PHILADELPHIA, SATURDAY, JANUARY 11, 1879.

(\$2.15 PER ANNUM, Payable in Advance; }
Single Copies Six Cents.

NO. 7.

Lectures and Essays.

LECTURE BY PROF. R. C. ECGLES. AT WASHINGTON HALL.

THEMSELVES.

A New Idea about Evolution-This being God. An assemblage of intelligent ladies and gentle

men greeted Prof. R. G. Eccles, at Washington Hall, at Eighth and Spring Garden streets, on last Sunday morning. Although the weather was extremely cold and the temperature of the hall would not allow those present to dispense with their overcoats and wrappings, the attention of the audience was maintained throughout the lecture, which was the first of a series to be continued Sunday mornings

and evenings of the present month. Mr. Champion, president of the society, in opening the meeting, said: "Allow me to congratulate you upon entering a new year so auspiciously. It is extremely gratifying to state this organization is unencumbered and out of debt. I am satisfied that it is only necessary properly to present to our friends assembled here, our necessities and an estimate of the financial condition we are in, to meet with a generous response. Allow me to thank you for the generosity with which yoff have met our appeals. As a result, to-day we are free from any obligation, and I hope and trust you will continue to appreciate the circumstances by which we are surrounded, in the future as in the past." After singing by the choir and congregation, the

speaker not having arrived, Mr. James M. Spear, in he interval, made a few remarks and was followed by Mr. Wheeler, who described a wonderful message that was received by means of slate writing at his residence, through the mediumship of Mr. William Powell. It transpired under a full blaze of light, there being five gas jets burning in the room at the time. Two slates were folded together, the medium passing his finger above the surface of the first slate without touching it. When the finger was moved the same grating and unpleasant sound was heard that is produced in writing with a hard slate pencil, while there was no pencil in the hand of the medium or in the room. On opening the two slates a hard, legible writing appeared on the under side of the upper slate. "I would like to ask our speaker (Prof. Eccles), in the course of his remarks, to tell'us what science has to say in regard to such phenomena."

Mr. Champion then introduced Prof. R. G. Eccles of Brooklyn, who said he appeared under the most unfavorable circumstances, on account of the condition of his health, and requested the au-He then referred to the question asked by Mr. Wheeler, and said: "The question being put to me as a representa-

are students of science can do, is merely to gather together the facts as they come and cla sify them. Every man who accumulates a mass of facts and classifies them is, so far, a sicentific man; and the man who refuses to accumulate facts in any department and classify them, is so far unscientific, it matters not what his name is, or who he may be, or what his pretentions. All that science claims to do is simply to represent nature, and all that truth can represent it as being is simply an argument of mind with the order of things. This definition, I mind with the order of things. This definition, I believe, is given by Harper, Nelson, Laey and John Stuart Mills, and all that class of authors; that truth is the order of thought in its agreement with the order of things, in the external world, and the order of thought in the internal world. When there is a. perfect parallelism of the condition of your mind with external nature, you have the tru h. But when there is not a parallelism between your mind and external nature, then you fail to have the truth and, according to the amount of that failure, so is your condition of sanity. Sanity and insanity blend into each other insensible degrees, in all stages, from the extreme cases of these you will find in the insane asylums to the people you meet every day of your life in the street. A physician declares that at least one-half of the people of the world are insane. If he had gone a little further, in his statement, he would have come nearer to the truth. All the world is insane, for there are none that absolutely agree with external nature. Somewhere, somehow, we all fail a little, and those who agree most substantially in their minds, with external nature, are those who are furthest away from what is known as insanity, following Emerson in united parallelism. The line between sanity and insanity not found anywhere, for there is an insensible infinite blending of the two conditions of mind. Now, in some regards, those who are called insane may be sane, while those who are called sane may be insane; for instance, when a certain class of facts are laid before the world and some persons refuse to get their minds in agreement with those facts, it is not the man who gets his mind in agreement with a strange or abnormal fact who is insane, but the man who litterally refuses to get his mind in agreement with those facts that is an insane man, no matter what his pretensions may be. All we have to do is simply to be sure that we have the facts and that our minds agree with those facts. So much preliminarily. But what I have to say to you, my lecture being part of a course for the month, is to lay, if possible, harmonious ground upon which to rear a mental structure of philosophy and thought.

