirits to control events more conspicuously displayed, than on this occasion. Every person in that room seemed to be under their control. Capt. Hodges said that the spirit that controlled Mr. Bliss, and who had hurled Mrs. B. from the cabinet, was none other than the founder of the Order of Jesus. That the guides had permitted what had occurred to take place, in order to break the power of those he was leading to do injury to the mediums. That this had been so far accomplished as to prevent serious harm from that quarter in the future.

(TO BE CONTINUED)

MIND AND MATTER.

No. 4.

"Know thyself, presume not God to scan, The proper study of mankind is man.'

Let us still keep in view the fact that, in order to judge correctly of the unknowable, we must first submit the knowable to every possible test within the reach of science, and then proceed to measure and weigh ulterior objects by those in hand, the inherent qualities of which are no longer shrouded in mystery; just as we test the constituents of the sun by the spectroscope. By no other means can we comprehend the newly discovered facts which have hitherto been classed among nature's hidden

Science, coming to the aid of philosophy, has already given us many valuable aids, among which are the telescope for sight; the telegraph for writing; the microscope, small sight; the spectroscope, analytical sight; the telephone, for voice; and the michrophone, small sound. "It is a big thing to hear a fly walk." All these have reference to matter or physical things; but strange as it may seem to scientific minds, they have their counterpart in the spiritual; as for example: clairvoyance, clear sight; psychology, small sight; psychography, for writing; psychometry, spiritual analysis; clairaud-

The telescope is proven to be reliable, because by it the astronomer is able to chronicle stellar movements months and years before they take place. The same is true of clairvoyance. No matter that the leading scientists deny it, we know it to be true, popular opinion and unbelief to the contrary notwithstanding. By clairvoyance the presence of new planets within our solar system have been discovered, long before their existence were detected by the telescope; yet in due time the truthfulness of the former was sustained by the lat-

People who associate with mediums are daily informed of many things which are to take place, and which has been selected for that purpose, and have escaped sudden death by heeding the warning voice of angel friends. I have myself been informed of what was to happen in time to guard against it; and have been told what was transpiring in distant cities, and, on enquiry, found the words of the seer true in every particular. Our late civil war was predicted in all its horror and devastation of blood and treasure, and an account of it was published in the Banner of Light long before the leading men of the nation suspected that such a conflict was

But it is a waste of time to multiply example All who know anything about the matter need not the evidence, and those who scout the evidence and still refu s to learn the truth, as they have been doing for the last thirty two years, would not believe were the sky to fall. Assuming that clairvoyance is all we claim it to be, what are its teachings pertaining to the science of life? Almira Kid, writing clairvoyantly on the laws of being, says: "In the beginning the earth moved in the ethe

real spirit-matter; and germs of the human, like the rest, moved in ethereal space. The earth, therefore, has been peopled by the power of spirits. Soul here had shown its instinctive force, and universal law its action. This law is that all space is filled with matter, soul, spirit, creative germs, and solar magnetic force. An inter-exchange is received, and spheres are continually thrown off In this way there passes a general principle to new and developing planets, and a ceaseless succession or rotation is given throughout the universe. The action of this law cannot be better seen than in the pollen of plants that are conveyed any distance, while their derivation is not known; but which, when the elements are adaptable, will minate. Each race or species on the earth is original of its kind, and took its sectional division where

it is found, and multiplied." She feels so sure of the potency of these germs that she concludes that, if all forms of life were to be destroyed upon the earth, they would be replaced by the union of male and female life-germs so abundant in nature. Yet in this she is probably mistaken, because the earth has arrived at that period of senility in which it is no longer capable of developing a new race of beings. It is true, the presence of the parent bird is not necessary to the vivification of her eggs, but right conditions are; hence the ostrich deposits her eggs in the sand, where conditions are most favorable, and that, too, t a proper season, not in mid-winter. P. B. Randolph, than whom there is no clearer seer, says: "On this earth the original protoplasts were the esult of natural forces and refining processes, steadily conducted through vast decades of, not centuries, but epochs; and wherever the thing took place -probably in secres of localities—the first couple or couples were the crowning result of the great experiment. Briefly, nature, step by step, improved her work, developing, first, the human form, features, limbs, and brain, until at last she produced an organism too fine to draw all its supplies from earth, too coarse to inhale and crystalize pure ether. improving on that experiment, a more perfect delopment followed. It breathed in and incarnated a monad, in consequence of which gestation went on one step farther, and when the next youngling aw the light, it was superior to either parent; and the human organism, for the first time since animals had a being here, enabled it to exhaust all the iner essences from its nutriment, to crystalize and refine them into nerve aura, at the time it inhaled the blessed ether; and the moment these two met within the body they coalesced, became united in indissoluble marriage, and there was one immortal pirit in existence.

Here we have a theory of life based upon the nion of the material and the spiritual. Does not his comport better with the dictates of reason, and ll the known facts in the premises, than the theory of evolution, on the one hand, or of re-incarnation on the other? While these are important principles involved in the laws of life, which the advorates of both of these theories are still ignorant of; while it is true, on the one hand, that "matter does not do it all; it is also true, on the other hand, that spiritual forces cannot be utilized upon a murdane plane unassisted by matter. Yet there is nothing involved in these principles which makes more than one earthly existence necessary to future progress must be supplied with spiritual as well as corporeal pabulam; and if cut off in his prime, or if he or she When Mr. Bliss came from under the control of has lived an unnatural life, and passes into a spirbe did not blame the poor weak man and woman attack we had witnessed, he was coutrolled by his it may be necessary to return to earth and recover, who were used to accomplish that cowardly act. guide, the spirit of Capt. Wm. T. Hodges, who ad- in a measure, the lost opportunities of the past.

carnation either necessary, probable or possible. But man is as much a spiritual being, while occupying his tenement of clay, as he ever will be in the great hereafter; he even created his own atmosphere, which is as distinctive and characteristic as that of any other body, even to the earth we inhabit. His nerve aura is so peculiarly his own that his dog can follow him for miles by the peculiar odor of his atmosphere remaining wherever his foot has trod.

It may well be asked whether the re-incarnationists have considered all the inconsistencies involved in their theory. Viewing it from whatever standpoint we will, we prove it falacious by always arriving at the same unwarranted conclusion that, if t is true, there can be no more souls in existence to-day than there were on the morning of creation or even before a single planet was formed in all our solar system; for what is true with one of us, is true with all. We are all subjects of the same law of procreation; there can be no middle ground, no vague chance or by-path open to individual volition. Nature does not pause in her course to ask her children whether one, two, three or five earthly existences will be preferred. God is no longer omnipotent, if this thing be true, but is already in his dotage, and no longer able to propagate his own species, but is obliged to farm out the job of peopling the earth, detailing a sufficient number of angels to descend and don the habiliments of flesh in order to represent the many phases and foilies of poor Away back in prehistoric ages he was able,

through intercourse with Mother Nature, to produce a few souls; but now she either refuses to endure the pains of parturition, or else he is no longer able to perform the office of paternity. If either horn of the dilemma is more acceptable to the re-incartionists than the more reasonable conclusion that the law of procreation is still potent to perform its office, they are welcome to the alternative; but for me, a better knowledge of law and recompense, or of cause and effect, is to be preferred to a bootless scheme which would compel immortal souls to toil, generation after generation, like a horse in a treadmill, always chained to the same beam, with no prospect of advancement or relief, save the interchange of night and day; awaking on every new morning of existence, only to be dragged back again by a cruel task-master to the old field of servile labor. I prefer to believe that the elimination of the supernatural from the human mind is performing its work, even though we are now confronted with this old marvel in a new guise, which will also disappear as a vague creation of human ig-norance, so soon as properly understood. Its advocates, not having authority to foist it upon me in the form of an edict, will have to appeal to the court of reason, where their defeat is sure

CHARLES THOMPSON. St. Albans, Vt.

A Startling Series of Prophecies and Dreams That Came True.

Mind and Matter

M'R. EDITOR :- Two years ago, this summer, I oarded in a Presbyterian family in the city of I renton, N. J. From the lady of the house earned the following historic reminiscences of most remarkable and startling character. I dow f the lady would object to the use of her full name street and number, but as I have not consulted her as to the publication of the following series of prophetic dreams, I would scarcely feel justifiable in doing so without her consent. But any one curious enough to press the matter to fountain head, will be aided in doing so by addressing X. B. X., No. 1128 Vine street, Philadelphia, Pa., enclosing

Some years ago the lady's husband aforesaid, was

engaged in the "lumbering business" at a considerable distance from home, and as there is always

more or less danger connected with cutting and elling trees in the woods, it was not strange that the lady should feel uneasy and dream dreams of absent loved ones. But the strange part of these dreams was that she dreamed the same thing for even consecutive nights, till she was driven almost wild and to madness, lest a great evil had come or was about to come to her household. And that which is to me strangest of all is the fact that in the very details those night visions came true. Dr. T. B. Taylor says, in one of his published discourses that of "all the phenomena of Modern spiritual manifestations none is so mysterious as hat of foreseeing events that come to pass in all their minute details. How is it that a picture, or panoramic view of a scene that has not yet transpired is thrown upon the sensorium of a sleeping numan being? Or, if the event that has not yet transpired is *impressed* by a soul, or spirit outside of the mortal life, how does the spirit so impressing he sensitive soul of the sleeper, get hold of the minute details of an event, or series of events, that are suspended upon a thousand contingencies of nighly fortuitous character? Are we all mere automatons that dance upon the stage as the wires are worked behind the scenes? Are we the absolute children of Fate? Have the stars of the heavens marked out the fate in detail of every human being? So says the astrologer. But who can believe that such is the fact and yet hold to the doctrine of the 'Freedom of the human will?' Are all the events of human life decreed by the God of the universe? So says Presbyterianism and all forms of Calvanism. God hath freely and unchangeably foreordained whatsoever comes to pass,' says the Confession of Faith. What then is the difference between Calvanism and Astrology? This onlythe former says it is God that decrees—the latter says the stars do the work, not only of decree ing but executing also. But who can accept either and not surrender his personality, his freedom, his

independence, his will?" The dreams which I shall now proceed to detail called to mind the above views of the author Mrs. V. dreamed one night that her husband, while felling a tree, was struck by it and killed in stantly. She saw the tree, as it fell, strike a neigh-

boring tree, glance off, and with a mighty force strike her husband in the back as he started to run for safety, crush him to the earth and instantly destroy his life. She further saw the men with great labor remove the fallen tree, and take up the dead body and place it in a two-horse wagon, drawn by horses of a given color, driven by a gentleman whom she knew, and thus conveyed to his former home. She also saw the body put into a coffin trimmed in a given way, three days later, and conveyed to the graveyard in a hearse drawn by four white horses, draped with black crape, etc. This dream she related in the morning, but no

special importance was attached to it—the whole case being referred to the fact that the lady's mind was running upon the possibility of accident to her husband during the previous day. But the dream was repeated the next night and the next and the next, until the woman was driven almost to distraction. The preacher and the doctor were both sent for, and in their puny way tried to prove to her that it was only a dream, that her mind had got to running in that channel and she could not dis continue it. And so she kept on dreaming that dream for seven consecutive nights. On the afternoon of the seventh day the word came that her husband was killed exactly as she had seen in her dreams: he was brought home in a wagon drawn by the horses she saw, driven by the gentleman she saw in her dream; and when the body was buried, it was in the minutest details as she had seen it in her dream. So, alas, 'twas not all a dream.

ualism and Christianity.

Editor of Mind and Matter:

DEAR SIR:-Please imagine a small man of foreign birth, a little past the meridian of life, having just stepped into your office for the purpose of say-ing a few words to you on a subject in which he feels very much interested. I believe that you would give a respectable spirit a hearing, hence do not believe that you would deny a few moments attention to an honest, solid, live mortal. I am and expect to be a life subscriber to MIND AND MATTER, and cheerfully admit that I am getting the full value of my two dollars and fifteen cents per year in the paper you send me. But, nevertheless, I claim the high privilege of once in a while boring its wide-awake editor. You will perhaps wonder what garrulous old idiot this is, coming all the way from California to bother you in your sanctum. But let me assure you that I am no idle talker, seldom engage in frivolous conversation, am fond of a joke, but generally very much in earnest. In belief I am an atheist, but ready at any time to become a convert to the Spiritual philosophy (which very much admire) when convincing proof of its truth warrants my doing so. I can't help feeling deeply interested in the Spiritual theory. MIND AND MATTER and the *Truth-Seeker* usually come to hand at the same time, and although the latter represents my religious belief, I will invariably pick up the former first, and read every word it before reading anything else. The first thing look at is to see what the ghosts have to say through Mr. James, thinking there might possibly be a communication from a spirit friend, or some one whom I could recognize, but so far none have

There is a manly candor and an air of truthfulness and fascination about your paper which is to me irresistible, and yet according to my mode of reasoning I can't believe the wonderful accounts iven (especially those lately) of the astounding benomena said to be taking place at materialization seances. I have, however, come to the con-clusion that, if the accounts alluded to are true, the ime is not far distant when not only a comparatively small number of people, who are now looked upon by many persons as semi-insane, will accept the Spiritual theory, but the whole enlightened world will have to bow to it and believe the spiritnal philosophy. It is bound to upset all creeds and dogmas now so tenaciously held and preached by fanatics and bigots of all kinds whatsoever. It will soon create one of the greatest revolution throughout the civilized world in religious beliefs that history has ever recorded. If these accounts are true, the time has com

when our spirit friends can come under proper conditions and pay us prolonged visits, chat, eat and drink with us, and give us reliable and sensible off from all communion with the three hundred advice on the manner in which we should conduct | and eighteen fathers of the First Council of Nice. ourselves here in order to secure a happy hereafter. and with the Saints; he is consigned to the Devil I sincerely hope and wish from the bottom of my leart that it may be true. For the spiritual philosophy, in my opinion, is the only sensible religion or piece of steel, unless he humbles himself and laiming a future existence the world has ever had, because it claims to be based on natural laws. The question has often been asked, What is the good of calls down many curses on the head of the victim; that, if true, its goodness is inestimable. It will at once and forever settle the great and vexed questiness. once and forever settle the great and vexed question, the uncertainty of which has distressed humanity for thousands of years. If we die, shall we live again? It will dispense with an army of lazy, lecherous and useless priests, who by their unrea-

sonable and outrageous teachings of eternal and everlasting hell-fire and damnation, have been converting naturally good people into knaves, hypocrites and devils. It will do away with the nonsensical veneration of the Bible, an old book upon which all the false and outrageous doctrines are based, and which should, ages ago, have been ranked with mythology, from which it originated and where it properly belongs.

Spiritualism is the only religion touching a future life that has really tended to make people better, because it teaches that our happiness in the next world depends entirely upon our conduct here. It does not hold out the nonsensical and inconsistent idea that the greatest scoundrel or cut-throat, just before shuffling off mortality, can, by believing or professing to believe in a mythical murdered Jesus, e cleansed from all his nastiness; be forgiven for all his rascality, and be presented with a golden finger the strings of a harp. It teaches the murderer, swindler, drunkard and debauchee that just as sure as water runs down hill, the abuse of his every Easter. mental or physical faculties, or the wrongs comnitted against his fellow-creatures here, will have be atoned for in the hereafter. Besides, I do not believe that the sane person lives who is sunk so low, morally, that were he brought face to face, and convinced through intercourse with and assured by his spirit friends that they were doing all in their | tained. power for his reformation and redemption, who would not reform and lead a better life. There are nany people, too, who are well disposed towards heir fellow-beings who are nevertheless great enenies to themselves by indulging in demoralizing nabits, such as drinking alcoholic liquors and using tobacco, who, were they assured by their spirit friends that they by so doing are preparing them-selves for long and bitter regrets in after life, would bstain from these injurious practices. Christianity has been preaching against these and

other vices for hundreds of years. But, alas! what has it accomplished? Why nothing at all. The nhabitants of the Christian world with all their science and learning are to-day more addicted to drunkenness and kindred vices than the ignorant people were two thousand years ago, before Christianity was thought of. There is, however, one thing it has accomplished. It has succeeded building a lot of costly temples and monuments slaves of women to men, and abject cringing vassals of men to priests, knaves and tyrants. Christianity and the teachings of the Bible have only served as a hindrance to science and a drawback to a proper olution of the great problems of life.

