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Physical Life ... The Reimary Department in the School of Human Reagress.

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NO. 3.

# Lectures and Essans.

## UMANITY VS. BRUTALITY.

TRE BY BURNHAM WARDWELL Good Samaritan Church, at the S. E.

orner of Ninth and Spring Garden Streets, Philadelphia. Specially Reported for Mind and Matter.

he Good Samaritan Church was filled to its utcapacity on last Sunday evening, on the occaof the lecture announced to be delivered by Burnham Wardwell, "the prisoner's friend." The subject was Humanity against Brutality,

illustrated more especially by personal experiences of the lecturer with State prisons and penitentiaries. Mr. Wardwell has been prison inspector of New York, and during the late his frosted feet rendered amputation necessary, war was confined in Salisbury prison, North Carolina, for his adherence to the Union cause. In 1867 and 1868 he was superintendent of the Virginia State prison, and he has been connected with other penal institutions. He is, therefore, well qualified to treat of the subject, and the pictures which he presented throughout his discourse were drawn from real life and his own observation. He is an extemporaneous and a very earnest speaker. His style at times is quite dramatic, impersonating the characters he describes, and reminding us of Gough.

The services were opened by singing the 48th hymn. Mr. James Allen then offered an invocation. After reading from the 25th chapter of Matthew, commencing with the 31st verse, Mr. Wardwell was introduced, and said: Ladies and Gentlemen-The mistakes of my life

are many, but I think I never made a greater mistake than I am making now. After listening to Mrs. Watson to-day, on the subject of humanity and brutality, I think it is a great mistake for me to attempt to talk on that subject within a mile of where she spoke this morning. But as I come bepre you, and am advertised to speak on the subject numanity against brutality, I will talk awhile on this evening. I am very glad to see so many bung persons here to-night. They always help me the work I am endeavoring to do; more than der persons. I never fail to receive their attenon. I have so conducted myself as to be called "prisoner's friend," I commenced early in life s work, and I have found the treatment of

stion, "How shall we brutalize them; how shall make them more wicked than they are?" ge majority of crimes are traceable, directly or ndirectly, to the bad use of liquor. Though rum s charged with all this wickedness, yet sometimes think this is overcharged. I, however, can exclaim on most occasions, "Oh, rum, what hast thou done? ruined father, mother, daughter and son.' I have had all these under my charge as prisoners, for crimes committed when drunk, and very frequently under the shadow of as tall a church steeple as you have in Philadelphia. The moment one commits a crime under the influence of liquor, the cry goes out from the court house, from the judge's bench, and from the churches, "How shall we punish him?". It seems as though they could not punish him enough. The greatest fault that is found with me, is that I am charged with being a sort of crime justifier. When I say:

"I would not have hung my brother's form in And leave the image of my God a dangling subject there.

Ther, you say, you justify mu der? No, Lo in the least; I am no excuser of crime nor a justifer of wickedness. I would hold all men and women that commit crime until they cease to do evil, and learn to do well. I would hold them as the dear little five-year-old girl desired to be held; she had her little finger injured so that an operation had to be performed. The parents lived in the country, and they talked about having the finger amputated. They were afraid of giving her an anaesthetic to make her unconscious, and were talking in her presence. She said, "No, I don't want to go to leep, I want to know all about it." She was told how painful the operation would be, cutting the skin, the flesh, and sawing the little bone. said: "I know all about it, you will have to have somebody to hold me." "Yes," they said, "Who "I want my granddo you want to hold you?" mother to hold me." I took her little hand and said, "I can hold you better than grandmother." The little one said: "You can hold me stronger than grandmother, but grandmother can hold me and love me too." Friends, how often have I had brought to me young men who had committed crime under the influence of liquor, or some other pad influence. The mothers and sisters of such ing men have done all in their power to defend om in the courts, but they were sent on to the State's prison. These mothers and sisters have followed them to the prison, and there some miserable sinner like myself has often said, "Thus far, no farther-1 will take charge of him. You must go home. You can see him once in three or six months, as the rules of the institution admit; you can write once in three or six months as rules regulate; but when you see him, you must see him in the presence of the officer, all you say must be heard by an officer, and when you write, all you write must be read by an officer, and it must be just so and so. Heart-broken and sick, they go away and we take their loved one to the prison. We strip off his citizen's clothing, and dress him in a prison suit, sometimes it is ringed or striped or spotted. We crop his hair-one side shorter than the other. Then the inquiry arises, how, cheaply can we feed him? We call another class to see who can make most out of his services. After we have all this fixed, we put him in motion. We work him for five or six years, according to his sentence. We tell the people, outside, we learn him a trade. Not one in thousand learns a trade in any state-prison. They go out at the expiration of their time—some of them having worked five years polishing the

I will not undertake to tell you about the religious instruction in prisons. In a great many penitentiaries, Universalists, Unitarians and Liberallsts. of any kind, would not be allowed to enter; who should go in and say he was a Spiritualist. I only know I have never met that class in authority. How many prisoners are there who, while in prison, have thought they had turned to the Lord and sought salvation? Men of that character have come out of prison and have gone from place to place | ment. seeking work, and been turned away, until they learn to lie—to say they did not come from prison and then they would get a situation. Some police officer, or some other person who thought he carried the peace and salvation of mankind in his are, would find that such a man now working, was once a prisoner. Then they go and whisper "did you know your man had been once in the

soles of shoes; others having for five years, guided

the pegging machine, doing nothing but the sim-

routine work—none of them learning a

tions him. "Have you been in the state-prison?" He replies, "yes sir." "Why didn't you tell me?" "If I had told you, you would not have hired

me."
The reply is, "Certainly I can't have a prison bird about me;" so the man is sent off. I have known of men who have given great satisfaction, who have been faithful and industrious, but they have been turned off for this reason. In the same way I have known of women, who have been forced out of situations because they had been prisoners. There is a piece of poetry which says:

"One false step forever blasts woman's name." I am so glad that one false step does not blast woman's name, any more than it blasts man's name. I am glad to say that prisoners, male and female, can turn to the Lord and seek salvation. The most cruel murders ever inflicted, have occurred in our jails, in our prisons, and in our alms-houses. When I was appointed inspector of jails and prisons, in New York, in 1871, Judge Edmonds called my attention to the case of a man, who was whipped to death at the whipping-post, giving me the names of the officers of the prison and of the prisoner: of one who was showered to death in the shower bath, and also of an instance of one who

was kept in a stone and iron cell, in winter, until

which resulted in a lingering death. I have known of other instances of this kind. Hence with this brutality, and this terribly wicked treatment, a prisoner comes out of jail, as he would come out of a high school, schooled for the worst crimes known to humanity. How often have I seen a prisoner, who has attempted to make his escape, or break the regulations in some way, kept days and weeks in the punishment-cell. In cases where he has said, "I will never do so again," the officer has said with an oath, "You want to get out and steal another horse, don't you? or to forge somebody's note? I will keep you sixty days in this punishment-cell, and when you get out you won't be able to do it again." In all cases of that kind, brutality begets brutality. I experienced a little of this in my own incarceration. I moved from the State of Maine to Virginia about 20 years ago. When the war broke out, I had my choice to go into a rebel jail or into the rebel army. I chose the jail, where I spent two long years. These hands closed the I spent two long years. eyes of fifty-two men who starved to death, rather than take up arms against the United States Government. I know that there is great wickedness in war, but I know that everybody is not bad. On any side there is some goodness, and my heart runs out in love to the man who was kind to me when he held me a prisoner, and towards his children and his property. After having a long experience with prisoners before the war, before I was a prisoner in Salisbury, N. C., and with that experience, when I was released in 1867, I put on the whole armor of kindness, and I tell you that kindness will save to the uttermost. [Applause.]

six or seven miles out of the way. had a bad name. He was called a fighting man, and had been charged with stealing a boat. the Sheriff brought me the warrant; he told me that he and three others, who went to take the Captain, were nearly drowned by him. I took the paper, and all through the day I thought, how shall I approach that man? he is powerful. He had a room at the lower end of the wharf, from which he got lown into the boat and upset the men who were after him. On Sunday I was in doubt. I wanted to take him on Monday morning to Ellsworth Court-house, sixteen miles away. I went to my desk and wrote a note:

I go back to one of the lessons that I learned

when I was very young. An old sheriff by the

name of Chase had a warrant against Captain Roth,

"DEAR SIR: William D. Chase, the Sheriff, has placed a warrant in my hands for me to take you with me to Ellsworth to-morrow. Will you please be at my nouse at seven o'clock in the morning, and take breakfast with me, and then ride over to Ellsworth. Yours, respectfully.

I gave a man a silver dollar to take this letter to Captain Roth, and notice how he received it, and bring any message back to me that was sent. messenger was not aware of the contents of the letter. He came back towards night. I asked him what Captain Roth said. Did he send any message?" The reply was, "No, he turned pale when he read the letter, and walked away."

For a time I thought I had lost him. It was too ate to do anything, but I resolved to wait for him intil morning. I was watching and praying that Captain Roth might come. Just at breakfast tinje heard such a ringing at my door-bell as I never heard before. I sprung to the door, thinking what could be the matter, and there stood Captain Roth, the perspiration streaming down his check. He took me. I said, "Walk in." I asked him to breakfast. He said, "Right straight to hell, if you say so." After breakfast we got into my buggy, and started to Ellsworth. All the neighbors around were astonished to see him taken. Arriving at Ellsworth, we found District-Attorney Robinson

who inquired how I caught Roth. On my informing him he said, "He must not be hurt, bring him in here, and he can give bail for his appearance at the next term of court. You go bail for him, and I will go bail for you." So we went in, and I inroduced Cantain Roth. He was asked by Mr Robinson, "How did this tow-head of a boy catch on?" "Oh," he said, with an oath, "he can arrest mybody in the world." "How so?" "Well, read that letter. That will arrest anybody in the world. Mr. Robinson looked at it, and said, "That letter would arrest me at any rate." I went bail for the Captain in one thousand dollars, that he would appear at the next court. Roth promptly appeared a the next term of the court. We did all we could for him. A nolle prosequi was entered, and every dol lar of the expense was paid. The result of this was that Captain Roth became a reformed man, and

comes to save. That is the doctrine I am trying to Mr. Wardell then related an instance, which occurred in his experience, while in charge of the Providence, R. 1., prison. He said: A day or two before I arrived there, a prisoner made his escape from that justitution, for the third time, and had been arrested in Boston and brought to Providence before me. He was manacled and hand-cuffed. ordered the officer who had him in charge to take off those irons. The officer took them off and I commenced a conversation with the prisoner. said, "I understand you have given the officers here a good deal of trouble." "Not half as much rouble as they have given me," he replied. I said. I was in hopes to find that you wanted to be a man." With an oath he says, "I'do want to be a

fully illustrated the power of love, which ever over

man." "Well," I said, "in order to be a man, the first thing is to leave off swearing." He said, "Please sir, excuse me for swearing." I had him that moment, and now I said, "If you want to be a and I don't know what would become of the man, man, I want to help you to be a man." He said, "This is strange talk; how long are you going to keep me in punishment this time? When I ran away before they kept me thus and thus." I said, "I am going to keep you now, but I am not going to put you in a punishment cell one single mo-ment." He said, "What are you going to do with me?" I said, "That depends upon you. I want you to go on the outside. (We were then building an insane asylum outside of the prison.) I want ou to go to-morrow with the workmen and work They tell me you are worth three or four dollars a day." He at first refused to go; he said, I worked out there before; I am not going outside to be guarded." I told him-that it was not signed more death warrants than any other living state prison?" No, sir." "Well he has." Then the my intention that he should be guarded. I said, man in the nation. This is very hard to say and it takable evidences that we are right, from the com-

employer sends for the man to come up and ques- "I want you to go outside, and work like a free is not to my advantage. It will not open church munications of those of our loved ones who have man, without a particle of punishment." He said, him, that before he went, I wanted him to say to me, he would not run away. "If you tell me you man in Rhode I are not going to run away, I will bet my salary met, who said: that you will not." "Well," he said, with tears in "A poor despis his eyes, "you may bet your life I won't run away, if you treat me that way." He went to work regularly and satisfactorily. He had been outside but a very little time, when a beautiful lady, his wife, came to see him, accompanied by his little daugh ter, five or six years of age. When I told her that her husband was outside at work, she was try much astonished. I sent out for him and he came He said, "You must excuse me for a little while, I am very busy now; I will be through in a quarter of an hour." He was boss carpenter, and was over a number of men. He came in like a free workingman at noon, and had an hour to talk, in my parlor, with his wife and child. The distance across to the railroad station was nearly a mile. It was thought that the little child could not very well walk that far. He told me of this, speaking as though he was half ashamed, as if he had no right to mention it; and I said, "Really, I don't see how I can get anybody to go, and I cannot go myself, but can't you spare the time to go yourself?" He looked as if he had been struck, and exclaimed I go over myself!—then you trust me!" tainly I trust you." I gave him the use of a horse and buggy. He rode over and came back in the greatest haste. He said, "I never felt such anxiety in my life to get back, lest you might think I had run away."

A short time afterward, a gentleman drove to the prison and inquired, "have you a man by the name of Cowden here?" I replied, "yes sir." He said, "do you allow him to go and work on that building outside?" "Yes sir." "Do you know what he is here for?" "Some difficulty, I believe between him and his father, but I really don't know anything about it." "Well" he says, "I am the father of that man; I heard that you allowed him o work on that building, and I came here to learn the facts, and I am going before the courts to enter a protest if you persist in it." He was informed that this was one of my best men, and that I could not take him away from the work. I suggested that the father should talk with the son. "But," he said, "he won't talk with me." The men were coming to be locked up, and I said, "you can know whether William will speak to you or not." I sent word for William to come in. I asked him some questions about the building he was working on. did not speak to his father, and his father did not speak to him. After he had gone, the father said: Didn't I tell you he would not speak to me?" "But," said I, "you did not speak to him. I am a sort of a school master here, and I teach my boys not to speak first to an older man." At this moment the tea-bell rang, and I invited Mr. Cowden to tea, which invitation he accepted. As he was a member of the Orthodox persuasion, on sitting down at the table, I asked him to offer a blessing.

self. Looking him full in the face, I said: "I am sumed to-night, to be arduous, and my glad you have to read that in the Rhode Island law-books, you do not read that in the Bible, or any good man's heart. Before rising from the ta ble, he said: "I do not know what in the world to do, but I suppose, I must go before the court, for I fear William." I said, "I can advise you. If you will take my advice, it is that you will go out to the office with me, and we will have Wil liam brought in, and you talk with him as a father should talk with a son." He finally concluded to William was brought in and we were alone with him. When he came in, Mr. Cowden says "How do you do, William?" and William says How do you do, father?" and they shook hands at once. But the poor old man could not give up the idea of William's wickedness, and said: "Wil liam, didn't I give you \$500 to go to California? Yes," says William, "and didn't I go to New Fork and get drunk and spend the whole of it? The old man looked amazed. He said: "Didn's give you so much money to go to Boston," and William replied: "Was I not such a darned fool, as to go on a spree and get locked up, and send for you? The old man said: "William didn't you threaten to burn my house?" and William said: Didn't you know I would not do it?? "Why? Because that very day I changed my clothes there and not a single person knew I was there. You know I could have burned the house, a thousand times if I chose, and you know, there is not enough money in the country to hire me to burn

There was a reconciliation. vour house." When Deacon Cowden came out to see William a few months after that, he brought with him three pardons, one of which was for his son. After refer ng to the peace meeting, recently held in this city he speaker said: "I do not know of any murderer that has been pardoned, who ever committed another murder. If you know of one please give me his name, for I do not believe there is one. There is a true plan, as I understand it, for governing prisoners. It is in this poetry and is called "The mission." It has echoes. I will repeat it:

True faith, producing love to God and man, Say, Echo, is not this the Gospel plan? The Gospel plan? Must I my faith and love to Jesus show, By doing good to ail, both friend and foe? Both friend and foe? But if a brother hates and treats me ill

Must I return him good and love him still?

Love him still? If he my failings watches to reveal, Must I his faults as carefully conceal? As carefully conceal? But if my name and character he blast And cruel malice, too, a long time last: And if I sorrow and affliction know. He loves to add unto my cup of woe; In this uncommon, this peculiar case,

Sweet Echo, say, must I still love and bless? Still love and bless? Whatever usage ill I may receive, Must I be patient still, and still forgive? Be patient still, and still forgive Why, Echo, how is this? Thou'rt sure a dove!

Thy voice shall teach me nothing else but love! Nothing else but love! Amen! With all my heart. Then be it so. Tis all delightful, just, and good, I know; And now to practice I'll directly go;

Directly go.