I don't know that I could have begun better than by giving the definition of truth, that is universally accepted by scientific men, whether they agree in practice with it or net. · Now, we want to consider something with regard to the external universe, and determine something about our relationship in this world around us, one with the other: as religionists of whatever denomination; as members of different political

parties; as individuals having different philosophical deas; and as men and women having relationships in the general surroundings of life. I want to try, and if possible, show you that there is a continuous application of natural law running through everything, inevery quarter of life-whether through the seen or unseen

I have to commence with the seen. It will be simply insanity for me to undertake to build by commencing at the top. We have to commence at the bottom and lay a solid foundation, and build from that logical formula upward. If we ask the theological world how all this grand cosmic mass came, how this phenomeron of life that we are so familiar with came into being, the answer we will probably receive will be that the Deity formed it, and some of them will tell us the Deity formed out of nothing. Now there are a great many who think they present ideas. Though these may be couched in words, when we analyze them, they turn out to be not ideas at all, but words without ideas. If we con mence to talk about a world being made out of nothing or a universe being formed cut of nothing, it matters not what our pretence. of belief is, the thought is absolutely and utterly untenable. It is not a thought at all. We are simply using words without the shadow of meaning, for we cannot conceive for a moment of anything coming into existence from nothing. Everything must have had some beginning, in some thing, for us to be able to think of it. Now, mark you. I do not say that something cannot come from nothing, for that I do not know anything about.

ng, and we are simply insane people when we attempt to talk about something coming out of noth ing; for we are talking of a matter we know nothing about, and one that nobody can know anything about. That is entirely outside of the laws of all sound solid thoughts. But if we suppose, for a moment, that which is, is, and we take it as it is and reaon upon it as it is, and discover that all the conditions GOD WHO MAKES ALL THINGS MAKE of life that we find to-day, no matter what the nature of them may be, is simply a re-arrangement of presented so beautifully by modern science, is presented in a somewhat different form by theologians as the unchangableness of God. There is a great deal of controversy among men because they do not | practiced by the most cultivated men and women use the same terms to express the same meaning. Now here, to me, the same ideas are expressed by he religionist, of the orthodox churchman, is that God is the same to-day, and forever unchangeable." That of scientific men is that nature s uniform; that it never changes in its order; that it is only one continuous, successive re-arrangement of the past, with the circumstances and the conditions that are about us. These two ideas are idenical, to me. I cannot see a difference; between them; and if we build upon these two principles, as for one, I do, we have a sound basis, and that basis gives us evolution. All things being evolved, everything that is, has come out of that which was, by an unfolding or opening out, no better expression of which can be had than that of the expanding buds as the leaves burst forth one by one or see clearly how nature works by continuous and successive series of unfoldments or evolutions. In ber of ideas employed, implications, as I will call them, that it will be well for all parties to consider; for in the consideration of them a great deal of the hard talk we hear bety the different denomina-It is said that the man who makes two crops of corn where only one grew before, aids manity and is a public benefactor. be true, then the man who makes two ideas grow in the mind where it was only possible for one idea to grow before, because the two ideas seemed to him to be antagonistic-that man is a public benefactor. We will then, if possible, make two ideas grow together and endeavor to show you that there are truths that some of us have been reof food I eat in the light of this doctrine of evolution and I ask, whence it came and what it is. there are some ideas that incidentally spring into my mind. If I analyze the food of which I ate for these four elements: oxygen, hydrogen, nitrogen, man. of the condition of his health, and requested the audience to make allowance for the disadvantages that dience to make allowance for the disadvantages that food my forefathers are, that I may find what relaod: and I find they ate the same, perhaps in a low state, not cooked as we ent of science, I would merely state that

> carbon. Not satisfied with that discovery, we go farther back to the savage state of our ancestors and we find the same result. Still further back, before there were any men in existence, before the intermediate link was born, there were animals in existence, perhaps quadrumamous, and we find we analyze the food they ate, we find it, too, was bon—exactly the same as I ate this morning. You mercy upon me!" say, then, that history, so far as it is possible to race it connectively, shows that exactly the same elements that were eaten by the barbarian and by the animals of the past. Qxygen, hydrogen, nitrogen and carbon that I ate this morning, have face of the earth, when all animal life was in the sea, I find that the food that they partook of was ydrogen, nitrogen and carbon that they partook The only difference is in the finer state and etter condition of adaptation for our wants. You will notice that the food that we eat to-day, and that was eaten in the past, and that shall be eaten through eternity, by all human beings, and all animals and all plants have been the same, and will be the same, in the eternal ages to come; that there addition; that all we have is simply a rearrange ment of that which was. Now, when we have discovered this with regard to food we might move a step further, and go into the departments of art and science in their combinations, and we will discover that "there is nothing new under the sun,"

both consisting of oxyge

as Solomon said. But it may be said, there are new things, now, that did not exist when Solomon wrote that statement. Here is a new thing I go to Menlo Park and enter the labratory of like to look at your phonograph." I say, "This is talk to it." . "Yes," he answered Alas! how many human beingsare like Edison's phonograph! Suppose you say the Lord's Prayer to it, and the phonograph will talk the same thing out again to you. [Laugh er and applause.] But we want to consider Prof Edison's phonograph in a different light. This instrument is brought to me, and I question the proessor in regard it. I say, "Do you believe there is anything new about that?" He says, "Yes."
"What is the new thing about that?" He says, "It is all new; it is a new invention." Ah! Mr. Edison, the only new thing there is about it is the arrangement; that is all. It is an old thing rearranged. That is all: and all we can give you credit for, Mr. Edison, is the rearrangement. Let us see whether that is the truth. I say to Mr. Edison, "there is a crank there." "Yes." there not cranks before your father was born? Yes." "Well then, you take the crank of the grind-stone and adding to it, you imagine it is new."
"There is a cylinder there," he says. "Were there

