Lectures and Essays.

FAITH WITHOUT WORKS IS DEAD.

LET THE DEAD BURY THEIR DEAD.

AN INSPIRATIONAL ADDRESS, DELIVERED BY MRS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK CITY, ON SUNDAY MORNING, DEC. 22, 1878. Reported for Mind and Matter by George H. Mellish

After a voluntary by the choir, which is under the direction of Mr. Alfred Weldon, and after the other preliminary exercises were had, Mrs. Brigham spoke upon the themes which had been handed in from the audience, and we report, in part, two of the subjects, which were spoken upon as follows:

"For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." And the question asked is, "Saved from what? Are not good works essential to salvation?" Here are two kinds of Christian teaching, each perfectly distinct from the other; the one is credited to Jesus of Nazareth, the other to Paul. Jesus taught that men were saved by their efforts, by what they did. He taught salvation by works. Of course man must have the light before that light passes out into his deeds; he must first perceive the truth. But he taught men that it was not the mere fact of believing, the mere acceptance of an idea that constituted their salv. tion, but it was what they did. Paul taught men they were saved by a mental process, by the acceptance of an idea, by an emotion, a belief; that it was through grace and faith-as it was called, this mental act-that true salvation was attained; that works were good for nothing; that there was no consciousness of moral rectitude in man naturally: but that by his believing, the door of Heaven was opened to him. Now the Christians of to-day, some of them, follow the teachings of Jesus, and some follow the teachings of Paul, and some combine the two, believing that you must have grace, faith and works; and that which religion constitutes the corner stone and foundation of your salvation is your faith. If you, were to take the teachings of Christ and sum them up, you would find the practical every-day religion; that which would make Heaven dwell among men; and that which would teach you of the future Heaven. He taught men deeds; that they must love God with all their might, and strength, and heart; and so far revealed the divine character, that for man to see was to love. Then He taught them to love their neighbors as themselves.

When the question was asked, "Who is my arable of the good Samaritan, wherein He teaches | brated flower medium, of Boston,a full account of that the one who showed mercy is the true neigh-

of others, but to do good, and you are to render good for evil, and blessings for cursings. When he had given the parable of the good Samaritan, then he said. "Go thou and do likewise." Deeds you see form the very central, living, abiding heart of that parable, of the good Samaritan. One after another of his parables were given, and in them all you find the central line, the acts, the deeds, the living character. He taught men how to live: he taught them the golden rule. There is one little word in that rule—a word of two letters—which form the very strength of the rule. It is the might of the true Christian church. "Whatsoever ye do"-there is the word-"whatsoever ye would that men should do to you, do ye even-so to them." In teaching men to work out their own salvation; in teaching them to take up the cross and follow Him, this is a living, practical Christianity. There was one who, upon the cross, reviled Him; and another, on the other side of the dying Jesus, who turned to him believing, and Jesus said unto him, 'Verily I say unto thee, to-day shalt thou be with me in Paradise." He had suffered the very extremity of the law, and if his suffering covered his sin, as it should; if in its acid depths it dissolved the sin of the man; why, then, when Jesus saw in his nature the feeling of love, of aspiration; that desire to be lifted higher; he only spoke in recognition of what he saw. The happiness of that man in Paradise did not come because the master spoke; his speech was only the re- | ing it. Thus prepared, I invited several intelligent cognition of that which he knew, and was designed and reliable persons to be present, in order to wit- Re-incarnation from a Practical Outlook. and reserved for that man. Lo, he says, "To-day ness the trial. Mr. and Mrs. Holmes, the well shalt thou be with me in Paradise." Some have known mediums, being in Boston, kindly offered said this word Paradise dtd not refer to Heaven, but the use of their rooms, and it was there the comto an intermediate state. We believe that he re- pany met-fourteen in number. ferred to a condition of happiness, in this state, which follows dying; and that he saw in the soul of being satisfied there was nothing in it, it was closthe poor sufferer that which naturally desires the ed. I then took from my pocket a padlock, which peace and happiness of Paradise, whither the teacher I had bought for the purpose and which had never himself was going. But Paul taxes the theory of been out of my possession, and secured the lid. As bodied in any other than its own individual body. Christianity, and with his peculiar argumentive an additional security, a strip of gummed paper was If re-incarnation were possible, where would indimind weaves out of it a certain theory which is based upon the teachings of Jesus. Paul taught men of themselves they were not worthy of Heaven, they were not worthy of a higher, better life; but there was a spirit of grace, of faith, within man which insured his salvation. We know faith is a divinely beautiful thing; that grace is an element in your spiritual nature; which preceeds the coming of Heaven: which opens the door of belief; but, nevertheless, faith and grace are nothing even if you tollow out the teachings of St. Paul, without this active life of which Christ speaks; for he teaches "faith without works is dead." In that dwells a a truth which no man can successfulfy deny. Faith, without works, is dead. Then, if you have the true ground of faith, you have works. But one says, could you not have works without grace? It is true. you may have a moral life, but we tell you there is no person who does good but what out of it comes a divine life, the spiritual. Like the woman who took the three measures of meal, she leavened it until she leavened the whole lump. It may not en place. On looking into the box, something was seem to you that this is so, because you measure time as the world measures earthly existence and to be flowers, but which, on the box being opened you see as through a glass darkly. So, out of proved to be the paper handkerchief which had deeds, as Jesus teaches you, flows the true salvation. been left lying on the table, the red pattern of One says, Salvation from what? He who sees a light, when he has been wondering in the darkness, has a positive something that guides him, and he is saved. Saved from what? Saved from stumbling pitfalls that lie in the darkness. So, he who has the Divine love—some call it Christian love in his heart, is saved from evil. If a person has this divine truth he is saved from ignorance; that which is the want of truth or need of it; and saved from the discords which would naturally flow out that. If you want an illustration of what Jesus hot and the medium had not been out of it for at teught, look at the description of the last judgment, as he gives it, where those on the right hand receive their beautiful reward. It was not because they believed in any mythical traditions. It was not because of any church creed. It was not because they had been baptized by immersion, or sprinkled. But it was because they had fed the hungry; they had clothed the naked; visited those who were sick and at a seance at No. 8 Davis street, on the evening of in prison: they had entertained the stranger; they August 24th, 1878, when the phenomenon of mathad been kind, loving, humane. Some may have but little to give, they can give kind words, loving words; they can hold back their censure, they can withhold their bitterness, they can keep back those words that come out like barbed arrows and do so much harm. If you have nothing else to give, perhaps, by this you may feed the hungry; for don't you know there is a hunger more terrible than the hunger of the body? It is the hunger of the mind; the hunger of the human heart. You may clothe

cloth and having it made up and giving the garments away, but through kindly thoughts, through brotherly and sisterly sympathy; and do you not know that every kind word which you speak, weaves a golden thread in some robe which another will wear. So, by giving of whatever you have, whatever it may be, you can help humanity. And here lies the strength of this great truth; that to win heaven you must help each other. It is a

wonderful world where you seem to stand on a level. When a person bends to that which is beneath him to lift it, that very moment he is lifted up. But some one says, You must teach the people first their sinfulness; their need of a saviour; show them how wicked they are; how utterly lost they are, and that they must repent; and when they repent, then they must feel in their spirit this grace which calls them above. That constitutes their salvation. But we answer, we have the truth of the good within us, and we have the authority of that loving teacher, that his truth will live for ever. Feed the hungry, clothe the naked, visit those who are sick and in prison, render good for evil, and we will add this to it, and in all these things you will find the commendation of the most high. who were sent into outer darkness, those who suf- at length it was opened in the presence of several from any thing animate or inanimate? If you can, fered, were those who had not done these things. Remember that grace and faith, beautiful as they are, are most beautiful when accompanied by works. So friends, Paul's teaching will do very well, if you remember "faith without works'

"And another of his Disciples said unto him, 'Lord, suffer me first to go and bury my father?' But Jesus said unto him, 'Follow me; and let the dead bury the dead."-Matthew viii, 21-22. The question asked upon this passage is, Please inform ne how it is possible for the dead to bury their dead, when we are led to understand that dead matter is inanimate? It may seem to you that this is very strange. Friends, Jesus spoke of spiritual things. That he says "let the dead bury their dead," in a spiritual sense, might well be true, and there is a beautiful spiritual meaning in it. Jesus knew this burial would be attended to, and so probably he commanded the disciple to follow him. You must not take it literally. When the mind sees an error and understands it as an error, we need not stop to trouble ourselves about it. Remember what the poet srys:

"Let the dead Past bury the dead! Act,—act in the living Present!

REMARKABLE EXPERIMENTS WITH A BOX.

The Passage of Matter through Matter.

At the commencement of Autumn of the present year some remarkable experiments were made which has not yet been published. I now propose only to receive good at the hands to give a detailed account of the experiments re-

> ed and conclusive phenomena should not be allowed to escape the notice of the public, but should be added to the facts multitudinous and varied in their character, that are daily occurring and on which the superstructure of the glorious Spiritual philoso-

> The phenomena peculiar to Mrs. Thayer's mediumship consists principally in the production of flowers in a closed room. Of the reality of this fact hundreds of intelligent persons have become satisfied. The idea occurred to me that it might be possible for the power that brought the flowers into a closed room to go a step further, and introduce them into a closed box. The importance of this is obvious, inasmuch as the suspicion of confederacy on the part of others, and of secreting the flowers by the medium, would be entirely done away with.-With this idea in my mind I proposed to Mrs. Thayer to make the trial, and with her usual willingness to oblige, she readily consented, at the same time remarking that she was not at all sure it could

Accordingly, I bought a box at a store-an ordinary square packing case. It was made of three quarter inch pine board, being nailed together with strong nails. Its dimensions were a little over a foot on all sides. I had the lid hung with hinges, and had a piece of glass securely fixed in it, so that the inside of the box could be seen without openknown mediums, being in Boston, kindly offered

After an examination of the box and everybody stuck on the top and thence to the side, a seal be-ing attached to either end of it. A gentleman also The elements composing or making u stuck a strip of court plaster in a similar position on another part of the box. Everything being ready the light was about to be turned out, when Mrs. Thayer said she had forgotten to bring her handkerchief that she usually placed on the top of her head during the manifestations. This she the food you eat, is naught but life. uses to protect her head from the electrical influences that prevails and which are apt to produce subsequent pain. Thereupon a gentleman took from his wallet a packet of Japanese paper handkerchiefs and offered one to Mrs. Thayer, who remarked that as it was not silk it was of no use, and t was placed on the table and the light turned out. The company, thus seated around the box in darkness, commenced singing, which was continued with intervals of cessation for about half an hour, and nothing having apparently occurred, except occasional raps on the box and on the table, it was resolved to strike a light and see if anything had takdiscovered, which, in the dim light, was supposed

been left lying on the table, the red pattern of which having been mistaken for flowers. It will be noticed, in this case, that the handkerchief was not taken from the owner's pocket until the box had been "fixed," and was seen inside before it was opened. The box was then removed, and the light again extinguished, when, in a very short time, a large branch of a fir tree, several lilles, and other flowers were found on the table. They were all apparently fresh gathered and were covered with cold dew, though the room was uncomfortably least an hour and a half. At the conclusion of the seance the following certificate was unhesitatingly signed by those present, none of whom appeared to entertain the slightest doubt but that they had witnessed a most conclusive instance of the passage of one natural substance through another: is to certify that we, the undersigned, were present

ter passing through matter was conclusively demonstrated in the presence of Mrs. Thayer, the Flower Medium, by a paper handkerchief being passed into a sealed and locked box: Robert Cooper, Charles Houghton, J. L. Newman, D. D. Wetherbee, Edna R. Houghton, Nelson Holmes, Jennie W. Holmes, F.E. Crane, L. H. Ross, Mrs. Augustus Wilson, Mrs. A. B. Lawrence, Mrs. A. C. Sylands, J. Martin."