Things being so, whoever me reject. My gracious God me surely will protect. Surely will protect. Henceforth I'll roll on him my every care, And then both friend and foe embrace in prayer; Embrace in prayer.

Mr. Wardwell further illustrated his remarks by vivid description of his little son Wallie, only nine years of age, taking charge of the most desperate prisoners, who, breaking rules of the prison were quietly conducted by the little boy to the punishment cell without the least resistance on their part.

In concluding, he thanked the audience for their attention, and for the opportunity of addressing them. He said: "I came to this State and to Philadelphia, being led by some influence that seems to whisper to me. As one, star differs from another in magnitude, so Pennsylvania differs from all the other States of the Union in her hanging proclivities. The Governor of Pennsylvania has

man, without a particle of punishment." He said, doors for me, or the opportunities of the press. But gone before. This, then, brings us to consider "What are you going to do if I run away?" I told thank God! this little handful of Spiritualists have more closely the means by which, and the manner opened the doors to me, and it reminds me of a wo-man in Rhode Island, one of the best women I ever received. We have already intimated that the

"A poor despised Spiritualist I, by profession, am, Yet I do feel unworthy of that dear precious name."

[Applause.] I do not know of any name given under Heaven, and among men, which has so much power, in it, for the saving of humanity. The spirit of love, love divine, love excelling, is here to-night. It is a true spirit. It is the spirit that exalts our minds, it soothes our sorrows, it smooths our path over life's rough way. It is mixed with goodness and is meek, humble and patient. That is the spirit, that I feel here to-night—that I fancy see in your hearts. But Spiritualists, when you live up fully to the mark of the high calling which is allotted to you, we shall have no use for jails and prisons—we shall have an opening in the farms and places where these poor, despised, neglected and down-trodden ones can go to be instructed in all that is necessary to make them worthy of the name of men—and to be a man, is to be nearest to God. Let us all have a new spirit of kindness. Let the poor boy who lost himself, not intentionally be remembered. [Alluding to a boy who had interrupted the meeting.] Watch the course of that boy, and if he should be in difficulty, go yourselves and succor and save him, and your reward shall be above. [Applause.]

## SPIRITUAL DISSERTATION.

#### SPIRITS THROUGH MEDIUMS PSYCHO LOGICALLY CONSIDERED.

Lecture in the First Reformed Spiritual Church, Christian St., below Seventh.

This was the subject of a lecture, recently delIvred in the First Reformed Spiritual Church, by the pastor, Professor W. Seymour. After the usual devotional exercises, Professor Seymour said:

The subject, which we have chosen for our consideration this evening, is a subject which is fraught with interest and importance; a subject which demands the closest investigation, the unbiased judgment of the most magnanimous minds, impregnated with a knowledge of the psychological law, by which God controls and regulates the manifestations of the human mind, in this and the spirit world. And although it has been the principal study of my past life, to investigate, learn and un- should not be enough to shake your confidence in derstand more of the spirit, and the manifestations spirit manifestations. For we should take this into He gave a most excellent one. In a few moments, of the mind through the human intellect; and feelhe commenced talking about the wickedness of ing to rejoice in the fact that I have acquired some the best means that we can command. Hence,

> responsible one, standing (as I feel myself) between the world of spirits and the world of mortals, with an attempt somewhat to solve the problem, unravel the mystey, and scatter the gloom which has so long obscured the pathway, and perplexed the minds of inquiring mortals, on the one those truths which our spirit friends, on the other, are so anxious to impress upon us: my prayer tonight is, that a ray of light Divine may beam forth | brain of the medium, and if the brain of the medifrom the effulgence of the Great Spirit (which is the fountain of light), and so illuminate my understaning that I may be made competent for the great work in which I am engaged; and that from what may be said to-night I may be found instrumental in the happy conviction of some, and the confirmation of others, that there is a means of access by which we may enter into communion with

> > LOVED ONES GONE BEFORE.

And that if we do not see them with our external sense of signt, or feel them with a physical grasp, yet, by a spiritual affinity, we may feel them near and by mental converse we may realize the fact that they are interested in our welfare, and that they are present around us, to administer consolation in the darkest gloom and sooth our hearts in change came, was not a final adieu; but with that and intellectually prepared. farewell was associated the thought that we shall meet them again. And thank God we may meet them again, and that much sooner than is supposed. Amid the many and mighty gatherings of individuals that have congregated themselves together at this hour for the purpose of religious worship, I presume to say that, however wide may be the difference of belief in other respects, we are almost universally agreed upon this particular doctrine, "the soul of man is immortal." This then being a settled conviction in the mind of man, which is almost universal, the next thought that naturally suggests itself is, that the soul or spirit of our de parted ones must still be in existence. Associated with this is another idea which is almost as universal as either of the other two, that, although we may not be able (for want of knowledge) definitely to understand the nature of their existence, or ever their locality, yet they take cognizance of our actions and are interested in our welfare. This idea may be confirmed even from the parable of the rich man and Lazarus. The immortality of the soul, therefore, the consciousness of a future existence, and the concern of those in spirit life for the interest of mortals being a belief which is almost universal in every church, and has been in every age of the world's history, it has naturally led the gigantic mind of the philosopher, in his aspirations after truth and knowledge, to inquire how far these ideas are correct and whether such a belief will accord with the laws of nature, the laws of Divine government. Hence he has has laid down his rules and commenced his 'scientific investigation, and from a careful comparison of THE PSYCHOLOGICAL LAWS.

which control the mind, with the chemical laws which control the body, he has found that the change called death is not a change in the condition of the mind in relation to other minds, according to the laws of psychology, but a change in the condition of the body according to the law of chem istry, which severs its connection from the spirit. while the relation of the mind with mind or spirit with spirit still remain, as before. Hence, the doc trine of the immortality of the soul is confirmed by natural laws, and upon this confirmation the phiosophy of Spiritualism is built. So that we are not so far astray as is generally supposed, building our religious faith upon a sandy foundation, with out any first principles to start with, or any goal to We have the rock of Truth for our foundaion, Science as our first principles, Nature as our guide, God, through the agency of ministering spirits, as our instructors and the blessed inheritance of the Spirit land as the end to be achieved. Thank Heaven for such a basis! Thank God that we are not out on the Ocean of Life, tossed by the

WAVES OF PRIESTCRAFT,

and in danger of being wrecked upon the rocks of superstition or religious bigotry. We have the compass of reason to steer by, and the most unmis-

more closely the means by which, and the manner so-called death of the body, does not sever the relation of the spirit, that the mind still remains the same, with all its attributes, its abilities and capabilities; and hence, under certain conditions of the Psychological law, it is as susceptible to the impressions of other minds, and as capable of communicating impressions to other minds after the change of the body, as before; even though these impressions, or communications, may not be manifested through a dense material apparatus called a natural body. This, then, being true-that mind still holds its relation to mind, the next thought that suggests itself is, that mind has never been manifested to the external senses of man except through a material apparatus, which apparatus is furnished in the brain. But in as much as the connection of body and spirit of our loved ones is severed by the change, although they may still hold their spiritual relation to us and even desire to communicate with us, before they can be manifested to our external senses, either of hearing or of sight, their minds must be associated with some other mind that retains a connection with the body. Hence, we discover the office and

NECESSITY OF MEDIUMS through whom we may receive communications

from our spirit friends, that may be of such a nature, as to convince those who will believe nothing, that is not impressed upon them by one or another of these external senses. But some one will ask if this be true, why caunot my spirit friends come and communicate with me direct through my own brain; why should they desire, or even prefer, some other medium through which to manifest themselves? To this inquiry let me say, that your

n relation to your spirit friends, consequently that which comes direct from them to you must be received by the law of impression, and not through the external senses. This impression undoubtedly you have often felt. But, again, another inquiry is made: Why is it that the communications that are said to come from my spirit friends so widely differ as they come through different dediums? through one medium they manifest that high degree of intelligence for which they were distinguished in earth-life, and I seem to recognize in the communication much that would lead me to believe in its veracity and that it was really my spirit friend that had possession of the medium; but in another circle, through another medium, my same spirit friend has been represented in a manner so defective in culture and reason that I am almost forced to the conclusion that the whole thing is a farce. Allow me to say, if such has been the experience of any who are here to-night, such an experience ation that in the i rection, yet I feel the task as- if we can procure the right facilities we are able to nifest with great proficiency the power or force;

but if deficient of the right facilities, to or force will be but feebly manifested. Now this dark night. is exactly the condition of the manifestations of minds, both of mortals and spirits. Your spirit friend when upon earth's plane was noted for his or her reasoning power, hence they had a capacious brain in that region where reason is located, and, when occasion called for it, they were able to manside; and has prevented the communications of ifest the power of mind with great proficiency; but now, that the connection between the mind and their own brain is broken, they have to manifest themselves to your external senses through the um be largely developed in the locality of reason then will the manifestations of your spirit friend be proficient; but if the brain of the medium be deficient in the locality of reason, then will the manifestations be defective. So to in proportion with all the other faculties, sentiments or passions of their nature. Hence, these differencees are not always proof positive against the truth of spirit communication, but are more to be considered as the consequent result of means used, through which you receive these communications. Again, another

inquiry is made:

Why is it that so many of your mediums seem to be controled by Indian spirits?" Because that same law of the mind holds good n spirit life that is evinced in earth life, and hence there is a disposition to attain to something beyond the present condition in which the spirit dwells. the deepest sorrow. Oh happy thought, that the But before the spirit can enter the higher spheres farewell we took of our loved ones, when their of light in the spirit world, it must be educated Their preparation must commence upon the earth plain. plain (so to speak,) is the primary school, where we learn our A'B C's of spirit life; and in as much as the Indian (like many even of our fellow citizens.) have not received this preparation of intellectual development upon the earth, they are not promoted into a higher sphere and hence they still nger within the earth circle until they become sufficiently educated to enter the higher circles of light; consequently they are ever anxious to enter into immediate converse and association with the minds of mediums, that by so doing they may be brought into more close connection with the impressions of the educated minds of mortals and thus become the sooner prepared for higher spirit

#### The First Locomotive. The first locomotive that ever did service in the

United States is said to be in Carbondale, Luzerne county, Pa. It ought to be preserved, somewhere as an interesting relic of the early days of railroad The following description of its trial trip. taken from Dr. Hollister's "History of the Lackavanna Valley," will be read with interest: "The first locomotive engine introduced and worked in America, was run upon the Delaware and Hudson Railroad. In the year 1828, Hones

lale, (named from the late Philip Hone), offered its friendly glen for the purpose of conducting the experiment. This locomotive, called the "Stourbridge Lion," was built in England, of the best workmanship and material, and most approved pattern of that date. The road passed out of Honesdale by a sharp northwesterly curve, with a moderate grade, and was carried over the Lackawaxen by a long hemlock trestling, considered too frail, by many, to support the great weight of the mysterious looking engine, all ready for the hazardous journey. "As the crowd gathered from far and near, execting that bridge, locomotive and all would olunge into the stream the moment the passage was attempted, no one dared to run the locomotive across the chasm but Major Horatio Allen, who amid exultation and praise, passed over the bridge and a portion of the road in safety. The engine, however, was abandoned, as the slender trestling,

forming much of the body of the road, sufficiently strong for ordinary cars, was found too feeble for the 'weight and wear.' Major Allen, in his account of this first trip of a locomotive on this continent, says, 'As I placed my hand on the throttle, I was undecided whether I would move slowly or with a fair degree of speed; but, believing that the road would prove safe, and preferring, if we did get down to go down handsomely, and without any evidence of timidity. I started with considerable velocity, passed the curve over the creek safely, and was soon out of hearing of the vast assemblage. At the end of two or three miles I reversed the valve, and returned without accident, having thus-made the first railroad trip by locomotive on the western hemisphere."—Railroad and Mining Register.

## Kistorical.

Philip Melanchthon.

A spiritual communication having been made by this reformer, and already published, a short history relative to him will be generally interesting. He was born February 16th, 1497, at Bretten, now in the grand duchy of Baden. His name was originally Schwarzed, (black earth) of which Melanchthon is a Greek translation. He was educated in the Unlversity of Heidelberg, where he took the degree of Bachelor of Philosophy, in the year 1512 He studied theology in the same year, and took the degree of Master. In 1514 he delivered lectures on he Aristotelian philosophy and the classics. He also published a Greek grammer about this time, and in 1518 he was appointed professor of the Greek anguage and literature at Wittenberg. He decided n favor of the reformation, and thus became a felow laborer of Luther in that memorable epoch in the world's history. He had remarkable power, both of clear thinking and of clearly expressing his houghts, and with such gentleness and moderation, as to advantageously temper Luther's vehemence. In 1521 he published his first great Protestant work on dogmatic theology. It passed through fifty ediions during his life. In 1530 he made an important contribution to the cause of Protestantism in the Augsburg confession. He attended various

conferences, in conducting the cause of the Protestants, but the influence of the Papal legate, counteracted all his efforts for a peaceful accommodation, and his own party became dissatisfied on account of the concessions which he made. After Luther's death, Melanchthon, lost the confidence of the Protestants by those concessions to the Roman Catholics, which his anxiety for peace led him to make; while the more zealous Lutherans were no less displeased because of his approximation to the doctrine of Calvin on the Lord's Supper. His consent conditionally given to the Augsburg Interim in Saxony, in 1549 led to painful controversies, and he became involved in various troubles which filled the latter years of his earthly life with much disquietude. He passed away at Wittenberg, April 19th, 1500, aged 62 years. As a public teacher he was much admired and students flocked to him from all parts of Europe. He was essentially an eminent theologian and ripe scholar, and in his habits was the precursor of those acute and laborious ministers who have in modern times shed so much lustre on the German church. In a word it may be said that

Why Michael Angelo Put Horns on His Moses.

gentle and conciliatory in the extreme.

although he was emotional and excitable yet he was

Why did Michael Angelo put the horns on the lead of Moses? The answer is found in a wrong translation, by Jerome, from the Hebrew into the Latin Yulgate, which is the accepted Bible of the Bible, three times in the Book of Exodus, (Chapter xxxiv., 20 30, 35.) it is said when Moses came down from the mount. "his face shone;" and the common impression probably is that his face was as if rubbed with phosphorus in a

like almost all of very early date, is i'many respects what may be called an object language; that is, its terms are not so much abstract, as taken from and expressive of visible forms. And the Hebrew word here used is a word expressive of shape, and signifying both a horn and a pencil of light; for as the horn of the oriental buffalo and a pencil of light were both conical in shape, the same word was used for each. It is the same word that is used in Habakkuk (Chap. iii. 3 and 4) where it is said: "God come from Tamen, and the Holy One from Mount Paran; and His glory covered the heavens, and the earth was full of His praise; and His brightness was as the light; and He had horns coming out of His hand;" where the version should have been, "His very hands radiaced light, or had rays-pencils of light streaming forth from them."

Now Jerome, in translating the passages from the Hebrew of Exodus, made the Latin Vulgate say of Moses, as he came down from the mount, that his face, or head, was horned, or had horns on it. when he should have translated it, "His very face, or head, radiated light," sending forth its beams to the view of all Israel. In each of the three verses of Exodus the same word is used by Jerome in his version. In the 29th verse he makes it read, When Moses came down from Mount Sinai, he held the two tables of the law, and knew not that his face was horned;" in the 30th verse, "Aaron and the children of Israei, looking on the face of Moses, saw that it was horned," verse, "they saw the face of Moses, that it was horned." And as the Vulgate was the Bible of the Roman Church, and the only version familiarly known to Michael Angelo, when he turned as he naturally would to the book of Exodus for a description of the appearance of Moses, and found that the verses we have quoted described him as horned or having horns, then, to be true to the language of Scripture, he put these horns on the head of his statue of the great lawgiver of Israei. So strangely may one wrong translation mystit, and mislead for ages interpreters as well as artists. -Sunday Afternoon.

## Sabellius.

He was a distinguished African heresiarch of the third century. But little is known, regarding his life. He was considered by Neander as the most original and profound thinker among the Monarchians, otherwise known as Unitarians. Only a few notices of his teachings have been preserved and these by his theological adervsaries. In regard to he doctrine of the trinity, or three distinct persons n one, he held these Divine manifestations to be merely temporary and that after the "Logos" and the "Holy Ghost" had done their work they would be reabsorbed in the absolute Deity-the trias would again resolve itself into the monas, so that "God would be all in all." This does not seem to be very heretical. It was alleged that Sabellius obtained his doctrine from the gospel to the Egyptians, a document declared in his or about his time to be apocryphal. He had many followers but they were formally suppressed by the Catholic Church in the fourth century. Relieving the theology of Sabellius of its Gnostic and Neo Platonic phraseology about "re-absorption" and "emanation," it becomes substantially Unitarian, which has never wanted eminent advocates in all ages of Christianity.