Now let us look at the other side of this picture,

drawn from the reported evidences of spirit materializations. Suppose all these represented spirit visits from the celestial spheres should prove to be fraud, trickery and deception on the part of mediums or accomplices, or should have no other foundation than the imaginative brain of some newspaper reporter. If so, the fraud and deception will sooner or later be detected. Then what follows? Why Spiritualism will fall back to a level with witchcraft and other delusions, and become an absurd superstition in the minds of all sensible people who have not had positive evidences of its

For that reason I hope and trust that Spiritualists have not gone further in giving the world the result of their observations than the facts warranted, for, if true, the spiritual philosophy certainly is the greatest blessing ever conferred upon mankind. And for my part I should very much regret, if through the over-zealousness of some or the knavish rickery of others, a philosophy so noble and promsing so much further relief and elevation of opessed humanity should meet with a serious back et from which it may not recover in a century. Wishing you continued success in your noble enterprise, and that the cause you so nobly advocate may soon be established in the minds of all enlightened people as an undeniable fact, I remain sincerely and traily yours,

ADAM LOHRY,

Uniontown, California, May 23, M. S., 32,

Historical.

The Greek Catholic Church.

BIGOTRY - SUPERSTITION - NOVEL MARRIAGE

CFREMONIES. .The Greek Catholic Churches at the present ime deserve not even the name or shadow of what

they were in their former flourishing state, when they were so remarkably distinguished for the learned and worthy pastors who presided over them, but now nothing but wretchedness, agnorance, and poverty are visible among them. Some churches are more like caverns and sepulchres than places set apart for divine worship, the tops thereof being almost level with the ground. They are erected in this manner for fear the Turks might suspect the Greeks of an evil intention to rival the Turkish mosques. In this abject state it is surprising that the "Christian religion" should maintain the least footing among the Turks. They are slaves to bigotry and priestcraft, as much so as the Latin Church, one seeming to vie with the other in the most absurd and ridiculous religious customs." The truth seems to be obscured by clouds of ignorance, error, and arrogance.

SUPERSTITION.

In the Greek Church there are four Lents in each year. Wednesday and Friday of each week throughout the year are kept as fast days. In regard to the fasts on these days in the eleventh week before Easter, there is a story as absurd as it is amusing, and, because of certain actions on the part of heretics, these days in the particular week referred to, the Greeks were absolved from observing them. It seems that a famous dog who acted as carrier or messenger in conveying certain things to heretics (Roman Catholics) denly. The Orthodox Greeks charged the heretics as the contrivers or promoters of the death of the canine, and, in commemoration of the good services of the animal, and as a public testimony of their unfeigned sorrow at his untimely end, the heretics set apart the two days aforementioned be observed

This displeased the Orthodox Greeks, and they set aside these two days lest it should be thought they were acting in conformity to the practice established by the Roman Catholic heretics.

ENCOMMUNICATION.

The process of excommunication is decidedly interesting. The victim is excluded from the pale of the Church; he is deprived of all communion makes atonement for his sins by a sincere repentance. The whole form of excommunication abounds with the most direful imprecations: It

MIRACULOUS POWER.

The Greeks are, in general, an ignorant, super-stitious people. Like the Latins, they have drawn argely from Pagan customs. They attach particuar sanctity to some fountains, which they look upon as miraculous waters, especially those conseerated to the service of some Saint. They regard the Nile as the monarch of the floods, and that the overflowing of this river is a peculiar blessing and an indulgence of the Almighty to Egypt, on ac-count of Jesus of Nazareth and his Virgin Mother being protected there from the persecutions of

The Urn of Amorgos, regarded, as the oracle of Archipelago, stands near a chapel consecrated to St. George. It fills and discharges itself several times each day, and sometimes within the small period of half an hour, which is ascribed to the power of St. George. This is the very same saint who, at Scyros, flies at and seizes those impious persons who neglect or refuse to perform their vows. Finally he alights on the back of a blind monk, who carries him no one knows where. This urn presages a full or bad harvest, and to

ascertain this the islanders pay an annual visit to it

In the Island of Andros, at the festival of Corpus Christi, the Bishop carries the body of Jesus Christ in procession—tramples on all Christians in his way. The origin of this custom cannot be ascer-

NOVEL MARRIAGE.

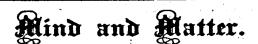
At Nicaria the inhabitants, who are all swimmers, will not marry their daughters to any young fellows who cannot dive at least eight fathoms deep. The following is the preliminary to a mariage. There may be any number of candidates for the hand of the bride. A day is appointed to test the swimming abilities of the suitors, when the best one is to take away the prize. As soon as all the candidates are stripped naked, the young lady makes her personal appearance among them, and in they jump. He who continues longest under he water is the fortunate bridegroom. No one can be a candidate unless he can dive eight fathoms deep, as already stated, and he must have a certificate to this effect.

The Greek sacred fire is a pious fraud, and hough it is an offense to the Mahometans, yet it is tolerated, because the fund arising therefrom by the Christian priests are shared. The Mahometans, therefore, wink their eye at the fraud, but they hold the Eastern Christians in contempt. This fire, it is said, descends into the holy sepulchre on every Easter eve. The ceremonies connected therewith are whimsical and extravagant.

There is a stone still to be seen not far from Bethlehem which is perfectly white, and which color is attributed to the extraordinary virtue of the Blessed Virgin's milk. The Greeks are sure that this stone will infallibly fill a woman's breast with milk. Even the Turks and the Arabians believe this statement, and so strongly are they riveted to the idea that they oblige their wives who have young infants to take a little powder of this stone nfused in water in order that the above desirable effect may be produced. Mount Sinai, Mount Horeb, the frontiers of the Holy Land, the Holy Land itself, in short all the countries from the Red Sea to Jerusalem, are the sources which have supplied the Greek fictions, and their bigots with

The particles that day before yesterday were grains of wheat, and yesterday were nerve and muscle, to-day are sparkling thoughts.

"I see in this world," said John Newton, heaps of human happiness and misery. Now, if I can take but the smallest bit from one heap and add it to the other, I carry a point. If, as I go home, a child has dropped a half-penny, and if by giving to it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do greater things, but I will not neglect



PHILADELPHIA, SATURDAY, JUNE 7, M. S., 32

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167 Persons remitting sums of money for subscriptions to this paper, should do so by registered letters or postal orders. We cannot be held responsible for any losses of subscription money sent in any other man-*7 PREMIUM PICTURES FOR SUBSCRIBERS .-### PREMIUM PICTURES FOR SUBSCRIBERS.—
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The Return of Dr. Henry Slade. In noticing the return of the justly celebrated medium Dr. Henry Slade to the United States, the

Religio Philosophical Journal says: "One word ere we close to the secular press of the United States. When the news came from London that Messrs. Lankester and Donkin had caught Slade in the art-of-attempting some trick in Slate willing. in the art of attempting some trick in state writing, our newspapers with hardly an exception joined in the hue and cry, and denounced Stade as an imposter and a swindler. Even afterhe had been honorably released from the clutch of the law, which Lankester and Mr. Justice Flower had put upon him, these journals did find it convenient to say one word to the effect that Slade had not turned out to be, what they had been so swift to call him, a fraud and cheat.

"Hathere are lover of fair play among the Ameri-"Is there any lover of fair play among the American journalists, who have been denouncing him as an exposed fraud, who will now have the manliness an exposed traud, who will now have the manifess to say the honest word in regard to him, and admit that he has been honorably vindicated from the aspersions cast upon him by one Mr. Laukester, who, in the language of his German teacher is only remembered as a conceited and excitable youth?

"We shall wait with interest to see whether the teacher is that were faulty traduced Study and never journals that have foully traduced Slade, and never taken back their misrepresentations, will now have the grace to tell the truth in regard to him, which such men as Wallace, Fichte, Zolner, Aksakot, and the grace to tell the truth in regard to him, which such men as Wallace, Fichte, Zohier, Aksakof, and others have openly and widely proclaimed. Come gentlemen be honest, and do not let the charge that you have inadvertently circulated a false report, be converted by your silence into the charge that you have will fall that.

We cordially join our brother of the R.-P. Journal in the above demand for justice, on behalf of Dr. Slade, at the hands of his journalistic libellers. We congratulate Dr. Slade and our brother that this demand has gone forth from a journal that has been one of the foremost in the work of detraction as against unjustly accused public mediums. It is as against unjustly accused public mediums. It is room, whereupon the medium; as quick as thought, certainly a most important point gained when such with her skirts still gathered up in front, passed out a journal is compelled openly to denounce the of the room, through the hall, into the street, and course which has characterized its management under its present editor. Had the editor of the journal consistently set the example to the defamers and libellers of Spiritual mediums, at whose hands he demands justice for Dr. Slade by acknowledging his own wrongs of that nature, his appeal would have been entitled to some weight. As the matter stands, however, we expect that the "secular press' will follow his bad example, and, by their studied silence, aggravate the injury which they sought, not "inadvertently," to inflict upon unoffending me-

With what grace can Brother Bundy upbraid the "secular papers" for their unjust treatment of Dr. Slade, in view of his wilful misrepresentations concerning Henry Bastian, Mrs. Richmond, Mr. and Mrs. J. Nelson Holmes, Mr. and Mrs. James A. Bliss, Henry C. Gordon, Mrs. Pickering, Mrs. Stewart. Mr. Mott, the Eddy family, Alfred James, and other prominent public mediums who have been time and again most thoroughly tested, and whose mediumistic gifts are most remarkable and unquestionable. What reference to any one of those mediums, whose mediumistic powers are little if any less than those of Dr. Slade, has ever been written or published by Col. Bundy that was intended to let the truth concerning them be known? We demand of Col. Bundy, in the interest of truth and justice, that he will set his fellow-slanderers of mediums an example of honesty in that direction.

We hope he will act upon his present realizations mence a course of impartial justice which he has not heretofore observed. We will close this appeal with "be honest, and do not let the charge that you have wilfully and perversely circulated a false report be converted by your silence into the charge that you have wilfully lied."

Information Wanted!

the Boston Herald of Saturday, May 31, be kind enough to give us that information over his or her own signature? We are desirous to lay the facts, if there are any, before our readers, and this we can only do when we have some more credible authority than the Boston Herald for them. We are heartily in favor of hunting all fraud and deception out of Spiritualism, whether perpetrated by iournalists, Spiritualists, mediums or spirits. Who will help us to do justice in relation to the above injurious statement concerning Mrs. Hatch? Until then we ask our readers not to prejudge the case. If we hear nothing to the contrary, we will believe the statement substantially true, and will have something more to say upon the subject. If the statement be untrue, we will endeavor to place the odium of the affair where it properly belongs.—

ANOTHER FRAUD EXPOSED -- A MEDIUM WHO HAS BEEN DELUDING HER FOLLOWERS FOR

A QUARTER OF A CENTURY. A woman steals the livery of angels to serve the devil in, and we feel as much in duty bound to make the exposition public as we should a dangerous counterfeit on our national currency. The facts are substantially as follows: Mrs. Hatch, formerly of Mme. Everett & Hatch, No. 149 Shawmut avenue, Boston, who has for some time been holding flower circles in Boston and vicinity, and represented that the flowers distributed in her circles were gathered from various localities-in some instances as far off as California—by spirits she familiarly styled "the boys," and actually brought by them through the walls of the buildings to the spirit friends of those present and passed around, has recently held a number of circles in Chelsea and created quite a sensation. On Wednesday evening, the 21st inst., she held a circle at the residence of Mr. George Short, Suffolk street, where was convened, all told, twenty-nine ladies and gentlemen, who, without question, most cheerfully

conformed to every condition the medium (Mrs. Hatch) stated was requisite to a successful circle, and who, as a matter of course, got lots of flowers. Upon conferring together, after the circle, grave doubts were found to exist in the minds of many of those who were present as to the manner in which the flowers came into the circle and were distributed. It was therefore agreed upon to have another circle in the same place for the express

TESTING THE THING

to the satisfaction of all. Accordingly, arrangemetits were made with Mrs. Hatch by Mr. Short to hold a circle at his house Wednesday evening, 28th inst., and, in the meantime, arrangements were also made whereby, through the means of a self-lighting gas-burner, the coon could be at any time instantly flooded with ight. Wednesday evening found gathered in the ame room where the previous circle was held twenty-five ladies and gentlemen, among whom were Mr. and Mrs. George Short, Mr. and Mrs. D. Ricker, Mr. and Mrs. Fred. Wheeler, Mr. and Mrs. Capt. Gerry, Mr. and Mrs. Capt. Atwood, Mr. and Mrs. C. R. Irving, Chief Engineer Samuel Hutchins, Mrs. Kingsbury and daughter and Samnel I. Pearl, with others, from Chelsea; Mr. and Mrs. Tisher of East Boston, and Mr. and Mrs. Clark of the Charlestown District, Boston. Mrs. Hatch took seat in the middle of the circle, and, after repeatng an invocation, she purported to come under the ufluence of a spirit, who figured under the nom de olume of "Mischief." After making considerable mall talk about her ("Medee") and the "flower poys," "Mischief" gave place to "the Doctor," who nade a few sage remarks. Mrs. Hatch then enoined upon all present the necessity of placing heir feet "flat" on the floor and keeping hold of ands, after which "Mischief" again took possession, ordering the lights put out. The performance commenced with singing, by request of the controlling spirit. Not long did we have to wait before

SHOWER OF FLOWERS began, mingled with which, this time, were spentoine cones and acorns. All at once the rocm was looded with light, exposing Mrs. Hatch with a handkerchief full of flowers in her lap, which she vainly tried to conceal with the skirt of her dress as soon as she recovered enough from her surprise to take in the situation. The gas was again turned off, the company silently consenting to let the farce go on, but Mrs. Ricker, who, by the way, has stood mimpeached before the world as a public medium for a quarter of a century, and who may well be accounted an expert in all the phases of mediumship, said it had gone far enough, and asking that he gas be turned on again. She then proceeded in her direct, positive, characteristic manner to tell Mrs. Hatch what she thought of her and her performance, which amounted in substance to souncing her as a fraud: but, at the same time, she told her she pitied her from the bottom of her heart. and would be the last person to take sides against a nedium who was true to her calling. She felt it per duty, for the sake of the cause she holds so dear and had for so many years stood as a representative, to assist in exposing any fraud which might

be perpetrated on the public IN THE NAME OF SPIRITUALISM. Mrs. Ricker, with others, asked Mrs. Hatch if she was willing to be privately searched by a committee of ladies, but that lady utterly refused, giving as a reason that she did not come that evening under "test conditions," whereupon Mrs. Ricker stepped up to her, thinking to pull her skirts down, which were still tightly held in her hand, but Mrs. Hatch threw up her hand as if to strike her, re marking that she "did not come over here to fight. As this juncture, Capt. Atwood grose and said, that, although he considered the woman a fraud, he felt, as a gentleman, that he must defend her from in-The rest of the company, however, who had the kindliest feelings towards the woman that it was possible for them to have under the circumstances, and stood as ready to defend her from insult as Capt. Atwood, could not see where the insult came in and at last succeeded in convincing the Captain that no insult was intended. Finally, Mr. Short suggested that the gentlemen leave the and not be found for nearly half an hour afte ward, when she returned for her shawl and hat and money due her for admission fees. all present at the circle were confirmed Spiritual ists and honest seekers after truth, and, as far as could be ascertained, all were agreed in believing the woman Hatch to be a fraud.