It was claimed by the spirits that operate through

phenomena occurred. An excellent account of the seance was published in the London Medium and If all come back to earth to re-incarnate themselves

object in view had not been attained, it was detity. All are generated alike; all are born alike; termined to make another trial. After the lapse, all are gradually developed from the infant to the therefore, of a week or so, a few persons were in-wited to be present at Mrs. Thayer's residence, in Only from conditions harmonious with a higher o'clock in the afternoon. The box having been from transitions through mineral, vegetable and duly inspected and sealed as before and the light animal kingdoms; but from the highest state of extinguished. We had not long to wait for results, culture, from the most refined, is generated the for in the midst of the singing, in which we were grandest types of manhood. Every animal in its engaged, a loud noise was heard, suggesting the idea that the box was broken to pieces; but on a light being procured it was found to be perfectly and naught but higher types of the same can be intact and the seals unbroken, and through the evolved from them. glass could be discerned several objects, the principal of which were flowers. It was thought advisa-ble not to open the box but to submit it for in-ty. Does not every thing in existence, from the spection as it was; and for this purpose it was mountain to the minutest grain of sand, speak of taken to The Banner of Light store, where it re- the Divine spirit that permeates, creates, and govmained on view for two or three days and where erns all? Can you separate the creative principle persons who examined the box thoroughly and were all assured that it was no trick box, but, as and interbinds all as one great universal whole; has been before stated, an ordinary packing box, and you destroy your God. You cannot conceive of the simplest character. The contents are given of any thing but what is permeated by, and lives or

"At a seance held at \$33 Washington street, Boston, September 3d, 1878, Mrs. Thayer, medium, the undersigued, who were present, hereby certify that a copy of The Banner of Light and The Voice of Angels, a photograph, several uger mies, a proof of fern, roses, etc., were found introduced into a locked and sealed box, besides several flowers on taken up by existing manifestation, and by the coalescing of their dual properties, through the coalescing of their dual properties, through the athan M. Roberts, J. N. Holmes, Jennie W. Holmes, G. A. Bacon, Mrs. Anna L. Reilly, Richard Hart, (of London) Mrs. I. Floyd."

the box manifestation. They were principally red roses, and the largest of them was forced on the head of the medium. None of the objects, with the exception of the photograph, were, so far as is known, on the premises at the time; the photograph had been placed in a trunk in an adjoining

disturbed the proceedings and the seance was not continued. The following night, however, Mrs. If man comes back to earth life and usurps to Thayer held her regular public circle, and after himself the prerogatives of another soul, by disem-

his signet ring on the seals that secured the lid. cohabiting and coalesing of the dual properties Results had not long to be waited for, for in a short time the box was found nearly half full of beautiful flowers and a large piece of trailing plant, all

Such is a plain statement of the facts of these reof matter through matter is of frequent occurrence record in a somewhat detailed form. The witnesses more of the human family than ever the God of o the facts are persons of more than average inteligence and their probity unimpeachable, and not one of them, I believe, has seen occasion to alter the | man is evolved through the mineral, vegetable and opinion formed at the time of the seance; indeed it animal kingdom, I would like to understand is rare for facts, of the character in question, to be so whether the re-incarnation extends back to the well attested and the verdict pronounced on them so unanimous and uudoubted.

ROBERT COOPER. Boston, Dec. 29, 1878.

BY HELEN MAR. There is no such thing as retrogression.

hough re-incarnation is taught by many in this ife, and also by many in the higher life, or life beyoud the tomb; it is not in the nature of things. Every life is a separate entity, and cannot be embodied in any other than its own individual body.

The elements composing or making up individual entities, are formed by the coalescing and focalizing of the life forces, pervading and permeating all things. What you call space or void, is one seething boiling cauldron of life. You in all your moments breathe life. The water you drink and Through the chemical processes, in and through the laboratory of physical life, are centralized and focalized, these elements, by the coalescing of which, through the male and female principles, is generated and propagated a new manifestation of life. The life elements are taken into the receptacle of being by the respiratory glands, as well as by eating and drinking; and through the action of the lungs, liver and heart, the digestive organs, and all the purifying nerve forces of the anatomical machine, we cal man, is propagated a new life; and as the birth is from the higher or lower conditions of Lumanity is the degree of its development.

kingdom? It is not by mating the beast and surrounding them with the best conditions for their development, thereby bringing them up to the highest standard. You do not expect the horse to bring forth an antelope, or a man or a monkey; but higher types of the same life. In the vegetable kingdom, you pluck the seeds from the finest types of the different varieties of fruit and flowers; plant them in the richest soil; tend them with the greatest care, and expect, from this high course of culanimals, fruits and flowers have each produced after their kind. Shall man be the only exception to immutable and unchangeable; and she does not in a man from a monkey, or a horse from a dog. From the innate forces, inherent in all the elements evolved, the man proper; and, from the higher stratas; from the most harmonious conditions are

How do you make improvements in the animal

evolved the highest types of humanity. Each individual life is of itself an independent organization; an independent entity; an independent identity; and no individual that has once passed through what is termed earth life or physical life, can retrograde or come back to it; nor is such a retrogradation necessary for a higher degree of development of the intellectual or moral faculties. How can a man be more or less than consistent with a natural and gradual development from the cradle to the graye; from childhood to manhood and old age?

If re-incarnation is true or possible; or, if it is

the naked, not only by buying a certain quantity of cloth and having it made up and giving the garments away, but through kindly thoughts, to end? Where is the beginning of individual life? Daybreak, by Mr. John Wetherbee. in a physical body, who can define the original or Well satisfied with our success, although the full primal life, from which is born the individual enin a physical body, who can define the original or Washington street, the time chosen being three type of manhood is a higher type evolved; not kingdom, every species of vegetation, has its own identical life, not only here but in the higher life;

It may be argued that the life principle goes back you can destroy the interminable chain that binds of any thing but what is permeated by, and lives or in the following certificate, which was signed by exists through, this inherent spirit or divine law of all who witnessed the seance. constituent elements; and she does not, in her wondrous elaborations, go to the mineral or vegeta-ble world for animal life: but through her wonderful labyrinths of chemical and natural science, male and female, new manifestations or expressions of her power. From the unseen and subtile forces everywhere extant is builded up, from Na-The flowers on the table referred to came after ture's great storehouse, the wonderful machines ple. that in their turn evolve still higher and better ones.

upward, but never retrograding.

If re-incarnation is a law of God, it must be universal and inherent in all life. Would not this destroy the first possible conception of progression? Where would you get individual entities from if A few weeks after the above occurrance Col. H. all the souls of all men still seek some poor mortal sudden access to savage passion, the flame of which S. Ollcot, President of the Theosophical Society of form in which to re-embody themselves? They are was fanned by interested ecclesiastical advisers. S. Ollcot, President of the Theosophical Society of form in which to re-embody themselves? They are New York, happened to be in Boston and it was all compelled to go through the same gradual dethought desirable that he should witness a box se-velopment, from babyhood to manhood, through all murdered by Rufinus, for which offence Theodo Accordingly, a few friends of Charles the struggles incident to physical life, and what do Houghton, Esq., at whose residence Col. Ollcot was they gain by re-incarnation? Do they dispense with staying, were invited by that gentleman to his residence in Jamaica Plain, to meet Mrs. Thayer. The seance was unsuccessful, for just as the manifestarise any higher in the scale of mentality or morali ions were commencing the arrival of fresh guests ty; or in the Godlike attributes to which they

most of the visitors had departed it was resolved to bodying it and taking possession of its physical orif not a murcott, who was present, might witness it. The box derer. He robs some other spark of the great at this time had been further secured by having a Divine spirit of its body or outward covering; and trip of gummed paper, with a seal at each end, must destroy that life if re-incarnation is possible.

of the life forces, through the male and female. If reincarnation is a law of Nature, who is the parent fresh and perfect as if that moment gathered where Ghostly father, prepare the way for a more ghostly they grew.

Ghostly father, prepare the way for a more ghostly child? Where is the individual freedom of women if ghosts or spirits from the other world possess the markable seances. They involve not only the prerogative of forcing themselves upon whomsoever transporting of objects from one place to another, they may choose to call or use as their mother? they may choose to call or use as their mother? but the still more inexplicable fact of one material Does not the absurdity of such a fallacy come home substance passing through another. The passage to every reasoning mind? Why will not mortals ever look at both sides of a theory, and accept or reat Spiritual seauces, and very few Spiritualists ject it as reason dictates, and justice demands; not doubt the fact of it occurring; but I am not aware accepting the teachings of any man or class of men that such an unique and striking example of it has ever occurred as I now describe, and I have therefore deemed it advisable to place these seances on world with pernicious influences, and demued Moses did.