## Virginia's Material Progress.

It is about time for Virginia to give up talking about the state of things "before the war." Charles Dickens and every other traveler who visited the State before the war testified that everything was going to rack and ruin. Dickens, especially, noted decayed appearance" of ante bellum Richmond, and it is certain that the State capital is now twice as large and ten times as beautiful and prosperous as it ever was "before the war." It is since he war that Norfolk has made giant strides and becomes the second cotton port of the Union. It is since the war that Danville has risen from a city of 2,000 to nearly 12,000 inhabitants. It is also since the war that Lynchburg, Farmville, Staunton, Ashland and many other towns have increased their trade and multiplied their inhabitants. Doubtless the landed aristocracy were better off "before the war," but all other classes, including the small farmers, have no real reason for grumbling at the changed condition of affairs.—Farmville (Va.) En-

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#### Spiritualism vs. Materialism.

In the Truth Seeker, of New York, of the 7th instant, is published a correspondence between W. F. Jamieson and Moses Hull. The former, as the reader knows, was for many years prominently connected with the cause of Spiritualism, as a lecturer and advocate of its claims to public acceptance. In his letter to Mr. Hull, he says:

"Spiritualism was all I could wish, from my acceptance of it in 1853 to 1864-65, when I commenced to have alarming doubts. A Christian refers his doubts to the devil. I had no such convenient scapegoat. I looked them squarely in the face. For nearly four-teen years I gave up one so-called evidence after another, as the truth compelled me, until nine-tenths of what is termed spiritual phenomena were swept away and the other tenth staggering. Within a few month I have concluded that I did not know the nature of the remaining tenth not referable to trickery or fraud Then came the question, to my own mind, 'Have you positive truth or spirit existence?' of future life?' Do you know it as you know your own existence?' Do you know it as you may be said to know the sub will rise to-morrow morning? as the astronome knows to the fraction of a second, when an eclipse, fur in the future, will take place?' You will perceive these queries are substantially the same questions in protean form. I concluded I could not put my finger these queries are substantially the same questions in protean form. I concluded I could not put my finger on a single phenomenon and say. That proves beyond the possibility of a doubt that a spirit, unencased with flesh, was the cause of it. Then what? Could I then say, I am a Spiritualist. No. A Spiritualist according to his own definition must know that people called dead, live. He must be sure of it, as certain as he is that human beings live on the earth. I opine," he says, "there are tens of thousands of Spiritualists, who, if they would put the same question to themselves, would discover themselves without a demonstration of future spiritual existences."

This strange public avowal of Mr. Jamieson, of his unwarranted credulity in being a confirmed Spiritualist for more than eleven years; of his growing doubts as to the wisdom of that credulity for more than thirteen years following; and his final conclusion, within a few/months past, that for a quarter of a century he had persisted in that credulity until he had not one fact left which could excuse its continuance, shows one of two things: First, that his credullty was monstrously irrational; or, secondly, that Mr. Jamieson's process of reaching truth is singularly slow in its operation. If he adheres to that process as persistently in his declared purpose to demonstrate that Modern Spiritual phenomena furnish no absolute proof of the existence of spirits after the death of their bedies, and of their communication with earth, it will be a full quarter of a century hence, and most probably longer, before he can answer his own record as an avowed and active Spiritualist. This is the work he should set about at once, and complete, before he can confield of discussion.

not do for Mr. Jamieson to think that he will be permitted to get rid of that record in this summary manuer.

"Some will say. How about your own spiritual experiences several years ago? I answer. They are placed in the same category with my Mcthodistic spiritual experiences. I felt and believed them; but I was mistaken in attributing them, in both cases, to

That would, indeed, be a very convenient way of disposing of that long life record, if it could be reasonably tolerated in one who is now going up and down, throughout the land, proclaiming his qualifications as a teacher of truth. What credentials does Mr. Jamieson present to show that his confessedly recent experiences, as an Atheist, are any less mistaken than were his Spiritualistic and Methodistic experiences? It seems reasonable to suppose that, one who had been confessedly in error, as long as Mr. Jamieson now alleges he had been, cannot have become, in the brief period of a few months, so fully qualified to judge of and teach truth, as he claims to be, in the following proposition to Mr. Hull. He says:

"I have not one word, however, to say against Spiritualism. Its failure to demonstrate to me a future life is not a crime. I look upon it as a form of Liberalism midway between the Churches of all religions and complete mental freedom. That Spiritua ism and complete mental freedom. That Spiritua ism does not afford demonstrative proof of a communica-tion between the two worlds I am fully convinced." It would therefore seem that Mr. Jamieson does not deny nor disbelieve that there are "the two worlds," although he is fully convinced there is no communication between them. He thus concedes that one-half of the teaching of Spiritualism is true, to-wit: that there are two worlds peopled by

human intelligences. Having learned that important truth from Spiritualism, he may well say: "I have not one word to say against Spiritualism." Mr. Jamieson would have occupied a more consistent position, if he had allowed his antagonism to Spiritualism to stop just there. Like all apostates, Mr. Jamieson finds himself forced to carry on a general and open warfare against that which he once regarded as true. In his reply to Mr. Hull, he

"I want the case clearly and strongly stated, of there is no issue between us. I will affirm Atheish for four sessions." for four sessions:

"1. Athelsm is more rational than Deism, Theism,

Will you affirm for the following four sessions this:
"2. Modern spiritual phenomena furnish absolute proof, to all who investigate, of the existence of spirits, after the death of their bodies, and of their commucation on earth?

"There is not a Spiritualist in the whole country

who dare debate that second proposition with me. Unless that is debated, there is as the lawyers say, no cause of action.' If Spiritualism cannot fill the measure of that proposition, it is a failure, as I say." To this proposition of Mr. Jamieson, Mr. Hull

"I agree with you that the case should be clearly and strongly stated; but as I am not a Deist, Theist, a Pantneist, or an Atheist, I cannot discuss that a Panthest, or an Atheist, I cannot discuss that question [meaning the first of the two propositions].

\* \* \* "Your second proposition I could not affirm, for two reasons. First, it confines me to 'modern spiritual phenomena;' that is too small, too limited. Put the words 'ancient and' before modern spiritual phenomena,' and that part of this proposition will be right. Second, you desire me to affirm that the proof is 'absolute to all who investigate.' Ohl no. You will find many who will claim to have towestigated who will say they are not convinced. Ohl no. 1 ou will and many who will claim to have investigated, who will say they are not convinced Now I move to amend. Let us make it read as follows: Ancient and modern spiritual phenoment furnish proof of the continued existence of spirits after the death of the body, and of their ability, under the death of the body, and of their ability, under the death of the body. ter the death of the body, and of their ability, under favorable conditions, to communicate with the inhabitants of earth? Did you think, dear brother, that you could 'bulldoze' me into a discussion of that unfair proposition by saying: 'There is not a Spiritualist who dare debate that second proposition with me! You are right, for the reason that 'There is not a Spiritualist in the whole country who believes it.'
"Hoping that we may come to a speedy agreement on questions, time, place or places, and all the et ceteras of debate, I remain as ever, your friend."

Satisfied that this flourish of trumpets by Mr Hull and Mr. Jameson will result in no decisive issue between them, as to the truth or error of Modern Spiritualism, and that even if such an issue should be reached, that a merely verbal discussion quently the Spiritual vision is clearer at one time could be of no permanent value; we therefore

offer to these bretheren the use of our columns to discuss rationally and dispassionately the only It is there Doctor, dependupon it, that you will find question which immediately concerns earth's people of to-day, to-wit: Do Modern Spiritual phenomena furnish absolute proof of the existence of spirits, after the death of their material organisms in which they lived on earth; and do they hold would assuredly envy Miss Cancher the reward communication with earth's inhabitants? If the gentlemen named will accept that, as the proper issue, we feel fully assured that a profitable as well as an interesting discussion may be had; and we feel happy in being instrumental in disseminating the arguments they may make for and against Modern Spiritualism. If they will not accept our proposition: we offer to meet either of these gentlemen on that issue, through MIND AND MAT-TER; or through any other channel that can be obtained to have the discussion in enduring form. We will not limit them as to space, if they chose this journal as the avenue through which to reach the public ear. We can promise them an auditory, of not less than five thousand readers. We will take the affirmative of that question in a discussion with any opponent or opponents of Modern Spiritualism who may desire to present the negative of it to the readers of MIND AND MATTER.

We will go further than this and will affirm against the learned world, that Modern Spiritualism is the most important movement that has ever been known in the history of the human race; and that it is the only channel, through which mankind can obtain a knowledge of their true relation to the universe.

#### Br. B. Brown Williams On the Cases of Miss Fancher.

In the Sun (New York) of the 9th instant, is the report of an opinion given by Dr. B. Brown Williams, of Brooklyn, N. Y., in relation to the aspects of the case of Miss Mary E. Fancher, which is now attracting such wide public attention. Dr. Williams is introduced by the Sun as a physilogist and psychologist who has spent many years in investigating practical psychology by experiments upon hundreds of persons in both the normal and abnormal condition. Dr. Williams is reported to have expressed himself as follows:

"I am convinced that there are no phenomena, however remarkable, that may not be explained by natural law. Such cases as that of Mis Fancher underlicithe superstitions of the ages, past and present; but although they seem to be as miracles to the credulous. and are without question abnormal, they are no more supernaturnal than are the normal manifestations of mind and body. The brains of some persons who are in a healthy physical condition sometimes assume temporarily the negative vital state. At such times these persons are subject to premoni and they frequently become cognizant of things that are said and done at places remote from them. fore or less impaired state of the nervous system underlies the negative cerebral conditions of the som-nambulist, in which state, with thought stimulated by the impress of electric light, he rises unconscious-ly, and with his eyes closed traverses dizzy heights that he would not dare to tread with his eyes open. The influence of injuries and disease sometimes so disrupt the organic functions of the body as to cause a shrinkage of its vital force down to its lowest per-ceptible activities, approximating those of vegetable life. In the negative condition of the-brain attendant upon such conditions of the body the mind receives its impressions directly from the spiritual sources of erlies the negative cerebral conditions of the som its impressions directly from the spiritual sources of light and knowledge, and, as in Miss Fancher's case, the reading of sealed letters, the knowledge of things that are traspiring at a distance are, under the proper as natural, although unusual, as are the conditions, as natural although unusual, as are the mental manifestations of those who see with the eyes only. In Miss Fancher's case, as in all such cases, the capacity of the mind to see through spiritual media is affected by the changes which occur in the condition of the body andbrain, and consequently the spiritual vision is clearer at one time, than another; but whether the mental phenomena presented be more or less wonderful, it is all referable to natural law.

As to the physical condition in Miss Fancher's case, there are three co-operative links in the chain that binds the body to life—the animal, vegetable and mental. Persons who have been drowned and have emained under water three or four hours have been heir graves, whose positions were so changed from he known positions of the body at the time of burial that there is no doubt that life had returned to the Such instances prove that the vegetable link

ours or days. And who shall say how long the life of the body may not be sustained by the vegetable link and with the perceptible aid of the ani

The important bearing which the facts of the case referred to have upon the determination of the fundamental question, suggested by Spiritual phenomena, induces us to give to our readers the various views of experienced observers, concerning those facts. That question we discussed in the last number of this paper. It is, whether mankind, while yet in mortal forms, are; not material; but Spiritual beings. The prevailing opinion has, heretofore, been that mankind were material beings until what is called death; and that then they undergo a total change of existence and sensuous life. As man undergoes no spiritual change at death, unless it is to grow from infancy to adult spirit life, in the case of children; or to recover the maximum capacity and strength of spirit which had been reached in earth life, in the case of the aged; or in the development and restoration of the perfect spirit form in those cases where deformity from defective birth. or injury, had attended the sojourner here. This we regard as the great; the important question. To this point we feel disposed to hold the attention of our readers, as well as the learned controversialists, who are seeking to find a phase of human experi-

ence in which to classify the case of Miss Fancher. Will this Interesting woman be a living sensuous spirit being when that feeble heart, within her material form, ceases to throb? In the light of our experience and observation, we answer: Yes-undoubtedly; yes. What then will be that spirit form? Will it be that poor distorted wasted form, to which her spirit clings; or will it be a form consistent with the loving, sympathetic, intelligent and skillful being who languishes on that bed of sickness? This, ye learned and trained observers; is what it concerns us all, most to know.

Dr. Williams and Dr. Buchannan are just the persons to throw light upon that point, by the proper application of their vast accumulation of observed facts. They must both know that the spirits of mankind are not dependent on their mortal organisms, even in the earth-life, for their existence and action. We know that those who adhere to the theory that the inherent potency of matter accounts for all sentient life, do not accept that view; out as they have not the first well determined fact on which to base that theory, it is of no value in this connection. Indeed, one such case as this of Miss Fancher is sufficient to show the probability of the erroneousness of that theory. Here we phenomenon, we must exclaim "What is it?" have a human spirit or intelligence occupying a material body that hardly performs a single function of such a body, and acting with powers that con-

found all who witness them. Indeed, it would seem as if it was by Divine inerposition that Miss Fancher, has been spared for so long a time, from journeying to the realms of eternal light and life, in order that the proof of the truth of spiritualism should be made absolute through her protracted suffering and privation.

We suggest to Dr. Williams with all respect and deference that his theory regarding "the vegetable link," as the explanation of Miss Fancher's hold on her wasted form; needs much development in the way of observed facts before it can have any value as a contribution to true knowledge. We hope that Dr. Williams will give a full and clear development to the clue he has started upon, when he says: "In Miss Fancher's case, as in all such cases, the capacity of the mind to see through Spiritual media is affected by the changes which occur in or P. O. Money Order; in the latter case requesting the condition of the body and brain, and consethan another; but whether the phenomena be more of MIND AND MATTER.

or less wonderful, it is all referable to natu the key by which to read truly the marvelous lesson of this important case. But we cannot pursue the matter further at this time. We will only addthat if it was in our nature to envy any person, we that will be hers for all she has suffered in the interest of truth and as an instrument of spiritual in-

#### "The Philadelphia Times."

We, in our last issue, felt called upon to briefly criticise the article which the Times published on the 28th of November last, assailing John S. Morton in a most wantonly, cruel and unjustifiable manner. In our strictures concerning the conduct of the Times in relation thereto, we said:

"But not content with seeking to create public prejudice against Mr. Morton, while he was being tried on a criminal charge, a course which no fairly conducted journal would pursue. The Times has done its utmost to excite public feeling against Spiritualism, by parading the private affairs of Mr. Morton before the public eye, and charging his terrible mistakes to that cause."

In reply to that statement on our part, the Times, in its issue of the 9th instant, replied as follows: The Spiritualist organ of this city, MIND AND MATTER, is in error in stating that this journal published an article on Mr. John S. Morton's devotion to Spiritualism to prejudice him when on trial for a grave offense. Mr. Morton is not on trial or held for trial. He pleaded guilty to the indictment against him and sentence was suspended to use him as witness for

ence was suspended to use him as a witness for

the Commonwealth in the cases of the other parties accused as partners in his crime In that reply the Times has fallen into the same error that other journals have done, as to the true position of MIND AND MATTER as a claimant for public patronage. This mistake consists in designating this publication as The Spiritual Organ of this city. We will set this error right in another

connection. We cheerfully publish the reply of the Times to the only part of our criticism which it claimed to be erroneous. We infer from that fact that we were not in error on any other point. We knew that Mr. Morton was not before a jury who was traversing a criminal charge against him, when the attack was made upon him, but that he had pleaded guilty to some of the charges, on which he had been arraigned for trial. That does not end the trial of Mr. Morton, his sentence having been suspended, as the Times concedes, and until he is sentenced, his case is open at the discretion of the Court, for proceedings which may relieve him of the penalty imposed by the law, or the court may hear such mitigating evidence as would influence a lighter judgment in the case. The able editor of the Times is too good a lawyer not to know this.

Had the Times published its statement concerning the private life of Mr. Morton, with the view of securing a more lenient sentence in his behalf, and had so claimed, we would have felt that we had done the editor of that paper injustice. But knowing, as we do, that no such kindly purpose actuated the assault, we feel we have done the Times no injustice on the only point to which it has taken exception.

We are assured by a gentleman who has conversed with Mr. Morton since the Times' attack upon him, that he pronounces the whole statement as false and unfounded; and that neither Spiritualism nor spirits, had in any way influenced or af fected his actions as a man or citizen. Durst the Times allow a correction of its false statements to appear in its columns? We opine not.