Is Spiritualism a Religion?

We recur to the above question, because the anagonism to Spiritualism seems largely to arise rom the mistaken idea that it is destined to become a religious system and a rival of the prevailing religious systems of the day. As a matter of course, so long as Spiritualism is so regarded it will be opposed by those whose prejudices or interests are threatened by its progress.

When we speak of a religion we mean a systematized code of doctrines and ceremonial observances, established and administered by an organized priesthood. Thus we speak of the Pagan, Greek, Roman, Hindoo, Egyptian, Jewish, Christian and Mohammedan religions; and when we so speak we refer to the theological speculations and theories that were established and taught as absolute and dogmatical truths by those who filled the priestly offices among

the people where those religious prevailed. It is an essential requisite of all such religions that they must rest on the dogmatic authority of a class of men who assume to express the will and wisdom of the Divine Mind, and arrogate to themselves the right to expound and execute the will of of the impropriety of his past conduct, and com- the Creator, in human affairs. A religion can have no existence without a priesthood that claims dogmatic authority; and a religion without dogmatism his own words, and say: "Come," Brother Bundy, | would be an anomaly. All such religious systems are embraced in what is called theology-miscalled a science.

Every religion that has ever existed purports to be a direct revelation from the Supreme Being. It is this claim of direct revelation that supports the dogmatic pretensions of those who assume to be the ministers of the will of Deity. When those is not, in the following anonymous report taken from religions were originated, their founders had no knowledge of the truths which have, within the past half century, become a matter of positive and general knowledge. When in those days of spiritual ignorance, forms were seen and touched that were animated by spirit intelligences, no longer having an earthly existence, they were regarded as the special messengers of the Supreme Being to the people of earth; and were credited with divine authority. So, also, when the voices of the unseen beings were heard to speak, their utterances were regarded as the voice of Deity itself. Hence those who received those visitations imagined that they were the chosen ones of the Supreme Ruler of all things, and authorized, in his name, to teach their fellow-men concerning the Divine Will. They became the soothsayers, prophets and seers of the peoples among whom they lived.

The teachings thus given and received were regarded as the revealed will of God, and being generally accepted as such, they were dogmatically taught and enforced. The soothsayers, prophets and seers, through whom those teachings came, soon were regarded as persons especially sanctified. They constituted a class that soon learned to profit by the advantages which their supposed sanctity secured to them. They associated together for their mutual benefit and very soon priestly prerogatives were assumed by them, and dogmatic theology became the natural consequence.

The originating and building up of religious systems flourished until it was discovered that what had been supposed to be revelations direct from God, were only the teachings of human spirits, who having undergone the natural change called death, and who, having advanced to a higher plane an American citizen, not unmindful of the benefiof existence in the spirit life, assumed to speak in cent results to religious, mental, and civil liberty upon the American people? It may be seen to show the nature of the danger with which the the name of God, in order that their teachings con- from our American free institutions, we demand of wherever the Roman Catholic Church has had dom Roman Catholic Church is threatening American

cerning the spirit life might have greater weight with their earthly brethren. From that time no great religious movement has taken place.

It is true that Mahomet, late in the Sixth Century of the Christian era, availing himself of the ignorance and indolence of the masses of the Asiatic nations, succeeded in establishing a most dogmatic system of religion, which has withstood, even if it has not out-rivalled its older religious compeer, Roman Catholic Christianity. Mahometanism would never have spread as it did, had not the Catholic Church found it necessary to connive at the delusion which animated Mahomet in founding the religion that took his name. He was a medium for spirit control, and being ignorant of that fact, he imagined he was in immediate intercourse with Allah, of whom, he thought, he was the one and only pro-

On more than one occasion has the returning spirit of that great medium communicated with ourself; at which times he acknowledged the fact that he was only the instrument of highly developed spirits, to lead their benighted and ignorant stitutions which have enabled you to attain a posibrethren of earth to a higher and better condition than they were then in.

As we have more than once shown, the Fathers of the Catholic Church, as early as the third and fourth centuries, fully understood the facts which constitute the basis of our present Spiritual movement. The whole Catholic priesthood, from that time to this, have been fully informed of the truths which ultimately gave rise to the dogma of a purgatorial probation of spirits after death. In view of that dogma we fearlessly assert that no Catholic priest can consistently deny those truths. No such priest will deny the fact that in the change called death, the spirit, or soul of man carries with it the prejudices, the ignorance, the vicious inclinations as well as the intelligence, cultivation and virtues which characterized its earthly existence: nor will he deny that the spirit, or soul of man, will sooner or later undergo a complete purgation from all earthly failings, and attain a higher degree of happiness than ever it enjoyed here, in its progress in the spirit life. We know this from the well attested admissions of many of the Catholic clergy, and from the acknowledgments of scores of spirits of Catholic priests who have passed to the after-life. The latter seem to dread the disclosures of the truths concerning the spirit life, through spiritual mediums, as much as do their priestly coadjutors of earth. They, one and all. regard Modern Spiritualism as the destroyer of their priestly power. Hence it is not difficult to understand why that movement has had such determined and bitter opposition from the Roman Catholic hierarchy, both in spirit life and on the earth. The latter well know that it is about to give to the world the knowledge which they have so long concealed and monopolized, and which has, in reality, constituted the corner-stone of their ecclesiastical

In the light of recent revelations from the spirit world, mankind is certain to behold the fact that all the religious systems of the past which have dogmatically asserted the plenary inspiration of their revealed teachings, derived them from human intelligences in spirit life, and not from Deity, or through superhuman beings as the messengers of that Deity. This fact, when once fully understood, as it will soon be, will make an end of dogmatic religion, and of every order of priesthood whose occupation it has been to propagate dogmatic

Every teaching no matter from what source is come will thenceforward stand upon its merits alone, and will be received or rainsted in proportion as it comports with the ever increasing experiences of mankind and the ever advancing reason and intelligence of the human race.

In view of this inevitable result, is it not plain that Modern Spiritualism will never prevail as a religious system. The truths that it teaches—the grandest and most inspiring that this world has ever known—are the projection of human spirits; the mediums through whom they come are human, and those for whom and to whom they come are human also, and, being human in every relation, they are worth much, little or nothing, according to the knowledge of those from whom, through whom and to whom they come.

The reign of dogmatic falsehood and error is fast drawing to a close. The reign of all convincing truth is about to begin. Under the reign of the latter, Modern Spiritualism can never become a dogmatic, soul-crushing, creed-bound religion, as have been all previous teachings concerning man in the dual relations of his physical and spirit existence.

The mission of this great movement great in its infancy-is to liberate the enslaved souls of humanity from the shackles of ignorance, superstition, and selfishness, and to lead them to a true knowledge and realization of the common brotherhood of humanity, and the ultimate unity of that brotherhood with the Universal Father. To this mankind must come at last, however reluctantly, and the class or classes of men who seek to delay that consummation for selfish ends will rue their action as no mortal ere dreamed of.

We conclude, then, that Modern Spiritualism will never become a religious rival of the various religious of the day, and hence need not be feared or opposed as such. It is, however, and will continue to be, the teachings of the highest truths within the reach of mortal humanity, and, being this, it will ultimately prevail over all erroneous teachings, however sanctified by the follies of the past.

Catholicism in America.

Again we invite the attention of our readers to the movements of the Roman Catholic Hierarchy in these United States of America. We are more especially led to do so in view of the ceremonial proceedings which took place on the 25th of May at the so called dedication of St. Patrick's Cathedral in the City of New York.

We will cite such details of that portentous event as will serve to show the true nature and object of that great public demonstration, of the schemes of the papal power. Our authority will be the representative organ of the Jesuits in the City of Philadelphia, The Times. That journal says that thirtyeight Bishops, representing eight Provinces in America, six Archbishops, and one Pontifical Cardinal, besides hundreds of priests, participated in the hierarchical ceremonies referred to. Having described the order in which these Church dignatories made their appearance upon the scene, The Times representative says:

"The remainder of the procession entered the sanctuary, &c., &c., proceeded to his throne," &c. and the Cardinal

American citizens, were you aware that in this land, supposed to be the home of personal, religious, and intellectual liberty, there is a throne filled by a Cardinal Deputy of the Roman Pontiff? What does that throne mean? Can it mean anything else than a public challenge to the friends of liberty and free institutions in this country to surrender the religious and political control of our national affairs to the Roman Catholic Church? As

the occupant of that throne that he will tell us over whom he claims a right to rule with sovereign prerogatives? We demand of him to tell us who are the subjects of his sovereign power? They are not, and cannot be, the friends of American Republican institutions. Why, then, this high-handed that has become so odious to the Italian people. over whom that power has been exerted for decades of centuries, that the gowned head of that power is | right to know. a resident at the sufferance of the Italian Government within the narrow confines of the Quirinal at Rome. That throne has no right, even of sufferance, to a place amid American Republican institutions, for the one or the others must go down.

This is a land of religious liberty—made so by

the toil and blood of the founders of the Republic; and it will be maintained as such at whatever cost or sacrifice. Cardinal McCloskey-ve archbishops. bishops, and priests of the Roman Catholic Church-be warned in time, and cease your intrigues to overthrow those tolerant and liberal intion from which to strike the fangs of the Pontifical serpent into the breast of the mother that has warmed and nurtured you into life, when that it; but the truths that teach men bow to overcome Pontifical serpent was writhing in the struggles of lands made desolate by its poisonous breath. Remember that it is no sectarian bigot who gives you this friendly warning, but one who recognizes the common brotherhood of humanity, and the ultimate perfection of the whole human race. Send that of houses for God to live in and speak from, but an throne back to Leo XIII, and tell him that there is no safe place for it on American soil. Because this is the land of religious liberty, nothing hostile | ter in Rome? We can see no difference except that | ish few divide and rule you. This is the lesson to that liberty can be allowed to take root and flourish here. This papal intrigue must stop, and stop at once on these shores, or the Catholic priesthood will cease to exist as a religious body in this coun- Christian imitators. We want neither ancient nor try. All history teaches that revolutions never go | Christian paganism in America, and because we do backwards, and in the struggle that must inevitably come, if the present policy of the Roman Catholic Hierarchy is continued, there can be but one ending, and that is the triumph and permanent establishment of our American institutions and the annihilation of priestcraft throughout this broad land. But let us follow these papal mummeries a little the tendency of the times was back to paganism by further. The Times says:

"Returning to the throne, the Cardinal was clothed in full pontifical vestments, preparatory to celebrating the mass."

Now we begin to see what that throne means None but one clothed with pontifical prerogatives would dare to don "full pontifical vestments," as was done by Cardinal McCloskey in this instance. The latter is beyond all question fully invested with pontifical power, and is de facto the crowned deputy of Leo XIII, the Roman Pontiff. It has then come to this, that the Papacy, having no longer a place where it can exert civil power in Europe among the monarchical powers, has been driven to seek in America a new field in which to endeavor to prolong its waning life. If compelled to confine its operations to merely spiritual and religious affairs, these skilled and trained deceivers well know that the power they have so long wielded and enjoyed must die. Political ascendancy affords the only chance for it to continue to curse humanity. It is political ascendancy at which that prowned representative of the Roman Pontiff is aiming, hence that throne, the symbol of arbitrary power. In the face of that throne, no one who ecognizes its rightfulness can be a faithful American citizen. Where such pretension of arbitrary wer is tolerated or recognized there can l

To pretend that any church, or the followers of any church, have the right to set up an ecclesiastical power in this country, which is, of itself, subversive of our free institutions, is to ignore the principles that this Government was ordained and established to maintain and secure to its people and their posterity. What right of conscience or freedom of opinion does the Pontifical Church sanction? Let us see, as set forth in the sermon or address of Bishop Ryan on the occasion in question. Remember that this sermon was preached on American soil in the presence of Cardinal Mc-Closkey, the American Pope; of six archbishops; thirty-eight bishops, and hundreds of the priests of the Papal Church. Can there be a question that it correctly sets forth the dogmatical schemes of the Roman Catholic Hierarchy in America? He says:

"For two reasons especially we rejoice this day. First, because this is the house of God, and, second because He will not only reside herein, but He will peak, sending forth light and truth to illumine the lark valley of error—that light and truth which alone can save civilization and human society from the destruction which is threatened it by almost universal immorality."

Think of it, ye people possessed of common sense, and whose minds are not owned and controlled by these impious tyrants! St. Patrick's Cathedral, in the City of New York, the "House of God"! What kind of a God is that which has any use for such a house as that? Most certainly not the meek | would fall into ruins, as will St. Patrick's Catheand lowly Nazarene, whose mission on earth it was | dral the moment your dogmatic clutch is loosened to denounce just such pompous mockery as that Ca- | from the throats of your trembling followers. Is it thedral, and its so-called dedication, called forth? Could blasphemy be carried any further than to pretend that the God of the boundless universe will take up his abode in that monument of intellectual enslavement, stolid ignorance and superstitious fear, wrought from the sweat, the poverty and tears | civilization? Such is the assertion of Bishop Ryan. which its building required? That Cathedral is It is not true. If we thought it was, we would not the House of the God of the universe as Bishop Rvan and his priestly brethren well knew; but is the House of the "Mammon of uurighteousness" and selfishness.

But what are we to think of the monstrously false declaration that the God, whose house St. Patrick's Cathedral is, will speak therefrom, "sending forth light and truth which alone can sure civilization and human society from the destruction which is threatened it by almost universal immorality"? If it was true that immorality is so nearly universal, as Bishop Ryan asserts, which we deny, who would be more responsible than the Roman Catholic clergy for that state of civilization and society? They have persistently claimed, for nearly nineteen hundred years, to have represented God on the earth, and to have ruled it in his name; and yet the fruit of their stewardship has been "almost universal immorality which threatens the destruction of civilization and human society." Gentlemen of the gown, do you not think it is about time that the God that you claim to represent should retire from business and allow some more competent and beneficent God to take his place? A curious kind of light and truth is that which has brought forth such an unfortunate and ruinous crop of immorality. It Patrick's Cathedral should take a lower seat than the one to which he aspires, in this hitherto unpriestridden land. One would naturally suppose that men who had wrought such lamentable results as those confessed by them, would have the good sense, if not the good taste, to keep the evil effects of their operations to themselves.

What kind of civilization and human society is after life. the God of St. Patrick's Cathedral seeking to fasten

ination over the persons and interests of the people. It is a fact demonstrated throughout the history of civilization that human progress was only possible in proportion as the influence of the priestly classes was diminished and overborne. We know that it is not true that immorality is almost universal, so far. attempt to establish, upon American soil, a tyranny as the popular classes are concerned; how far it may be universal among the Catholic priesthood for whom Bishop Ryan speaks, he has a perfect

If it be true, that the existence of civilization and human society in America is dependent upon the light and truth which is to be spoken by the God of St. Patrick's Cathedral, it is about time somebody should know that state of things for a fact. For one, we feel like trying whether there is any truth in that dogmatical assertion; and if we find it so, we will then invoke the mercy of his

Bishop Ryan, among other things, said the "Glorious Church of God kneels at his throne" (God's throne) "and receives the sublime commission; All power is given to thee in heaven and on the earth. . . . Here is the power to stem the torrent of immorality and the only power that can do their passions must be taught with authority. The death, beneath the heel of human progress, in world is forgetting this divine commission, and is true interests of all. It can never become a contest rapidly going back to paganism from which it was rescued by those conservative truths."