not cylinders in trees before you were born? That "Then there is a needle is not new." here, that makes a little indentation in the tin-foil. "Were there not needles, sharp pointed before you came into existence?" "Yes." "Then there is "Then there is the tin-foil, is that a new thing?" "No." is a stylus, is that a new thing?" "No." "What is new there? The whole thing is simply a re-arrangement of the old. There is not a single thing that is new in it, except the re-arrangement. It is simply a mass of old elements; as old as the earth. They are older than the earth. Before this solar system was evolved—older than the expression of ideas. Here is a piano, is this not a new thing? No. Every sound that rushes forth from under the fingers of an expert player, is a sound that rebounded rom the primeval forest. Before there was an ear, perhaps, to hear it, some broken splint of wood ent forth the sounds that made that splint an wolian harp, and it sounded one of the notes of the wires; and another splint rang out with a some-what different tone. The timber and all we have this instrument is merely a rearrangement of the old notes of the past that sounded without har-

mony. Now we are bringing them to a higher and more perfect harmony. This is all; and this con-stitutes what we call in the nineteenth century

progression. There is no new thing under the

But this much I do know, that I cannot think nor you cannot think of something coming out of nothing, and we are simply insane people when we atments of life. It will answer in all. But when you come to another part, to consider it in its religious aspect, is there any new religious truth revealed to man in this century? Is there new mental food prepared for us that we can lay claim to as original, as coming from us, and from us alone? I answer that, if there is no creation out of nothing, then there is no new thought any more than there is no new thing; that it is simply a rearrangement of the the past, then we have something solid to build elements of the old. The rearrangement of the upon. Then we are building upon what is known elements of truth are as wide and extensive as the as uniformity of nature; and this idea, which is elements of things; and all the elements that go together to make up our mental food are the same in kind as those of the past. They are absolutely identical. The religion of the nineteenth century, ed, rearranged, and reformed; nothing more. The tent and almighty carpenter, that could make these two different sets of terms. The formula of new ideas that they give expression to are simply a chair make itself? Now the old element of thought rearrangement of the old ideas. The elements of thoughts, like the elements of things, have merely changed their order in relation to each other: but the same elements are there. The oxygen, hydrogen, nitrogen and carbon of religious thoughes all are the same. All the religious thoughts of eighteen centuries ago, all the religious thoughts of the Moseaus three or four thousand years ago, all the religious thoughts of the earliest worshippers of the unknown, yes, of the unknowable, are the same; and they have simply rearranged all these couditions in a way to suit the new requirements of the hour. If we consider the religious ideas and opinons of the lower fetish savage worshipper, we will find his ideas are of identically the same elements. pair by pair, as the case may be. Then you will If we attempt to throw out some of the elementst hat he possesses it will make no improvement in him. We can discover the same elements in fetish worship, looking at this series of evolutions there are a num- and all we want to do is to arrange them in a more happy form. As in the development of mechanic power, so it is with human hearts: we cannot discard one element of the human thought of the past and expect to make an improvement. You caunot tions and religious boures would be gotten rid of. make an improvement by discarding, but you can the sole and only method of addition. Hence his If that reason must be wrong who discards an element of thought. The fetish worshipper who bows before the wood and stone, has an element of thought that was revealed in his nature, and that was a part of his nature that he could not discard. That element is within his nature, and is within ours, and we cannot discard it. Fetish nature, in its abject selfishness, acted for self and self alone; yet it had jecting that are in existence. If I look at the kind the element that is possessed by the highest archangel that lives in the midst of the highest heaven. That element of selfishness is an element that moves all conscious existence, and is capable of a rearrangement and a higher form. Take, for inbreakfast this morning and I find it is composed of stance, the selfishness expressed by the benevolent a man who could move his scalp back and forth You may say benevolence is not selfish. presence and sight of that want gives me pain; eat it, yet bread in a somewhat coarser state, and him a dollar in order to do so. It is simply a re-head to the soles of my feet, and to my finger ends, we find that both are identical, so far as the ele-arrangement of that selfishness of the past, which, science has discovered one hundred and fifty such