If re-incarnation is true; and if it is true that

mineral and vegetable, finally to reach only the altitude attained through the universal laws of physical life, on this plane of being? If the theory of reincarnation is correct, as a law of the Infinite, or an Infinite law, it must be a universal law, extending to all, and inherent in all; not a caprice to be granted only to those who may wish to indulge therein; but co-existent in all life, mineral, vegetable and animal, and methinks it would puzzle a greater naturalist than Darwin to trace a soul through its meanderings, or the multiplicity of forms through which it must pass, to gain an ascendency over its former physical development. know this is a very practical manner of weighing this subject; but why go to the depths of mysticism to erect a theory, when the glorious light of nature, with her immutable, unchangeable laws is ever be fore us, that we may catch the bright scintillations, from her ever open page. Is there not borne upon every leaf and floweret, every fruit and grain, and every animal up to the human, the indisputable evidence that Nature's march is ever onward and upward? Is not progression, yea, infinite progression, written the wide world o'er; and shall man go back to the swaddling clothes of infancy? Shall Nature go back on herself, turn traitor and forswear her own law, to suit the caprice of some fanatical child of humanity? Or shall her march ever be onward and upward, through a natural development. from conception to birth and from birth to old age; and when the grave claims the worn out tenement, shall the soul still gravitate toward the great central sun, and soar on wings of light to heights supernal, to which the conceptions of man are, as the twinkling stars shadowed in the tiny rivulet, to the glorious light of midsummer's noon-

Talk of retrogression, of re-incarnation; when the freed spirit can gaze into the ethereal spheres of light and knowledge, so dazzling in their bright-

Is mystery ever to shroud the soul of man? No Let it come forth in the full stature of a glorious manhood and read nature's laws from her ever open page, and learn that all her laws are universal; that God reineth and speaks to all of the glories of the universe. There is nothing hidden or covered up. Man may delve into her interior depths, and when the veil that shrouds the intellect shall be rent ture, finer fruits and flowers to be developed. Your in twain, and the interior decorations of Nature's grand temple be comprehended, then will Angel voices sing a glad refrain that shall echo from hill this universal law of nature. Nature's laws are top and main; from the evergreen vales of the bright summerland to earths cloud capped summits. Then any instance forswear her own law and bring forth will knowledge and wisdom banish mysticism from among men; and every nation and all tongues will sing with joy and gladness. Anthems of praise and by which we are surrounded, is propagated and thanksgiving will open the grave of superstition, and men will come forth from the depth of ignorance and rejoice in a resurrection morn; in the dawn of of a brighter day; when theories, dogmas, creeds, ists and isms, will float down the tidal wave of time. The river of Death will be spanned by truth

> NOT LEATHER ENOUGH.—A very tall daudy upon being measured for a pair of long boots, said to the storekeeper, "Make them to well cover the "Heavens!" exclaimed the disciple of Crispin, I don't think the whole side of leather is large

and everlasting life will be the inheritance of all.

Historical.

Macedonius and Theodosius.

The Macedonians, the name of a party, arose towards the end of the Arian controversy. They took their name from Macedonius, Patriarch of Constaninople in the year 341. This religious party denied the divinity of the Holy Ghost. In the beginning of the Arian imbroglio, the subject of the Holy Ghost attracted no special notice, as it was involved in the greater subject of the dispute about the Son. These early Christian fathers had a terrible time among themselves, as to what should form the basis of the Christian religion. Macedonius taught that the Holy Ghost was subservient to the Father and the Son. It was a creature, and in substance unlike either of them. This distinguished Christian was deposed by the Arians in the year 360, but even up to this time his party was considerable in number and talent. At the council held at Constantinople in the year 381, the Macedonians were represented by thirty-six bishops. An immense wrangling ensued between the factions thus assembled, and finally, whether by fraud or otherwise, history does not appear to authenticate, the Macedonians and their peculiar doctrine were condemned. The question thus having been introduced, it was finally decided by these philosophical calm and religious brothers, to add to the Nicean creed a special clause, defining the "divinity of the Holy Ghost," The Macedonians did not survive the shock very long, for they appeared to have become powerless in the time or reign of Theodosius in the same century. This distinguished brother in the Church, though professedly orthodox, died January 17. 395. He was baptized in the Church in 380, and history says, "that his behavior after this period stamps him as one of the most cruel and vindictive persecutors that ever wore the pur-

He enforced the Nicean creed over the whole em-Thus ever progresing, ever marching onward and upward, but never retrograding.

Thus ever progresing, ever marching onward and upward, but never retrograding.

pire, depriving everybody of civil rights who did not bow their heads to his mandates. He sentenced the Manichaeans to death, because they would not obey his orders in regard to this disputed creed. It is suggested by history that this bloody massacre of heretical Christians was the result of a Under his orders, the Thessalonians were cruelly sius was excommunicated; but he was restored to the Church after eight month's pennance. He was excommunicated by St. Ambrose, Bishop of Milan.

In regard to the Manichaeans, who were also ordered to be put to death by the bloodthirsty Christian brother, a few items respecting them become particularly interesting in this place. These people formed a religious sect under the teaching of Mani, who announced himself as the Paraclete (comforter) promised by Christ. In ecclesiastical Christ through the election of God the Father." It sun-light, air your opinions, drink in exchanges appears, however, he had not the power to heal the read, examine and listen. Few people son of Fine Sanar I at the listeness than an appears that the listeness than an appears to the power to heal the listeness than a listeness that listeness than a listeness than a listeness than a listeness t sick son of King Sapor I, of Persia, and for this from which he escaped, but talk, that the moments spent in listening seem

was finally captured and publicly executed in the year 277, being flayed alive by order of King Behram, the immediate successor of Sapor. The theoof the child born? Must the manipulations of a logical doctrines of Mani may be summed up as follows: It was intended to amalgamate the principle doctrines of Parsism as reformed by Zoroaster, with a number of Buddhistic views, and clothe them with the outward garb of the Biblical, and more particularly the New Testament, which, explained allegorically and symbolically, was made to represent an entirely new system of religion, and one at variance with that set up for Christianity and its fundamental teachings. The chief principles of the Manichaean religion were dual, diametrically opposed to each other. One was styled Light, the good or God; the other Darkness, bad, or Archon. Both these parties inhabited regions suitable to their respective natures, and excluding each other to such a degree that the leader of Darkness never knew of the region or existence of

Twelve Æons, corresponding to as many signs of the Zodiac and the twelve stages of the world, had emanated from the Primeval Light; while darkness, filled with the eternal fire, which burned but shone not, was peopled by demons who were constantly fighting among themselves. Finally the demons in one contest pushed their eternal opponents to the edge of their region, when they became aware of their neighbors under Light. The fighting demons being attracted by its brilliancy, buried the hatchet among themselves, and forming a united body, made an attack upon the ray of Light that had been sent to oppose them. Light was captured. It was regarded as the Primeval man, Jesus Christ. A stronger Æon headed by the Holy Ghost hastened to the rescue, and redeemed a greater part of the captive Light, but a small portion of it was left in the possession of the demons of Darkness, and out of this they formed mortal man, after the ideal of the MAN OF LIGHT. But the small portion of life left of him would have been sufficient to prevail against them had they not found means to further divide that Light by the propagation of the man (Eve-Sin). They still more dimmed this light by burying it under the dark forms of belief and faith, such as Paganism and Judaism. Once more the original light came to save that part yet buried in man, in the person of Christ, descending from the sun, with which he was one. The demons, however, succeeded in stopping his career of salvation by seducing man to crucify him. His sufferings and death were only ficticious, since he could not in reality die. He only allowed himself to be an example of endurance for his own the souls of light. His apostles, however, and his immediate dherents were not strong enough to suffer, as he oid them; he promised them a Paraclete, who should complete his own work. Mani thought nimself to be this Paraclete, and he surrounded nimself like Christ with twelve apostles and sent them into the world to teach and preach his docrine of salvation. The end of the world will be fire. when the region of darkness will be consumed and annihilated. The believers of Mani were divided nto two classes—the Elect and the Auditors. The first class were obliged to take an oath to abstain from evil and profane speech, flesh, eggs, milk, fish, wine and all kinds of intoxicating drinks-possession of riches or property—from hurting anything animal or vegetable-from heeding their own famly or showing any pity for him who does not beieve in the Manichaen creed.

The Auditors or second class were allowed to enjoy all the good things of the world, but they had o provide for the subsistence of the Elect, and their ghest aim was to attain the state of their superior brethren. In this worship the sun and moon were revered as the representatives of the ideal of the Good or God.

These people did not build magnificent temples, Neither altar or sacrifice was to be found in their religious assemblies. They entirely rejected the Old Testament but retained certain parts of the New Testament as revised by MANI. Sunday, the day consecrated to the Sun, was kept as a great festival. On this day they believed the world was o be consumed. Baptism and the Lord's Supper were celebrated as mysteries of the Elect. Italy, Southern France, Spain and Germany were successively the seats of this sect, and though as yet ody, many thousands had been massacred by their stronger Christian brethren; yet, here and there, remnants of the doomed race existed even to the time of the Reformation.

Sketches of Character.

The following are sketches of the characters of those, from whom spiritual communications, purported to have come, as published in MIND AND MATTER last week:

Joseph Butler was an English Bishop and an eminent writer. He was born at Wantage in Berkshire, in 1692. About 1714 he wrote an able refutation of Dr. Samuel Clark's celebrated apriori argument. He entered Oriel College, Oxford; in 1714, was appointed preacher at the Rolls Chapel in 1718, and obtained the rich benefice of Stanhope in 1725. He became chaplain to Lord Chancelor Talbot in 1733, and bishop of Bristol in 1738. In 1750 he was transferred to the See of Durham. His chief work is "The Analogy of Religion, Natural and Revealed to the Constitution and Course of

Nature." (1736.) Thomas Chalmers, D. D., L. L. D., D. C. L., was a Scottish divine and was educated at the University of St. Andrew's. In 1803 he was ordained minister of the parish Kilmany. His favorite stud-ies for some years before and after this event were mathematics and natural philosophy. He was appointed professor of moral philosophy in the University of St. Andrew's, in 1823, and obtained the chair of theology in the University of Edinburg in 1828. Dr. Chalmers was the leader of the Evan gelical party, which was involved with the "Moderate" party in a contest in relation to patronage. This contest resulted in the disruption of the Church of Scotland in May, 1843. He died May

Samuel Adams was a celebrated American pariot and orator. He was one of the most prominent of the Revolutionary fathers, and bore a conspicuous part in securing the Independence and founding the government of the United States. Sir Humphrey Davy, Bart., F. R. S., was a celebrated English chemist. He was born at Penzance, Cornwall, England, Dec. 17th, 1778. In 1799 appeared his first contribution to science, under the name of "Essays on Heat-and Light, with a new theory of respiration." In 1800 his "Researches, Chemical and Philosophical" chiefly concerning nitrous oxide and its respiration, attracted much attention among scientists. One of his most important inventions was the safety-lamp. He became president of the Royal Society in 1820 and was re-elected to that office for several successive years. He died May 28th, 1829, at Geneva.