"There is richness for you," dear reader. What are all these dedicatory mummeries—this building attempt to revive that paganism which had its Olympian Jove in Greece and its Capitoline Jupi- and happiness will come to you. Let not the selfthere was some excuse for those priestly devices of deception on the part of the pagan priesthood and none whatever for their Roman Catholic and other not want them we say, away with your priestly orders, your impious altars, and your pagan ceremonials, that are intended to perpetuate the errors and follies which have come down from ages of popular ignorance and priestly deception. Bishop Ryan emphathized his declaration that

saying: "I have said we were going back to paganism. I should have said more—paganism had two conservative elements that must not be forgottenit believed in a Supreme Being and in a place of eternal punishment. The paganism of the nineteenth century, however, believes in neither of these. I say before the living God, in this first discourse herein delivered, that we are drifting to a worse state than classical paganism, because of the discarding of those conservative elements of Christian faith that lived when paganism was more flourishing."

Here we have Bishop Ryan speaking for those whom he represents, admitting that he and those for whom he spoke were drifting back to a state of paganism more deplorable than that which Christianity came to supplant. What a confession for a class of men to make who claim that they alone can save mankind from the evils which they had brought upon them. Who cannot plainly see from those uuddled utterances of Bishop Ryan that Christianity, as embodied in the Roman Catholic Church, for which he was speaking to the public, is only what he calls "classical paganism" under the name Christianity? The conservative elements of classical paganism

are then the conservative elements of the Christian or Roman Catholic faith. Those elements are a and a place of endless torments for poor deceived and outraged humanity. Thanks to the living God, in whose presence we write, the people of this earth are fast outgrowing those pagan "conservative principles," and are bursting the shackles that have held them enslaved through the fear of the anger of the Roman Catholic God and dread of the torments of the Roman Catholic hell. The Supreme Being that they are learning to worship is the God of truth, justice and right, whose teachings can alone lead mankind out of the Egyptian darkness of priestly domination. Nothing that is false; nothing that is unjust; nothing that is wrong will long resist the penetrating rays of the torch of enlightened reason, which is blazing from supernal realms into the awakening souls of those in spiritual darkness. Bishop Ryan says:

"Our principle is dogmatic teaching. Without hat, as well expect this Cathedral to stand without hose noble pillars as expect morality to live."

And that was uttered on the soil of America, in he presence of thousands of American citizens, in he year Anno Domini 1879, in the light of the noon-day sun, by a Roman Catholic prelate. Yes, that is your principle, and that is the principle that no people having any regard for their God-given rights will tolerate. Why do you, ye priests, ignore truth, right, justice, reason and common sense, and seek to substitute therefor the tyrant's principlearbitrary and irresponsible power? We will answer for you. Because your priestly domination true, ye men and women who blindly follow the leadership of your priestly dictators, that but for their dogmatic authority over you, you would have no sense of morality, and no restraint from becoming the scourge of humanity and the destroyers of never cease to plead with you to seek a higher and better guidance. People who know no moral restraint but that of the master who lords it over them are lower than the brutes and unfit to be the companions of men.

Again Bishop Ryan says: "You cannot have the ethics of Christianity without the doctrines that support it—the fear of God and the hope in God. There may be a few who

will do right for the right's sake, but will the major-

We answer, undoubtedly they will, if they do right at all. It is because mankind are governed and have ever been governed by their natural perceptions of what is right, that civilization and enlightened progress has gone on in spite of the opposition of dogmatic authority. Bishop Ryan says:

"Take away the fear of God, founded upon the expressed doctrine of the fear of hell and of the verpowering presence of the Omnipotent, and there is nothing to keep those youth from yielding to the

temptations besetting them on every side. If that is true, then we ask Bishop Ryan and his priestly brethren why do you take that fear away from the youth who look to you for guidance? This you undoubtedly do when you dogmatically eems to us that it is about time that the God of St. teach them that the priests, and not God or the devil, have power to save or condemn them at will. That is the "dogmatic doctrine that sustains hope," but it is nevertheless a most false and inconsistent doctrine, and one the effects of which can be only evil. That is the false doctrine that causes the spiritual suffering of every person who relies upon it as the basis of their hopes for happiness in the

It is useless to follow the subject further in order

liberty and republican government in this land of their origination. This must cease, and cease at once. If those whose especial duty it is to guard and foster those great interests—we mean the journalistic, theological, philosophical and political teachers of the people-will not grapple with this mighty and growing evil, then the people themselves must take the matter in hand and organize for their own safety and protection. Away with that pontifical throne; away with those dogmatic institutions which can have no place where human liberty exists. Let the ballot-box be used to resist the encreachments of this monstrous relic of barharism that threatens the destruction of religious toleration and the overthrow of the established institutions of our country. Let all church property be taxed according to its cost, and no lawful preferences be shown to the priestly classes. Too long have they been favored by time-serving officials and selfish sycophants. They have waxed fat and have become intolerant, dogmatic and defiant. Teach them a lesson that they will never forget before it is too late for you to do so. This antagonism is not between the people who have to suffer at the hands of the selfish and interested classes, but between the latter and those who seek to use them to increase their power and wealth at the sacrifice of the of popular factions, for the interests of the people, of whatever religious denomination or of whatever political association, are identical, and cannot be made to antagonize each other. Let the people unite, without regard to creed, nationality or business relations, for the good of all, and prosperity which the Roman Catholic movement in America especially seems to teach. Let it not pass un-

Editorial Briefs.

THE following articles are on file for publication: The Chinese Question, No. 2, by E. G. Anderson

of California. Ill Treatment of Mediums, by A. Harthan, M. D. Modern Spititualism the Complement of the American System, a lecture by Robert W. Hume,

of Long Island City. Phenomenal Facts of Spiritualism, by J. B. Fayette.

"THE decision of the courts in Ohio," as stated n the Examiner, published at Bellefontaine in that State," "is that each religious sect has the right to decide which day of the seven its members shall observe as the Sabbath, every day in the week is udicially recognized as Sunday. This, in effect, is to decide that the true Christian Sabbath day is not authentically known, and that therefore, each religious sect may not only elect which day it will oberve as the Sabbath, but that it may disregard the days observed by all other sects."

NESHAMINY Falls Grove, the place chosen by the committee for a Spiritualist and Liberalist campmeeting in the ensuing summer, is located on the new line of the North Penna. Railroad, about eighteen miles from the central part of Philadelphia. It is a handsome grove containing twenty acres of land, and has three entrances within fifty yards of the railroad station. The scenery is the most romantic in the country. The grove is on high ground, commanding a magnificent view of many picturesque scenes, mirrowed in a "silver lake," erected a magnificent iron bridge 960 feet long and 60 feet high. Besides a plentiful supply of water, there are three mineral springs. The grove has been arranged for the accommodation of excursion parties, and it is every way convenient for a large encampment.

THE WINSTED PRESS .- In this paper of May 22d, is an editororial headed "Careless Editing." The article charges MIND AND MATTER with making the press endorse the mediumship of Mrs. Houtoon. The paragraph referred to was credited to the Winsted Press as an act of professional courtesy, as it was taken from that paper. We thought t contained well expressed truthful thoughts in reference to a well known and established spiritual medium, and therefore republished it without a word of comment. If the editor of the Press is in the habit of giving public currency to reports that he has no confidence in, and particularly on a subject that is commanding the attention of intelligent and truthful people everywhere, then indeed a work of reformation is sadly wanted. The heading of his editorial is therefore particularly applicable to himself. As for our "worship of the medium priesthood and miracle workers of Spiritualism," all we have to say is that the judgment of the editor of the Winsted Press is entirely unreasonable, and besides this, Spiritualists have no regard whatever for men in the character of confessors.

SPIRITUALISTS AND LIBERALISTS.

Camp-Meeting at Neshaminy Falls.

The committee on arranging for the great campmeeting, or encampment of Spiritualists and Liberat Neshaminy Falls, a magnificent locality within half an hour's ride from the central part of Philadelphia, held a meeting on Friday evening, May 30th, to progress with the arrangement. Col. S. P. Kase in the chair, Joseph Wood secretary. The subject of raising funds was discussed and

finally it was agreed that a voluntary subscription list should be opened and subscriptions taken in the nature of a loan, bearing interest at the rate of six per cent. The sum of \$950 was subscribed at once. It was agreed to that an executive committee of three persons should be appointed, who are to have the general superintendence of all things connected with the camp-meeting.
Col. S. P. Kase, T. Comfort and B. F. Tobias

vere appointed said committee. Adjourned to meet on Monday evening ensuing. The committee reassembled pursuant to adjournment, with Col. Kase in the chair, in conjunction with the general committee representing the First Association of Spiritualists of Philadelphia.

It was agreed to that each subscriber to the general fund pay an assessment of 25 per cent. on the nounts subscribed. The money was paid over to Mr. Wm. H. Jones, Treasurer. The executive committee reported having purchased a large number of chairs for the stand. Also

a number of brackets and other things necessary for the camp-ground. The subject about tents was discussed at considerable length, but no definite arrangement was made as to whether these necessary things should be hired or erected by the committee

Plans of tents were presented for the erection of wooden tents, made of planed boards, with canvass coverings, each tent to be 8 feet by 12. A motion was made that the executive committee be authorized to procure, at the lowest prices, tents

suitable for the occasion. Subsequent information, through the chairman, showed that tents of the size named could not be procured for less than \$5 for the use of them. A tent 14x14 feet would be \$7, and tents 7x7 feet at

The motion to refer the matter to the executive committee was agreed to. Adjourned.

The executive committee reassembled on Tuesday, 3d inst., and adopted a draft for a circular letter of invitation to speakers.

Communications received through the medium-ship of Alfred James, June 2, 1879, and taken down by the editor of MIND AFD MATTER.

GOOD MORNING, GENERAL: - My name is Uzae Knapp. My home was in Saratoga, New York. (We asked why he greeted us by that title; he replied:) "You are a general of the spirit forces, and you have their commission. My earthly remains are buried a little higher up the Hudson. I was the last survivor of the Life Guard of General Washington. Why was I spared in mortal life when other and better men died? I come to talk on the subject of suicide. I claim that every soldier who, under the orders of his superior, storms a redoubt and falls in the assault is a suicide as much as he who turns his hand against his own

"A strange subject, you will say, for an old soldier, but nevertheless one of vital importance. As all persons who are born into this world are born here without their own consent, who dares say that they have no right to go out of this life with their own consent? What is life but a cloud? To-day flying o'er the surface of the sun-to-morrow gone. We all bear an impress for good or ill. These impressions are imprisoned in certain surroundings and cannot get out of them. War accomplishes only one thing, and that is, it allows a man to commit suicide without injury to his own con science. This I have been told since I entered the spirit-life. Thoughts like these scarcely ever flitted across my mortal brain. But I have advanced some. The man or woman must be very ignorant in spirit-life if they do not learn the spiritual phil-GOOD-BYE, GENERAL."

"SIR:—In this mortal life, Iunderstood the spirit world well. I was a medium. I have healed many, and I love to come back in order to tell my friends that I understood the way to happiness correctly, and I bless this spiritual philosophy for guiding my spirit to a correct understanding of the

"The spirit-world is here all around you. You are to-day as much a spirit as you ever will be. Those who have strong wills exert great power for the success or failure of their fellow men. To be born sensitive to these influences is a blessing, if those who are subjected to them are sheltered by proper surroundings, but if not, no greater curse could befall them. In the former case, they will be unreliable and vacillating until they alienate their best friends. But who will sit in judgment upon them? None but hypocrites, who, if placed in the same surroundings and born under the same difficulties, would be ten times worse than they are "In the language of Thomas Paine, 'To do good was my religion, and I endeavored to do it, although, at times, my powers were weak and I could

not command them.
"Bless all; and may we all follow out that pre cept "Judge not lest ye be judged."

LOUISA HUBBARD, Barton, Vermont.

[We would be obliged for any information con cerning the earthly career of this spirit.—ED.]

"Good Morning, Sir;-No man can grasp much knowledge in an ordinary lifetime; but many people, by the superiority of their surroundings, have been enabled to learn more than their fellowmen, and to take advantage of them.
"This phenomenon of a spirit speaking through a foreign organism would have been looked upon, by

me, in my mortal life, as in the highest degree absurd. But that which is an absurdity to-day may become a real tangible fact to-morrow. We may place ourselves in certain positions and deny most emphatically that they are true. This may occur in our younger days of mortal life, but before we reach old age we may have to subscribe to that which we denied in our youth.

"This spirit world affords a study from its variety, for there stands out before you undisguised the libertine, the drunkard, and many self-righteous spirits, in the mortal life, stand before you unveiled. Indeed, it makes me sad to see before me only a few that you can behold without a shudder. Cant and hypocrisy can be veiled in the mortal life, but the great day of atonement comes; and you cannot escape, because you have reached a higher condition

I thank you for this privilege. ROBERT BARDWELL RHETT.

St. James' Parish, La. We have no means of knowing whether this communication comes from the spirit it purports to come from or not. We find that Robert Barnwell Rhett, a son of Robert Barnwell Rhett of South Carolino, was in 1876 conducting a newspaper at New Orleans, La.; but whether he is deceased or not we cannot ascertain. The name was given, and at our request spelled Bardwell and not Barnwell. Can any of our Louisiana friends give us any light upon the subject? "Wild Cat," the Indian guide of the medium, said he had been an active politician. -[ED.

"GOOD MORNING:—It is lucky for us that in this world all persons are more willing to embrace error than truth!" [We remarked that we did not understand that declaration. The controlling spirit said: 1 "I will explain it, because it gives us a hold on their mortal organisms. Once get their prejudices warped in a certain direction and we are sure to succeed. In your converse to-day you have had your friends; now you have your enemy! "When a man devotes his mortal life to propagating a certain religion, he will marshal all his forces on the planes of spirit life, and there, by fair means or foul, he will kill all opposition to his favorite ideas. The more ignorant the people are, the better the chance we have to work upon and use them. Consequently our desire to keep the masses of our own church as ignorant as we can; for their ignorance is our sword of power, and with it we will slay all our enemies. With an insidiousness that is unknown to you, like the snake, we are walting for the propitious moment—like a mighty bea constrictor, we will cruse you in our folds. Enlightened! what care I for such a word as that? It is not in my creed, and it will not be considered by me. He who attempts to frustrate my plans must abide the worst consequences, for as the Son of God said He had legions of angels that he could call to his aid, so I say I have legions of spirits who work for the propagation of their favorite ideas and those for which they labored in their mortal lives. You can sign this to this communication:

LAS CASAS, A Priest of the Holy Catholic Church.

[As this spirit left "Wild Cat" said that he heard a voice say that he was a Catholic missionary in the Southern countries of this continent, and that he was the first to introduce African slavery in those countries. If this is correct, then, this bigoted spirit was none other than Bartolome Las Casas, the Catholic Apostle to the American Indians. He was born in Seville, Spain, in 1474, and died in Madrid in July, 1566. He accompanied Columbus on his second and third voyages. On his return to Spain he entered the Order of Dominicans, with a view of being employed as a missionary to the Indians. He went to St. Domingo in 1502, was ordained there in 1510, and celebrated the first high mass that had ever been heard from a priest ordained in the new world. Two years afterwards he accompanied Velasquez to Cuba as his chaplain, and attracted attention by the influence which his mildness and charity gained over the native population. He entered with zeal into the interests of the unfortunate Indians oppressed by their European conquerors, and in 1515 sailed for Spain to obtain for them measures of redress. Cardinal Ximenes, who, in the following year became regent, sent out three Hieronymite monks to correct the abuses complained of, but the efforts of this commission not satisfying the devotion of Las Casas, he soon retired again to Spain for stricter and more efficient regulations, and was appointed "universal protector of the Indies." At last, to save the Indians from the complete extermination that threatened them, Las Casas, who had seen the Af-

rican thriving and robust beneath the sun of Hispaniola, proposed the introduction of negro slaves o labor in mines and on sugar plantations, and reieve the natives. The plan which benevolence had suggested was quickly caught up by the Colonists, the traffic in negroes became a lucrative commerce, and the servitude of one race was only given up for that of another. The remainder of his long life was devoted to the propagation of the Roman Catholic religion in Venezuela, Nicaragua, Guatemala, Peru, and in writing the history of the countries in which he had labored as a propagandist of the Roman Catholic faith.