entertained by the savage, and go step by step up, we will find the idea of Spencer, "that God being infinite and man being finite, it is utterly impossible for us to grasp or perceive one single thing appertaining to the infinite; yet there is an unknowable, absolute that these two are something from the vegetable being everywhere around, controlling in all direcworld, and that sone of the animals that existed tions; and it is the same thought, precisely, that a before them ate from the animal world; and when poor savage had when the wind swept past and the tome state it in the light of science, and I discover its cold frosty morning chilled him to the heart, and omposed of oxygen, hydrogen, nitrogen and car- made him think, Oh ye God of the wind have and in the development of the body, we find marks is expressed by the highest civilization; and this absolute thought, unknowable in its nature, no one can get rid of; even the element of the prayer | marks, as in the book that is before me, the Holy breathed by the fetish savage. You change it into the higher form, you give expression to your prayer, formed, from time immemorial, the breakfasts, din-ners and subners of animals that preceded me. So atheist he may be, you will find him a praying man. than that. It precedes that time. As regards the deback even before there was an animal on the sur- He prays as fervently as the most devout man, be- velopment received by modern science, I find it fore the seat of mercy, as he calls it; offers his petition to the Deity, and prays, with the same deep composed of the same elements if examined close-v. What is the difference between this oxygen, with vocal utterance. He has the element, He has the thought—the element of prayer, so far as it is given expression to by Montgomery, in these words.

"Prayer is the soul's sincere desire. Uttered or unexpressed; The emotions of a hidden fire

That trembles in the breast.

How many men are there, and how many women is nothing new added in the shape of a substantive who have not sincere desires, either uttered or unexpressed, that tremble within their being. is the Atheist who stands in the presence of danger-at a great fire, perhaps-in one of your streets; there is a child standing in the window of the burning building; a thrill or horror runs through the heart and sympathetic chords that brings tears to many eyes. Oh, how they pray that the fire fiend may not harm that child! Some being may have grace enough in his heart, and daring enough in his soul, at the risk of his life, to endeavor to save rofessor Edison. I say, "Mr. Edison, I would the imperilled one. Then, perhaps, when the fireman seizes that child in his arms, you will hear a new invention, I understand; it speaks when you cheers resound upon the air. All who witnesses that scene were praying for the safety of that child, and did not the Absolute hear that prayer? Do you think prayers are not heard?

An orderly prayer is heard. When that great crowd that thronged the street, at that fire, prayed in be-half of the child, the sympathy that went from heart to heart gave strength to the arm of him that sprang to the rescue. Did you never discover this fact, that when there was a multitude bound in sympathy with you, that your arm was made stronger? You are more daring when you attempt o dare, thus surrounded, than if you were alone That prayer gives you the strength to perform the act. Through all nature prayer is heard; and without its utterance there would be no strength. The strength you receive comes from your prayer. If you did not pray, you would not and you could not work. Every act, or work that you perform comes because of it. You pray first and then work afterwards. Would you, or would I, have the strength to work if we did not pray? If a man did not pray, or wish for bread, from the depths of his do you suppose that he would work? He could not; he would be powerless, utterly, abjectly powerless. Prayer is then a potency and nature that we cannot discard, and that will last as long as man lasts. It will endure as long as the ages. It is an element and a truth that rushes like a torrent of fire from heart to heart, and that must

meet in time, sooner or later, its answer. Having seen that a re-arrangement of the past constitutes all we possess to-day, and that all these successive steps of progress are contained in a rearrangement of the past, another thought is suggested. What is the destiny that is in store for us? for all of us if this be true? If every element of consciousness be immortal and eternal, and the rearrangement constitutes all? I will say that the soul, in its development, must keep pace with matter in its development; that there must be a rearrangement of the elements of the soul; a rearrangement of the internal powers of thought; our feelings must be re-arranged; our powers of consciousness; of memory. Our power of perceiving colors must change. When we look at an object that is red, to-day, we may see, in the future, produced a rearrangement in the power of sight which will show us something grander.

In the meantime, however, I want to show you vine and you are the branches; I am the growing endowments we the relationship that man bears to this law of evo-

the rocks as geologists we will discover in their the logos. The growing power or evolution, and midst certain fossil forms. We will find forms of the logos, the evolution was with God and the evoanimals that have been preserved by being turned lution was God. All things were made by evoluof forms, and discover the relationship of the past that was made. In evolution was life, and the life and present. The relationship that they bear to our was the light of men, the light of evolution shineth bodies. We discover how our bodies are a re- in darkness; the darkness of men's mind and the arrangement of their bodies; showing us how God darkness comprehended it not. Jesus put himself is to-day, was yesterday, and forever is an unthe same way.

Now you are seated upon chairs. Look at those is but the religion of the past, remodelled, remould- be an infinitely greater carpenter, a far more poin regard to creation was merely primeval, and requires rearrangement in the nineteenth century. The old thought was, that God made the world. That is correct, he did. But now the question comes, how did he make the world? We have two alternatives laid before us; whether he made the world as a finite carpenter would, or whether he made the thing, and made the thing make itself? Now so far, as I am concerned, I prefer to believe in a God who has power enough to make things make themselves. So I believe God made the world make itself, instead of making the world; and you will thus see I have rearranged the elements of the thought of God in a way that is more harmonious than the way of the past. I have not got rid of the thought of God; of the thought of creation; of the thought of action; I have only got rid of the arrangement of those thoughts, and given a rearrangement; and my re-arrangement, instead f containing less elements than theirs, has drawn elements from another quarter and added a new element to the thought; and now, instead of having a God acting like a carpenter, we have a God that acts like an infinite being, and displays infinite power, by making things make themselves. [Ap-