#### Somewhat Gr

ty Grupnic, of the 2d inst., contained the following graphical notice of this iournal: "A Spiritualistic metaphysician has started a pa-er in Philadelphia entitled MIND AND MATTER. Now let somebody start a similar sheet here, named yothing and Something,"

While we thank The Graphic, for this very complimentary notice of our publication, we must probe metaphysicians. Metaphysics, as we understand the term, and as it is defined by Brande, "the. science which regards the ultimate ground of being as distinguished from its phenomenal modifications:" and as defined by Worcester; "Speculative science which soars beyond the bounds of experience." Now, so far from being concerned in such moonshine wisdom as that; we are seeking to rewe have stated, we incline to the conclusion that lieve the public mind of a surfeit of speculative science and to get down to solid facts, as the one real and useful basis of knowledge. In MIND AND MATTER we have sought to provide a channel through which unpopular and obnoxious facts may be preserved amid the archives of positive knowl-

> The title of our paper seems to have produced such a shock to the mind of the editor of the Graphic, that he has been rendered incapable, thereby, of comprehending what mind and matter are. His dazed perceptions can only make out of those two ominous words, the analogical meaning, Something and Nothing." As matter must be semething, even to the obtuse perceptions of the editor of the Graphic, it is a natural inference that mind is nothing in his esteem. We apprehend that the readers of The Graphic will not sympathise with its conductors in their stupid understanding of the scope and object of our journal. We feel complimented by this slurring allusion to our publication, in view of the refined source from which

#### "What is It?"

We are induced to ask this question inasmuch as the veteran editor of "Progress" has not explained the curious phenomenon set forth in the following item, extracted from his paper of Dec. 7th. In giving currency to the statement, does he really believe, "De Lord just puts de words" into the mouth of the old woman, or whether "De Lord" uses the spirits of the departed ones of earth, to psychologize her to such an extent, that "she goes to hear herself, as much as any one else " goes to hear her? Or, is she under some other peculiar control, to illustrate light from the other side? In the absence of any explanation, as to the wonderful "Sojourner Truth has been visiting New York "Sojourner Truth has been visiting New York within a week. Nobody, not even Sojourner herself, knows how old she is. Four years ago it was said she had died a centenarian, yet the reporter who called on her a day or two ago writes: 'She came down two flights of stairs as nimbly as her visitor could have gone up them.' She cannot write a line, and of her lectures she remarks: 'De Lord just puts the words into my mouth, and I go to hear myself as much as any one else comes to hear me.' 'De Lord has made me new,' she adds. Her form is erect, her features are not Her form is erect, her features are not wrinkled, her voice is strong as a man's and her nerves are steady. At one time she used spectacles but she has thrown them aside and sees clearly with the unaided eye. She has spoken against slavery, for woman suffrage and temperance for so long that the beginning of her labors is forgotten."

WE have received from Edwin D. Babbitt, his valuable book entitled, 'The Principles of Light and Color," which will receive especial notice and review in the next edition of MIND AND MATTER. The work is bound in cloth, royal octavo, and stamped in gold; illustrated by over 200 exquisite including four magnificent colored plates. Whole number of pages 57. Sent post-paid to all parts of the United States and Canadas for \$4. Price in England, £1. When sending to the Publishers in New York, send registered letter the Postmaster to make it payable at Station D, New York. Apply to Babbitt & Co., 141 Eighth street, near Broadway, New-York, or at the office

#### Passed to his Reward.

At his residence, in Boston, on Friday morning, Dec 6th, the spirit of Dr. Henry F. Gardner, passed to the bright scenes of the future. As a philanthropist, Spiritualist, deep thinker, and logical easoner, he occupied a very eminent position, in the class of the progressive men of his time. He was born in Hingham, Mass., Feb. 13th, 1812, and was consequently in the 67th year of his age. His name and fame extended far and wide, in Europe, as well as in America, as a pioneer in "Modern Spiritualism," and his steadfastness to the cause endeared him to the true Spiritualists everywhere. On the occasion of the anniversary of the Advent of Spiritualism, held in London on the 31st of last March, he forwarded a letter to the committee having charge of of that celebration, and as this is the last printed document from him it will be read with general interest. The following is a copy of the letter:

To the Friends of Spiritualism in London, Eng land-Greeting:

It affords me great pleasure to learn through my esteemed friend, Dr. J. M. Peebles, that you have made a rangements for the appropriate observance of the anniversary of the advent of Modern Spiritualism, and I gladly accept his invitation to send you a few words of joyful greeting on this auspi cious occasion.

Allow me also to congratulate you that you have t present in your midst the two original mediums rough whom the spirit-world first established in telligent communication with mortals, namely Mrs. Margaret Fox Kane and Mrs. Kate Fox Jene The simple raps which came through their mediumship at the home of their parents in Hydesville, N. Y., on the 31st of March, 1848, have ar rested the attention of the whole civilized world. and revolutionized the entire theology of Christendom. Verily, in the words of Cowper-

#### "God moves in a mysterious way

It was my good fortune to be a member of the first circle formed for spiritual investgation in the State of Massachusetts, in the spring of 1850, where Margaret Fox was the medium for spirit

At that time, and for several years previous, had been a confirmed skeptic concerning the immortality of the soul and the facts of a future ex-What I witnessed in the presence of that istence. remarkable medium, and my subsequent experience in the same line of investigation, have demon strated to me beyond the shadow of a doubt that the change called death is only a transition to a higher condition of conscious existence, and that they who have passed to the world of spirits can return to earth with messages of love, and the blessed assurance that "death is swallowed up in victory.

In the comparatively short period of thirty years, these "glad tidings of great joy" have been proclaimed to all people, for there is scarcely a spot on the habitable globe, but what has been visited by the messengers of this "Gospel of light."

In its teachings it ignores all human claims to infalibility; it denies the assumptions of absolute authority; it presents to man rational views of a future state of existence; it effectually destroys the fear of death and the grave; it has entirely disproved the doctrine of the resurrection of the physical body, dispelled the illusion of a great day of universal judgment, quenched the fires of hell, and totally annihilated the personal devil-

It has openly challenged scientific investigation; and wherever it has received impartial consideration, it has never failed to produce a conviction of the truthfulness of its claims, and has also presented nternal evidence of the important relation which ts phenomena bear to the laws which govern man in its spiritual and physical nature.

No revelation of truth, no system of philosophy or scientific discovery has ever encountered more determined opposition from the scientific or relivious world than the phenomena and teachings of Modern Spiritualism, and yet its most determined opponents have never yet succeeded in giving a rational explanation, outside of the spiritual

Notwithstanding all the adverse circumstances which have tended to hinder its progress-the opposition of Church and School, its own lack of organization and harmonious action, the internal dissensions of its adherents and believers, the frauds and deceptions of imposters and pretended mediums, and the lack of pecuniary support for its library publications, its mediums, and lectures-yet its rapid progress has been unparalled in the history of the world, numbering its adherents and followers test against being classed with those who claim to by millions, and extending its influence over the face of the habitable globe.

> These significant facts furnish the evidence that the revelations of Modern Spiritulism answer to the need of the great heart of humanity, and that we may confidently expect in its more perfect development that it will meet with universal acceptance, and become the great religion of the future. Allow me, as one who has watched the growth of this wondrous revelation from its inception, to express my unity of sentiment and feeling with you

> on this occasion. Although my brow is silvered through the frosts of time, and the misfortune of an almost total blindness has recently fallen upon me, (so that I am obliged at present to employ an amanuensis for the transmission of my ideas,) yet the assured consciousness of my immortality preserves the feeling of perpetual youth in my heart, and the light of an eternal future streams in upon my spiritnal vision. May those blessed revelations of truth which have caused us as Spiritualists, "to rejoice with exceeding great joy," become in the fullness of time, the sure possession of the whole human race.

Fraternally Yours, H. F. GARDNER, M. D. Boston, March 18th, 1878.

#### Our Position Re-stated.

In sending forth the first number of MIND AND MATTER, we endeavored to make it distinctly understood that it would be the organ of no person or class of persons; and, that while it would necessarily reflect the personal views of its editor, on all questions of general public interest, it would be at the service of any person, for a fair and corteous criticism of our editorial position on all such sub-

MIND AND MATTER is an independent, liberal, Spiritual journal, in the strictest sense of those words; and we do hope, that its position will not be misunderstood or misrepresented in future by our journalistic contemporaries.

#### New Year's Present to J. M. Peebles.

It gives us pleasure to call the attention of our readers to the following announcement taken from the Banner of Light of the 7th inst.

NEW YEAR'S PRESENT TO BRO. J. M. PEEBLES. -We stated last week, that through the instrmentality of a letter from a well-known gentleman in Baltimore, Md., we were informed that Bro. James M. Peebles, so well and widely known to the Spiritualists of the world, was laboring under a financial burden which it was the bounden duty of the appreciative sympathy of his many friends to remove. That letter portrayed that in addition to the platform labors of Bro. Peebles, he has extensively and gratuitously distributed papers, tracts, pamphlets and books, in this and foreign countries, and that this action and the great expense incident to his voyagings, have oppressively involved him in the meshes of pecuniary indebtedness, so that he has been oblidged to place upon his homestead in Hammonton, N. J., a mortgage of \$1,000, which state of affairs of course upon a person of his sensi tive character operates in a two-fold sense as a source of mental anxiety on the material plane and a drag upon the free exercise of his intellectual and impressional faculties.

We repeat the announcement made at that time -and now speedily recommend attention to the justice of the project—when we state that several of Bro. Peeble's friends in Boston, Baltimore and elsewhere, have decided to unite in raising the amount necessary to lift this mortgage of \$1000making the donation as a New Year's present to We are also informed that they will be most happy if those reading this notice will stow whatever they feel to give in assisting them to discharge this labor of love. Any sums intended for the fund about to be raised will be thankfully received at the office of the Banner of

Light, should be sent in as speedily as possible,

We most cordially second the proposition of our riends of the Banner of Light, and wish we had the means to make our contribution as large as our will is, to render the proposition a success. We regret to announce that the small sum of five dollars is all we can afford at present to contribute towards so commendable an object. Mr. Peebles, has unusual claims upon the sympathy and generosity of Spiritualists. It is rarely that men of his ability are willing to give up the tempting influencs of popular favor; and devote their lives to an unpopular cause, by publicly advocating it; as Mr. Peebles has done in the cause of Spiritualism. The movement of the Banner of Light, is as just as it

#### A Letter from the Spirit World-To the Editor of Mind and Matter.

Personal as is the following communication, we do not feel that we ought to withhold it from our readers. It comes to us through the mediumship of our esteemed and venerable friend-John M.

MIND AND MATTER: To my much-esteemed friend, Mr. Roberts.

DEAR SIR: Because impressed thus to do, by owers above, you have put forth your sheet, bearng, on its pleasant face, the expressive title, MIND AND MATTER, and as Franklin drew the electric spark from the gathered cloud, so you may expect to get impressions and indirect messages from the sphere to which I have been translated.

Permit me, before I pass to other matters, to drop a word concerning the city of Philadelphia, from which I ascended to the life I now enjoy, and in which, with many others, I am engaged in labors of a comprehensive and useful character. Great events have transpired, already, in this far-famed city of Brotherly Love.

William Penn, in his day, did a great work for his kind. Imbued with the spirit of peace, his treaties with the Indians, will long be remembered, and, in future ages, it will be felt, and better than now. understood that the "pen is mightier than the

Franklin here immortalized himself by his prudence: his sagacity: his maxims, and his invaluable contributions to science and art.

Carpenter's and Independence Halls yet remain Here the ablest men then living on the American Continent, convened for deliberation on the state of the Colonies. From this city went forth the unexampled Declaration. Eminent persons have adopted this city as their homes; I need not name them, for you are familiar with them. Important as the events of the past have been

yet grander may be expected in the near future and you, and such as you, are to lead them. Thirty years of the action of mind on mind have brought many intelligent men and women to that knowledge which enables them to answer the ancient inquiry: "If a man die shall he live again?" Assured that there is no death—freed from that

bondage of which an Apostle speaks—laying hold of eternal life-the question comes up from many warmed and gratified hearts, "What shall we do? Permit me to suggest: "You have confided to your care (and acting in harmony with my wishes, using the organism of a woman) certain manuscripts. sheet should you desire thus to do; publish them, improving as you shall think best, my phraseology and adapting them to the circumstances of the

present, somewhat revolutionary hour; and if they

should be thought worthy, save your type and put

them into readable form, spreading them widely, at

or near the cost of publication. Another suggestion: At present, Church and State exhibit marked symptoms of decay, and are to pass away to live no more forever; but as the decrepit, blind and old decay, the way opens for the advent of a new Heaven and a new earth. MIND AND MATTER will take note of these things and will show the America

ing and action than could be obtained when the old Church and State were strong in the affections of the people. You will not so much need, now, to fight the old as you will to build up the new. Examining with care, my papers you will get my thoughts, at the time of their utterance. Each age demands new forms of thought and new modes

of expression. The Declaration of Independence was all that could be adopted a century ago; and if better understood, and its spirit were caught, it would be needless to say that "all men have inalienable rights," does, or ought, in all fairness, to be construed by legislation and adjudication to include romen. If that is not the extent of its meaning. let it be, hereafter, treated with that scorn and contempt it justly deserves. What could be more unjust than to affirm that "taxation without representation is tyranny," and then tax a portion of the citizens and deny them the franchise, and shut them out of all the honorable and lucrative positions in the States and Nation? But I will not dwell longer here, but will ask that MIND AND MATTER urge upon the American people, the need of calling an informal Congress, to be held in this city, whose labors shall be, as it were, to take the present national policy to pieces; see all its parts; discover where it has rotten, and where sound timbers; and so framing a new government that it

will meet the wants of the new age. Questions, such as the following might be put before the people for their consideration: "Shall all the State and National Constitutions be so worded that all doubts shall be removed as to whether the words, man or men; include both sexes? the American naturalization laws be so changed that applicants shall be required to answer certain questions in regard to the frame work of the government, thus excluding from the polls, ignorant foreigners? Shall the people vote without the intervention of electors for President and Vice President? Shall National roads be built and be managed by the Nation, in the interest of the whole people? Shall there be radical changes in the management of the Patent Office, so that while the inventor shall be encouraged; sustained and compensated, the Patent shall not be a monstrous monopoly? Shall the Presidential Term be extended to even or twelve years, and longer if a large majority shall direct it? Shall church property be taxed, and shall there be any proscription by a state or nation because of religious or other opinions? Is Washington city the best location for the capitol of this now widely extended nation; in view of the facts that the Canadas may become a part of the United States and that some of the West India Islands may ask admission to the Union.

Questions of this sort, opened to all the people the United States would become a great national educator, and being trained to consider national mestions, the hour would come when vast internaional matters would be considered, and out of it would come universal amity; then, the heavens being opened, spirituai beings would descend and dwell on the earth, and two worlds would be melted into one. Thus, my dear friend, you have some faint sketch

of what I hope MIND AND MATTER may undertake

Yours, most cordially,

L. J. PARDEE. We will in our next number relate the very remarkable manner in which we made the acquaintance of this indefatigable Spirit worker in the cause of human progress. We think our readers will say, when informed of the facts, that, "Truth is stranger than fiction." We hope our patrons and readers will spare no opportunity to invite the attention of their friends to that instructive informa-

#### Complimentary. 2004 MOUNT VERNON STREET., PHILAELPHIA, Dec. 9, 1878.

Burnham Wardwell, Esq.: DEAR SIR-I hereby tender to you the sum of \$27.29, which is the voluntary contribution of my audience, yesterday morning, as an expression of sympathy for you and the noble work in which you are engaged. May God speed you on your mission of love, is the sincere wish of your friend. - MRS. ELIZABETH L. WATSON

MR. EDITOR-Will you allow the above to appear in the columns of your paper, together with my thanks to Mrs. Watson and her audience. BURNHAM WARDWELL.

## TURE

It will be remembered that a report appear he Medium of Mr. Colville's last Manchester, at which his guides spoke of the mediate future of Spiritualism. It was supplied us by a reporter of one of the Manchester dat but in condensing it the statements have t somewhat distorted. We thought it was not conn Mr. Colville's style, and two weeks; ago took eption to one of its statements, in which we the guides cordially agree with us in the de which follows:—

Dear Mr. Burns,-I was surprised to find quite misrepresentation of the utterances of my guidestate my last reception in Manchester, in the issue of the Medam, bearing date October 18. I cannot image ine how such a report found its way into your paper; I can entirely believe the writer was truthful and sincere, but strangely mistook the drift of the remarks. The spirit who controlled me on that occasion requests you to print the following correcion.--Yours fraternally, W. J. COLVILLE. 8, Davies Street, off Washington Street, Boston, November, 1878.