It would seem from the above communication hat, although this spirit has been in the spirit life three hundred and thirteen years, he is so tied down by his earth-acquired prejudices as to have made no progress whatever as a spirit, and knows no higher and truer ambition that to perpetuate his baleful influence by keeping his deluded followers in ignorance of all that it concerns them most to know. What a lesson for those who are to day engaged in the same work of heartless deception.

Lectures, Mediums, Brief News Items, &c. B. F. Underwood, Liberalist, will speak during

this month in Alliance, Ohio. Dr. J. M. Peebles and E. P. Whipple have been n Alliance, Qhio, during the present week.

Mrs. Macdougal Gregory-has so far recovered from ner illness that she is able to drive out occasionally. Twenty-seven hundredths of an inch of rain fell

ecently in California which was regarded as a

great natural favor. A Spiritualist association has recently been orcanized at Bristol, Conn. A spacious hall has

been leased for five years. Spiritualism in the west end of London is making much progress, privately. The chief portion of its

advance is not publicly seen.

Horace M. Richards, medium, paid MIND AND MATTER office a pop visit a few days ago. His health is improving somewhat.

The Vermont State Spiritualist Association will hold an annual convention at Plymouth, Vermont.

Business shows evident improvement in California since the adoption of the new constitution in that State, by a vote of the citizens. Bishop A. Beals, trance speaker, has been highly

complimented by the "Sheboygan Times," Wis Mr. Beals address for June is Waukegan, Ills. Sin-chew is a compound Chinese word, the monosylable sin means spirit, and chew means The word when compounded means "spirit

Spiritual Philosophy is looming up in Atlanta, Georgia. The fact is, the philosophy is like an in-dia rubber ball, the harder you knock it down-the

There are many perplexing problems in Spiritualism, and they are certainly on the increase. The question about the key to unlock the mysteries is agitated in the London Spiritualist.

The communication published to-day from the spirit of Billy, the bootblack, is worth more than ordinary attention. It exhibits an improvement in diction in keeping with his progress in the spirit

Spiritualists and Liberalists visiting Atlantic City, will find a comfortable boarding house at Conover's Cottage, on Arctic avenue, between Maryland and Virginia avenues. The terms are arranged to suit the times.

Strawberries and other small fruits in southern New Jersey have been ruined by the heat of the sun, no rain of any account having fallen for six consecutive weeks. Several showers fell this week but too late to benefit the fruit.

The pamphlet of Joseph Beals, of Greenfield. Mass., historically valuable to every student of history in particular and Spiritualists in general, is for sale by the publisher and at MIND AND MAT-TER office, price 10 cents, or \$1 per dozen.

Evangelist Moody has returned to his home "down east," where he will enjoy the ease and comfort in his magnificent mansion, recuperate his wasted energies, and renew his battle with the 'devil and his angels" after the heated term. Mr. S. H. Elwell, a skeptic, and R. C. Living-

ston, who attended a number of seances of the Eddys at Ancora, N. J., and at Moravia, N. Y., publish a card in the "Olive Branch" defending these mediums against the attacks made upon them by Mr. and Mrs. Coleman. The third anniversary of the Odd Fellow's Old

Man's Home, at 17th and Tioga streets, Philadelphia, was celebrated on Thursday afternoon and evening, June 5. The arrangements were supervised by the auxiliary board of ladies. The celebration was a grand success. Mr. F. O. Matthews, a test and clairvoyant me

lium of Birmingham, England, made his first appearance before the Glasgow Association of Spiritnalists on Sunday morning, May 4. He gave a number of clairvoyant tests that were as surprising as they were interesting to the audience.

The Mormons have started a colony in Little Colerado, Arizona. In the same zone and neighborhood are old settlements of Zuni Indians, disciples of Zoroaster. They are civil, pastoral, pious, moral and hospitable. Their religion is derived from nature, their morals from common sense.

The recent meeting of the Van Buren County Michigan Association of Spiritualists, was a pronounced success. Mr. Greer, a young man controlled by a high order of intelligence, and the inpirational singing and instrumental music by Mrs. Childs, are spoken of in terms of great commenda tion.

WE invite the attention of our readers to the advertisement of Mrs. Dr. Jeannette W. Stansbury. a another column of this paper. We are gratified to know that Mrs. Stansbury is largely patronized by those who are seeking light on the subject of Spiritualism, and that her high qualifications as a medium are so generally acknowledged by them.

An application for the pardon of John S. Morton, formerly President of the Market Street Railway Company, has been prepared, and it will probably ne presented at the next meeting of the Board of Pardons. An editorial in reference to this subject will appear in the next number of MIND AND MATTER.

Pope Leo XIII is about to fulminate a "bull' against the civil authorities of Italy against a recently enacted law, that marriages to be valid must be made by the civil before the ecclesiastical powers. This will prove to be about as valueless as the "Pope's bull against the comet" that we sometimes read about. 🕏

Mrs. A. H. Robinson has removed from her former residence to No. 1533 South Dearborn street, Chicago, Ills., to which address all communicasions to her should be in future sent. Mrs. Robinson has secured the services of one of the best magnetic healers, a lady, who is at her residence and ready to treat patients magnetically.

A very fat colored one not very long since at tended a revival meeting in the outskirts of Camden. She got religion, and the result was that on a very hot Sunday afternoon she appeared on the public highway with a scythe-blade, which she flourished over her head, shouting, "Make way for de cherubum ob de Lord." She was locked up.

THE society of progressive Spiritualists and Liberals of Cedar Rapids, Iowa, meet in room No. 1, P. O. Block, in that city, on Sunday evenings. The exercises will consist of short speeches and essays on religious and scientific subjects, accompanied by music. All persons interested in the progression of human thought and Spiritual freedom are cordially invited.

The Camden and Atlantic Railroad Company celebrated the 25th anniversary of that organization by a visit to the "city by the sea," on Thursday, June 5. A very large train filled with distinguished ladies and gentlemen participated in the excursion under the supervision of Mr. Chas. D. Freeman. President; Mr. D. M. Zimmerman, Treasurer, assisted by the Board of Directors.

The Dalton Association for Spiritualistic enquiry, hold regular meetings at their rooms, 53 Sigdon road, Hackney-downs, London. At the last meeting the following named contributed to the entertainment: Mrs. Elgie Corner, Madame Ourry,

At a test manifestation under the auspices of the Investigating Committee of the Psychological Society of London a chair was threaded on the arm of Mr. Sergeaut Cox while he was grasping the hand of Mr. C. E. Williams, the medium. This physical manifestation took place under such test conditions as to preclude all possibility of doubt or

The Psychological Society of Great Britain held its fifth anniversary on May 15. The officers are as follows: President, Mr. Sergeant Cox; Treasurer and Secretary, Mr. F. K. Munton; Vice-Presidents, Lord Borthwick, Mr. William F. Crookes, F. R. S., Mr. George Harris, L. L. D. Hon. Percy Wyndham, M. P., was elected to a vacant seat in

Another sickening child murder has just been committed in Wisconsin. The La Cross Democrat says: Nicholas Altenhofer, of Kewaskom, Wisconsin, having been driven to insanity on the subject of religion, dashed the brains out of his six-weeksold child on the sidewalk, and then took the dead body to the parish priest, to whom the father confessed his crime.

In consequence of the ecclesiastical power in Spain refusing to permit the burial of the bodies of two Catholics because of not having received absolution an appeal was made to the civil power. An order was issued to have the bodies buried as desired by the relatives, but, at the last accounts, the royal or civil mandate was not obeyed by the Bishop. See Christian gems published in another column as to the arrogated power of the Romish

Charles Goodwin, of Portsmouth, N. H., went crazy about two weeks ago from religious excitement under the teaching of Elder Wait. The obsessed individual ran about the streets shouting that he had a revelation from the Lord commanding him to imitate Freeman. He was locked up in an insane asylum. When will people study the glorious truths of Spiritualism, based as they are upon facts, which soothe the feelings and ennoble

A friend writes from Moravia, Cayuga county, N. Y., June 1, 1879, I wish to inform you that Wm. Eddy, the medium for spirit form materialization, is now located in this place and for the present staying at the home of Morris Keeler. The manifestations are truly wonderful; the spirit forms often come out and sit with the company present also the spirits often magnetize and manipulate the sick. We are having a glorious time. William Eddy's sister, Mrs. Delia Brown, is having fine manifestations in her dark seauces. The play upon instruments, talk, caress their friends, heal the sick and do many other wonderful things. We often hear several voices sing and talk at the

Billy, the Bootblack's, Greeting to His Young Friends, through a lady Medium never before controlled by him.

I am Billy, the bootblack. I have much to say

to the poor little boys and girls of the streets of this

city, and, through a promise given me by you last evening, I have gained the consent of your spirit guides to write a column for Mr. Roberts' paper-MIND AND MATTER. A long time ago I wandered through the streets of this great city, cold, hungry, and weary—a stray waif upon the shores of timewithout friends or money; without a loving word or throb of sympathy for my suffering from the passing throng that came and went with averted faces and scornful looks. Not a sigh for pity's sake swelled the bosoms of those with whom I was daily associated as a bootblack; but, ever and anon, a kick and a frown, a blow and a keen cutting word, was my portion, received from those who, like myself, were only God's children. Many times my heart rebelled from the thought that they were only my brothers and sisters after all, and that at all times and in all places the same infinite care was extended to the poor little bootblacks and newsboys as was given the more fortunate of earth's children. But time came and went; season after season passed with their changes; the spring time, with its beautiful buds and blossoms, its balmy breezes and refreshing showers; the summer, with its luscious fruits and its harvest gleanings; the autumn, with its changing panorama of golden and brown tinted foliage, and the long, cold, cheerless winter, with its heavy frosts, its keen blasts, and bitter winds. biting winds, causing the shrinking soul of the poor, homeless bootblack to tremble, and his footsteps to totter, and his poor, weakened physical rame to bend and stagger in the fierce storms. When the blinding snows were falling fast and fierce, and the walks were slippery and uncertain, then would the cry of anguish go forth from heart and soul for mercy. Oh, that I could, from my beautiful home in the spirit land, bring to my poor little brother bootblacks and the dear little newsoys the consolation and bright hope of the future that awaits them. There is many a bright gem hidden in the debris and slums of this City of Brotherly Love. (I once used to wonder what that meant.) Brotherly Love, Brotherly Love. Ah, those words often echoed down the corridors of my soul when in earth life, and oh! what mockery they seemed to the poor little bootblack. But, my dear little brother bootblacks, and dear little newsboys. and girls, too, (for I was always sweet on the girls), I want to tell you, through this dear, kind lady's hand, how all is changed with me, and what you all, every one of you, can and will realize in the pirit world, or the future life, if you will be true o the highest and best instincts (no, I don't exactly like that word), if you will only be true to the God go, Ill. that is within yourselves; that will always tell you when you are doing right and when you are doing wrong if you will only stop and question him. You lear little fellows have never been told that God, the great, infinite Father, dwelt, (lived, I mean), as much in each and every one of you as he does in he great high priests that are standing to-day in their ministerial robes preaching to elegantly dressed men and women (ladies and gentlemen, I should say), and in such costly edifices. My dear little friends, do not think that because you are clothed in rags, are barefooted and hungry, that the Great Infinite Father does not make the sun to shine on you as well as on them, and when the fierce storm rages they are not exempted from its fierceness any more than you. It is true that they have fine houses, warm fires, and comfortable clothing, but many of them are not near so happy as you are. God, the giver of all things, brings the peautiful law of compensation to right what now seems to be all wrong, and those that live in luxury ere, ignoring the loving sympathy and kindly, cheering words that should ever guide and direct their actions towards the more unfortunate of God's children, who live for self and selfish purposes done, they will have a big work to do over here, a pigger work than the dear little bootblacks that. even in their rough garbs, have so much kindly sympathy for each other, and whose little hearts throb with high, holy, and pure impulses, and to whom appeals for aid from less lucky ones ever meets with a ready response—who never wait to think of themselves first, but whose sweet, gushing ove-flowers ever blossom and reproduce themselve n the spirit life. But, as Mr. Roberts, the good. aind man that promised to put this in the paper for me, wants to publish a good, long article about the nuch-talked-of camp-meeting, I do not think he will have room for any more from me this time. So, with many thanks to this dear lady for writing all this down for me, I will bid all my dear little friends a loving good-bye for the present, and maybe I can write or get this lady to write some more for me some time again. I am now going to kiss her a kind good-bye, and will subscribe myself your loving spirit friend,

BILLY, THE BOOTBLACK. Intimately conversant as we are with the spirit giving the above communication, we cannot but express our astonishment at his perfect identity, as

manifested therein.

Keystone Association of Spiritualists.

At the usual conference meeting at Lyric Hall on Sunday afternoon last, the members of the Keystone Association elected the following officers for he ensuing year: President (re-elected)—Joseph Wood. Vice-President—Mrs. Annie Stevenson.

Secretary-E. Y. Knapp. Treasurer-Mrs. E. S. Powell. The election of the other officers was postponed until the first meeting of the Society in September A Correction.

EDITOR MIND AND MATTER: Your last issue, copying in part from the Inde-

pendent Age, informs its readers that Dr. J. M. Peebles is in Southern Ohio organizing independent Christian churches.

I have often thought for years, and have general ly acted upon the principle, that it was neither

worth the time nor trouble to defend myself by either word or pen. What is the use of it? Fiction runs faster than fact, and multitudes are more in clined to believe the wrong than the right.

Suffice it to say, then, I have organized no "independent Christian Churches" in Ohio or elsewhere,

but have lectured during all the Sundays of May, and all the evenings except four of the month, in Ohio, organizing in London, Dayton, Rigna and other localities Spiritualist Societies upon a sound financial basis. That is all. I hope that such persistent lecture labors will not be put down as theologically criminal or adverse to the great Spiritualist movement.

I am in Terra Haute attending Mrs. Stewart's and Miss Morgan's materializing seances. There are several prominent spiritualists present from a distance, such as Capt. Grant, from New Orleans; Dr. Watson, of Memphis, Tenn., is expected a few days.

J. M. PEEBLES.

Terra Haute, Ind., May 31st.

VERB. SAT. SAP.

Though many months have passed since the adver Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire, her services, that she has removed from 394 to 1533 N. Dearborn Street, Chicago, Ill., and ever desire, ner services, that she has removed from 394 to 1533 8. Dearborn street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner. She has secured the services of one of the best magnetic healers in the country—a lady—who will be in attendance, to treat patients magnetically when you desired. magnetically when ever desired.

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

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

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

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

is present. Her gifts are very remainable in the healing art, but as a psychometric and busines TERMS:—Diagnosis and first prescription. \$3.00; each subsequent one. \$2.00. Psychometric Delineation of character. \$3.00. Answering business letters \$3.00. The money should accompany the application to insure a reply.

Hereafter all charity applications, to insure a re-

ply, must contain one dollar, to defray the expenses of reporter, ananuensis, and postage.

N. B.—Mrs. Robinson, will hereafter give no private siltings 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, sort otice will be taken of letters sent

MRS. A. H. ROBINSON'S

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

make their presence known.