plause. So this universe of ours, by the decree of the All-wise and Omnipotent, sprang into being thus: and as I look at the story it has left behind in making itself (for everything that makes itself is an evolution, and in its evolution we can look back and see the steps of the unfoldment in it) so I can look at myself and discover the steps of unfoldment. I discover one hundred and fifty different parts in my body that are of no use to me at al!. can find marks in the limbs; in the bones and in the muscles, of no use to human beings; and, occasionally, we can find a being that can use muscles that we cannot use. For instance, I have seen readily. We have the muscles to do that, but we of which they are composed are concerned, in the savage and the civilized man, are one and the marks as that on the human body, and she may discovsame. A simple rearrangement is all the difference; er far more. As we go back in the line we discover h the idea of God, as animals that can use those parts. The blind fish entucky, have no eyes

> but they have the marks or the traces of eyes. these marks tell the story. What is the story? That God like a God makes the thing make itself, by evolution or growth. So amidst the rocks we find a repetition of the story in the different fossil forms; and these fossil forms in telling their story meaning. Now in the development of the soul. It is the same thought that and tracks and fossil forms, all over, and I do not know anywhere, in general literature, where we can discover as many and as long a series of these Bible. It runs back, how far? The Christain will tell us it only runs back to the time of Moses, runs further back than that; deep into the depths of antiquity, when these fossils were deposited.
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> And the only warfare that we have to wage, the man, is this, that he accepts the dead letter, instead of looking out the living spirit; the evolution that runs through it all. If Christains would join together with their teaching that which has been rerealed in nature, around about us, it would be What is remarkable, Mr. Atheist, and Mr. Infidel, to you, I would now speak; even the errors which the Christian in his Bibliolatry, dare not count, even the errors of this book, those of the future will in their hearts thank Almighty God They mark transmissions just as accurately as mile stones mark the distance on the road you are travelling. The men of the future will rever-ence the Bible with a reverence that is superior to anything the past has ever seen. Thus has the scientific man, to-day, reverence for the objects of nature that is superior, that is grander and deeper and more sacred, than the reverence of the crouching fetish worshipper, when, in his wild adoration, and his deep seated dread, he adores that stone or that tree. His was an idolatry, ours is civilization. So the Bibliolatry that bends before, and worships this book, shall pass away. A rearrangement of those thoughts shall come, and every element that now exists favoring this book, will exist, but will be re-arranged in a new way; the way science points out. Everything contained in it will be readjusted, as beautiful as pearls strung on

a string. In the first page of the book of St. John, there is an idea I will try to evolve in your mind in concluding. It is :- "In the beginning was the word, and the word was with God, and the word was

"The same was in the beginning with God. "All things were made by Him; and without Him was not anything made that was made. "In Him was life; and the life was the light of

larkness comprehended it not." Now here, if we take it in the shape of the letter that killeth instead of the spirit that giveth life. Paul calls it the spirit; I call it the string on which can string these bodies in proper order; there is no idea attached to it as I find it now. "In the beginning was the Word and the Word was with There is no sense in that. They tell us it refers to Jesus. Why does it refer to Jesus? I want to know why. Among the ancient Greeks we find the passage to be (the speaker here quoted the

original Greek.) Continuing he said: The Greek is, in the beginning was the logos and the logos was with God. Now what is the meaning of the ancient Greek word logos. It had two meanings, just as you have two meanings for the word "Lord," you speak of the husband as the Lord of the house, and you speak of the Lord as the title attached to Deity. So when I am talking to you; giving you a discourse that would be logos a discourse; likewise it has another meaning. was the power or force, the great vine to grow and produce. If we turn to the 15th chapter of St. John we will find why Jesus is called logos. There we find Jesus is spoken of as being the true vine. "I am the true vine, and my father is the husbandman. "Every branch in me that beareth not fruit he aketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." What does Jesus mean? He means, I am the

the logos. The growing power or evolution, and into stone or petrified, and we study these elements | tion and without evolution was not anything made forward as a type of evolution. Man is a type of hangeable being; that He simply acts always in evolution. We will carry this still further when we come to this evening's discourse. In the meantime remember that evolution is the key that opens chairs, and examine them. A carpenter made that the deepest vitals of nature, and let us peer therein chair, and displayed some skill in its manufacture. agrees substantially with the first chapter of John. was so." The earth did it, my friends, not God. "And God said let the waters bring forth," and it was so. It was the earth and the waters that did it and not God. We had a civilization that preceded this, just as one generation grows and dies there are others to succeed, and these mental thoughts' are some of the thoughts that they brought. Now we are simply drawing from the thought of the past, and we find in the Holy Bible all things were Maker in the past.