With reference to our utterances respecting Jesus,

the Bible and the New Dispensation, we desire to state that we never said that Jesus was the highest being in the universe next to God, for the simple reason that there are inhabited spheres beyon limits of any experience of ours, and until we investigated the whole universe, we to pass an opinion respecting who are the beings in it. We did say that Jesus was spirit of this earth for the present dispendrawing to a close, and stated that we we convinced of his personal existence because him and held converse with him. I principle' we regard as impersonal, at the project of the of manifestation, everywhere and throng lesus lived a pure and noble life, and thus t itual element in his nature shone out thro material, thus was the Deity manifested, soul of man is divine. We do not regard to ish and Christian records as exclusively or e the word of God, any more than we regar other inspired writings as such. The word of is spoken every time a true and noble word is ut possessing power to uplift the spirit, and is confi o no age and within the covers of no book. spiritual records have an inner sense which, nderstood, conveys instruction to the mind a draws attention to general principles of right which are essentially God's will; in obeying the laws of life we honor the law-giver, and whatever acquaint man with the laws of his being, is a divine message We stated that there were intuitive people who could lraw sustenance from sacred books apart from outward demonstration of spiritual presence, and these, by following the truths contained within them. would-find them guides to heaven. But we applied our remarks to no one book exclusively, though our opinion is that taken as a whole, the Bible is superior in some respects to other ancient in spired records.

With regard to the New Dispensation, exact science demonstrates that the year 1881 will be a remarkable one; and great spiritual epochs are always inaugurated with the upheavel of conditions on earth. We do not, fix any exact date for the appearance of a certain man and woman, but conand that the present wave of spiritual light washing the shores of earth will probably ere long, reach to the height of its power; the highest conditions for the exercise of spiritual gifts will then be presnt, and not through man only: but through man and woman joined in the bands of spiritual union, will the highest intelligence, who are to take the rule of the earth' manifest their presence to man kind; through materialisation doubtless we may realize all and more than all that has been state d in the report.

We do not offer these remarks as a refutation of the views of others, but simply as a statement our own. We trust our explanations of a mis take will be kindly received by the readers of your able and impartial paper in the same spirit which they are offered, simply with the earnest sire to utter truth as plainly as possible, and to be utmost of our ability, the avoidance of ambigut phraseology capable of misconstruction. GEORGE RUSH, Controlling

-we desire to state that our medium the change of climate; conditions here are fa ble for our work; and during the present season we confidently hope to accomplish nich through his instrumentality. We take this oper-tunity of thanking you and all our many friendin England for their repeated efforts to facilitate work, and in a short time our place amongst you will be again occupied as in days now past, when we bring our medium back to the mother country with renewed energy and vigor to prosecute our There are many amongst you whom we can influence more or less directly, so we cannot feel that we have left your shores, as space is nothing to the spirits; the chords of sympathy can extend through incalculable leagues of space, and having sympathy with your efforts to spread the Truth, no ocean wave divides us. That you may receive all the sustenance you need, and be refreshed by the consolations of the angel-world, is our earnest prayer on your behaif.

The following verses accompanied the above com-

THE WORD OF GOD.

Poetical improvisation by W. J. Colville, under influence of Mrs. Hemans.") On earth when my spirit was sad, When all things seemed darksome and drear, And my heart was o'erwnelmed with fear, I flew to the Bible, that blest book of old,

When a word from a kind true friend Was spoken in fond, perfect love, like a message from bright spheres above came, as a star of God's promise, a ray And I heard a sweet voice all divine; on that da My griefs and my troubles did end.

And found in its pages, more precious than gold, The balsam that made my soul glad.

When I rose to a region bove earth, And entered the bright spirit-land, neircling me was a bright band spirits redeemed from earth, joyful and pure through new birth; And they spoke glad tidings of worth

I asked them of spiritual things, and straightway they opened a door, a gate to be closed nevermore; beheld, the blest spirit of love Descending into earth like a dove On its pure and swift snowy wings.

I saw it alight on the head of and old man who laboured and wrought Infa cold lonely garret; he sought To reveal to the earth in its thirst. The waters of life which shall burst. In a full tide; the blessing was shel.

I saw a sweet maiden in bloom Of her youth and affection so rare, Beside her old parent make prayer For the spirit of grace, and it came With a sudden and translucent flame And she saved him from error's doo

Now I know that the word of Gods spoken by each faithful soul, Who striveth to make sad ones whole: For God's holy spirit descends To accomplish beneficent ends On all who are striving for right, Who against error manfully fight From London Medium and Daybreak, Nov., 29, 78.

#### Religious Fanaticism.

A singular sect of fanatics exists in New Mexico great numbers. They are called Penitentes. The self-inflicted tortures which they undergo during the season of Lent, is almost incredible. With no other clothing but a pair of drawers rolled above the knee, they carry heavy crosses till they sink under them from exhaustion. As they walk they lash themselves over the shoulders and back with a scourge until the blood runs down to their feet. One man has been seen walking withia cross weighing 100 pounds on each shoulder, and a heavy log fastened to each foot, while another witha whip scourged him over the back and shoulders for an hour, and this was repeated several times during the day.—Boston Investigator.

#### The Book of Daniel.

Rev. John W. Chadwick, of Brooklyn, N. Y., has just published a book entitled, "The Bible of To-Day," in which this passage regarding Daniel, occurs: "Speaking squarely, it was a pious fraud. It was pious. The man who wrote the book was an earnest patriot, filled with an honorable hatred of injustice. He had a noble end in view-to strengthen and console his fellow-countryman. He were fraudulent. A book written 165 B.C. put forth as a book written 537 B. C. It is held enough for infidely to conduct the conduction of enough for infidels to condemn the Bible what can they expect when clergymen are no respectful than this man.

The Mercury. We have patsently sought to get a correct and full knowledge of the natural laws which govern the exercise of these subtile psychological forces. We have learned, as yet, just enough to know that it would be nothing short of the most arrant presumption, if we were to claim, to possess that

and, which afford food for mirth to such learned op-pouents of Spiritualism as the Religious Editor of

In reply to our questions, as to the method by which the spirits of persons who knew no other language than their native tongue, when on earth, can give communications in languages they never knew; I have been told, that with nearly all developed mediums, there are spirits assigned to interpret e thoughts of other spirits to those with whom they desire to communicate. And not only so but in the case where spirits have not the knowl edge or power to control the organism of the medium, that these interpreting spirits take control and perceiving or sensing the thoughts [of the spirit visitors give expression to them so as to make those thoughts] understood It is a universal claim on the part of communicating spirits, that they use no language as spirits; their perceptions being so perfect that they read each others thoughts.

In the case of Mr. James, when he first sits in the circle for communications he is taken control of, by his faithful and almost sleepless Indian guide, Cha-wan-ska, whose name in the Shawnee tongue signifies Firm Rock. While this guide is entrancing him, the medium is very violently convulsed, his spasmodic contortions of body and race being by no means pleasant to witness. In a minute or two, at most, Chawanska, has the control so perfectly that he can, at his will and pleasure, hold or vield the control while the seances lasts. It matters not how many spirits may control the medium, or communicate through him, there is no perceptible change in his condition. This is a peculiarity that we have not observed in other mediums; they being more or less convulsed and apparently affected by each change of control. This circumstance inclines us to think that all the communications that are given, when we are sitting with him, are given through the same interpreting spirit, called Cha-wan-ska, 'The Schoolmaster.' This schoolmaster is certainly a necessity to a circle where spirits of all Nationalties can and do come, and whose thoughts are always expressed to me in the English tongue. If this were not the case, it would be useless for these spirits to try to make themselves understood through the channel of the meium and ourself, as neither of us understand any spoken language but our own. We trust that it will not be understood that we claim that this explanation is our own.

parted to us through the same channel that the communications are given. In this part of our work, we are acting for those intelligences who seem to desire our assistance in this direction. This explanation may be as mirth provoking to

our learned contemporary, as were the communications purporting to come from "Lord Byron" and "Diogenes. In this, as in other matters, "he who laughs last will laugh best."

#### "Mind and Matter." From the Boston Investigator.

The Spiritualists manage to throw before the public a great many volumes and newspapers, and of the latter is the journal named as above-MIND AND MATTER-which has just been commenced in Philadelphia by Messis, J. M. Roberts and C. C. Wilson. It is quite a handsome-looking paper, and has for its vignette or ornament on its first page a picture of Franklin flying his kite, and another picture of a printing press—one to typify mind in moulding matter to its use, and the other to spread and perpetuate the triumphs of mind or knowledge. The motto of the paper is: "Physical Life-The Primary Department in the School of Human Pro-That strikes us as a very good motto, for without physical or material life no progress seems possible—hence physical life must be and is first in the order of time, and first, as it appears to us, in dignity and importance.

But "mind and matter," as though they were

separate and distinct entities or beings and mind vas first, is to our view improbable because conexto the order of Nature. Mind in matter apto be a more correct expession, as we nobere see mind except in connection with matter, d know of no reason to believe that it can otherise exist. However, if our Material philosophy it fault, our Spiritual friends may be able to set right, as we shall read "MIND AND MATTER" ith much attention.

It gives us pleasure to place a notice of "MIND ATD MATTER" on our seventh page, and to express the hope that in all the Truth which the new paper teaches, it may meet with the most abundant

. It is hoped that our brother of the Boston Investigator will have his mind settled on this subject when he becomes more familiar with the matter, to be published in this paper.—[ED.]

PORT published in the Public Ledger sup-Saturday, Dec. 7, says: "Mr. MacLeod firch last Sunday continued his discussion ieral reforms, taking for his text David mournthe dead body of Abner, a great military screeprded in the book of Samuel, third and thirty-first verse."

deleod, in delivering a well digested disfor the whole affair, and among other things

The way was theored arranged in the state of the golden city, what white robe; now the street of the golden city, what which the you to mark that? Were that daughter botto le we your home by reason of an honorable trained to the state of the golden city, what which the you to mark that? Were that daughter botto le we your home by reason of an honorable trained to the faith of the put on full mourning at her welding? out ather has been called away to join the many his chosen friends who have died in the faith, in mother has left those she loved, but she has also not to those she has loved. Your son, the light of the suddenly snatched away with the bright in the lab before him, has left you only be the lowest of the light of the suddenly snatched away with the bright in the lowest suddenly snatched away with the bright in the light of the l

dien wear our most cheerful garments in sounds very much like messages, often been received at Spiritual circles, onditions, that the proof of them could

on includes all forms of belief in the unpiritual power of gods, together with ices arising out of those beliefs. religious belief have assumed are endthey may all be classed under two heads. in, a belief in many gods, or Monotheism,

who gives most freely to his I rother in Godlike, and by far the most

#### KIND WORDS.

MTS. L. S. CRAIG, of West Acton, Mass., says: "My guides say about MIND AND MATTER, 'suc

MRS. F. E. HUNTLEY, Bristol, Conn, writes that she likes the appearance of the paper very much indeed.

A. J. DAVIS, of Orange, N. J., says: "I observe by glancing at No. 1 (of MIND AND MATTER) that you enter the field with zeal and hope.' JAMES COOPER, M. D., of Bellefountain, Ohio,

says: "I wish you success in the enterprise, and

hope the good and wise of the other and better life

may be with you to aid and encourage you.

MRS. L. MURDOCK, Rock Bottom, Mass.-Art Medium—says: "Send me a number of copies of MIND AND MATTER, on which my boys can cenvass for a large number of subscribers.

MRS. L. C. REEVES, of New York, says: "Now, good brother, keep in good heart; the glorious sun of truth will never set, but continually rise in dazling splendor before your mirror as you climb the

ROBERT W. HUME, of Long Island City says:-I like the appearance of MIND AND MATEER and contents very well, but I admire its motto still better. Attention, strict attention, to the 'physical life' of humanity is much needed. I wish you every success in your undertaking."

MRS. M. TILLOTSON, of Vineland, N. J., says: Thave received your paper. It seems a good beginning of a good enterprise. Firmly maintain your independent stand, and it will be the nower requisite in Philadelphia, and that will be supplyng a world's call. Matter is the basis of mind and physical culture; integrity will harmonize human forces, if they are in accord on earth.

MRS. A. B. F. ROBERTS, of Candia, N. H., says: Your work will prove a success; dark at first, but soon light ensues; not so large a circulation for the first six months or a year, but struggle through and the second year will bring the harvest. It is destined to have a broad and wide circulation. The scientific mind will find therein food for their

J. V. MANSFIELD, New York, writes as follows: Your beautiful and clean paper reached me yesterday. Well, brother, you have faunched your smp, and from what I tile inspection I have given it, I Well, brother, you have launched your ship. should say it will be able to outride any tempest that may attack it, with J. M. Roberts as captain. I will do all I can to get subscribers. Heaven ever bless you and your great undertaking.

ADAM LOHRY, of Coloma, Cal., writes as fol ows: "Although not a Spiritualist, I very much admire the spiritual philosophy, and sincerely wish that I could get convincing proof that it is true. But true or not, Spiritualists are nevertheless doing good work in relieving the minds of the people of theological rubbish, and deserve the good will and support of all lovers of mental liberty, whether they believe in a future existence or not.

C. Brinton, of Chadd's Ford, says: "my pleasire was greatly enhanced by the spirit of your greeting, wherein truth, living ever expanding truth, God in revealment was fervently lifted up for ador ation.' Blind devotion to spirit communications may as effectually hinder human unfoldment as Biblical idolatry or pagan worship aught that mars the work of physical, mental or spiritual expansion is of the devil, where as that which gives the greatest impetus to body, soul or spirit is of God. The Creator is most glorified, by the harmonious unfolding of every attribute that apper-

Mrs. Jane Frohock, of Cambridgeport, Mass., "I am delighted that the latest and crownphase of communication with the denizens of the higher plane of existence has at last been favored with an organ through which its mediums can defend themselves and be defended publicly. Mr. Bliss' letter is a noble defense, grander than the Scripture-famed defense of St. Paul while under bonds. Every line is truthful. God speed him and Mrs. Bliss. \* \* When their day of triumph omes, base undeveloped spirits can then no longe entrance innocent mediums, and utter their foul To-day, it is but an infant, in swaldling clowes. Beverly, for being sentiments under assumed names—names we have

explanation that these mysterious powers have imlet us be deceived by doctrines repugnant to Spiritualism or dangerous to the morals of Society.

> HARVEY Howes, of North Bennington, Vt. says: "I have received your first number of MIND AND MATTER, and I hasten this early to give you my countenance and support. I do this more particularly on account of the noble efforts you have made to support and sustain spirit mediums. I well know that very many of the best mediums for spirit intercourse are being ostracised and persecuted by professed(?) Spiritualists. It is through spiritual mediums that the beautiful philosophy of spiritual immortality is more positively proven, than from any other source known to humanity. Consequently, it is the imperative duty of all Spiritualists to encourage the development of new mediums, and afterwards give them their friendly and financial support, and also sustain them against the attacks of their opposers and traducers. I am not conscious of being a spirit medium myself, therefore I have no personal object to serve by making the above remarks."

## WHAT THE NEWSPAPERS SAY.

The Frankford Journal says: "MIND AND MATTER is the title of a new Philadelphia journalistic enterprise, under the auspices of the "Mind and Matter" Publishing House. It presents a neat and attractive appearance, gives evidence of editorial ability, and is issued at \$2.15 per annum. We wish it success."

The Banner of Light, of Boston, says: "MIND AND MATTER.—We are in receipt of the first number of Mr. Jonathan M. Robert's new paper, published in Philadelphia, and bearing the foregoing title. It has a readable table of contents, and makes a specialty of a Message Department, presided over by Alfred James as predium. We understand that Gen. Roberts has printed a large edition of his first number for gratuitous distribution, and advise those desiring to know more of to search deeper into cause and effect than your MIND AND MATTER to address him for a specimen copy.

The GERMANTOWN TIMES says: "No. 1 of MIND AND MATTER comes to us, printed on clear, white paper, and containing a variety, to say the least, of well written articles. Its purpose seems to be the promulgation of Spiritualism, which subiect does not receive much credence from the majority of the people. There are doubtless many fallacies practiced among the mediums and those who pretend to believe in spirit communications, yet, in justice to ourselves in this enlightened age, we should not condemn before we give some thought and investigation to a subject. There are many of uncommon intelligence who have much faith in Spiritualism, but they may be laboring

The Gazette, of Germantown, says :- "MIND AND MATTER is the name of a new twenty-four-column paper, issued at 713 Sansom street, city, by J. M. Roberts. The journal is devoted to the interests of spiritualism, which subject is now attracting the attention of some of the ablest minds of the country. Educational topics and scientific subjects will also constitute prominent features of the paper. The innitial number is handsomely printed, well edited, and we doubt not will succeed in its chosen field. Mr. C. C. Wilson, a veteran and able journalist, is associate editor, and this fact will go far toward insuring its success. The Spiritualists of Philadelphia have long needed such a paper and they now have the opportunity of supporting a good one."