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

MRS. ROBINSON'S TOBACCO ANTIDOTE. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco, antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 1533 South Dearnborn, St., Chicago, Ill.

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other nar-cotics, by the Board of Chemists, in Spirit Life, who peretofore gave her the necessary antidote for curin heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads One box of the remedy is usually sufficient to efficit a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 1533 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows: ports as follows:

Mrs. A. H. Robinson. 1533 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 no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing. I remain yours,

AGNES VAN AERNAM,

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

Mrs. A. H. Robinson, 1533 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at Mrs. A. H. Robinson. 1533 Dearborn Street, Chicago

remedy (one box having cured her) is like no pay a all. Your ever grateful friend, T. W. GALLOWAY, .No. 581 Ada St., Chicago.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing circle every Tuesday evening, at 8 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 Materializing phases of mediumship, will be allowed to sit in the cabinet for that purpose and receive the benefit 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. Dr. HENRY C. GORDON—Materializing and Slate Writing Medium, No. 69 North Thirteenth st., Philadelphia, Pa. Seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No.1, rear of No.635 Marshal street below Fairmount avenue. Materialization Scances at the samplace every Monday and Friday evenings. Test and developing circle on every Wednesday evening. mrs. E. S. POWELL.—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

m. 10 0 0 Clock p. m.

MFS. SARAH A. ANTHONY—Test Medium—
No. 223 North Ninth st. Circles on Monday and
Thursday evenings. Private sittings daily.

DR. C. BONN—2129 North Eighth street. Healing
and Developing Circle, Monday, Wednesday and
Friday evening at 8 o'clock. Admission 25 cents.
Extra tests, clairvoyant, trance tests, describe and
explain spirits. m. to 5 o'clock p. m.

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samaritan—At the Northeast corner Eighth and Button-wood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m.

THOMPSON STREET CHURCH Spiritual Society. At Thompson street below Front Free contests. ciety.—At Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the

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

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SALLIE L. MECRACKEN.—Psychometrist and Symbol Cairvoyant Readings of character and lifeline symbol \$1.00 Business questions answered tencents a piece. Life-line landscape symbols in oil colers one dollar for reading which will be deducted if a painting is ordered price according to size and subject. Requirements for all the above Lock of hair age, sex, married or single in applicants own uriting. Also the following general symbols painted to order on acadamy board ten by twelve inches, for five dollars apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price. Address, WEST DES MOINES, IOWA. SALLIE L. MECRACKEN .- Psychometrist and

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MADAM M. J. Phillips, 169 Prince street, Borden town, N. J. Cancers and Tumors successfully cured. She treats all diseases with great success. MRS. LIZZIE LENZBERG Trance Test and Business Medium, No. 884th Ave., New York City. Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

MRS. H. S. PHILLIP'S the gifted Trance Business and Test Medium, may be consulted at her home, 917 Walnut St., Camden, N. J.—Sealed letters answered and Claivoyant examination given by hand writing or Lock of Hair. Enclose \$1.00.

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

MRS. L. A. PASCO, 353 Main street, Hartford, Conn. Clairvoyant and Magnetic Healer and Psychometric reader. Reference given when required.

MRS. DR. J. W. STANSBURY will write you a Psychometric Delineation, or answer brief questions on Health, Business, Marriage Future Prospects. etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents, (stamps.) Consultations at Office. 10 to 12 a. m., and 2 to 5 p. m. \$1.00 and \$2.00. Call or address, 164 West 20th street, New York City.

J. V. MANSFIELD Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3.00 and tour 3-cent stamps. Register your letters.

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

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C. J. RAICHARD, Healing Medium, Highgate Centre, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00, J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 118 East 10th street. New York City. Examinations by lock of hair \$2.00.

W. L. JACK, M. D., Clairvoyant. Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-ease by Lock of Hair, \$2.00.

MRS. R. F. BERRY, Magnetic Healer, 809 9th St. N. W., Washington, D. C.

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SPECIAL NOTICES.

THE NORTHERN WISCONSIN

country.

SPIRITUAL CONFERENCE. Will hold a three days meeting, in Spiritual Hall, Omro, June 27th, 28th and 29th, 1879. MRS. S. E. [WARNER] BISHOF and E. SPRAGUE, are the only engaged speakers. All Liberalists invited to participate, as our platform is a free one. Remember this is a three days meeting and will be called to order at sharp 10 o'clock. Friday, a. m. So, friends, please be in season. Good Music Secured for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished for 15 cents. Now friends, let there be a grand turnout. Social Parly Friday Evening. Those expecting to attend from a distance please notify the Secretary, that ample arrangements may be made for their entertainment. Papers please notice.

DR. J. C. PHILLIPS, WM. H. LOCKWOOD, Secretary.

ATLANTIC CITY.

"CONOVER'S COTTAGE," located on Arctic Avenue, between Maryland and Virginia Avenues, Atlantic city, is now open for the season. Terms MRS. R. K. STODDARD.

SPIRITUAL SEANCE.

For Marvellous Physical Manifestations by Mr. Peck of Cardiff, England, and Harry N. Evans of Phila., at MIND AND MATTER Office, Friday Eve., May, 30, and Monday Eve., June 2, 1879, at 8 o'clock. Countersigned Tickets Fifty cents each.

Tickets for sale at the MIND AND MATTER Office. STATE CAMP MEETING.

Michigan State Association of Spiritualists and Liberalists.

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 and closing Monday, August 4th, 1879. For 26th, and closing Monday, August 4th, 1879. For circulars, announcements, and other information address S. B. McCRACKEN, Chairman Ex. Com.

Lansing, Mich

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PHILADELPHIA AGENCY At Harmonial Home and Healing Institute fo Acute and Chronic cases. DR. G. D. HENCK 446 York Avenue, between Callowhill and Noble streets, where MIND AND MATTER and Spiritual books and papers are kept for sale. Also, at the Spiritual Meetings, 810 Spring Garden Street. WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington D. C., keeps constantly for sale MIND AND NEW YORK PERIODICAL DEPOT,

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale MIND AND MATTER. NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller 141 Eighth street, New York City. keeps for sale MIND

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAR, 16 Woodland avenue, Cleveland O. Circulating Library keep for sale MIND AND MATTER.

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Troy, N.Y., "Author of the New Gospel of Health," will act as agent for Mind and Matter, for Troy and ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St ouis, Mo., keeps constantly for sale MIND AND

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AD VERTISMENTS.

LIST OF Spiritual and Liberal Books, Lithographs Photographs, Engravings, etc.

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713 Sansom street, Philadelphia.

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The Clock Struck One, by Rev. Samuel Watson, cloth
The Clock Struck Three by Rev. Samuel
Watson, cloth
Spiritual Magazine, Vol. I., by Rev. Samuel Watson, cloth
Spiritual Magazine, Vol. II., by Rev.
Samuel Watson, cloth
Love and Transition, by Mrs. M. E. Tillottson cloth
Spiritual Gospel Hymns, by Wm. H.
Wescott, paper

Wescott, paper.

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J. B. Pool, paper.

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Hazard, paper. LITHOGRAPHS, PHOTOGRA'HS, &c. Transition, or the Spirit's Birth, by John

Schobe.

Celestial Visitants, by John Schobe...

The Dawning Light, by Joseph John...

James A. Bliss, Cabinet Photograph...

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BANNER OF LIGHT, -The Oldest Journal in the world devoted to the Spiritual Philosophy. Published in Boston, Mass. Per year, \$3.15, Single copy, 8 cts. SPIRITUAL OFFERING—A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$1.00. Single copies, 25 cts. TOICE OF ANGELS.—A semi-weekly Spiritual ournal, published in North Weymouth, Mass., \$1.55 per annum, single copy 8 cts.

Subscription Received at this Office for BANNER OF LIGHT.—A weekly Journal, SX 15 per year; \$1.58 six months; 79 cts. three months SPIRITUAL OFFERING.—A monthly Magazine, \$200 per annum; \$1.00 six months; 50 cents three months. MIND AND MATTER and Spiritual

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An effort to teach people how to replenish the springs of life without drugs or stimulants,
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Physician to the Troy Lung and Hygenic Institute;
Inventor of the "Pulmometer, or Lung Tester." Author of a "Treatise on the Curability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene," etc., "A Treatise on the newly-discovered system of Electro-Vital and Magnetic Remedies," "The Early Physical Degeneracy of American People," and several other works. Illustrated with one hundred and twenty-five engravings, a steel plate engraved likeness of the author, also of the Goddess Hygela. Comprising 537 pages 38 sections, and is published in TWO forms. ONE on fine paper, elegantity bound in muslin, at \$2.50, postage by mail, 18 cents. A cheaper edition, bound in thick granite-finished paper cover, at \$1.25, postage 12 cents. The cloth bound is a magnificent copy and much the cheapest. much the cheapest.

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The We have entire wholesale agency to supply the trade for the Pacific coast and South and West. PHOTOGRAPHS

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Trial boxes, 10 cts. Sent by mail on receipt of Price and Stamp. DR. C. BONN. 2129 N. Eighth St., Philadelphia, Pa.

Male or Female, including Falling of the Womb, etc. Sure cure with one sitting or more. No use of Surgical Instruments. PARTURITIOM without pain, Fee \$2.00.

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CAMP MEETING TENT. For Sale, at a bargain a superior Bell and Wall Tent made of the Best Irish linen by William Railey. Bachelors Walk, Dublin. Can be seen at the Office of Mind and Matter.

VITAPATHIC HEALING INSTITUTE

598 First Street, Louisville, Kentucky. For the treatment and cure of Hay Fever and all Acute and Chronic Diseases. with nature's great vital remedies, Water, Heat, Electricity, Magnetism, and Vitalized Medicines. Felons cured in 30 minutes, Female Diseases a specialty. Our Catarrh Remedy, Fruit and other Baths are unequaled. Rooms and Board if desired. For particulars apply to or address (with stamp)

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Griginal Poetry.

THE WHITE ROSE.

Beautiful rose, with fragrance rare, Beautiful rose, with leaflet fair; For whom did'st bloom, so still and sweet, That all, with joy, thy presence greet? Beautiful rose so pure and white, Seen from afar so fair and light, Wafting sweet perfume on every side,

From the fair bosom of the bride. Did'st bloom for me beautiful rose? In silence thy petals all unclose? Modest and humble though thou be; Did'st bloom for mô? did'st bloom for me?

I looked again for that saintly rose, In another place I saw it repose, For there on that lifeless bosom 'twas hid Meekly beneath the coffin lid, or z.

SPIRITS' RETURN.

The following standas which I find in an old scrap book, whose author I know not, breathe so brautifully the true sentiments of our modern philosophy of spirit return, that I connot refrain Mr. Editor, from asking their publication in the columns of our Philadelphia Spiritual "MIND AND MATTER."

I feel their touch upon my hair, Upon my cheek and on my brow;

I know that they are everywhere, That they are with me even now. The air grows softer as they move, The day seems brighter when they come,

And all my soul melts into love, And longs for its immortal home. For there the smiles are true as Heaven,

And all words mean the speaker's faith; And promises are never given, That can be broken e'en by death. For in that beauteous summer-land.

Death dare not show its pallid face-None there can feel his bony hand, Nor measure life with life's disgrace.

I had a friend some days agone. Dear as my heart, and fond as true; While winter-heat or summer shone All truths to her white soul she drew.

And I was happy in her smile, Nor knew a grief if she was nigh, Nor saw stamped on her brow the while, The chilling truth that she must dic.

But after dismal days had fled, And I was weary with my sighs-I saw her whom I deemed was dead, Like a crowned angel from the skies,

She stood beside me, white as light, And pure with Heaven's own purity; Since then, no Death can dim my sight-Since then, there is no death to me.

THE MASSACHUSETTS SHAKERS.

RECENT VISIONS AND SPIRITUALISM AMONG THE SHAKERS AT TYRINGHAM .- THE RESURRECTION DAY COMING.

JULIA H. JONHSON.

J. M. ROBERTS-Dear Brother:-I must give you a chapter on recent spirit phenomena in our family, where reside several who are clairvoyant and mediumistic in other ways. One sister, 89 years old, has frequently seen the disembodied since she was a child of nine years. I have heard her relate many remarkable visions realized both by day and night—which remembrances (she says) ces. I will relate a vision she had about two years

since: She was unwell and arose to replenish the fire; saw by the clock that it was 11 P. M. She returned and sat upon the bed instead of lying down. In her prayer for angel consolation and relief, there appeared in the middle of the room a soft golden light, gracefully moving back and forth (as it were) in horizontal waves, from which soon emerged two beautiful female forms clothed in the most delicate shining dresses, with other attachments correspond-ingly-lovely, They held upon their hands boxes of unspeakable beauty. Bowing to her very pleasantly, they repaired to the work table and arranged for sewing, just as in life, smiling and chatting the

By this time our sister was so amazed, and enchanted as well, that she begged her visitants to tell her who they were and to converse with her. They looked up and commenced conversation; but lo to her dismay their language was entirely unknown -not a word could she understand. They now and then smiled, and held up to her gaze the beautiful drapery they were at work upon; as if to further enhance her enjoyment of the interview, which, she says, was indeed beyond mortal description They soon arose, waved love, bowed to her, and vanished from view. The clock now struck twelve, our sister still sitting upon the edge of the bed, in

a state of happy astonishment. In two instances deceased friends have come to her, informing her as to the exact date of their exit, of, which she was not until then cognizant; but these occurrences were afterwards found to be correct-in one case, through the Journal, and the other through a personal interview with an intimate companion of the deceased, who shortly afterward visited this place. Nearly every day she has brilliant lights-sometimes in the form of a large ball moving about the room; also, the upper portion of embodied forms enveloped, as it were, in a soft golden blaze.

A young sister here has often told me of an interhad not long since with a dear departed friend. She came to her bedside bearing upon her arm a most lovely white dress, saying, "I have brought this to you." Not clearly understanding, she asked: "What did you say—that that is me?" The spirit repeated her message, laid the garment upon the bed, and vanished from view. The room was lighted while the vision lasted, and no fear was felt, after which all was dark again then a sense of timidity was realized, which caused her to hide beneath the bed covering. When telling me of this the other day, she said: "Julia, I saw my friend as plainly as I now see you."

Another young woman, now absent from our ranks, but who was brought up from infancy in this community, related to me the following incidents, Shortly after the decease of an aged friend, who recently passed away from this place, he ap peared to her three successive nights in a dream, saying: "If you will go to my room to-morrow, and sit quietly, I will come there and you shall see me." She was no enthusiast nor admirer of Spiritualism; still, as she is clair voyant and mediumistic. otherwise she could not deny the facts so often brought to bear upon the subject.

She went to her friend's room as bidden, and be-

hold, as stated in her dream, she there had an interview with that friend, seemingly just as real as in He did not speak, neither did she. He stood but a moment, looking at her, and passed out. At another time she saw a young man, recently deceased, writing, one Sunday, in our devotional exercises-life like and neatly attired. She said, when repeating it, "I wanted to whisper to you at the moment, but knew you could not hear me, as you are so deaf." There was no doubting her. There is another little episode by an aged sister. The other night she saw four spirit friends arrange themselves in a row at the foot of her bed, and there sat, as if watching with her. One of them was her own natural mother, who passed away years ago, aged 80, but now appearing in youthful freshness and form, 30 or thereabouts. This same sister, in the years gone by, painted a great number of spirit pictures-trees, shrubbery, and the like—by having her hand moved under angel control.

She saw in our season of worship, one day a young sister companion of mine, now living with me, clothed in a beautiful white robe, bordered at the bottom edge with a wreath of the most lovely roses with green leaves, which she after wards painted for the owner, who has it framed and hanging in her room as an ornament, which surely

I could go on rehearsing similar items for a weel and then not have finished—but must close with

one or two more which occurred in connection with Brother Peebles, some four years since, while visiting among the Shakers in New Hampshire, I being

present at the time.