VENTILATION.

give is better than to receive

A free circulation of air is as necessary to the brain, as to the body, the one being dependent, in a measure, upon the condition of the other. People who stay within the precincts of their own homes and thoughts, become stale to themselves and apostle of Jesus and unprofitable to the public. Go out into the

listeners, they are so anxious to hear the

That depends on the quality of the gift; it alms very well; if thoughts, give your best, not the refuse from which your dog would turn. ventilation in our churches, many a hot night has the gospel had to fight hard to sustain itself amid a crowd of anxious suffocating hearers, soon the air becomes vitiated and almost unendurable. If the windows are raised or lowered, the air comes on somebody's head, and he takes home neuralgia instead of a blessing. Air we must have by free and scientific ventilation, otherwise that which we breathe is freighted with poison; then think of the places where 'tis said, "the wicked resort," the heatres. How much more necessary is an abundance of fresh air to rouse their natural depravity to a sense of "true inwardness," (begging the Brooklyn Divine's pardon for borrowing his favorite expression.) In looking over one of our fashionable assemblages of youth and beauty, fashion, age, and middle life, opera glasses leveled from pit to dome and from dome to pit; jewels sparkling and dancing in the brilliant light of a thousand burners; gay cloaks and studied head-dresses, over piles and braids of magnificent hair of every shade and hue; diamond fringed fans moving before faces of queenly beauty; elegant men paying court to accomplished women, during the brief intervals between the acts, we forget the under current. Beneath that sea of beauty, and rendered invisible by artificial exactness, lie buried-false hair in wigs, putts, switches, rats and mice, braids, frizzes, curls, rollers, scratches, etc. For the men-wigs, queues, and moustaches, adjusted with artistic preeision, powder, paint, burnt cork for the eye-brows, (this both sexes indulge in) besides a number of extra fixings to adorn and beautify the human body, such as pads of all grades to make thin people plump, and terrible restrictions to make plump people thin. Not omitting the false teeth in whole mouths full, patched noses, glassy inanimate eyes, that gaze off in apparent extacy, and last, though not least, the artificial legs, which if they happen to be made of cork and run by steam like "mein hier Von Clam's of Rotterdam," might become unmanageable, and be off pell mell, to the confusion of their owners, and the embarrassment of the fashonable belles whom they escorted, though I believe, since Von Clam's day, great improvements have been made in that direction, so that artificial legs are scarcely discernable. Taking into account. the false characters, the make believes, and the two-faced ones, there well be a perceptible want of purity in the atmospher, which a moment's reflection will render insupportable. Noxious vapors are rising and falling with no means of escape. Hurried toilets after the cares of the day, quick walks on hot nights, with cologne as a disinfectant. We want air, pure air. A man can "live off" his neighbor, in more ways than one, by breathing over and over the same vitiated air, until one may become a part of the other if they live long enough together. This may be exemplified in the lives of James and John two sons of Erin. Born together (tradition tells it,) on "St. Patrick's day in the morning." They lived together, ate, drank together, and breathed the same atmosphere. They had an aversion to fresh air, insisting that it gave them all sorts of ailments, "rheumaticks" and "ralgy," short breath and the like; two dwarfed specimens of humanity living upon each other's xygen and nitrogen, with an excess of the latter. By the advice of friends they left the fraternal roof, and each took a wife unto himself, but this did not last long, for the "cold" separated them from their better halves, and drove them back to their first loves. In process of time, (science has not developed just how long,) they became so intermingled by imbibing each other's particles, that James became a part of John and John of James. They ecame absorbed in one and died. The neighbors said, "We thought it was James who died," and some said, "We thought it was John," and nobody could tell how it all came about. The doctors called a consultation, the old school pronounced it a case of "mutual absorption." "Similia Similiabus." The absent wives came and "Similia dropped a tear and fled. They sent to Mr. G. W.

and engraved upon their tombstone. James and John died of each other, At the age of seventy-seven; Two pretty boys of one mother And both have gone to Heaven.

"Gone but not forgotten."

Childs for a verse and the following was returned

PHILADELPHIA, SATURDAY, JAN. 4, 1879.

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

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

Each line in nonparell type, fifteen cents for the first nsertion, and half this rate for each subsequent insertion.

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Lessons of the Year.

In the Religio Philosophical Journal, Chicago, of the 28th ult., is an article under the above caption, by Mrs. A. Oxon, London, England. In attempting to make a retrospect of past spiritual events during the year just closed, the writer says

"Wherever we turn we find that phenomenal Spiritualism has been on trial. In America you have been convulsed by the discovery that a profi-table trade has been made out of mediumship; and you have had much edifying argument pro and con upon the cause. You have not overlooked the fact that the almighty dollar is responsible for much of the mischief. It is plain that given bewildering phenomena, some of which are easily imitated given conditions which would seem to be specially manufactured for the purpose of facilitating fraud; given a credulous public and some impecunious adventures with more brains than principle, and you have the materials for the situation in which you find yourself.

"In England we have not yet got quite so far. We are familiar with the fact that you do things on a more extensive scale in America than we can attempt. But the same causes have produced their effects with you, are at work among us: for we are of the same stuff, tho' a little less highly tempered, and after all, there is a deal of human nature in the world. If these causes be not attacked, if the ave be not laid at the root of the tree, we shall travel the same road.

"Now, it should not be so difficult as it is to convince people that phenomenal Spiritualism, as it is at present conducted in public circles, is sure to produce a crop of mischief. Nor ought any observant person fail to see that this mischief is all the more serious, because the evil is mingled with the good, because, it is so hard to say where the true ends and the false begins. Nor again, ought any careful observer to fail to see that it is extremedifficult, in a given case, to say whether the fraud originates with medium or spirit; whether the invisible operators bring in, for instance, their own stage properties, or whether the medium is their unconscious tool, made to play a part as the mesmerizer governs the actions, and words of his helpless subjects; or whether, again, the whole business is a financial speculation practiced by a shrewd rogue on a gaping audience. And yet once more, our careful observer ought not to fail to see that we, the sitters at a circle, are largely responsible by our state, by the conditions we permit, and by both what we do and leave undone, for the character of the manifestations. We may attract to us the elevated and pure, just as we certainly do attract spirits very much the reverse by our evil s surcharged with food and drink.

difficulties, and that none know in which cutting the knot is at once so easy and so misleading. We want a deal of patience to unravel the difficulty; and all our patience will not serve without much

Spiritualism heretofore are not encouraging, and

d to show that the fixing of the saddle on the

nt horse is not always easy. Indeed, I may say

antecedent knowledge. "But one or two things are clear: 1. The results that we have obtained from public

form manifestation.

point to something wrong in our methods. 2. When we look the question fairly in the face, we find that in a majority of cases the cabinet is the great engine of imposture, as well as the great obstacle to careful investigation. I have been present at a great number of cabinet seances, and the general result in my case is bewilderment and astonishment. No sane observer, without antecedent knowledge on the subject of spirit intercourse, ought to be expected to accept as proven any fact in phenomenal Spiritualism on the evidence ordinarily furnished by a cabinet seance. Still less ought he to be expected to assent to that most portentous fact which is called materialization or

3. Public mediums of approved power and of hitherto untarnished honesty, are falling victims to this style of things. Let them and all who value their good names as mediums insist on sitting in public only on the most unequivocal conditions Let them insist on this as due to themselves or as sensitives who are subject to an influence outside of themselves, under which they are not the guides of their own actions. And let us who investigate, aid them by declining to receive evidence on any other than these unequivocal conditions. If promischous dark seances were sternly discountenanced by respectable investigators they would

4. And when all this has been-done by way of purification, we shall always be liable to buff onery and fraud until we purify ourselves; until we try to raise ourselves to the plane of spirit, instead of trying to drag spirit down to the plane of matter. We must recognize ourselves as factors in the manifestations, and study the spiritual conditions under which we can best come into relations with the progressed spirits, who alone can do us service, and leave us better for the intercourse. This side of the question has been too much overlooked. We have not regarded the spiritual, the religious aspect,

if you will, at all sufficiently. Such is the wisdom that flows from the mind, and pen of Rev. Stainton Moses, M. A. (Oxon). who has been commended to his readers by the Religio Philosophical Journal, as a writer whose to the report of British National Association of frankly and fully our view of the irrational and reprehensible conduct of that committee. We'will now state just as clearly what we think of Mr. Moses and his characteristic English interference in American affairs. We do not agree with the Religio or his interference. He would show more good judgment if we would confine his attempt to dictate to the spirit world to his own country, and to a people who are famillar with the crack of the clerical whip. The day has gone by when American freemen will allow the cracking of that whip to be heard without resentment. The Rev. Stainton Moses may be a recognized Spiritual authority in Mother England, but he will find very few such sychophantic admirers as the Religio Philosophical Journal awows itself to be. We assure our Chicago Mr. Moses, will not serve to add one particle of weight to such shameful misstatements as the folthe discovery that a profitable trade has been made been convulsed within the past year, at any such | peached thereby.

discovery, as that stated. No one has made any such discovery. Especially have none of the mesuch discovery. Especially have none of the mediums of America had the good fortune to they have been identified with, hear what he says: discover it. There has been but one experience among mediums in this country. They have almost without exception, been constrained to observe the strictest economy, to get a subsistence from their patronage. This terrible pressure has arisen in a large measure from the falseboods and misrepresentations of just such representative Spiritualists as the Rev. Stainton Moses, and his American endorser, the editor of the Religio Philosophical

But has not Mr. Moses been a little unfortunate in his choice of a word when he says any person was convulsed at discovering that mediumship was a profitable trade in this country. Who was convulsed? The editor of the R. P. Journal, tacitly admits that he was; but who else? It was no ordinary case of convulsion that overcame the per ception of that editor. His condition was that o one overcome by what, in the case of horses, is called "the blind staggers." In his frenzy he conceived that the mediums were all getting rich, and he was getting poor, and he kept up such a snorting and prancing that his English friend and contributor thought that all America was in convulsions. We assure Mr. Stainton Moses, that it was not us, in America, who were convulsed, but only the fearless and independent editor of the Journal who had an attack of "the blind staggers." We are used to such occurrences and they soon pass by and are forgotten.

have had no more sense than to notify the tens of enemy to an unconditional surrender. thousands of "the world owes me a living" classes, that mediumship is an easy and profitable trade, and Spiritualism will be over-run by these deluded believers in Mr. Moses and his editorial sympathizer. Stop your nonsense, gentlemen, or pass the threshold of Spiritualism and stand and listen, to learn how little you have alarmed anyone by your threatened departure. Spiritualism has gone on despite all such efforts to render it absurd in the sight of sensible persons, and it will go on when you have divided the Spiritual house, you taking the outside as your share of the division. It might as well just come to this now and here. The Spiritual house was built and is occupied, by those who recognize the right of the Spirit world, to control the manifestations which constitute the teaching of Spiritualism, and all who are not willing to recognize that fact had better vacate and save themselves much trouble and vexation of spirit.

But, American Spiritualists! what do you'think of such supercillious ignorance and contempt of truth as that which Mr. Moses and the editor of the Journal display when they send forth to the world such a libel against you, as is contained in the fol-

"It is plain that given bewildering phenomena, some of which are easily imitated; given conditions which would seem to be specially manufactured for the purpose of facilitating fraud; given a credulous and some impecunious adventurers, with more brains than principal, and you have the materials for the situation in which you find yourselves.'

We want to be as moderate as possible in characterising the conduct of the author and publisher of that monstrous misrepresentation; but we feel warranted in saying that the worst enemies of Modern are other points, but enough has been Spiritualism could say nothing of American Spiritualists that could be more false and unjust to them.