The Sunday Mercury, of December 8th, has the following: "Mr. J. M. Robert's MIND AND MAT-TER has made its debut. It is well printed on good paper, and more care in proof reading will doubtsire for something nobler, better and purer than this life afforded; and so, through all these ages, less be exercised in the succeeding issues. In all other respects the first number of this new paper is a credit to Philadelphia journalism. Mr. Charles survivor was the fittest, has gone on, and this is O. Wilson, the associate editor, is a journalist whose experience is so much capital, and whose abilities have never, till now, in our opinion, been rewarded with a position worthy of them. This is proved by the make-up of MIND AND MATTER, which we predict will take a place at the top. It will be universally respected, even by outsiders, because it is, and will always be, while controlled dition, that far better it would have been, in my by Messrs. Roberts and Wilson, thoroughly respectable. The sheet is interesting from beginning to end. The "readers" bear well the crucial tests of good journalism—judicious choice of subjects and

clear, concise treatment of the same

# Spirit Communication.

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

Communications received through Alfred James; of Philadelphia, while unconsciously entranced and taken down by the editor of MIND AND MATTER as they fell from the lips of the mediums, Nov. 28,

Good afternoon: There are three states to everyhing-the past, the present, and the future. What matters it to you to-day, that you, as a portion of matter, have germinated from protoplastic life? That is a matter that is lost in the dim ages of the past. But, the present time is yours for improvement; and the golden future opens up wider possihilities for you. Your science of to-day makes this positive declaration: That you should not go any further into any subject than the facts warrant Dull, indeed, would be your life if thus limited. If Professor this or Professor that, can enter upon the ideal, and speculate as to facts: why should he try to rob humanity of this speck of the bread of life, to-day. What! would you rob humanity of this great hope—this imperative longing, thar nothing but immortal life can satisfy?

"Many of the learned place themselves in this ositive attitude and say: "I will not believe unless see;" and when they do see, it is with obstructed vision: their minds are clouded with doubt. "Sir; we intend, always, to keep before mortals cause for doubt, for doubt is the parent of progression. They are few, who are able to receive evidence free from a biased judgment.

"There is a light ahead, and that light is the cry of mankind ascending up to the throne of the Infinite. That cry for the bread of life shall be gratified, but only to those who are competent to receive these treasures, and to spread them abroad with the firm determination to show their absolute truth. When those who are not thus prepared. have heard and read of this, are willing to come humbly, laying their pride aside: the same absolute proofs shall be given to them.

"Old ideas and false education are gradually dying out before the advance of the Army of Progress. The Light of past ages, with all the wisdom that they have accumulated in the inner life, shall be brought here in good time to blossom and grow in spite of all opposition. This spiritual plant we will water with the pearly stream of knowledge, so that t will grow and spread n great tree under the branches of which all nations shall have shelter and live in universal harmony. Peace, love and wis-

lom be your guides. Washington, Trying.

Good Afternoon: He who has expanded his mind by much friction against other minds; and who has read many books explaining their pet theories and ideas: often, in the diversity of these deas, becomes lost and knows not whereto stand. To-day be is charmed with what some new author advances—to-morrow, he is all at sea, because he inds his favorite author incorrect.

"All theories are worth just so much as they are capable of demonstration or prove themselves correct. Beyond that, they are speculative. This line of thought has been suggested to me by what my predecessor said here this afterooon. This speculative disposition is the source of all progress. To-day my theory may be ideal.-to-morrow it becomes a fact. Promulgating a theory is, what you older, it is finally accepted as a factlism. It has had its birth. "So it is with Spirit

-learned men find beauties in it unfoldi

day, so that nothing that has ever been known in

their creeds and dogmas. It has practical lessons

of life, such as no other system of ethics has; and,

also, it comes right down to that unknown shore on

which the materialist dies and the scientist falters;

eye fixed upon that which he knows is about to be an

pening for his spirit to gain the possibilities of soul

or spirit satisfaction. Spiritualism has annihilated

hat dark valley of the shadow of death. The true

by the bright scenes beyond and knowing that

there will be the re-union of all he once loved: and

that there each one will reap exactly what he or

"Breaking down all barriers that are now placed

Saib :- He who deals with causation will only

bewilder himself. There are certain chemical

combinations that constitute mind; and this mind

can only accomplish what these combinations will

admit of. If, then, it strains after a knowledge of

the Great First Cause, it soars higher than its possi-

bilities permit and the consequence is derangement

and insanity. There is a boundary for the action

cf every mortal and every spirit and he, or she,

who undertakes to cross this, becomes lost in the

immensity of the surroundings. Why is this? I will tell you. As the advance of mind, to-day, is

but the culmination point of all preceding intelli-

gences; this limitation is wisely ordered by the

Infinite to keep you humble, so that you may

climb step by step towards the First Cause. You

will know this only when you arrive at an infi-

nitely high degree of unfoldment; and it will only

be when, by spiritual chemistry, the adjustment of spiritualized matter shall endow your spirit

with those chemical properties which are calculated

"I am forbidden by certain barriers, unknown to

ou, to come here as a spirit and to deliver a chem-

ical lecture, higher than the mind of man is able

to receive at the present day. To do so would weaken mortals in their earthly struggle, and

would make them look upward to the spirit world,

apping to receive their sustenance from the latter:

will be permitted when the social of societary con-

ditions are placed on a better basis than they are

to-day; in fact when there is more equality here,

every want that stimulates the human breast be-

comes a source of pleasure when satisfied, so every

want shall be answered; and this thrist for a

knowledge of this life shall be gratified when you

give up faith and hold on to reason. Then, each

one will gather his or her facts for themselves, and

when they rest there, neither the clergy or the sci-

entists can destroy what they know to be positive

I was known when here as Appolonius of Tyara

-a teacher that superstitious followers made a

Good Afternoon:—I have succeeded in getting

here; and do not know that I have much to say

me have touched on several points, and they have

the mortal for that which is immortal. Life, all the

way back to the remotest ages, always had stamped

in the breast of every individualized form, the de-

down to the present time, this struggle in which the

nothing like completed, yet, because there are

many mortals who, to-day, are neither fit to live or

transmission, their brain is entirely devoid of Spir-

Why is this? I answer; because by hereditary

the physical senses. I have only this to say, in ad-

"All religious are an outgrowth of the longing of

now that I am here. All those who have preceded

done it well. But I will take occasion to say a few

and not exert themselves to obtain it here."

these barriers will be gradually withdrawn.

mortal mind is capable of.

facts.

Christ of.

words about religion:

Sign me.

DESCARTES.

in the way, we will ultimately triumph over all our

enemies, and bring to the world-equality.

she ha ssown.

Spiritualist looks across it, undismated; cheered

out not so with the true Spiritualist. He keeps his

on which these temples, with their spires pointing toward the sky, are rewed.

Some will object to this; that these people have

ome spirit-reality; but, it is also limited, that it is unworthy of the name of spirituality. Another very pertinent question can be asked just here. If you spirits see this condition of mortals, why do you not rectify it? I will answer this. Suppose, for instance, that this world was one vast swamp, it would be difficult to rear a solid structure on such ground. Then where am I, as a spirit, to build up spiritual conditions where there is no spirituality to build upon. How can I bring light? where prejudice, like a rock, stands in my way? How can I prove truth, when no one will give me the conditions to do so. Remove your barriers; break down your prejudices; rear your alters under the broad canopy of spirituality, and the fire shall descend from the spirit to the mortal and not burn up the sacrifice, but put new life into it. RICHARD BANSTER.

Good evening, Sir: - This cosmos or universe is like all other planatary systems scattered throughout space. Each one of them has an atmosphere adapted to itself; and this adaptation is for this purpose. It is the theatre of eternal life; where what is crude life, is seeking form; and when it has arrived at that point where it has attained a form, be that form ever so humble, it has made its final step towards immortality. The kinds of form or forms that you see in this universe are entirely different from the forms in other universes where the atmospheres are different. As to the phenomenal demonstrations of this, many may say, they are crude, they are unsatisfactory; but life has to adapt itself to conditions. When you have purified your mortal conditions, you have made one step higher in the law of unfoldment and it will be expressed in your children; and the wants of each generation will be satisfied just as far as they have progressed. -

Many persons are totally unqualified to-day, to judge of spiritual manifestations, even in their most simple form. What would they then do with greater truths? The cry that goes out of the bosom of man, for humanity, is, "I want to see a demonstration of this after or spirit life." If you cultivate that desire with humility, you will receive greater satisfaction; but when you demand this, you put yourself in a positive condition and the manifestations will be weak and unsatisfactory. The more positive the evidence of an after life, like in every

thing else, the more you get the more you want That is human nature and I come not here to quarrel with it. It is of the essence of the Divine "In this life I was an astronomer, and when looked out at midnight on the star-gemed sky and saw the power of the Infinite, it taught me humility; and, I said, 'Oh! Almighty power, what is man—so small and insignificant, in this great vastness.' Yet within you is that Divine spark of the Infinite that shall perpetuate an existence that, when these great planetary systems fade and die away, will still exist and live, on and on, with an archangel's prospects.

"This ought to be enough to inspire any mortal -this is that bright pearl that all should treasure. And, in conclusion, I would say—let reason be our guide, and wisdom your companion. these ever your attendants you will in this mortal life taste some of the joys of angels. [Sign me,] SIR JOHN HERCHEL.

Mr. J. M. Palmer, of Haverhill, Mass., forwards the following communication from John A. Warner, through the mediumship of Dr. W. L. Jack, of that city, on the evening of December 9th: I was an old man when I passed away and lived in Beverly, N. J., and I should like this to meet my friends themselves, that they may know that I am happy and doing well. know all about this spirit return, and in knowing it, it has proved of great benefit to my soul in its entrance into the spirit world. I reoice to return as I do to-day, to communicate this fact to my friends. I have no desire to return to

live as I once did, with my bodily ailments. The only desire I have is to benefit those in the earth tive and Negative Powders, Orton's Anti-Tobacco life, that they might journey heavenward in the same path of peace that I did, for it will afford them might call, birth into mortal life. When it grows | sweet consolation in the final hour of the dissolution of the spirit from the body. I would desire to thank my friends, who lived a short distance fi

s or the day | soul, and opening my spiritual vision to the beauties of the bright spirit world. I have met my dear wife—she being the first to greet me—and the other this world can compare with it. Why is this? It loved ones who had gone on before. I sail up and is the gathering light of centuries. It contains the down the old river, and see the beauties of it, and beauties of all religions, and is not tainted with the steamers plying to and fro, from the city, reminding me of my earthly scenes and visitations: but it all is nothing to compare with one second of time of the beauties of the Spirit land. God bless you all. I am waiting and watching for you all in iny beautiful, happy home above. I am JOHN A. WARNER.

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MIND AND MATTER.

EY J. WM. VAN NAMEE, M. D., BROOKLYN, N. Y.

Some men, because they count their wealth By thousands o'er and o'er, And revel in rich pagentry, Think life means nothing more;

But with a haughty pride tney tread The path of life below, Surround themselves with eleganco, With pomp and costly show.

They scorn their neighbors poor and plain, And wrap themselves in pride, And never seek their lack of mind.

From searching eyes to hide. Oh, no! for countless wealth to them Is more than gifts of mind; But though their purse be full, their minds Are empty you will find.

Let them enjoy their selfish bliss. Their wealth, their care, their strife;

But, oh! give me the wealth of mind, To brighter make this life: A wealth that cannot cease to live, That no man can defraud-

A wealth that this world cannot give, A boon divine from God.

#### BOSTON NOTES

A family by the name of McKee, residing on Hanover street, Providence, R. I., lately engaged a new house-girl, who had no sooner entered upon her duties when all the bells in the house commenced ringing without visible agency. A fruitless investigation by various persons failed to satisfactorily solve the phenomenon. The local editor of the Providence Journal took the case in hand and declared that he could show how the ringing was produced. He had the girl watched, still the ringing went on, not only one bell in one room but all the bells in various parts of the house. The girl was then taken outside the house and placed under guard, but to no purpose, as the bells still kept up their ringing and the local editor aforesaid retired in disgust. The same manifestation occurred at the previous place where she worked, but was accounted for by the girl being a medium.

Last Friday, Dec.6th, Mr. and Mrs. Holmes went to Concord, N. H., at the invitation of Mr. Louis Downing, Jr., whose guests they were and at whose house they gave a seance to a large number of relatives and friends of Mr. Downing. Mr. D. prepared all the arrangements to which Mr. and Mrs. Holmes acquiesced. The result of the sitting was highly satisfactory. The manifestations being as good, if not better, than those occurring at their Boston residence. The next move of Mr. Downing will be to secure Mr. Colville to lecture in Con-Mrs. Jennie Potter, the test medium, accompanied the Holmeses to Concord and added greatly to the pleasure and success of the visit. The fair of the Children's Progressive Lyceum,

held in Armory Hall, last week, was well attended and quite a success pecuniarily.

Mrs. Jennie Rudd was too unwell to preside at the usual Thursday afternoon Banner of Light free circle, much to the regret of many who attend-

On Sunday, December 1st, the first of a series of regular Sunday services, in connection with Spiritualism, was held in Investigator Hall, Paine Memorial Building, Appleton street, Boston. The meeting commenced at 10.30 a.m., and occupied nearly two hours. The proceedings were of a varied and interesting character, and the large audience who were assembled frequently expressed their enjoyment of what took place, by hearty applause, W. J. Colville conducted the service, and delivered, un-

erable length, on the Philosophy inksgiving. The views put forspiritual and rational, as the Controlling Intelligences enforced upon their hearers the necessity of living and laboring to accomplish that for which they petitioned the Deity and his ministering angels. They contended that prayer and praise did not consist in uttering beautiful words, but in the performance of noble deeds, prompted by strong desires to bless humanity, and when words were employed, which had any real meaning in them, they must be simply the bubbling over of the heart in the nearest channels. Thus the outward form of prayer employed by any, if it was to be something better than idle waste of breath, must be spontaneous, and merely constitute the external expression of a present feeling in the soul. Prayer was regarded, not as a means of persuading God to bless us, but only as the reaching forth the powers of the soul, to grasp and appropriate the already existing mercies which are ever around our path, free as air and sunshine, but need avenues of access opened up to admit them into our natures. even as a window does not constitute light but simply admits it into an apartment, which would be in total darkness at mid-day unless an aperture was formed whereby the light could enter. When we pray we open the receptive faculties of our nature. Thus light and love flow in, and loving afgels can establish a rapport with us. We cannot give anything like a full sketch of the oration in these brief notes, but merely endeavor to express two or three leading ideas which fastened themselves upon our recollection. When the discourse was over a great many important questions were very satisfactorily replied to, the answers eliciting hearty applause, The services terminated with an inspirational poem, through Mr. Colville's medium-ship, on "Aspiration," "The Infinite" and "Humility." these three subjects being furnsihed by the andience, and not put to the vote of the meeting. The Controlling Spirit saw fit to combine them. which she did very efficiently. The service was enlivened with excelent music, well performed, on the organ by Mr. G. A. Hardy, a talented gentleman, well known to the musical public of Boston, whose services as organist Mr. Colville has been fortunate in securing. Hymns were sung by the congregation; these printed on sheets of paper were citributed among the assembly, which was a very large one, considering it was the first Spiritual service held in that hall for the present season. In the afternoon the Boston public assembled in crowds to listen to the matchless eloquence of Mrs. Cora L. V. Rich mond, who delivered, in Parker Memorial Hall, one of the grandest orations to which we have ever been privileged to listen. This devoted instrument of the Spirit-world, we are glad to say, is looking remarkably well physically and app bright and happy, kind and sympathetic to all her numerous friends. Her discourse followed out a similar train of thought to that presented by Mr. Colville's guides, in the same hall on the previous Sunday, and beautifully explained the signs of the near approach of an even greater Spiritual outpouring than we are experiencing to-day. A poem rare beauty, delivered by the poetical "Diana." concluded a most instructive and spiritually elevating meeting. In the evening of the same day Mr. Colville lectured in Abbottsford Hall, Waverley Building, Charlestown, to a large and appreciative audience, who chose the subject of "Creation and Evolution" as the theme of his inspired utterances. The lecture was very compreensive and both it and the answers to the many questions propounded, at its close, were listened to with rapt attention. A poem, which concluded the service was highly appreciated. On week day evenings, public lectures in connection with Spiritual-

ism in Boston, are not just now very general, but

Spiritual receptions are quite in vogue. Many of

them are most enjoyable occasions, replete with in-

struction communicated from the spirit spheres

through mediums in this stage of existence. On

Thursday, Dec. 5th. Mrs. Richmond. under influ-

ence of her spirit-guides, entertained a very select

and rather numerous company of friends, at the

private residence of a lady whose guest she is.