There was one of the sisters who saw him clothed while in worship, by Mother Ann Lee, with a beautiful robe spangled with many stars—telling him that, for every soul he should thereafter aid in coming up higher, another one would be added, &c. In the children's lyceum which he attended was a young man who a short time previous had returned from the outside ranks (where he had friends, and was anticipating in the early future matrimonial relationships) to the home of his childhood, leaving the society of two levely sisters, and almost numberless interested associates, both old and young.

Brother Peeble's saw his spirit mother present, who laid her hand upon her son's head, and exhorted him most touchingly through that medium's organism. And to this day the name of J. M. Peebles is a delightful sound, both to the young man (who afterwards corresponded with him) and to all others who participated in those glorious feats of angel communion. The young man mentioned was brought back to his "first love," the Shaker home, by a message from his spirit mother, through the mediumship of one of the sisters there—and at a moment when his worldly anticipations were at their most dizzy heights and presented the most oscate colors.

While I was visiting in that place, one of their own prominent mediums saw the assembling of a piritual congress, where intelligences from the nigher spheres were drawn together in consultation, for bettering the conditions of earth, and hastening the development of blessed angel powers here be ow, and bringing about the reign of peace, love

and justice on these mundane shores.

And may the good Father and Mother, love and wisdom, come and abide in our midst, strengthening, aiding and blessing each one, until the culmination of the more perfect day.

THE RESURRECTION DAY.

Oh, glorious, happy day! God speed the rising sun; Haste to the fields in bright array

Ye laborers every one, There's work for each to do. · No soul should idle stand; God's numbered ones are few, And each should lend a hand

Flinch not, nor doubtful feel-The Angels cheer you on, To tread with strength and zeal, The path the saints have gone

For armies from above Have reinforced our bands; The banners, "Truth and Love," They bear with fearless hands. Let hypocrites beware!

The battle will not cease, Tili Zion's borders fair. Proclaim for love and peace. Till every soul is scaled To God and to His truth.

Till justice is revealed, From aged down to youth Till, written on each face, As Father's holy name: And, Mother's love bath place

Throughout the heart's domain. The harvest fields are white, Then, let us all awake. From off our raiment bright. The dust of siumber shake. The blessed morn is here,

Dull night hath died away: Brave hearts with purpose clear, Shall toil in this new day.

My Critic Answered.

Editor of Mind and Matter:

As you have criticised my communication on "Mediumship," published in the Truth Seeker, of April 26, I suppose your columns are open to my reply. Quoting only the last half of my article was hardly just to me, because, in the first half I speak of natural impressibility as distinguished from mediumship, being the normal condition, and also define mediumship in substance, as you do.

I am perfectly aware that most lecturers and writers on the subject do not claim that mediumhip is an abnormal condition. That is the vital point of difference between my position and theirs. I know that it is natural for some organisms to be susceptible to mediumistic control, but it is, in my opinion, abnormal, nevertheless. It is normal to their organizations, that is, corresponds to its development through inherited or cultivated tendencies; but it is abnormal as relates to a natural, perfect and self-poised individuality. It is natural for some persons to steal, and every act of theft is a normal expression of their defective organizations, but the thieving propensities and the acts which low from them are abnormal as relates to a perfected type of mankind and character. 1 recog nize the good, perhaps as well as my critic, that comes to the world through the "gifts" of medium-

ship, but I see also as an effect of misdirected me dial power, what appears to me evils of a dangerous type which flow from the same source. Many who, perhaps have investigated the phenomena of Spiritualism as carefully as our critic, have lost faith in so-called high and exalted spirits. They have learned that there is a vast amount of hifalutin highness which professedly emanates from this high source, that human common sense cannot comprehend.

At one time, not long since, I knew of six good, honest mediums, (I am not one of those who be lieve all mediums to be frauds) who were under the special, exclusive control of Jesus himself. Now there was wrong reckoning somewhere. Either those mediums were not honest, or the spirits that controlled them spoke falsely, or else

there is more than one Jesus. Many of the most worthy people I know among he old time Spiritualists, were at one time so credulous they believed everything purporting to have a spiritual origin, and a medium in their estimation, was a sort of Nineteenth Century Christ. Where are these faithful believers to-day. Many

of them have been so often deluded and led into pitfalls by following the advice of "spirits," they have become very skentical, if not of the truth of Spiritualism, at least of the good of controlling disembodied beings.

If, dear critic, all who have passed from earthly into spirit life, who were ignorant, vicious and undeveloped, must continue in these deprayed conditions, without hope of relief, but for the aid which comes through mediumship, as you affirm, what of all those who in the by-gone centuries passed into spirit life when anything corresponding to Spiritualism was not known? You do not suppose those countless millions made no spiritual advance in the absence of mediumistic aid? 'Nature's law is growth and development everywhere.

I do not shut my eyes against any source of information, but I cannot be so phenomenally crazed as to chase after every medium who advertises to perform "spirit marvels." I have practised somewhat of this foolishness in the past, and I cannot feel that I am any the wiser for it, but others think and feel differently. I know very well that Spiritualism, as an ism, would be nothing and nameless without mediumship and medial phenomena; but I believe that in the fullness of its development, and when the race shall have outgrown some of its abnormal tendencies, that the phenomena which today the vast body of Spiritualists hold as the very ground work of their faith, will have passed away forever and a higher, more advanced means of communication between worlds which demands no surrender of individual self-hood to the control of any other, as does mediumship, will be evolved out of the womb of destiny. Then we shall know without the aid of phenomena or mediumship, but through the intuitive or wisdom sense of the nearness and all pervadingness of the life spiritual. This is the material age of facts, of personalities, and of phenomena. The coming age will be the more advanced one of ideas and principles which

are impersonal and universal. In conclusion I will say, that I have no antipathy to spiritual mediums or spiritual manifestations. They all serve a purpose in the upward de velopment of life. As long as the world hath need for them their "gifts" will be multiplied and diversified to satisfy the need. You do noble work in defending and supporting mediums and phenome nal manifestations. Possibly I do equally good and needed work in pointing the way, as it is revealed ment of spiritual law and spiritual-destiny.

I live for truth. ELVIRA WHEELOCK. Jonesville, Wis., May 21, 1879.

THE SPIRITS.

A Disciple of Spiritualism Protests Against the Criticisms of the Religio-Philosophical Journal.

HE THINKS MR. KIDDLE'S SPIRITS AS GOOD AS ANYBODY'S, AND OBJECTS TO HAVING THEM SNEERED AT.

The Inter-Ocean, an independent cosmopolitan ten-paged paper of Chicago, publishes the following communication in reference to criticisms of Prof. Kiddle and his work on spiritual manifestations. It very cleverly removes a hypocritical mask and holds the mirror up to nature. The following is the article alluded to:

To the Editor of the Inter-Ocean.

You have fairly and justly "tipped the table" on the Religio-Philosophical Journal, of this city, the assumed exponent of the whole science of Spiritualism for the American continent. Truly, if the manifestations through Mr. Kiddle's children be the product of abnormal powers, unconsciously exercised, then may not all the so-called spiritualistic communications be explainable on the same ground? But the R.-P. J. does believe, or at least pretends to believe, that some manifestations do ceed from veritable disembodied personalities. How is the unsophisticated public to draw the lines between actual spirit control and involuntary cere bration? There is no other way, as we now see, but to refer each particular case to the erudite edi tor in person, and get his countersign; all not duly authenticated in this manner to be relegated to the imbo of humbug and hallucination.

One might wonder who endowed this Religio editor with the high prerogative of determining the genuineness of phenomena presented to the world as of spirit origin. The readers of his paper have been given to understand that the mantle of the assassinated former editor fell upon the present occupant of the R. P. J. tripod. But Mr. Jones, while known as being severe in his investigations, never presumed to denounce mediums at retail and wholesale, as does the present editor. No Chicago society of Spiritualists has designated him as universal umpire; in fact, he has cut himself loose from all connection with and responsibility for the conduct of the leading society in this city, pronouncing its favorite preacher a pretender, or the mouthpiece of pretenders. For what organized body of believers anywhere, in this country or the world, does he assume to speak? We know of none. On the other hand, as far as we can learn he has arraigned himself against the sentiment and sympathy of the mass of intelligent and earnest Spiritualists, and is at loggerheads with the oldest and most-trusted newspaper exponent of Spiritualism, the Banner of Light, of Boston, while MIND AND MATTER, the Philadelphia paper is unsparing in its personal criticism and censure of this

nsendo-prophet of the West. The R. P. J. suggests that, "if Mr. Kiddle had taken the precaution to inquire a little into the experiences of those who had devoted years of study to these phenomena, he might have been spared the deplorable mistake of accepting as genuine spirit communications the automatic writing of his children." In other words, if the intelligent and courageous Superintendent of Schools of the city of New York had only called on the editor-in-chief of the Religio Philosophical Journal, of the city of Chicago, he could have found out what a consummate ass he was about to make of himself-in said editor's estimation.

One may legitimately venture to inquire—Are the frequent fulminations from this quarter concerning mediums and mediumship, some of which are copied by other journals, to be accepted as ex cathedra? The individual who wields the scepter of the R. P. J. had not been recognized as a Spiritualist until since the decease of his predecessor indeed, it is charged that he was not only a skeptic but a sneerer at Spiritualists and Spiritualism. modestly venture to intimate that one of so brief probation should not set himself up as an adviser and arbiter, in diagnosing cases and deciding issues of some slight importance. The trouble with our esteemed editorial friend is that he is inclined to regard as spurious all alleged spirit communications that do not bring grist to his mill, or, to state the situation in other phrase, all genuine manifestations or messages from spirits must necessarily tome up to the elevated grade of intellectual acumen preempted by the said editor, or must contain sen ences and sentiments substantially sustaining and complimentarily approving the opinions, judgments and general editorial and business management of the R. P. J. The alleged spirit of Mr. Jones, communicating through a Philadelphia medium, saying he does not uphold, but deprecates said editor's conduct, is (to the latter) transparently and self-evidently bogus, while another alleged spirit of Mr. Jones, communicating through a New medium, who says such conduct is able, admirable and angelic, affords not only prima-facie but unanswerable evidence of authenticity.

We do not intend to defend the literature of Mr Kiddle's book we are willing to presume that the gentleman knew what he was doing. We might auggest that instead of automatic writing, his children unfortunately became the "medial" strument of some of the R. P. J.'s defunct contributors giving themselves the names of Shakes. peare and others of the mighty dead, possibly supposing themselves, by virtue of their distinguished recognition in the R. P. J. columns, to be peers indeed of the bard of Avon, or any other man.

The R, P. J. editor thinks the book will have the effect to deepen prejudice and harm the cause of Spiritualism. If the "cause" cannot rest on its merits, intrinsic and extrinsic, let it go to the wallif it can: but we incline to believe even the blundering of Mr. Kiddle-if it be blundering, which we do not think it in the order of Providence -will do less harm than will the assumptive and autocratic ipse dixit of the Religio-Philosophical HORATIO.

Chicago, May 21, 1879.

Will the Church Endorse Spiritualism?

The Messenger, of Westfield, N. Y., in commenting upon an editorial in MIND AND MATTER, on Prof. Kiddle's conversion to spiritualism, says: 'The priesthood of our country and of the world are always on the alert to maintain their supremacy. Their emoluments are now at stake, and no doubt they are casting about to see what can be done in the way of a flank movement. The great effort is and will be to keep up the great church establishments of the world, their glitter and cere-mony, and have them sustained by the people. Anything and everything, not glaringly immoral and absurd, is legitimate that will secure this object. It is no great gain—possibly none at all—to to have the church in its great body accept Spiritualism. It will be a sad day for humanity when this beautiful philosophy is taken into the keeping of mitred dignitaries, and a priesthood who are ever vigilant in the building up of a proud hierarchy, he church, which demands the toil, the sweat, the life-blood of millions, to make a show in the world. The overthrow of ecclesiasticism is a projected movement on the part of wise and beneficent spirits. "The hour cometh when ye shall neither n this mountain, nor yet at Jerusalem, worship the Father." The spiritual influences we need are all around us—in our homes, in ourselves, in the atmosphere almost that we breathe, and we have only to appropriate them to our spiritual needs as freely and as naturally as we partake of the bouneousness that the physical has provided for us. We have only to open our eyes and the beautiful andscape, with its myriad objects, comes unsolicited to the vision, the fragrance of plants and of flowers, the music of the spheres—all are provided with a lavish hand—free as the waters of the deep -contributing to our sensations. Religion has been made a monopoly, just as the trades of the world have made some rich and others poor and wretched, so has the church monopolized what should be and is as free as the air we breathe. Now, we suppose the project is to get up a corner upon Spiritualism. Very well; it can be tried. When we learn that the love of man and of all nature—in the direction too of helping in every respect, mentally, morally and physically—is the love of God, and really is divine worship, then we will begin to make the earth a paradise, not before. instead of temples to an unknown God, reared by extortion, and virtually by robbery of what should e expended for culture, and bettering of the condition of the people, we need temples where the masses can come to drink in of what proceeds from a gushing sympathy for human soul, for their wel fare, temporal as well as spiritual. That day will ome, not, however, till the present gigantic ecclesiastical system that now rules the world is swept awav."



With cocked hat all of paper, And broad-sword all of wood, Charlie marched to battle As he thought a soldier should He had drawn the damask curtains He had darkened all the room, For the canon smoke, as he said Would make just such a gloom!

J. E. C.

And at last cut off its head, Sitting fiercely down upon it To make sure that it was dead. Then, as no more enemies Seemed inclined to come

Long he fought the sofa-cushion.

He strutted back to ouarters' To the rattle of his drum. There the tired little soldier First stood, then sat 'at case,' With one hand on his curly head And the other on his knees:

And soon he slept the happy sleep That only children can, And dreamt the dreams of what he'd do When he should be a man. Oh! when in the great life-struggle Charlie has his foes to meet,

May his battles be as easy, May his sleep be half as sweet!

What Trying Did.

BY SCOTCH GRANITE.

She was only a little colored child, and she sat on the door-step of a miserable shanty, paring po tatoes. She was small of her age, and twisted and deformed, so that she did not look much like a human being until you saw her face, then you found that her large eyes were soft and mild as a fawn's, and full of intelligence; and her little dusky, prematurely old face had a look in it that somehow reminded you of saints and sufferers, who have won crowns through much tribulation. Lame as she was, and young-not yet eleven years old-this poor child was even now the right hand, if not the mainstay, of the household, where she was the old

est of five children. All there was of ambition and thriftiness was centered in her small, weak self. The father had been hurt one day in the woods where he was chopping, and lay on his bed a helpless and not always patient sufferer. The mother had a young baby, but she went out washing when she had the chance and brought home money or food, or old clothes, as people happened to pay her. In the best of times there had not been much comfort in the poor prown shanty. Harry was shiftless, and tippled a ittle, and Debby was good natured and as ignorant of economy as her baby. It looked as if the whole amily would soon have to go to the poor-house. ndeed they would have been forced to go, only the selectmen of Windsor were in no hurry to burden he town with six paupers till they were compelled o, and Harry and Debby had rather be nipped a little with cold and pinched a good deal with hunger than lose such freedom as they had.

With what little she could earn and the charity of her neighbors, Debby calculated she could weather it through the winter, and one could live anyhow in the summer. Now if Phillis was only fit to be bound out, there'd be one less mouth to feed; but poor child, she wasn't no good for the kind of work farmer folk's wanted.