Rev. Stainton Moses and the Journal editor seem to imagine they are, and this they will soon discover if there is a proper spirit among them. To tolerate such conduct as this will justly subject Spiritualism to the contempt of all reasonable men. Are these men sincere friends of Modern Spiritualism? Are they worthy of the countenance of earnest Spiritualists? Let their conduct, not their professions, answer. Mr. Moses might be excused on the score of ignorance and predjudice, but not so with the editor of the Journal. The latter knows tha no greater libel could have been penned or published than is contained in that falsehood. The open and manly enemies of Spiritualism have been seeking for the past thirty years to crush Spiritualism by just such slanders against Spiritualists and Mediums as is uttered in this instance by these professed friends, but treacherous enemies. Such friends are these are the deadliest enemies of any cause, and the sooner they are stripped of their disguises and put where they can do no harm, the better. That place is within the lines of the

There is nothing that that enemy so much hates and dreads as "phenomenal Spiritualism" and 'public Spiritualism." Only do away with pheomenal manifestations, and public circles "say they," and our firm 'nerves shall never tremble." So say Mr. Moses and the Journal editor. We hold that it is not wise to take counsel of the enemy, whether in ambush or the open field, and, therefore, we advise every possible encouragement of public circles and all possible assistance in the procurement of the manifestations of spirit power

and spirit return. Honest and intelligent Spiritualists, are not apt to suspect all mediums or their guides of fraud; and, therefore, they do not conjure up such dire mischiefs, as these spiritualistic scare-crows desire to frighten them with. They are not of the stripe of observers that Mr. Moses admits he is, when he says; "I have been present at a great number of cabinet seances, and the general result in my case is bewilderment and disappointment. Poor man how every article is worth publishing in this country. he is to be pitied. For sooth, because he becomes That same editor especially called their attention | bewildered and disappointed he finds nothing more rational or consistent to do than to libel all who are Spiritualists' Committee. We gave that report in | not weak enough to become bewildered and disapour last number, and took occasion to state very pointed from the same cause. That he has no better reason for his misrepresentations of American Spiritualists is certain, for he has not in all his tirade against cabinet seauces, phenomenal manifestations, and public spiritualism adduced a single fact to show that any medium or spirit, at any time Philosophical Journal, in thinking that Spiritual- or at any place, was guilty of any fraud whatever. ism in America needs either his misrepresentations, It is strange how very careful these accusers and enemies of public mediums are, to avoid naming specifically the offences against which they clamor so persistently. This kind of generalization has served these noisy assailants longer than should be permitted. "Put up or shut up," is a rude but the defunct human form, any trace of a material expressive way of meeting a gosterer; we will soften that expression by saving to these bruisers of un- | a spirit, or conclude that it has undergone so inoffending mediums; "let us have your facts, gentlemen, or make less noise about nothing." This wholesale way of discrediting Spiritualism by men professing to have at heart a desire to propagate its cotemporary that even his endorsement of the Rev. truths is irrational and intolerable: Friends of for the phenomenal facts which the spirit world Spiritualism make it a point to demand of every assailant of mediums, the whole facts on which they lowing; "In America you have been convulsed by rest their accusations. If they are not willing to furnish those facts, they should be regarded as unout of mediumship." This is clearly an unfounded worthy of any confidence, and no weight, whatever. allegation in every way it can be understood. No should be given to their general and unsupported physical manifestations of spirit life and spirit reone connected with Spiritualism in America has statements, where mediums or Spiritualism are im-

To show how far Mr. Moses and the editor of

"We must go outside the ranks of Spiritualism proper, to measure the religious influence that it has exerted and is exerting in an ever increasing degree. The whole fabric of modern thought is interpenetrated with the outcoming of its teachings. One meets it everywhere. Old dogmas and the erection, that man has built upon them are sapped by it, and the crazy old edifice comes rattling about his ears.'

Here we have Mr. Stainton Moses denying that there is, inside the ranks of Spiritualism proper, any measure of the religious influence that Spiritualism has exerted; and declaring that to find such influence Spiritualists must go outside of the ranks of Spiritualism. Are Mr. Stainton Moses and the editor of the Journal the friends or enemies of Modern Spiritualism? Are they not, by their misrepre. sentations of Spiritualism and Spiritualists, as representative and influential Spiritualists, doing more more to put back the cause of Spiritualism than any open and avowed enemies of Spiritualism could possibly do? We want these gentlemen to do one of two things, either to cease their continued efforts to tack Spiritualism on to the old, effete and hoary nonsense ycleped religion; or to take themselves out of a cause in which they can find no measure of religious influence, as they allege. Spiritualism must be relieved of opposition from its professed friends, and be left free to fight its enemies unimpeded by such incumbrances. The order has gone forth from the Spirit world to the true and tried co-operators on earth, to clear the decks for action, Mr. Moses then writes to his editorial friend and | and prepare for a final struggle with the ecclesiastiadmirer: "You have not overlooked the fact that the | cal craft called Religion, a name under which it almighty dollar is responsible for much of the mis- has ruled the Spiritual ocean with inexorable deschief." What mischief? pray! Undoubtedly that. truction and cruelty. Let every member of the mediums were paid for their services, ever so poorly. crew, who is unwilling to stand by the ship, go This is a terrible mischief. What will Spiritualism ashore or below. They cannot be allowed to interdo? Mr. Moses and the Editor of the R. P. Journal | fere with those whose whole purpose is to force the

A Truth Well Stated.

In the Spiritualist, of London, of December 13, 1878, its able editor says:

"The truest and most solid progress in Spiritualism will be made by philosophical research, al-though at first sight such method appears to have a destructive effect upon idealty. The poet of past times, who might have written sarcastic verses about the details of the plodding work of the astronomer in his observatory, would have had but temporary triumph; that patient work has enlarged a millio fold and more the universe previously pictured to man's knowledge; it has diminished our little world to a fragment of star-dust among countless others pursuing their silent courses in stellar space it has revealed suns and systems innumerable, and furnished a broader theatre for the exercise of the idealistic and religious sentiments than our imaginary sarcastic poet could have conceived. Just so is gress and praises, but who cannot criticise or inves- advantage, igate, appear for the moment to be in the van of religious progress, but their brethern who investigate and slowly eliminate law after law from pa tiently verified facts, in the long run will be found to have unravelled the principles by which the soul and body are united, and to have placed the truth of man's continued existence on such a basis of clear evidence, that all the great intellectual force of the materialistic scientific world will be powerless to shake the edifice. Mere preaching, that Mr. Fitz-Gerald denounces and condemns. either inside or outside of Spiritualism, can raise no such structure, and the intellectual world is getting ired of the drawing upon the inner consciousness or information about a future life, instead of draw ng upon evidences which can be verified."

We cannot refrain from thanking Mr. W. H. Harrison for that very clear and emphatic declaraforemost representative of European Spiritualism. MIND AND MATTER is freely offered you to venti-His decided preference for inductive methods in late your grieve

made known too soon; for the manifest purpose of prominent Spiritualists, both in Europe and British National Association of Spiritualists, the America, to place Spiritualism in the old ruts of ideality and sentimentalism, and thus divert it from the positive work it was intended to accomplish, demands the active resistance of all who desire to see it taken out of the field of theological speculation and placed on the solid foundation of lines, whether they be of high or low degree. Here positive facts and correct knowledge. Mr. Harrisson has sounded the key note of the prelude to a concert that must soon embrace the whole con- ualism everything that will not square with honesty, course of spiritual choristers. We regard this decla-truth and justice. ration of our European contemporary as a most significant and auspicious approval of the course which MIND AND MATTER will follow in the prosecution of the work, which it was established to accom-

We do not object to preaching, either inside or outside of Spiritualism, but preaching will accomplish nothing unless it is accompanied by Spiritual manifestations and facts which demonstrate the truths that are preached. We have a marked illustration of this, in the common experience of the most distinguished and successful advocates of Spiritualism. Lecturers and mediums like E. V. Wilson, Mrs. Heyser, Mrs. Brigham, Mr. Baxter, Mrs. Burnham, Miss Fanny Allyn, Mr. J. W. Colville, Mrs. Hawkens, Mrs. Watson and others, attract large and deeply interested crowds to hear them, while those who speak normally or who cannot give proof of their communion with the departed ones of earth, are either heard with indifference, or not at all. What the world needs and must have is knowledge concerning the future life. Faith will not suffice to satisfy the natural cravings of the human soul. This we know, from dearly bought experience. To obtain the requisite knowledge, phenomenal facts must be sought and ascertained. Phenomenal facts can only be had through mediums, hence the importance of cultivating and First Society of Spiritualists—Philadelphia fostering mediumship in all its various phases. Especially is it desirable and necessary to encourage the occurrence of all physical phenomena, which appealing to the ordinary senses of the race. must carry conviction to the minds of all. Nothing short of this will meet the needs of humanity. The masses of men lack those inner perceptions of the spirit that enable the few to grasp the fact that mortal man is as much a spirit, as he is after the

It is this great and most important truth, that the phenomenal facts of Spiritualism demonstrate beyond all question. It can be demonstrated in no other way. Science, philosophy and theology are entirely impotent to determine the fact that the spirit, soul or conscious entity within the material organism of man is entirely independent of that body, so far as the exercise of its natural functions are concerned. Because the scalpel of the anatomist has failed to find, in the process of dissecting spirit or soul, these anatomists deny the existence of scrutable a change as to have no anology to its earthly condition. Neither philosophy nor theology has any means of tracing the existence or the changes which the human spirit undergoes, and but are furnishing, through their mediums, we would be in total ignorance of the nature and purposes of the eternal life. We, therefore, repeat our thanks to Mr. Harrison for his emphatic protest against the folly that would suppress and put aside the turn. In this position he stands beside the Banner

America. In such company we do not feel that we are presumptuous in persistently advocating the encouragement of all phases of mediumship; confident that the spirit power and intelligence which selects and uses the mediums, can better determine what is necessary and best for the good of all,a n any mortal or class of mortals can do. Let us have knowledge, not idealizism; facts, not theories; and the truth must and will prevail.

Mr. Desmond G. Fitz-Gerald and the London Spiritualists.

In a letter addressed to the Spiritualists; Mr. Desmond G. Fitz-gerald, closes with the following very just appeal.

"From the highest stand point-that whence we may scan eternity, from the stand point-which all Spiritualists should take the only expediency to to all who desire to enrich their minds with useful be seen is perfect singleness of purpose in seeking | information. and standing by truth, whether it may appear to tell for or against us, whether it makes us weep or rejoice. Let us study Spiritualism-phenomenal Spiritualism-in its dark as well as its bright aspects; and let us set to work to purge it from trickerv, which, like a cancer-worm, is blighting and soiling some of the fairest flowers that can cheer and brighten humanity. I call upon you to aid in this work; and I do not think you will fail us. Let us have, in regard to the known proceedings of some mediums, and the revelations which have been made, and can be made in relation to them, a little of that perfect openness, that absence of all secrecy and concealment, which you advocate so strongly and, as some of us think, so unneccessarily -in relation to the proceedings of the British National Association of Spiritualists. I would have no persecutions of mediums, but for the sake of Spiritualism-which should be their cause as well as ours-and for their own sake in the future, I would have their misdeeds brought to the full light of day."