each individual present; during the evening a per-

fect little gem of poetry was gracefully bestowed on each person in the room. This necessitated the

spontaneous delivery of about thirty poems. It was

truly wonderful to witness the facility with which

"Prima" can read the spheres of her guests and

give a name appropriate to their condition woven

into the choicest verse. Mr. Colville's Friday even-

ing receptions are quite an institution; hitherto

they have been held in a private residence, but the

numbers who seek admission have rendered it

One conspicuous feature of the evening was

poetical improvisations, addressed to

Ladies' Aid Society and transfer the place of meeting to a large room in Parker Memorial Building, where Mr. Colville will reg-ularly continue his receptions every Friday evening between 7 and 10 o'clock. On Friday, Dec. 6, the company spent an enjoyable even-ing, and in addition to the utterances of Mr. Colville's, who answered questions for an hour, gave a succession of poems on subjects suggested by friends present. Mrs. Richmond, under influence of "Amina" gave, at request of "Winsona," (the po-etical Indian spirit who influences Mr. Colville,) a truly charming poem on the moss rose. Mr. Vandercook sang a fine song and accompanied himself on the organ, and the company, united in sing-ing two or three beautiful melodies, the accompaniment to which was furnished by Mr. G. A. Hardy. During the week past, a Fair has been held in Armory Hall, Washington street, in connection with the Children's Lyceum. The entire profits will be devoted to the relief of the poor. A great many elegant and useful articles have been disposed of and the entertainment in the evening of each day, have been well patronized. On Sunday, Dec. Sth, there were some very interesting meetings held in Boston. The service conducted by Mr. Colville in the morning at Investigator Hall, was very successful. The subject of his inspirational discourse "The Lord's Prayer," was very satisfactorily handled. The musical portion of the service was very effective, and the beautiful bouquets of choice flowers placed upon the table and organ, added greatly to the appearance of the building. The congrega-tion was a very large and attentive one and both the discourse, replies to questions and impromptu poem on "Wisdom's Traseen Messenger," were received with great appreciation. In the afternoon Parker Memorial Hall was densely packed by a most intelligent audience, who assembled to listen to the utterances of Mrs. Cora L. V. Richmond, and at the same time pay a tribute to Dr. Gardner, who during the preceeding week had been called to the spirit world. His body, in the coffin, was placed on the platform, so that all could see his earthly face for the last time; the platform was beautifully ornamented with choice flowers and corn. The services were of a sublime character. Mrs. Richmond, under inspiration delivered a thrilling invocation, during which the choir sang an appropriate melody, after which the spirit of George Thompson assumed control, and in some soul-stirring language, related his experience in passing into spirit life. The whole audience were spellbound during the delivery of this splendid oration. When this was over, Mrs. Richmond's guides delivered with matchless eloquence an exquisite discourse, relative to the life and labors, of the friend of truth whose mortal remains were there present. After "The Sweet Bye and Bye" had been effectively sang to new music, a poem of great beauty followed by a benediction, terminated the meeting through Mrs. Richmond's mediumship, and the vast crowd Many hundreds of slowly began to disperse. persons went up to the platform in succession to intulge in a last gaze on the mortal form of Dr. Gardener, whose remains were shortly afterwards removed to a distant cemetery. In the evening of the same day Mr. Colville, under influence of Dr. Hosea Ballou, delivered a memorial discourse on the life and labors of the newly liberated spirit at Abbotsford Hall, Waverly Building, Charlestown, to a very attentive assembly, and in the course of his remarks entered somewhat extensively into the subject of the philosophy of death. On Tuesday, Dec. 10th, he gave a special evening soiree in Investigator Hall, the proceeds of the meeting to be added to the fund for presenting Dr. Pebles, with a New Year's gift, in recognition of his long and numerous labors on behalf of Spiritualism. Full pari culars of this interesting meeting must be delayed till we furnish you with our next dispatch of "Boston Notes." The Holmes,' on Saturday evening, Dec. 14th, will hold a seance at their rooms, for the purpose of contributing to the same

advisable to accept the kind offer of the Spiritualist

On Tuesday evening, Oct .29th, a complimentary seance was tendered by Mrs. Thayer, celebrated flower medium, to Mrs. Wilson, wife of Hon. Augustus Wilson, President of the Commercial Bank of Par sons, Kansas, and a resident of that place. Among the invited guests were Col. Halliday, from Kansas, ex-President and director of the Topeka and Santa Fe R. R.; Major Bartling, also of Kansas and ex-Mayor of Topeka; W. I. Colville, inspirational

day previous; Robert Cooper, formerly of Eastbourne, Sussex, England; and a gentleman and wife, both well-known in musical circles. The manifestations were of a very beautiful and highly satisfactory character, consisting chiefly of flowers in full bloom, huge ferns, and a large branch from a pine tree. The display was grand, the flowers perfectly fresh and moist with dew; and of various hues and delicious perfumes, were freely distributed around the table, and in addition to which a live canary bird was brought to Mrs. Wilson in fulfilment of a promise made on a previous occasion to her by a son in the Spirit world, who was seen by a clairvoyant present and described with the bird in his hands, just before it was heard fluttering on the table. Another gratifying event was a large leaf from a rare plant, brought to the same lady, on the underside of which was found the monogram of Mrs. Wilson, which she had marked upon it in a distant place some days before. Of its identity she does not entertain the slightest doubt. A magnificent flora granda was brought to Major Bartling, who has lately come from, California, where these flowers grow in profusion and no where else, we

understand. Mrs. Thayer's phase of mediumship is truly of sublime character and gives beautiful expressions o some of the most interesting truths of Spiritualism o those who are priviledged to sit with her. The miform kindness and courteous manner in which she meets all inquirers after truth is such as to enlear her to all with whom she comes in contact. After the seance, Mr. W. I. Colville gave an impromptu poem under spirit influence entitled "Spirtual Flowers," concluding with a beautiful address complimentary to Mrs. Wilson, who was about to leave for her Western home, taking with her the canary bird, which is very highly prized, coming to her in such an interesting and mysterious man-OBSERVER

## The Mystery of Spiritualism.

In reference to Spiritualism the Sunday Times, of the Sth inst., says: "Materialization is still so foubtful, that many Spiritualists hold it as an open possibility, but the disappearance of large and solid bjects, when effected by Dr. Slade, recently, at Leipsic, has been the subject of investigation by the learned professors of the celebrated university of that name. Professor Zoeliner's experiments with Dr. Slade were quite remarkable. Professor Z. placed a large shell over a smaller one, both of which he had just bought at a store, and, while Dr. Slade had both of his hands engaged in holding a slate under the table on which they lay beneath the Professor's hands, the small shell passed directly through the solid table without leaving any mark or hole, and, on picking it up, Professor Z. found the shell quite hot. A large book disappeared off the table, and afterwards descended through the air, giving the learned Professor a clip on the ear in its descent, all of which would lead one to believe that the capabilities for motion in matter are better understood by Dr. Slade than the majority of mankind. It is not a lack of common sense which induces learned men to investigate unusual physical phenomena without prejudice. contrary, the most enlightened understanding is always receptive to new truth, the most charitable to error, the most magnanimous in acknowledgment of merit, and it is certainly much fairer in hese German professors to report the facts of their interview with Dr. Slade as they appeared to them, than was the action of the English functionaries who imprisoned him under an obsolete law."

## The True View of Advertising.

"Hermit" in the Troy, N. Y. Times says: The correct view, which experience brings to each man, is that advertising should be included in the general estimate of expense, as regularly as store rent. clerk hire, and insurance. It is often said that a good stand, at a high rent, is better than a poor one ent free. Well, sir, advertising brings a man before the public in a way that makes any "stand" good. The best stand you can have is to be in the newspapers. These are facts brought out in the experience of the fall trade. Most of our large conperns are so extensively engaged in advertising that it is made a special department with a "head" and is assistants. Our leading houses have a man skilled in the art of writing and displaying their notices. They study the various methods of reachng the public eye of every important journal as an advertising medium. The great question with every firm is 'what does the public know about us?'

and the proper reply is just what we tell them.

Miss Mollie Fancher's Condition.

Professor J. R. Buchanan, who occupies the chair of Physiology and Anthropology in the Eclectic Medical College of New York, has given his opinion in relation to the famous Mollie Fancher case, of which an elaborate account, taken from the New York Sun, was published in the first number of

MIND AND MATTER.

The science of anthropology is said by Dr. Buchanan and his followers to be sufficiently profound and comprehensive to illustrate all the abnormal as well as normal phenomena of human life. The Doctor has given attention for forty years to the nervous system, and has made many marvellous experiments, such as those which in 1843 excited interest in this city and obtained the cordial endorsement of a committee of which the late Wm. Cullen Bryant was the Chairman.

The Professor had not given much attention to the case of Miss Fancher, for the reason that he saw very little in it, that appeared to him either new or wondrous. He said the Medical annals contain many authentic cases of abstinence from food, some for even longer periods than in the Fancher case, but of these things the profession is generally pro-foundly ignorant, for medical schools and medical authors have their infallible dogmas, and everything contrary to these dogmas is fiercely assailed by the whole phalanx, discredited in every possible way, right or wrong, and scrupulously expurgated from medical literature. Upon all things beyond the dead level of a stupid mechanical materialism the medical profession is the most ignorant part of society. In the most fashionable medical schools ignorance is cultivated as a fine art, and stupidity is elaborately condensed into an impenetrable shell. The ease and energy with which a trained professor repels unlimited amounts of testimony, facts, and even the most authentic statistics, can be compared only to the energy that we find in the heels of a spirited mule—excuse the coarseness of the metaphor, for a coarse illustration is necessary for a coarse subject. Common courtesy and common sense are equally disregarded by medical skepticism, which is simply educated ignorance combined with natural stolidity.

A liberally educated physician should know that

Miss Fancher's case is one of a large number of cases of most unquestionable authenticity, in which the deeply interesting correlations of the soul and body are established by a disturbance of their usual relations. In the average man, soul and body are so closely united that the spirit is completely masked by the flesh, and every psychic process can be traced in the transformation of matter, and recorded in some form of excretion. The animal is stronger than the spiritual nature, and the man has no distinct idea either of his brain or of his soul. This is the ideal man of the medical schools. They tolerate no other conception of man than that of a mere animal. They refuse to recognize the soul as an entity, or even an object of scientific investiga-They know no more of the psychic universe than the mole does of astronomy. To ask one of these skeptics, who considers mind a secretion of the To ask one of brain, as bile is a secretion of the liver, his opinion of Miss Fancher's case, would be as profitable as to ask a description of the climate of Cuba, from one of the learned monks in the days of Columbus, who denied the existence of the western hemisphere. But the medical profession is not entirely composed of old fogies. There are some thousands who have adopted modern ideas, and who understand that man is more than a physical machine. They know that when the close connection of soul and body is disturbed, their powers may be separated—the body lying as if inanimate, while its vital principle, which is spiritual, acts independently of the body, as it must when the body has been destroyed by

Professor Buchanan, desiring to be concise, prepared a diagnosis, of which the following is a 1. In my diagnosis of such a case I would say that the chief seat of the wonderful intellectual powers displayed by Miss Fancher, independent of the external senses, is in the anterior pillars of the fornix and the Septumlucidum-structures which

no living physiologist but myself even professes to 2. The internal surface of the optic thalami, the corpora mammalaria and the pineal gland are also in a high state of activity. The functions of these structures are also unknown to physiologists.

former are physiological in their chief functions. the latter psychological. The inactivity, suspension or paralysis of one region leaves the other in unrestrained predominance. Paralysis or inactivity of the moral region, which we often witness under the effect of alcohol, makes man a beast or a crimi-Paralysis of the basilar region, if complete, makes him an angel, by suspending physiological life and leaving the soul unconfined to soar out of the body.

4. There are numerous intermediate states in which the basilar functions are but partially suspended, and the soul partially emancipated. These states we witness in magnetic somnalence, in pathological trance, religious ecstasy, catalepsy, and sometimes in hysteria. Fasting is one of the modes of developing this exalted condition. If fasting excites hunger it only develops animality, but if it suppresses appetite then it is favorable to religious eestacy, clairvoyance and spiritual communion. The suspension of animal functions in the

brain of Miss Fancher is sufficient to develop all her spiritual nature and powers, and consequently if she is not under any unfavorable influences near her must give her an exalted character—a degree of angelic purity, elevation of sentiment, and clearness of perception similar to that of the disembodied soul after a virtuous life.

The temperment developed by this condition of the brain is one of great refinement and susceptibility of impressions, and if any one with the necessary scientific knowledge had seen Miss Fancher at the first of her attacks the whole progress of her case might have been controlled and the present condition prevented. Even now, much might be done for her comfort by those who are sufficiently

At some future time, when less occupied, may recur to this case, and have something to say that will be interesting and agreeable to Miss Fancher and her friends as well as the public.

A Wife's Gratitude to Bob Ingersoll. Mrs. L. A. W., of Cleveland, Ohio, writes a card for the New York Sun, expressing her gratitude to Col. Ingersoll for the great good he has done her through his lecture on "The Liberty of Man, Woman and Child." She says:

We were residing in Syracuse when he came there to lecture on the above subjects. My husband went, and I sat up until he returned from the lecture. At about 11 o'clock my husband came running into the house almost breathless, saying that he had heard the best lecture he ever heard in his life, and the reason he had hurried home so fast was that the lecture had made him think so much more of his wife and children than he had ever thought before; he could not get along fast enough, so great was his desire to tell us of it. said that all the sermons he had ever heard, and all the books he had ever read, had not filled him with such a love for his family and for mankind as that lecture had.

I thought nothing of this at the time, but a whole year has elapsed since then, and it has been the happiest year of my life. My husband's whole manner toward his family has changed since that night. He is always cheerful, and when addressing me his voice assumes the same tone and softness that it used to possess when he came down to father's house three or four times a week, just to see how father's health was. The children have caught the spirit of cheerfulness which seems to permeate their father, and my ears are ringing with their merriment continually.

My husband was never forgetful of his family. but his orthodoxy made him morose and sour. A thousand thanks to Colonel Ingersoll for the great good he has done me personally, although I have never seen or heard him.

## Meteoric Gold.

The remarkable specimen of meteoric iron, resembling steel, picked up in the Mohau desert and carried to Fort Yuma, a short time ago, is thus described; "It weighs about a pound, and carries free gold, of which nearly a dollar appears on the It is not magnetic, and has successfully resisted simple and compound baths of acid. In this respect it resembles specular iron, but in no One of its surfaces shows a fracture that reveals a crystalline structure, the color of which is steel gray, tinged with yellow. It has defied the best cold chisels in the blacksmith shop, and has not broken or chipped under heavy blows. If its composition can be imitated it will produce the hardest and toughest alloy known."-Galveston (Texas) News.



#### CHILDRENS COLUMN.

WHEN the children who constitute an important branch in the family circle are called to their daily meals. they should observe the following rules while seated at the table. Children of larger growth might profit by an observance of the rules which some one has printed in rhyme.

In silence I should take my seat Whenever I sit down to eat, And for my food in patience wait Till I am asked to hand my plate. I must not scold nor whine nor pout, Nor move my chair or plate about. With knife or fork or napkin ring I must not play, nor must I sing. I must not speak a careless word, For children should be seen-not heard. I must not talk about my food, Nor fret if I do not think it good I must not say the bread is old, The tea is not—the coffee cold. I must not ery for this or that. Nor murmur if the meat be fat. My mouth with food I must not crowd Nor while I'm eating speak aloud: Must turn my head to cough or sneeze And when I ask say, "If you blease." The table cloth I must not spoil. Nor with my food my fingers soil. When told to rise, then I must put My chair away with noiseless foot.

ABOUT LITTLE CHILDREN.

The great medium, spiritual teacher, and martyr to the cause of a glorious truth, said. "Suffer little children to come unto me, for of such is the Kingdom of Heaven." The child, so near like the cherub, has ever imaged to us. as a native of heaven; so near like the angels which have hovered in our most beautiful dreams, and which the grossest and least spiritual of us cannot shake off, nor scare from the memories of our own childhood The great teacher and reformer saw not only the tenantry of heaven, but redeeming spirits of earth in little children. He meant not only that they should be suffered to come, but that they should be brought to Him and to that truth, which was to represent him when he should be called from earth. Inder his mild and beautiful teaching, and under the light and warmth of his radiant spirit, he knew the mortal child-bud would expand into a divine, immortal flower; the flower of perfect justice, truth and love; and that the man born of that flowering child-bud, divinely crowning humanity, would be all for which earth and the mortal state were made. Little children-in them, of all human agencies, is the richest promise and the best hope of the world. When, over all the earth, their hearts are once drawn in unison to the great Master; to his life, and lessons of love and truth; the Fatherhood of God and the brotherhood of man-men, and the sons and daughters of men-then will wrong and evil cease; then will sorrow be ended then will joy cover the earth and the heavens descend, and spead its glory over all.