Little Phillis had heard it, and now, as time and again before, she had come out by herself to think it over, and wonder what she could do to better things. It sometimes happens that children have character far beyond their parents, and sense beyond their years. It was so with Phillis, and that day, as she sat carefully paring her potatoes, she wished with all her heart that she was straight like other children, and strong to work, so that she could help take care of the family.

"I don't like things this way," she said to her self; "'tisn't right to have things all in a mess and clutter so, and no comfort. 'Tisn't good for daddy and mammy, and 'tisn't good for me and the chil dren. I wish I could do something. I mean te try anyhow more and more.' Somehow, she felt as if responsible for the chil-

dren, as if she had been their mother, and she had come out of the only room of the shanty, with all its noise and confusion, to think it all over. "Because, mammy, they look better, and I thought naybe daddy could eat 'em if they were pared and boiled meally." O, sho! what a chile it is, to be shuah! Well.

have your own way." "They has things mighty nice over to the par son's, mammy, and Miss Maggy tole me 'tother day that if one allers did the very best they could things would likely grow better, 'n I thought I'd try to better ourn a little, so I pared the 'taters to-day in' yesterday I mended the quilt on daddy's bed as well as I could, and patched the baby's frock, too, while you was out to work." While she was talking, Phillis put the kettle on

the fire and brushed up the hearth. Then she drew the table to the bedside, and going up to the basket in the corner she took from it a newspaper. "Now what's that for?" asked her mother. Phillis laughed a little and said: "It's for a ta

ble-cloth. I kind o' thought it would look nice to daddy to see the table covered, and so I axed Miss Maggie for some papers, and she give 'em to me.' "Well, well, what next?" said Debby. But Phillis set the table. There was not much plenishing; one earthen plate, a broken-bladed knife, and a one-tined fork at her father's place. For the rest of the table, a couple of tin cups—but Phillis had scoured them bright—one tin plate, a pewter spoon and five clean hickory chips. That was all. When the potatoes were cooled. Phillis turned the water off, sprinkled them with salt, and set the

pot—they had no dish—on a chip in the middle of the table. She had her reward when her father said: "It

tasted better than anything I've had since I've been on the bed." Somehow, too, when the dinner was over, the dishes washed, the paper table-cloth folded, and the chips thrown on the fire to brighten it, and Phillis was hushing Abram Lincoln (the baby) to sleep, Debby, instead of lounging around as usual, got out her brass thimble and pulled from under the bed a bundle of old clothing, and commenced to cut, and fit and patch; and before dark Rosey, her two-year old, had a warm gown to put on in place of tatters that had flapped about her bare little black

Gimme that paper ye had, 'pears like I could spell out a bit, if ye'd like to hear me," said Harry, eneered and softened by the unusual home likenes of the scene; and he did manage to entertain his little audience with some scraps of news two months old, but it was as good to them as if it had occurred only yesterday.

The winter was long and sometimes the cold was cruel, but wood was plenty, and somehow Phillis kept such a spirit in the house that Debby did her best, and the neighbors seeing her trying came cheerfully to her help, and by degrees comforts gathered in her home. Farmer Jones came over himself and shingled it when he found the roof leaked, and Mr. Cook, the carpenter, battened the boards when he saw the snow blowing through the

The door opened and Debby said: "Come Phillis; you'll get your death o' cold; there's trou-'nuff on us now 'thought your getting sick. What you paring 'taters for, anyhow?" One day Mr. Smith, who owned the woods. say

Phillis and George Washington, her brother, two

years younger, and little Lida, a child of six, gathring sticks on the edge of the piece of timber, and the next morning when Phillis went out to get her fuel, there was a good pile of wood cut just right for the fire-place heaped up close by the door. And so the winter wore away, and when the spring came there was better thrift in the little house than ever there had been. Harry got up and about, and under the influence of the little house

didn't go any more to the woods with him to cheat his sight and bring him to grief. A little garden grew around the shanty, and afforded comfort heretofore unknown, and a vine full of blossoms shadowed the sunny window and hung over the top of the door in a mass of living green and purple. A rude hen-house of sap-lings and bark was built, and Phillis' heart was full of content, taking care of her pretty broods of chicks and storing up the eggs of half a dozen nice layers Miss Maggie had given her, and which every Satur-

day she sold at the parsonage.

Comfort and happiness grew; and the family which was fast going the road to the poor-house, grew into self-respect and self-support because of the good thought "to try" was put into a feeble child's heart.

CORRESPONDENCE.

EDITORS OF MIND AND MATTER. Your interesting and instructive paper finds ready acceptance in the minds of many in this region, and we trust will bring you a more sub stantial harvest than words of praise.

To say that it bears acquaintance is the highest commendation in this age of shifting scenes and opinions, and, more than any other we have seen, seems to meet the increasing mania to know what is "going on" among mediums, investigators, and all connected in any way with this spiritual

We often have occasion to observe (smiling in wardly) that those whose mouths are closed upon the subject open their eyes and ears to an extent quite sufficient to supply the suppression of the one sense. The only wonder is that any can exercise sufficient self-control to abstain from quenching the soul's thirst at the fountain head of all wisdom and

Only centuries and generations of a falsely-educated conscience, directed to one point, would do

When the spiritual nature is unfolded to a cer tain degree, the thirst for living waters can only be quenched by reaching up beyond all creeds and doctrines after the infinite—

"Through darkness up to God." "Like travelers on the desert sand Beneath a burning sky,

They see a cooling spring at hand And they must drink or die."

They are ready to forsake all and follow the truth, knowing that in this life they shall receive a hundred fold, and in the worlds to come life everlasting. These sayings of the great teacher are spiritually

discerned, and they who would comprehend the so-called mysteries of the Bible must read it by the light of present inspiration. Therein will be found the solution of the declaration that "there is nothing new under the sun; but what has been will be again," and the circling centuries only present to the broad glare of the present what has alvays existed.

The incoming waves of present inspiration cast strange treasures upon the boundary shore, which separates us from the unseen, and we gaze in wo 1der and delight at each new revelation of the beauties of that land whose location, and even existence, has been the great mystery of ages. The spiritually blind may smile in scorn, and

oity our delusion, yet we know that the time will surely come when those who now boldly defend an unpopular cause will be looked upon as the rue leaders and teachers of the race, and none more so than those who have the courage to gather up thoughts on printed page, and scatter them proadcast, not knowing what or when will be the arvest, except as the assurance is felt that, in accordance with the eternal laws of progression, ruth must at last be recognized, and the divine light illumine every soul. May not only "saints and ministers of grace defend," but all wise and oving spirits assist in carrying forward what you have so well begun.

M. G. FOREMAN. Le Roy, N. Y., May 27.

EDITOR MIND AND MATTER:

From the Boston Herald of the 28th inst., I take the following extract: "Minnie Lombard, now of Washington, D.C., after passing two years of blinda double enlightment a sbort time ago, which she can account for in no other way except a direct manifestation of the power of God. It is hard to conceive into what conditions of mind one of these modern miracle workers must get, in order to honestly believe what they say; for their faith involves the opinion that, for their benefit, a break is made in the orderly management of the universe. To the first part of the last sentence I would like to answer, that to one developed in the spiritual i

s not hard to believe in spiritual things; for those who keep themselves in proper condition will receive the influx of spiritual truth as readily as a flower the sunlight. And to the last clause in the same sentence I would answer that nothing could be farther from the truth; for instead of a break being made in the orderly management of the universe, it must be exactly the reverse, and entirely

ensonant with such orderly management. I believe, as all serious thinkers must, that break in the order of the universe is simply an impossibility, consequently every manifestation of whatever nature must be entirely consonant with

eternal law. Now, a word in regard to the power which performs these seeming miracles, for it is as simple as the response of a loving father to an appeal of his child for aid. But it is necessary that the mind should first be divested of the false teachings in regard to a personal God of the common acceptation, then know that eternal law is the God to whom all other gods must bow, and that outside of this Eternal Law, or Divine Principle, there is no God except what at sometime has been an inhabitant of this or some other planetary world. Doubtless this will be thought a very strange statement by the majority of people, but to me it is a fact-as clear as the light of the noonday sun; and in the

light of evolution and eternal progression, such an idea becomes grand, sublime and infinite. A child of earth and eternal law is scriously afflicted—calls upon or prays to God for reliefspirits of the departed hear the appeal, and if the powers present are not potent to the case, the call is heralded, if need be, throughout the cycles of eternity, and almost instantly the power requisite for the occasion is present, and through and by the power and wisdom of the eternal ages a cure is wrought. Is there anything miraculous or outside of Natural law in this? Certainly not. On the contrary it is, as everything must be, exactly in consonance with it, as that eternal power pervades everything. TAYLOR BUZZELL.

DOMESTIC RECIPES.

Very weak lime water will kill worms in flower The stomach daily produces nine pounds of gas-

CELLARS.—If it is not already done carry out verything that is decayed; ventilate the cellar and give a thorough coat of whitewash. Decaying egetable substances are very detrimental to

ive pints.

ric juice for digestion of food; its capacity is about

BAKED BEETS.—Beets retain their sugary, delicate flavor much better by baking instead of boiling. Turn often in the pan while baking, isuing a knife as a fork will rause the juice to flow When done, remove the skin, slice and season with butter, pepper and salt, or pickle in good vinegar.

The Herald of Health cautions parents nots to llow the r children to be waked up in the morning Let nature wake them she will not do it prematurely Take care they go to bed at an early hour—let i be earlier and earlier, until it is found that they wake up themselves in full time to dress for break-

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

A CURE FOR WARTS .- G. W. Hoof, of Chicago, writes to the Inter-Ocean: Some two month since I noticed in a country paper a simple remedy to remove warts. As I had no less than twenty large seed warts on my hands, and several smaller ones. I applied this remedy as published, taking a common Irish potato, cutting it in two, and applying the juice over each wart two or three times a day. Mine have all disappeared, and as this remedy is handy for all, I thought it worthy of republishing. angel he was a different man. The whisky bottle



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

The hotter the furnace the more it is coaled.

CONUNDRUM.—Can a circulating library be kept n a stationery store? A western editor says he has seen a "white swal-

ow." and some wag or other suggests, it was Irish

The cure of a parish is said to be nothing more nor less than a sinecure. Jess so.

If the people as a general thing are "children of the devil," should those children obey the parental injunction? Should they honor their father? etc.

It has been authoritatively ascertained that the signers did not all use a pen made of an eagle quilt to affix their signatures to the Declaration of Independence, because one of these great men signed his "Witherspoon."

HIBERNIAN WIT.-Two Irishmen were locked up in prison, one for stealing a clock and the other for appropriating a couple of milch cows. The cells were opposite, each other. "Hallo! Mike," said the cow stealer, "will ye be afther telling me

what time is it?" "Sure, Pat, I haven't the timepiece about me, but I think it is just about time for the cows to come

SHANGHAI ANGEL.-The little boys and girls were assembled on a pleasant afternoon in the lecture room, and the teacher told them all about heaven and the angels. Her remarks were illustrated by pictures representing angels with snowy wings. A bright and aspiring little boy, whose eyes seem to glisten with delight in contemplating the pictoral representations, suddenly exclaimed:

"Teacher, when I'm an angel, I want to be a regular Shanghai.' "A what?" said the teacher, somewhat shocked at such a word.

"A shanghai," repeated the candidate for celestial favors. "I want feathers on my legs." The class was then dismissed.

MAKING BOTH ENDS MEET .- "Yawcob, now I shoost coes out of pizness; you shoost comes in, unt the trade is carried on mitout me. Now lisen vat I tells you. Always makes poth ends meet den go ahead mit de pizness. Dat's ter vay your farder does all te times, unt that vay make up ter ting-

This was the advice given by Von Hans a celebrated sausage maker, to his hopeful son. Yawcob sat meditating how to make both ends meet, and he lit upon a novel plan. He got all the red and white flannel he could lay his hands upon, and cut them into shreds. He put the flan-nel in the middle of the skin and thus prepared his polognas with meat at both ends.

WAYSIDE JOKE.—A fine looking, gray-haired gentleman was pedestriating along the aristocratic side of Chestnut street the other day. He was the embodiment of contentment, his step elastic, he nodded to many persons for he was well known and highly respected. A placid smile enlightened his facial development, so much so, that even an anchorite might be relieved of all ascetic notions for the time being.

A wag standing at the corner when this good-looking gentleman passed, said, "There goes the

most morbid man in all Philedelphia." "What are you giving us?" said a companion. "The truth," replied the wag; "that man is an auctioneer, and of course he delights in a more-bid

COURAGE.—This is commendable in every respect, moral, physical and all other kinds, said a doctor of philosophy to his pupils whom he was raining for the annual commencement.

"Don't know about that," said one of the pupils. "Don't know," replied the tutor, "explain what you mean?" "Well, sir, there is one kind that is anything than commendable." "What is it?"

"A mad dog.

darkies no how."

"What has that to do with the question?" "Much-mad dog is a lively exemplication of 'cur-rage," which nobody likes to commend." The preceptor perceived the joke and the pupils were convulsed with laughter.

THE DARKEY PREACHER .- "I tells you, sab, you may preach fire and brimstone to de white folks, bekase dey like to keep um cool, but I tells you farthermore that when you cum down yere to preach to the darkies, you must tell 'em dat satum's domain is like an ice house, 'kase you know dat will made a darkey shudder wid anticipated cold. but ef you tells 'em it is a hot place, you'll neber convart a single sinner of dem. Dev all like hot places. Dem's my senterments true as gospel. Guess it's better for white folks not to preach to

IS THE WASHWOMAN IN ?- A man having a bundle of clothes he wished washed, knocked at the door of a house, upon the front of which was a sign,

Washing done here." A boy answered the rapping.
"Bub," said the applicant, "is the washwoman

"No, sir, was the prompt reply; "no washwoman lives here." "Why, the sign says, washing done here." "Well, sir, 'spose it does-it doesn't say anything about a washwoman, does it?" "Ah, yes—but who does the washing—do you do

"No, sir; it is done by a lady in reduced circumstances; a victim, sir, of uncontrollable eventsshe is willing to wash and iron shirts, but that doesn't make her a washwoman.' "I should think it didn't do anything else." "Look here, mister, if you were forced into a hog

pen by an irresistible power, that wouldn't make you a hog, would it?" The man was about to turn silently away, whereupon the lad said, "If you want to find the lady of unfortunate circumstances, go up the alley to the first door, but the washwoman isn't at home, sir."

A SPLOSIN ACCOUNTED FOR .- "I would ivvite you to my house, Brudder Jackson," said Johnson, "but I donno as we get any supper dis night, de cook stobe am dreffully out of repair." 'What's de matter wid de stobe?"

"Why, you see, cold wedder am comin' on, and wood gettin' scarce and high, and I've 'structed de folks to be berry ekonomical in usin' ob it. We'se bin buying in small lots, and last night, bein' out ob fuel. I sent my boy over to a neighbor's to borrow a few sticks. De man or his family had gone to bed owin' to de lateness of the hour, and dat boy, who would 'spise to do an unhonest transaction. wrote out his note for de value ob de wood, and droppin' it in a permanent place in de wood shed, shouldered an armful and brought it home.'

"A fire was kindled, de tea kittle put on, de old woman she is gittin' de supper. All ob a sudden, puff went de stobe, kulush went something, and as I tumbled ober I saw de old woman makin' for de roof wid de tea kittle and de stobe plates followin' her, while de boys and de gals was brack wid

"What was de cause ob de 'splosin ?" "I'm strongly 'clined to believe dat dar was pow-

der in dat wood, and dat de powder was put in dar by dat white man to ketch some thieving darkies wat never buys no wood, and dat man spects me. kase he couldn't find that note, and won't make no 'pologies."

"Dat am an outrage." "For a fact, an' de chil'ren's supper was spiled