We are not aware that the Spiritualist (London) has been guilty of any lack of "perfect openness, or of secrecy and concealment" concerning the known proceedings, (fraudulent, of course) of some mediums, as Mr. Fitz-Gerald alleges; but if so we call upon him with Mr. Fitz-Gerald, to cease so an improper a course. As one who desires nothing but the truth and who will tolerate nothing else, we insist upon the strictest fair-play between mediums and their accusers. What we think is so reprehensible in the latter class of persons is, that they do not bring forward their accusations in such a form that mediums have any chance to defend themselves. This is especially unfair in view of the fact that the accusers of mediums have access to the columns of the public press to publish their accusations while the poor and friendless mediums are either denied that privilege, or so restricted in it to-day. Those who confine themselves to pro- their defense as to leave them at the greatest dis-

In our last number we invited these same sticklers for openness and frankness to state the grounds on which they condemned Mr. Williams. They made a report in which they concealed every fact upon which they based their denunciation of Mr. Williams, as a fraudulent medium. This was the same unjust and improper secrecy and concealment Let Mr. Williams' accusers be heard, and then Mr. Williams himself fully and impartially, and let them be adjudged by the same principles of right and justice. If this course is insisted upon by Spiritualists, we feel well assured the anonymous and unsupported attacks upon mediums will cease. At tion of his position as one of the foremost, if not the all events, gentlemen and lady exposers of mediums,

> upon our co-operation to see that Spiritualism shall suffer no detriment at the hands of imposters. The Religio Philosophical Journal and the Chicago Junta will find themselves outrivalled in driving forth the faithless media. On the other hand, if their charges that in perusing it, our sympathy overflowed are unjust and untruthful we will do our part in sending these unfaithful people outside the spiritual is your chance, gentlemen. Come on with your facts and let us weed out and winnow out of Spirit-

Spiritual Awakening.

"There is evidently a rising desire in the hearts of many Christian people that a great manifestation of Divine power and grace should be made during the season through which we are passing. There is a longing which, we think, grows deeper in the heart of the Church for a fresh baptism of the Holy Ghost. Accompanying this is a sense of dependence which is leading the Church to turn to God as the only Refuge and Rock of Strength.

These remarks, original with the Presbyterian, published in Philadelphia, and copied by the Church Union of New York, shows that the church is turning to God, as the only Refuge and Rock of strength. It is not the desire of MIND AND MAT-TER to closely criticise the quotation, but merely to suggest that there is a very sure way for "christian people," Jews, Gentiles, Heathens, and all other classes of God's earthly children to witness the manifestations of his Divine power and grace. This is very readily accomplished by the formation of circles, for such developments, bearing in mind, at the same time, that the manifestations are most likely to be of a character, consistent with the feelings of those mortals, who form the circle.

Lectures.

MRS. WATSON, from Titusville, Pa., concluded her course of lectures for the month just closed on Sunday evening last. During her term of ten lectures at the Academy, corner of Eighth and Spring Garden Streets, before this society, she has drawn large audiences, and from the close attention paid by her hearers, and the manifestations of pleasure evinced upon every occasion, it was evident that as missionary of spiritual truth, she is under the influence of a specially angelic nature.

We learn that at the meeting of the Board of Trustees of the society held on Monday evening, Mrs. Watson was engaged to lecture for the society during the month of March next, which fact will be good news to those who listened to her with so much profit during the past month.

Professor R. G. Eccles will lecture at the hall during the month of January, and we are authorized to say that his lectures are of a highly scientific order.

The World Moves.

Now that Spiritualism is fast becoming popular and fashionable, it requires less courage to avow belief in its phenomena than twelve or fourteen years ago, when Mr. Varley, while chief engineer to the greatest telegraph company in the country, went into a court of justice, and made an affidavit. which was published in the newspapers, that the manifestations were all true and produced by spirits. Mr. Wallace made a public avowal when it was highly unpleasant so to do, and so did Mr. of Light, the great leading Spiritual journal of observed facts was concerned.

Editorial Briefs.

ATTENTION is directed to the advertisement or the third page relative to "new and desirable musical instructions."

NEWS has reached the London Spiritualist, of a formation of a spirit circle on the borders of the Persian Gulf, in one of the hottest regions on the face of the earth.

DRAMA.—"Saul, or the Witch of Endor," a very attractive spectacular drama, draws large audiences to Music Hall, Boston. It would draw well in Philadelphia.

THE present number of MIND AND MATTER is brilliant with scholastic thought, appealing, at once,

"A WOMAN'S CHURCH" will be duly instituted in New York to-morrow, the first Sunday in January. "Now, by St. Puul, the work goes bravely

Youth's Compendium .- A handsome paper of eight pages, bearing this name, is published by the nomy Publishing Company, at No. 57 North Third street. It is devoted to art, sience and literature, and is embellished with engravings of promiment buildings in Philadelphia. It is an admirable weekly. There is no reason why it should not have a large circulation in this city and elsewhere.

IMPARTIAL HISTORY .- In this edition of MIND AND MATTER, will be found a very interesting, though condensed account of some of the things that were done in the early part of the "Christian Era," for the purpose of establishing the dogma of the Trinity. It is only by such reference to history, that a comparison with the present times can. be made and the progression gained since the earlier period; properly estimated.

We have received, just as we were going to press most interesting account of the New Year reception given by Messrs Peter C. Tompson & Co., to their employees. We will publish it next week; as it furnishes a most appropriate example for all successful business men to follow. Mr. Tomson is a true hearted consistent Spiritualist, and such men are greatly needed at the present hour in the battle between truth and error. We congratulate him and his guests on their enjoyment of the New Year's

THE PROPAGATOR .- This is the title of a handsome new weekly paper of eight pages, published at No. 714, Sansom street, Philadelphia. It is, the official organ of the "Ancient Order of United Workmen," for benevolent, social and business purposes. The Order embraces in its membership mechanics, mannfacturers, merchants, and professional men, all of whom stand upon the same platform of equality in the lodges. In connection with the organization, there is a beneficiary branch, having all the merits of life insurance, without any of the obnoxious provisions common to the policies issued by life insurance companies. The paper contains valuable information.

REVIEWS BY THE EDITOR.

MEG: A PASTORAL AND OTHER POEMS, by Zabel Barnes Gustafson, Boston, 1879. Lee and

This collection of poems possesses more than usual merit, and shows that the lady author is endowed with the true gifts of poesy. The three prin-

Bryant," and "Not Peace but a Sword." are new. and constitute the principal features of the work The story of Meg, the New England country girl is a most pleasing and touching delineation of rural life and character in the land of the Pilgrims We can in no way express our appreciation of this charming pastoral more appropriately than to say, tears throughout the reading. The natural expression of some of the most noble impulses of the human breast is the especial merit of this beautiful

The poem on Wm. Cullen Bryant has higher poetic aims, and while being a worthy tribute to the memory of one of America's greatest poets, it is ltself the work of high poetic genius. Mrs. Gustafson is certainly destined to take a prominent place among the poets of the day.

The poem "Not Peace but a Sword," is a great

comparison between factitious Peace which has no other basis than custom and power; and true Peace which comes only through the social observance of the natural principles—right and justice. Describing Peace in the former garb the poet makes

"This ripe perfection of my pride and power Lies in that subtlest art that curbs and reins, As a trained steed, the throb in human veins,-The art that ever is, yet seemeth not to be: That on the hut of serfs uprears the feudal tower, And locks the lips of nobles with a golden key,

Holding him closest slave who deems himsel mostly free, Beguiling vassal age with dreams of liberty." Peace in that garb is necessarily followed by the mpest of war and internal commotion; and this rages until wrong and injustice have sunk exhausted, and right wins the victory. Then Peace,

clothed in the garb of love and numility resumes

her reign, and a voice from Paradise addresses her

in these pregnant lines:

"Beware the refluences of currents trained To stiffe Nature's sweetness at the source; In trodden hearts they gain an earthquake's fore And wreak centrifugal revenge at last. Divine humanity—too surely drained From the galled bosoms of the people chained To serve no simple inspiration of their own, But stand on their own hearts to lift a throne Wrought ye the ghastly lessons of the past. Thou wert the false peace sunk in selfish power Thou art new born of sorrow! Meet thine hour! And of the cosmic drama learn thy part,-The priceless value of one human heart."

The moral of this poem is grand and beautiful and conveys a teaching greatly needed in America as well as Europe.

The poem entitled "Little Martin Craghan," is an epic composition of the highest merit, hardly inferior to Macaulay's Horatius. It commemorates the heroic action of a boy ten years old, who perished in a burning mine at Pittston, Pa., in saving the lives of a number of men who were unaware of the danger, and who were constrained to sacrifice their benefactor in order to save themselves. The whole collection of poems display the most versatile and r ady perceptive powers, We do not know the price of this most pleasing work.

MOTHER-PLAY AND NURSERY SONGS.-Illustrated by fifty engravings with notes to mothers, by Frederick Froebel. Translated from the German. Boston, 1879. Lee and Shepard, Publishers This is a most valuable book for mothers as well as their little ones, and exemplifies very clearly the Kinter Garden system of teaching children. is highly and appropriately illustrated with full page instructive etchings. The songs are set to music, and are in accord with the thoughts they express. This is no ordinary publication of a juvenile character but a work that will instruct grown up children as well as those of tender years.

Gem of Thought.

None of the cruelties exercised by wealth and ower upon indigence and dependence is more mishievious in its consequences, or more frequently practiced with wanton negligence, than the encouragement of expectations which are never to be it was highly unpleasant so to do, and so did Mr. Grooks, so far as certifying the reality of personally heart by needless vicissitudes of hope and disap-

Service at the Good Samaritan Church at Ninth and Spring Garden Streets, New Year's Day.

-Services of an appropriate character were held on New Year's morning, in the Good Samaritan Church, at the corner of Ninth and Spring Garden. streets. Mr. Allen, upon taking the chair, delivered a few remarks appropriate to the season, and then introduced Barnham Wardell, the prisoners' friend, who spoke as follows:

> "Safely through another year God has brought us on our way."

Never did I feel more like singing, "Father, here we come thy name to praise." Truly that is what we have met here for lo-day.