At the conclusion of Prof. Eccles lecture, Mr. ames Spear inquired whether he would be willing to answer questions propounded by those in the audience. From time to time Prof. Eccles announced that interrogations will be answered by him with pleasure on being noted down on a piece of paper and placed on the stand.

RE-INCARNATION.

THE OTHER SIDE OF THE QUESTION STATED.

In presenting objections to a theory the most esential point is to understand the theory, rather than to combat a man of straw. To begin with: a writer in the last number of your valuable paper asserts, "that there is no such thing as retrogres-This is a mistake. Retrogression attends every order of progress in universal nature, until the human soul, possibly, passes the dividing line which separates the mortal from the immortal. The progress of a distinct species of vegetable or animal ife is no more marked than that of retrogression; which, in time, it becomes extinct. This prin ciple holds true of every order of change which takes place on our planet. There are no excepions to the rule, whatever, unless it may be assumed that the human species being the objective point to which all the lower orders of nature convergetherefore, it may be assumed that, in accordance with fixed law, we may be immortal beings. But No one has lived through that limitless period, to come back and assure us, beyond a question of doubt, that we are immortal. But the lesson is continually before us, that progress and decay marks the destiny of everything in Again, the writer asserts "that every life is a

separate entity, an other than its own individual body." lebatable question. It would scarcely be assumed that the lives of inferior animals were separate entities, beyond a given period-and if not, where s the line to be drawn which divides those having transitory existence from the immortal? This assertion also must accept its fate amid the uncertainties of speculation. If the countless millions of inferior lives are stowed away in some corner of he universe, what use is ultimately made of them? or, are they to bother us eternally in the spheres? The only evidence that can be presented to substaniate immortality, consists simply in the unlimited capacity of the human mind to acquire knowledgeand that, in the order of things, the duration of its and recognition, now come, are understood and apexistence is probably limitless-while all lives preciated, which would have been misunderstood which are limited in their capacities become extinct as soon as they have filled the measure of their existence.

We have been too prone to speculate in reference o the future state, in the same manner as we spectlate to obtain wealth and personal aggrandizement n this material world. The first consideration is o obtain the greatest amount for the least possible equivalent. This is the order here—but possibly he order may be reversed hereafter. We may be under the necessity of doing there that which we have left undone here. We may also be without the facilities to do there that which earth-life alone could supply us with. We have dealt heavily with future possibilities, in the way of air castles, and neglected, sadly the possibilities of this existence We may have forgotten that a complete and full neasure of this existence must be attained before we enter upon an uninterrupted career of immortaily. If the assumptions of the writer are true that all lives are separate, indestructible entities. then indeed the so-called Spiritual philosophy may admit of the possibility of our taking on the conditions of immortality, through progressive development hereafter, although we have utterly failed to do so in this life. But it being a belief, merely, of conveniences, disregarding retributive law, and building wholly upon compensation, it lacks even the semblance of truth. It must be apparent to every thinking mind that nature perfects its purposes in every department, save in the human species. As yet, the conditions upon our planet will admit of but little else than abortive efforts. Countless millions of little helpless infants pass off this stage of action ere they learn to lisp a word; while nearly all pass away prematurely. Can they skip the duties and uses that nature attempted to provide them with, in earth-life, and enter upon the grand possibilities of the future? If so, then na-

twe made a great mistake in bringing them into this miserable world to suffer and perish prematurely, when, otherwise, we can dispense with its uses conveniently. It is not, in the nature of things, possible that we "And the light shineth in darkness; and the can evade such responsibilities and still maintain that all human beings will rise in the scale of being in the other life. There is an ideal standard of devel-opment, in this life, which looks forward to a time then, through the fraternal unity and perfectibiliy of the race, we can so far fill the measure of this existence as not to be under the necessity of returning for further experiences. But until we reach that not? Who shall ell the differences, if such there time, it is as absolutely necessary for us to return, through re-incarnation, and complete our earthly education, as it was that we should be born and the human mind a local habitation? Is it, or is it live a life here in the first instance. Buried be- not matter? Can it act outside of an organism? If neath the mysticisms of this strange existence, we it has a location, in the brain, spine, or elsewhere, do not meet the full fruition of our earth-lives, until we are disrobed of this outer mantle and stand in the presence of those before whom the Is it clothed when on these journies? and if so, of secrets of all hearts are revealed. Feeling a deep imility at beholding the many mistakes, and the

consense which occupies the most of our time. we making restitution for the delinquencies of our earth existence. But since each period of our lives have their incumbent duties, we find it impossible to supply past delinquencies, except by coming back to circumstances and conditions which existed a the time we failed to supply the connecting links in the chain of our existence. This renders it necessary for us to return to earth again; and in doing so we will select parents whom we believe best calcu lated to inspire us in the direction of securing those endowments which we were found to be destitute