#### TEARS.

A little four-year old came in from the vegetable garden, her eyes being suffused with tears. "My, oh! my Mamie," said the mother, "have you hurt yourself?" "No, marm."

"Well, what makes you cry?" "I aint crying; I've only been stripping the onion bed in the garden.

The mother wilted at once, but consoled herself with the thought that she had a bright little daughter.

A little girl, at a school examination, in freading per exercises before a large audience, changed Keat's line, "A thing of beauty is a joy forever," substituting the word "boy" for 'joy" A thing of beauty is a boy forever; perhaps she had one in her mind's eye at the time. Hence the miss-take.

"Ma," said a hopeful juvenile of half a dozer summers, but bright for his age; "do you know why a big bull gets mad at anything crimson? "No, my child, do you?" replied the mother

wondering what the reply would be. "Yes, ma; because he's filled with hate-red."

## HOME FOR MEDIUMS

The following is a communication given through the mediumship of Mrs. M. D. Rathburn and read by her at a monthly meeting of the "Helping Hand Society," held at Mrs. Morrell's, No. 123 East 16th street, New York, Nov. 13th, 1878. Dear Brothers and Sisters in the Cause of Hu

manity:

To-night "Oak Leaf," a spirit friend and earnest worker in the interest of humanity, and her unfor tunate suffering children, greets you,-all hail! good and noble souls. May the spirit of Christian charity, the fountain of true benevolence, so fill your hearts this night, that there shall be an overflow, not only of heart, but of pocket. May our plea for indigent unfortunates and disabled mediums be so earnest and strong that the dollars shall be subscribed liberally, and paid cheerfully. this evening's work mark the beginning of better days in the history of "The Helping Hand Society. May future days be bright because of your liberality, thereby making it possible for the society of which I am the originator and active guide, to extend far and near its welcome aid to those crying in vain for help. Do you know, good people, that to hundreds of appeals we must turn our back alto gether, or help so sparingly that it makes our hearts ache to even think of what we ought but cannot do. Daily, yea, almost every hour in the day, comes to the ready ear and sympathizing heart of our noble sisters engaged in this work, startling disclosures of distress and want in high and low circles. In many of these cases, investigation leads to such conviction that help, immediate, reliable, and substantial, should be rendered; -but when our treasury is empty, the members unduly taxed, and the public indifferent, what can we do! no light matter to turn away from a starving, freezing family, leaving no ray of light or comfort; and vet, unless our friends are increased, we must do this often during the coming winter months. To-night, as we have intimated, our most earnest

permanent relief Many of them are destitute and houseless. Spiritualists are overtaxed by their just demands, and among orthogox people they must expect neither sympathy nor aid. Some are well developed in their mediumship and some are not. Many would do well were they freed from the constant worry of the bread and butter question, while their present distress renders them absolutely helpless. have passed their mediumship, having given their best work to the glorious work of uniting the two worlds; of lifting the slight veil between your earth life and our spirit life. Should they not be provided for and their waning days be made happy

plea must be for mediums, and some plan for their

and peaceful? Some are sick-many unfortunate. All should be cared for in a way that shall bring them rest and gratitude.

Let us this night make a bold step; let us then in future days make great strides, and in a miraculously short time we will have a monument to the liberality of Spiritualists and friends of the cause in the shape of a Home for Mediums. To this end let us raise our prayers, bend our energies and plant our hopes. Of course, to accomplish our cherished, noble object, a sum of money must be raised. We shall look hopefully to those present for a good beginning. The funds you may feel prompted to contribute will be consigned to perons well known for their integrity and uprightne No defaulting clerk or cashier will be allowed to approach the precious store! Committees, selected wisely for their executive ability and superior judgment, tempered by discretion, will have in hand and manage well the various departments belonging to this work. So, good friends, aid and cheer us to-night, by making a noble contribution towards our Home for Mediums; this will cause rejoicing loud and deep both here and in the spirit

world. The great and good in spirit life, the spirit

friends of mediums; all look anxiously towards this project. Let the ball roll, and we will give it impetus that, with your continued aid, shall keep it rolling, until our end be accomplished, and glad shouts, happy thanksgiving and grateful praise shall fill the air, for these shall greet the eyes of mediums worn, weary, sick, outcast and disabled,-a haven of comfort and true repose, where their hunger shall be stayed, their bodies comfortably clad, and warmth and light freely given.

Thanking you, kind mortals, for your patient at-

tention, I remain your spirit friend and sister. OAK LEAF.

#### More Kind Words.

and pleased me. The name it bears is comprehensive. You may range over a wide field without any danger of going beyond. But there are various qualities of mind as well as matter, and if you succeed in presenting to the public intellectual and spiritual qualities in harmony with the material appearance of your paper, Spiritualists will have no good reason for not co-operating with you in giving it a wide circulation. For an able, honest and truthful exponent of true Spiritualism, Philadalphia is just the place. Slow, staid, proud, exclusive, hypocritical and selfish, the people burdened with a lively sense of their own respectability and the inferiority of whoever were born beyond the county line,—nevertheless are neither so hopelessly buried in the microscopic contemplation of their own stupidity, or so utterly regardless of conse quences as to be entirely inappreciative of truth and progress. Here also are institutions entrenched in the social life of what is called Society, maintained by hoarded wealth and almost superhuman power, with which you must earnestly contend, not with carnal, but spiritual weapons, such as all the world's Saviors have wielded in the past. Be it yours to cry aloud and spare not,-to teach the people something better than Moses and more endu ring than sectarian creeds. May the light of your paper dispel the darkness of surrounding superstisentation and falsehood be overcome and the perse cuting hate of a dogmatic religion give way before that charity which suffereth long and is kind, that spirit of unselfish and universal love which is the ssence of all true reform.

I rejoice, also, that you invite the opponents of Spiritualism to give the reason of their opposition, assuring them of courteous treatment in the field of liscussion. Why should not persons argue upon religious and spiritual topics with the same calmness and courtesy that they discuss questions purely scientific. Your generous offer to our opponents is evidence of your love of truth, as well as of your confidence in your ability to defend your own be-lief. Where is the so-called orthodox publication hat dares imitate your generous example? Thanks to the angels for such proofs of another life as to dissipate fear in this—for that confidence in the fu-ture, that forbids our being cowards in the present. O did the masses only know how much of their degradation and suffering is directly traceable to the religions of their ancestors, how gladly would they hail the birth of a new Spiritual paper, honestly devoted to truth, justice and liberty-mental

In behalf of the blind, deaf, halt, maimed, illfed idle or overworked humanity, I thank you for your attempt to lighten life's burdens, and to crown it with joy. Fraternally,

## At a private seance given a few evenings ago, at the house of Mr. A. J. Evans on McIlwaine street

above Fourth, positive manifestations took place, that gave trustworthy evidence of intelligence and mechanical pewer, not yet recognized under any known natural law. The circle was composed o a few ladies and gentlemen, engaged in the investigation of what is popularly known as "Modern Spiritualism." During the sitting, a spirit, purporting to be that of a colored man of California, known as John, who often appears there and makes the very table *laugh*, overturned it on the especial occasion alluded to. In doing so, the draw slipped out, and its contents were scattered on the floor. Among the papers thus distributed, was a lead irit through the movement of the table, which was replaced upon its feet, desired all | magistrate to an unbleached American brought up

MR. EDITOR: The appearance of a new .Spir tual newspaper in Philadelphia at once surprised ion. By the truths you proclaim, may misrepre-

#### Physical Manifestations.

hands, one upon the other. This was done, and with pilfering. in a moment thereafter, the lead pencil was re. moved from the floor and placed on the top of the pyramid of hands as described; It was positively very certain that one in the circle did this.

On the same evening, while the sitters had their hands arranged, in the same manner, as already described, a vacant chair was turned upside down and then placed on another chair, but it fell off. This was further evidence of mechanical force. It was evident that the power or the intelligence, in-

These facts are very stubborn things, and, simple

as they seem to be, come under the head of miracle, because they cannot be explained by any known law. There are many other phenomena continually occurring at these private circles, which are very marvellous, miraculous and difficult to understand. There are quite a number of these physical manifestations, which, having come under our immediate notice or inspection, will make interesting items for public information. These circles, like many others, are entirely private, composed of persons in search of the grand truth of spiritualism; not merely to observe effects, but, if possible, to ascertain the cause. Some, of the circles are so harmonious, which is essential in such investigations, that the developments are curious, entertaining, astonishing, thrilling and entirely satisfactory to the investigators. On Tuesday evening, Dec. 3, this same spirit, calling himself "John of California," 3, this held the table half-way up between the floor and the ceiling for a minute. He had, on a previous occasion, placed the table in its usual position, turning it around, so that the drawer would not be next to the wall. Such things as these were done by an unseen agency, of this the reader may be positively certain.

Praying for Theatrical Success. The New York Evening Post says: "It is related that when Warde, the actor, came to this city with his wife and three little children he waited long for an engagement. At last he was employed to play Othello to Edwin Booth's Iago, in Baltimore. He was nervously anxious about his part, as he had never played it. At last he set off, leaving his wife and children for the first time, since their arrival in America. At night his boy, five years old, knelt to say his prayers—first came, "Now I lay me," and then he said, as usual, "O God, bless papa and mamma and dear grandma in England;" and then, after a little stop, "O dear Lord, please, belp papa through Othello!" Mr. Warde was told of this incident, and he wrote to a friend afterward: I have been more successful than I hoped to be, and I believe that Arthur's prayer has been answered." This story was told at a dinner table, where the wife of a clergyman was present. After she had heard it she exclaimed with wonder "Why, I didn't know that actors' children ever said their prayers!"

## The Gentler Sex.

The sensibilities of the gentler sex are deeper and quicker than those of men; they know better how to sympathise in the joys and sorrows of others; they live on the sweet and hallowed reciprocities of affection; and all their influence come not from terror and violence, or even authority, but from goodness, from kind offices, from the resistless power of love. Theirs is the empire of the heart. They wield no sword; they threaten no violence; they seldom insist on their acknowledged rights; and yet they exert their full share of influence in every department of society, and silently move unseen the hands that sway the world. They conquer by retreat; they triumph by submission Such a temper is the spirit of peace; such a character an embodiment of principles; and the result is a decisive illustration of their power.

## Vague Expressions.

The words "immortal soul," deathless soul," "undying soul," "deathless spirit," "disembodied soul," "disembodied spirit," "eternal torment," "eternal suffering in conscious misery," "eternal misery," "unending, torment," "everlasting woe," "endless woe," "neverdying soul," and all their kindred words, are words that never, in a single instance, are found in the Bible. from the copious manner in which these words are passed to us from the pulpit, and through the press we should, without reading, suppose the Bible full of them. The word "immortal" occurs but once in the whole Bible.-New York Sun.



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

Persons who go to church because they have nothing else to do, may not be heathens, but no one will deny that they are idle worshippers.

FASCINATION.—When does a young lady-try to win more then seven beaux at one time? It is when she tries to fascin-ate-(fasten eight.)

PATRICK'S REASON.—Said Tim the other day to Pat, "why is yez stocking turned inside out?" "Bekase," replied l'at, "bekase there's a hole on

KEEN PENETRATION .- "You do not love me, I mow you don't," said a young married lady to her husband. "My dear, I give you credit for keen penetration," was the consoling reply.

A GRAVE JOKE .- A very bad cold makes a master and servant, king and peasant, the President and the people, all equal. "That's so," says Crooks," there is not the le aristocracy when we all come to the coughin'.

LEGAL IMPOSSIBILITY .- "There is such a thing! as a legal impossibility," said a Quarter Sessions "How so?" inquired another.

"Why a gentleman cannot legally possess a short walking cane, for it can never be-long to him."

How to GET RICH .- "A rare secret. Send wenty-five cents to Geo. Fullerton, box 113 Portland, Me." Miss Susan King of Harlem, N. Y., being attracted by the advertisement, forwarded the amount named and received the following reply: "Work like the devil and never spend a cent."

JUST THE DIFFERENCE.—Steel came in the other day and said, "boys, I've got a first-class conundrum. What is the difference between a boss hardware man and a journeyman shoemaker?" The boys gave it up. "I'll tell you," replied Steel, "the first sold the nails, and the other nailed the

How to Bring up a Child .- A Teuton, who elieved that "he who spareth the rod spoileth the child," whipped his little boy severely.

Now, Hans, vot you tink von I vip you." "Nothing, fader," said the boy, sobbing.
"Yaas you tid; you said tam fador. I vip you for dot also." And then he renewed the attackipon the little fellow.

SMELLING SPIRITS .- In a recent frial of a man charged with selling liquor without a license, the judge said to a witness: "Did you ever see anything there that looked like spirits."

"No, sir, but I smelled them." "Ah," replied the judge, "what did you smell?" "Spirits of turpentine, sir." The examination here closed.

A CHILD'S IDEA OF SUCTION.—"Tell me, ma, where does this water run to," was the question of a little child of nature, while looking at the Schuyl-

"It runs into the Delaware, and then into the ocean," said the maternal. "But the ocean never overflows, does it?" replied the child; "now, why doesn't it overflow?" This was rather a poser, and while the mother was meditating on an answer, the child suddenly

"I know the reason." "What is it, dear?"

"Why, because there are so many sponges there, they suck all the water up."

YOU STAND COMMITTED:-" Well, slr." said th

"Yas, sah-ware ob de fac-but I didn't do it

no how." "Can you read?" inquired the magistrate, who also filled the position of deacon. "Don't you ever use the Bible?" "Yes, sah, ebry Sunday mornin'-strop razor on

You stand committed to answer.

THE FRANKNESS OF NAPOLEON .- After Napotended that the overturned chair should remain on the other one, but failed to exactly accomplish it. | leon entered one of the Italian cities, the church the other one, but failed to exactly accomplish it. | warden said, "Sire, you do not design to take our Apostles under your protection, do you?" "No," replied the warrior, with frankness, "they

are all wood." "No, sire, they are not wood, but are all silver, said the warden. "Solid silver!" responded Napoleon, "then shall send them on their mission. If was ordered they should go throughout the world, and they shall do so.' The Apostles were sent to the Parisian mint, and the great Napoleon was very franc about the whole

## DOMESTIC RECIPES.

Whole Rice in Shape.—Wash a large teacup full frice in several waters; put it into a stewpan with cold water to cover it; when it boils add two cupfuls of rich milk or thin cream; boil it until he rice is soft; put it into a mould and press down tight; when cold turn it out and serve with sweet meat or jelly round it. If put into a cylindri mould, the centre should be filled with sweet-meat.

Chicken Pie.—Wash and cut a young and tender chicken into pieces, and put them in a dish, then season with salt, pepper, a blade or two of made and some nutmeg. When your paste is ready for the chicken, put it in and fill it about two-thirds with water; add several lumps of good sweet butter and put on the top crust. A pie with one chicken will require from one hour to three quarters of an hour to bake.

Chicken Salad .- Boil a chicken and when it is very tender, cut it into small strips; then take six or seven white heads of celery, scrape and mash it: cut the white part small in pieces, about thre fourths of an inch long, mix it with the meat of fowl, and just before the salad is sent to the pour over it a dressing made in the following. Boil four eggs: rub their volks to a smooth of with two table spoonsful of olive oil; two teaspoonsful of made mustard; one teaspoonful of salt and one tea cupful of strong vinegar. Place the delicate leaves of the celery around the dish. White heart lettuce may be used in place of the celery.

To Boil Rice.—Wash the rice perfectly and put one pound into two quarts of water, up from the bottom once or twice until it be let it boil twenty minutes, strain it through and put it before the fire, shake it up with a every now and then to separate the grains make it quite dry. Serve it hot.

Bouilli with Tomatoes .- Take a rump of beef, and have the bone taken out by the butcher; put the beef in water just enough to cover it; and let it boil slowly until it is tender. Then season it to your taste with salt, mace, pepper and cloves pounded fine. Dress tomatoes as a vegetable: strain them; pour them over the beef after it is dished and let them mix with the gravy. It is important to let the beef boil a long time and slowly. Beefsteaks with Oysters .- Cut the steak rather

thick, brown it in a frying pan with butter. Ad half pint of water, an onion sliced, pepper and salt cover the pan close and let it stew very slowly one hour, then add a glass of port wine, flour, and a dozen or two of oysters, their light. having been previously strained and put into stew-pan.

## Repentance Not Enough.

Mr. Moody holds to the doctrine that repe

alone is not enough. "After confession we'm make restitution. I am preaching more restitution than I used to. I believe that is a sin that is keeing back blessing from the Church of God, If have taken one dollar from a man, you ough restore not only the one dollar, but the interest by slander you have tried to ruin a man, or trie ruin his character, you ought to go to him an all you can to make restitution—to save his feel and his character.