"What shall I render to the Lord

Mr. and Mrs. Allen thought they had better throw open the doors of this church and invite the people to come in and do what they can towards feeding the hungry, clothing the naked and doing good generally. No doubt Mr. and Mrs. Allen have been reading the 25th chapter of Matthew, and if asked to turn to 34th to 40th verses could do so. We however, have no time for reading; talk and work is the order of this day. We are to tell what the great spirit of love has and will do. Much we have to be thankful for is what I am going to talk about to-day. I am thankful to think I came to Philadelphia. I am thankful to think you so kindly opened the doors of this church, and allowed me to come in and be heard on the subject of prisons and almshouses. I am thankful to think I was allowed to meet with Mrs. Elizabeth S. Watson and her supporters; glad was I to meet Dr. G. D. Henck, 446 York avenue. But for him I should not have seen the inside of Camden city jail, or got so near the Delaware whipping post. He introduced me to J. M. Roberts, Esq., editor of MIND AND MATTER, whose columns are wide open for humanity, come from whom it may. As I understand him, he believes humanity is a law as well as a religion we can't much longer shake off. And that the religion of humanity will do away with the use. of the hangman, whip, master and dungeon. I am glad to meet with such an editor. No good thing can be said, written or printed which will not do good. I commend him and his paper to the friends of humanity everywhere. I should not appear to my own satisfaction did I not say a word about prisoners, paupers and tramps. The sun, moon, or stars are not allowed to shine

on many thousand persons in this nation, because thev are wicked and bad.

Such is man's arrangement with what they call wicked and bad. As I understand God's goodness and humanity, no prisoner in his cell, to-day no matter how wicked and bad he has, or may be, if he sheds one single penitent tear, humanity will hold out her great goohand of love to receive that tear. No matter how thick the stone and strong the iron with which the prisoner's cell is constructed, the spirit of humanity can and will enter. How very lovely, blessed good and true are the following lines:

"Strong are the walls around me, They hold me all the day is
But those who thus have bound me
Cannot keep God away.
My very dungeon walls are dear,
Because the God I love is here."

I often find places where I really thought they would shut God out if they could In many places they do not allow women to enter. But I'll not talk on the dark side to-day.

Kindle a flame of brotherly love In these warm hearts of ours. shall be our song on this

JANUARY 1st, A. D., 1879.

THAT BIG TYRANT.

THE TIMES AND TABLET ON THE PRINCE.

The biggest tyrant in all Europe has had to bow it is that things happen as they happen! This man is forced by the very influence that he encouraged and helped to produce to give up the very marrow

of many. It appears that there is an understanding between Rome and Berlin, by which the Folk laws will be considered a dead-letter. The exiled bishops and priests and nuns may return and live in Germany and walk on the Folk laws if they want to. They have a bad habit in Germany of shooting at the emperor, and they have to cut the heads o some people to keep that of William on -Catholic

Prince Bismarck has never shown the least consideration for the feelings of his fellow-creatures, and has been indifferent to the bitter criticisms on his conduct. As soon, however, as the idea occurred to him that the Socialists might make a target of his body, he manifested general alarm, became despicably civil to the Vatican, and exerted all his nfluence to push the Anti-Socialists Bill throughthe Legislature. The hour has come for Bismarck to reap the whirlwind, when his impudence shall meet with the rebuff it so justly merits. The world is sick of him.—N. Y. Tablet.

Yes, the world is entirely sick of all tyrannical rulers, either civil or otherwise-Prince or Pope.

JAPANESE.

Professor Morse in the Popular Science Monthly for January, thus elucidates the origin of the Jana-"There is no race of people in whose origin nese. we are more interested than in that of the Japanese. Their history going so completely back for nearly two thousand years, their civilization, which in so many respects parallels our own-the various epochs in our history being typified again and again by similar ages in Japan—all excite our deepest interest. The difficulty of tracing out ethnical affinities either through their personal peculiarities or their language presents a problem yet unsolved. That they are a composite race we cannot doubt. All their traditions point to their coming from the south, and equally sure are we that when they landed they found a hairy race of men to contest their oc-Chinese invasions took place, and these unwelcome visits were returned by the Japanese. Corea was With these facts in invaded by Japanese long ago. mind, we are no longer surprised at the great variety of faces to be met with in Japan—faces purely Chinese; others with the coarser features of the northern tribes; and again the delicate and pleasant features of what is supposed to represent the typical Japanese. The conjectures and opinions that have been advanced regarding the origin of the Japanese would form a curious and bulky collection. It is worth nothing that both pagan and Christian writers have held almost equally preposterous notions regarding the origin of the Japanese. The people themselves have a tradition that they a owe their origin to the sun. Kampfer holds the idea that "they are descended from the first inhabitants of Babylon." From those vagaries we pass in turn to other ideas based on some foundation of fact. In a paper read before the Asiatic Society of Japan by Mr. Aston, an affinity is shown to exist between certain words in the Japanese and Aryan; while Mr. Brooks, in the proceedings of the California Academy of Sciences, takes ground for believing that the Japanese and Chinese may have been derived from the west coast of South America. Mr. Isawa, an intelligent Japanese student, at the last meeting of the American Association for the Advancement of Science, called attention to the similarity existing between many Japanese words and Hindostanee. With these and many others conflicting views, authorities seem to agree upon one thing, and that is, that present inhabitants of Japan are not autochthonous (aboriginal) neither the Japnese nor the Ainos in Yesso.

Going, Going, Gone!

The term of the Aldermen, elected five years ago in Philadelphia, expired at twelve o'clock on Tuesday, December 31st, 1878.

It has always been supposed that an alderman was a public functionary, whose abdominal proportions were enlarged, like the streets, at the expense of the corporation. Wisdom teeth were the only wise things that were in the heads of many of them.

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 continuating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through 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, Jan. 3,

FRIDAY, Jan. 3, 1879. GOOD MORNING: Out of confusion and strife when properly adjusted, comes harmony; and it is that man or woman who boldly faces the difficulties of life who is the true hero or heroine. Each spirit in a human body arrives at as much spirituality as they aspire to, and no more. The question here arises, Can a man or woman have too much spirituality? I answer this by saying, that if they have material resources to sustain them, they can not have too much spirituality; but if they have not this they are in a sad state. They will have to consent to a compromise between their spiritual and material resources. Truly blessed are they who have just enough of this world's possessions to place them in an independent position. For to souls like this, there is nothing that can keep them back from drinking at the fountains of eternal truth. It is this class of persons that are to bring light into the world. The poor wretch struggling from day to day for a crust of bread is grasped by the mighty hand of popular prejudice, which says, agree with me or starve. Can you blame such persons

I have drawn a picture here to-lay and it has two shadings-its dark and its light shade; but he or she who starves in promulgating truth in this universe will find that their devotion will react from the spiritual to the mortal again with such intensity and force as shall starve its enemies for the want of spiritual food. There is no action good or bad but what it is indelibly stamped on matter, and it must and will react on the physical man or woman until the evil, or negative quality called evil, is wiped out by becoming perpetual good. It is only when mortal energies are not cramped, when men and women can drink in divine inspiration, coming from the spirit, or inner life, that they will be able to define what is truth in their own way, that the regeneration of mortals will come and darkness be dispelled by the divine light of truth; and true, holy and p are intercourse become the master of the field. This will purge away and purify those darkening influences of the inner light.

I have followers, to-day, among you, but far have they departed from the foundation on which I built. They are totally wrapped up in the letter, to the annihilation of the spirit. Every man who propagates a truth starts upon a pure and simple basis, but their followers through the cares of the world and the deceitfulness of riches become un-

May true spirit love come here and permeate all humanity and bless and guide you, so that you may escape the darkness and conditions of the

Sign me, EMANUEL SWEDENBORG;

GOOD MORNING, SIR: Like my distinguished predecessor, this morning, I, in this life, was engaged in promulgating a portion of divine truthcalled Universalism; but narrow is the view of him who can receive truth only through his own peculiar creed or dogmas. It is only he who can grasp truth, whenever found, that cam expect in this after life to approach near enough to get a glimpse of Infinity. That soul that, in its own receptivity, is open for anything that will dispel Dec. 29th, were of a very ignorance, can truly hope to become a member of the circle of the wise and good in the after life. Paine Hall was well patronized. The discourse on Poverty of the spirit is the worst kind of poverty. "The New Bethlehem and Church of the Future,"

leads to perfection both in the Spiritual and mortal Boston Herald gave a very favorable notice of or look we for another." This He that you look for is a Saviour, and that Saviour is Spiritual intercourse, free and unobstructed. It is only where this is allowed to work that mankind can be truly this is allowed to work that mankind can be truly saved. If this intercourse is impure, see to it that voice sweet, resonant and powerful. In an allusion you send no impure spirits to the after life, and you will shut off that which supplies that impurity. If Spiritual intercourse is pure, neither the edicts of high tribute to her eloquence and perfect diction. monarchs, nor congresses, nor governments of any Then the secular papers allude to our inspirational kind can stop the growth of the inner light; and vain, indeed, will be the efforts of those who try cution, pure enough for an academician. We surely to throttle truth. Many persons when they see cannot be blind to the fact that the cause of Spiritwhat I have said to-day, will think my views ualism is rapidly spreading in this city, and comstrangely altered in some particulars. In this manding the attention of the most thoughtful and strangely altered in some particulars. In this mortal life I taught, honestly taught, as much truth as I could perceive; and true to my honest convictions, as a spirit, I say what I have said today concerning these truths as I perceive them the auspices of Spiritualism every Sunday. A now. In this after condition I perceive them somewhat differently, because I have reached a place where my library is larger than when here. Bless all those with whom I was concerned in the mortal life in this city, and although they may doubt and scorn what I have here said, they will understand it differently when they come to spirit Sign me

DR. BROOKES.

SAIB: As the sun is the light of this world, so spiritual intercourse is the light from the after life, —the Spiritual sun that dispels falsehood and error.
Grasp it while you can. Every moment spent in this kind of intercourse strengthens and gives the spirit more power to manifest. Like all other wants of humanity, the more demand there is for certain things in life, the greater will be the supply. Where are all those who were once mighty on the earth? Some of your writers call them the voiceless dead, but I tell you they have a voice that will awaken slumbering humanity, like the angels coming to the patriarchs of old. This from one who has reached the inner circle

in the after life. What is our work? For spirits work as well as mortals. Foolish is that person who thinks that the mortal life is the only place from which to enlighten the universe. Myriads of other planets need development. Then the spiritual circle must permeate untold universes with the true enlightenment of the spirit. It requires 'ages to accomplish this, until the development has reached a certain point, then the growth becomes very rapid, for the thirst to know how to rightly manage becomes insatiable and they desire more and more, and the nearer they approximate to the source of knowledge, the more eager they are to drink of its

there are truths you will never know with your mortal senses, there is a love divine, a love you can never fully appreciate in your mortal state. But because I declare this do not hesitate to grasp, cultivate and enjoy all the good of physical life, and let no one discourage you from enjoying all you can in this life by use, not abuse. This is the secret of unhappiness in the mortal life—to draw the line between, when you will enjoy and when you will not. Use all the good things of life and see that your fellows have them too. Abuse nothing, and you will know in your mortal life some of the

There is a beauty that is veiled from mortal eyes

happiness of angels. That is all. Sign me

Moses Chorensis. I was an Armenian historian. Many of your learned authors have quoted from my works regarding the manners and customs of ancient people

SIR:-In this mortal life I was singularly restless. I had an eternal desire for something new, and what fields of thought, what mighty influences might I not have become acquainted with, if I had only made the spiritual phenomena my study instead of seeking to perpetuate the religion of the nineteenth century, called Christianity, and a man sharp, shrewd and a good manager; yet in my zeal for Christianity, I lost the the true wine of life. namely. Spiritual intercourse.