It is common among the opponents of re-incarin the order of nature. This thought arises mainly from a desire not to have it so, and the probability that our opinions are confirmed, by attracting a class of spirits who coincide with our desires. But in settling grave questions, we must depend more on stern logic, and less on authority. The truth is the best whether we appreciate it or not. A prominent journalist, who passed away from earth violently, has come to me repeatedly, and presents the most deplorable picture of his bitter anguish of soul, in consequence of his double dealing, while here. He presents a practical illustration of the point in issue. A thin covering of hypocrisy concealed his true character from public view .- hence he drew around him kindred spirits as friends. But what would you think of a carpenter who would have been hidden away from us. Now we But, as soon as he was disrobed of his earthly man-would make a chair make itself? Would be not turn to the first chapter of Genesis and find that it the, he stood in the presence of the real world in the terrible enormity of his true character. Thus And God said, let the earth bring forth and it he finds himself deserted and forsaken. With bitter remorse he says, "Would to God that I could go back and make restitution to those whom I deceived; but every avenue is closed against me." Now, while he comes to me, and portrays his true condition, one which by the inevitable law of retribution his terrible career fastened upon him, he goes to his friends, seemingly, and presents a plausible picture of his superior condition in spirit life. How is this disparity to be accounted for? Simply made by evolution, and it is testified to by nature in this way: The enemies of human progress deherself, and is testified to by the story of the Great ceive the friends by representing the former character of the person referred to, while they, not being

open to the conviction of truth, readily endorse the deception. It is in this way that nine-tenths of the communications from the other life are derived from deceptive sources, simply because our selfishness desires it to be so. Finding himsen more wretched there than he was while here, he returns to the theatre of his misdeeds, and asks heaven to grant him the privilege to make restitution to the children of earth, whom he deceived. Deserted in his solitude and wretchedness he finds it impossible to rise, and thus after having burned out the dross of his nature, he is permitted to select his parentage and return to earth again. If he selects wisely, he may bridge over the chasm which his misdeeds has interposed in the pathway of his immortal pilgrimage.

In the present selfish competitive struggles, where the well being of the many is made subservient to that of the few, the conditions do not exist on this planet, yet, whereby a soul can attain a sufficient growth in one earthly experience, to enable it to enter upon an uninterrupted immortal career. Hence the necessity for them to return to earth, as many times as it is necessary for them to complete an education that nature makes no provision to give them elsewhere in the Universe.

The present relationships in society constitute a continued warfare against the higher faculties of our being, and a compulsory process of giving force and character to everything through the base brain. Until we can act through the moral and spiritual facul-ties, and hold the base brain in harmony, the germ of an immortal existence is not secured. which is mortal, and can never reach a continue existence, until the humanized side gains the ascendancy over the animal. Hence the conclusion. that in order to secure a hope beyond the grave, of an uninterrupted career of endless progress, we must build the basis on the earth. Through the fraternal unity of the race, we can secure such conof birth and relationships in after life as to

enable us to complete the r gle life existence Vineland, Jan. 6th, 1879

MIND AND MATTER.

No. 1. To the Editor: -Sin, -For a purpose of higher moment than your are aware of, you have been impressed to commence the publication of MIND AND MATTER.

The present is an age of inspiration and revelation. Thoughts that have struggled for utterance and rejected at an earlier period.
Yours is a peculiar field. While you admit and

promulge the facts and philosophy of modern Spirtualism, you will be impressed to put forth some thoughts outside of the modern manifestations; and to do this work in the most successful and satisfactory manner, you have issued your sheet. It is in contemplation to aid you by communicating some thoughts on the subject, which your paper, by its unique title calls forth. It is not desired that you inform the public of the source from which the prepared sketches have come to you. The author desires that they be judged of on their merits, rather than the source from which or the medium through whose organism they have been communi-

Much has been said of the human and the divine mind, Of the latter I do not care particularly to speak in these papers. That there is intelligence superior to the human intelligence most persons are willing to admit. In this the sceptic and the theologian are in agreement, and Spiritualists are made aware that many things have been said and done, through mediums, exhibiting mental phenomena far above their ability. Certainly is it an interesting inquiry, how can this be done? Can a mind be so distended that a Newton, Bacon, Webster can inflow their thoughts into the mind of an uneducated youth? And can he be assisted to discourse on subjects of which he had no previous knowledge? Your varied experiences with mediums, in this city and elsewhere, have satisfied you that such is the fact. As you are aware, some persons declare that in such instances the medium is a mind reader. And pray what is that? Does one mind see another? and can it see what is in it? or on it? Can a mind be read as one does a written sheet or printed page? If one person can do this why may not all? Then why the need of postoffice, telegraph or cable? If a person in Japan thinks, can another, on the opposite side of the globe, read his thoughts? I do not say this is impossible. It may be said that some persons are mind readers, and others are not blessed with that wonderful power. This may be so. But whence does it come? Is it an inheritance or is it an acquired power? If persons, in the mundane sphere, can read the minds of persons about them, can they also read the minds of persons who have passed t a higher sphere? And can they read the minds of animals below them? And if they cannot, why be, between the mind of an ox, horse, dog or cat, and that of a man or an angel? Has can it leave one place and pass to another? Can it cross continents, rivers, oceans, mountains? what material are its garments formed? If mind is not matter, why does it need clothing? The truth valuable time spent in contributing to the frivolous is, the scientific and religious worlds are both at sea, and that, too, without helm, chart or compass. begin to reflect, and, if possible, to devise means of | When men, women, and children are sick, is it the body or the mind that is diseased? Does the lancet, leech or medicine act only on the mind, on the body, or on both? Some, if not all these questions will be answered at another time.