I travelled in many climes, and I saw life so low in the scale of human development, that man was, at times, but little above the animal, and it made me sad to think that these people who had a right to be called human beings were in want of what I thought was most essential—Christianity. These people, so low down as I thought them, really did ple holding all shades of belief regarding post morconverse, as I know since, with their departed an- tem existence.—Winsted Press.

cestors, and I did very little to carry what I call civilization among these savages, because they had facts; I had nothing but faith; and you cannot induce even a savage to exchange facts even for faith. This means of communication that I am using today, namely, Spiritualism, will need no missionaries to propogate it, because it is a fact inherent in the bosom of the savage, the barbarian, the civilized and the enlightened; and although religions of all kinds may assail it from time to time, it is fundamental truth upon which everything pertaining to the invisible is built, and before its genial beams ignorance, superstition, aye, Christianity, shall die; and man shall realize that every mortal is but an expression of the infinite. Mortals may alter and eventually destroy certain laws amongst themselves for their own advancement; but not jot or titule of the Divine principle can ever be lost or altered; and woe to him or her who tries to stop that Divine light from shedding its rays throughout this universe, for on their own heads shall their acts recoil. I thank you. Sign me,
DAVID LIVINGSTON.

Whether the above communication comes or not from the great African traveler, it certainly shows that the Christian methods of benefitting savage and barbarotis peoples are as useless as they are irrational. The distinguished Hindoo convert to Christianity, Rahmohun Roy, long since attempted to inculcate the same policy in seeking to convert the savage and barbarous peoples to a more rational religion, which this returning spirit seeks to impress upon those who are engaged in missionary work, but accomplishing so little in the way of ameliorating the conditions of rude and undeveloped humanity in foreign climes.—[ED.

BOSTON NOTES

On Friday evening, Dec. 27th, a very interesting and important meeting was held in Paine Memorial Building. The proceeds of the gathering were devoted to the fund for the New Year's presentation to Dr. Peebles: After expenses were paid, \$13 were handed in to the fund. The proceedings of the evening were of a very varied and interesting na-The opening voluntary was performed by Mr. G. D. Hardy, with great ability, after which Mr. Richmond, who occupied the chair, then made a few kindly and appropriate remarks previous to calling upon the quartette, who had so kindly given their services to add to the interest of the meeting. Their singing was highly appreciated, as it richly deserved to be. Mrs. Thill, a well-known medium, then gave a recitation with great effect. quartette again delighted the audience with their charming melody, after which Mr. Colville's guides delivered a discourse appropriate to the occasion, which was most attentively listened to and warmly applauded. The quartette again enraptured the assembly so completely that they could not possibly pacify their admirers without yielding to an enthusiastic encore. "Winona," Mr. Colville's Indian poetical guide, then gave an impromptu poem. The subject, chosen by the audience, was 'Perpetual Motion," and many appeared surprised at the facility with which she took up the theme. Mr. Colville then sang an Irish song entitled "The Minstrel Boy." This concluded; Mrs. Cora L. V. Richmond appeared upon the rostrum and under influence of her guides, made a few touching remarks. "Ouina" then gave, through her lips, one of the sublimest poems we have ever heard, on "The emblem of the dove." The hall was tastefully decorated, and suspended from the ceiling over the platform was a magnificent basket of flowers and a beautiful white dove, kindly lent for the occasion by a lady who is always willing to exert herself to promote the interest of the meetings held in that hall. This beautiful dove suggested the theme for "Ouina's" poem. The proceedings commenced at 7:30 and concluded soon after 10 o'clock. We have never attended a meeting at which a more thoroughly barmonious and genial feeling was present, throughout the entire proceedings. Thanks are due to all who took part in the meeting, as all freely gave their services without fee, and all who contributed to the enjoyment of the company rendered their parts so efficiently that nothing remained to be wished for. | ly increased." The Spiritual meetings in this city on Sunday, the morning, at 10:30, Mr. Colville's service in

n of by all who attended. The life; and to quote from Scriptures, "Art thou He, pronouncing Mr. Colville's utterances those of a great orator and a profound, clear-headed reasoner and scholar. The same journal also pays a high compliment to Mr. Colville's vocal powers, both in to Mrs. Richmond's ministrations at Parker Memorial Hall, in the afternoon, this same paper pays a mediums as clothing their ideas in rhetoric and elocannot be blind to the fact that the cause of Spiritintelligent portion of the community. Strangers are frequently struck with the crowded and influential audiences which regularly assemble under growing as well as a sustained interest is maintain

ed in the meeting, which are pretty liberally supported, financially as well as otherwise.

Mrs. Richmond concluded her engagement here last Sunday evening, when she delivered a magnificent oration in Abbottsford Hall, Charlestown. A large audience was present and a profound impression made. Mrs. Richmond returned to Chicago, so as to be at home on New Year's day. She carried with her, sincere thanks and congratulations from an admiring multitude, who have during the month of December been delighted and ennobled by the glorious truths given to the world through her instrumentality.

We must not forget to notice another meeting,

which took place last Sunday evening, and which was a source of gratification to a large audience. We allude to the Vesper service, specially held as a fitting commemoration of Christmas, and the close of the year, in Paine Hall. The American Band, of Boston, gave a grand instrumental concert, which added great interest to the proceedings, all the performers in this band are gentlemen of great talent and culture, and a very pleasing feature of their conduct was the marked attention they all paid to the utterances of the spirits through Mr. Colville's mediumship, who gave a very practical discourse in their reunion of the past year. After two hours had been most pleasantly spent in listening to spiritual truth and nusic of rare excellence, the audience joined with the band, and heartily sung a sublime hymn the tune so well known by all, the "Old Hundred." Mr. G. A. Hardy presided at the organ, and also performed in the band with more than his usual taste and efficiency. It is to his efforts that the success of the meeting may be largely at-

tributed. On Sunday, January 5th, Mr. Colville will lecture, under inspiration, at Paine Memorial Hall. In the morning, at 10:30, Mr. Tyreman, of Aus tralia, will deliver a discourse in Parker Memorial. at 2:45 p. m. and at 7:30 p. m. Mr. Colville is exto be the speaker at Abbotford Hall, Waverly building, Charlestown, as the somewhat singular conduct of parties at Brockton has prevented his lecturing there on the Sunday evenings of January, as expected. The weather here has of late been clear, cold and

healthy, and Christmas has passed off, on the whole, as pleasantly as we could have expected. OBSERVER. WHAT THE NEWSPAPERS SAY.

MIND AND MATTER, the new Spiritualistic paper published once a week at 713 Sansom street, Philadelphia, improves with every number, and promises to be a considerable addition to the battery of the Spiritualists. J. M. Roberts, publisher and ed-itor; \$2.15 per year.—Hartford Daily Times.

MIND AND MATTER, the new Philadelphia Spiritualist paper, has its spirit message depart-ment. Lord Bolingbroke, Alexander Pope, Pope Adrian the Sixth, and Charles J. Napier composed the modest assemblage at the seance of December 19. Lord Bolingbroke in his message, after stating that he was a materialist in this life, said that when he died this thought was uppermost in his mind: "Oh! man-mortal man, thou art the greatest failure in the universe, if this life is the last of you. Whether or not Lord Bolingbroke's spirit said this is not of supreme importance, but the sentiment

KIND WORDS.

W. L. JACK, M. D., Haverfield, Mass, writes:-Your paper, MIND AND MATTER, is before me, filled with a freight of truth and a cargo of good things, and it is hailed as a harbinger of those for the mind and also for that, which, unto us, has been hidden away. May the angel world aid you in your great work, and carry the war into Africa, that is, the dark corners of the souls of mankind. Where is the field, so large as Philadelphia, the so-called city of Brotherly Love, with its many souls so narrow and contracted. Spiritualism is at work in deed and in truth, in our city of shoes, and we have a few genial souls in our midst. Private circles are being held in many homes."

DR. R. W. BELL, of Easton, Pa., says: "I know that it (MIND AND MATTER) will be a welcome visitor to many a fireside of those who are seeking the truth; may it ever wave."

E. T. BARTLETT, of New York, say: "I think the paper (MIND AND MATTER) is destined to fill a niche, and a very important one, in the spiritual edifice. Number four is altogether the livliest spiritual paper I ever saw, besides being filled with solid "chunks" of intellectual food easy of digestion, and nourishing alike to soul and body. Don't let up on that Katie King matter until we know

E. D. PEAKE, of Jamestown, Grant county, Wisconsin, will be glad to furnish a list of subscribers on the 1st of January for MIND AND MATTER. He considers that among the great things needed is a Spiritual journal for less than three dollars per

C. E. WINANS, of Edinburg, Indiana, writes: "I find good reading in your paper—reading that will benefit humanity and enlighten the mind, and I wish it success in all it undertakes.

MRS. M. J. CLARK, of Erie, Pa., says the paper, (MIND AND MATTER), is very much liked and umbers of people are likely to subscribe to it.

R. N. WILCOX, Milan, Erie county, Ohio, says: You have started out on the right track; may you ever hold fast to those truths which you have commenced to advocate—the declaration of principles that you have promised to follow; nail them to the masthead, and stand or fall by them; deal honorably by all mediums, and those that are true give them a place near your heart."

P. O. Hudson, of Detroit, Michigan, writes: "I have taken many Spiritual papers, but yours I like the best, and I will aid your subscription list in this part of the country."

S. C. REEVE, New York city, says: "Your paper is just the one needed. Why that lecture of Mr. Wardell, at the Good Samaritan Church, is worth the cost of a year's subscription to the paper. I wish something could be done for released prison-Wish you a merry Christmas and happy New

T. D. PEASE, Springfield, Mass., says: "I know you have had much to contend with in this great and glorious cause, and trust you will be rewarded, if not on this side, you will be on the other. The influences predict success to your enterprise."

C. O. POOLE, New York, writes: "Think you make a very readable paper on the Spiritualistic side of the movement, that is, the phenomenal Of course that relates more to matter than mind, in its present treatment; but I suppose the mind will appear by and by." Perhaps this correspondent would furnish some. For the present he is referred to an article on mind and matter in this edition.

E. Manning, near Harrisburg, Franklin county, Ohio, says: "I shall ever hold you in grateful remembrance as long as you support right and attack wrong. Did I believe one-half the so-called frauds, put forth by the Religio Journal, I should turn with disgust from the cause; but what pleases me is that all the persecuted instruments of the spirit world have been amply vindicated and mediumship great-

E. H. HEYWOOD, Princeton, Mass., writes: am deeply interested in the subjects your paper is devoted to, and will gladly do what I can to extend its circulation in this section. The Word, printed at Cambringe during my imprisonment, will be issued from this place as heretofore."

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