This is the first of a series of communications on the subject, "Mind and Matter," three numbers of which we have already received. One of these will appear in each number of this journal until com-pleted. They are worthy of the most thoughtful consideration of all who may be fortunate enough to read them .- [ED.

PHILADELPHIA, SATURDAY, JAN. 11, 1879.

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

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

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Mr. William Denton in the Role of Censor.

We depart from a general rule, which we have prescribed for the government of our editorial course, in admitting to our columns the following uncourteous and unjustly personal letter of William Denton. In taking this departure in this instance, we take occasion to repeat, that MIND AND MAT-TER cannot be made the vehicle of the ruffianism of the supercillious ignorance and stupid egotism that seem to possess a class of men, of whom William Denton is a characteristic type. We believe that a useful lesson may be imparted to these irrational egotists, by using the opportunity, which the letter in question affords, to end a method of warfare which the enemies of Spiritualism are pursuing, not from without, but within, the Spiritual lines. We hope soon to have all enemies of Spiritualism where they should be, in front of its batteries, where its inexhaustible shower of facts will overwhelm them. Then our services in the cause will be reduced to the simple operation of training the guns and discharging them. But, to Mr. Denton's letter.

"To the Editor of Mind And Matter:

Dear Sir :- You have kindly sent me some copies of your paper, which I have looked over with interest. Some articles contained in them are excellent. Your own articles show me that you are a firm Spiritualist, and are desirous of spreading a knowledge of spiritual truth among mankind. But I am sorry to see that you are publishing a series of messages, purporting to be delivered by some of the most philosophical ininds that have appeared upon our planet, but that bear internal evidence of miser-

"Here are messages from Washington Irving, Sir John Herschel, Boli gbroke, Alexander Pope, Richard Baxter, Appolonius, Adrian Sixth, Charles Napier, and a host of others. The old philosophers must be thick as bees around some Philadelphia office, waiting for their turn to unload the precious celestial stores they have been gathering for centu-

"You preface the Communications with the statement that the question of the identification of the Spirits communicating we will in no case attenut to determine, as that is a matter that would require faculties which we do not pretend to possess. But what right has any man to attempt to pass for good coin what he has just received from the naker, when he is unable to tell whether it is counto one that it is counterfull?

"Bolingbroke cannot write or talk a few common sentences without violating some of the simplest rules of grammar. As an instance, take the following: 'Oh man-mortal man, thou art the greatest failure in the universe if this life is the last of you. The you should of course be thre. Again.

riendship is to be exterminated in that night called death?' If all the ties of love and friendship do not constitute a plural, what would? Is it not time that the absurd pretentions of ignorant pretenders should be extinguished by intelligence.

"Alexander Pope is represented as asking 'Are the evidences as brought forward by Modern Spiritualism, sufficient as a base or as absolute proof of the life beyond the grave?' Has it come to this. Alexander Pope, that you have lost your knowledge of the structure of the English language? What is to become of the rest of us?

"Why the evidences as brought forward by Modern Spiritualism?' Would not the clause be better, because cleaner if the superfluous 'as' had

"What is meant by 'a base or an absolute proof of the life beyond the grave?' As far as the words convey meaning the question asked is whether the evidences fornished by Modern Spiritualism 'are sufficient as a base ' of the life beyond the grave, or as absolute proof of a life beyond the grave. 'Sufficient as a base' should be sufficient to form a base; for 'as' has no meaning that would permit its use in such a connection. But when the sentence is mended in one place we only see more Did life beyond the clearly its defects in others. grave need a base? If it had no other base than e evidence of Modern Spiritualism, where was it before Modern Spiritualism existed? It must of course have been baseless.

The man or spirit who gave the message did not mean this, but not knowing how to speak the English language with propriety, he performs the part of an ass, in the fable, who were the lion's skin but revealed his true nature as soon as he

'Again Pope is represented as saying, 'This plural, as Pope very well knew, but which the forger of his name did not know. The passage should read - these phenomena which have developed. If you allow your paper to be prostrated to the use of a set of counterfevers, who thus forge the names of earth's best to give currency to their inserable drivel, however honest your intentions may be, however pure your motives, you are doing more to disgrace the cause you love than you are doing to glorify it by the truth's which your paper may contain.

"Sincerely your friend, "WILLIAM DENTON." We have thus set before our readers a grossly personal attack from the pen of one who has the hypocritical effrontery to subscribe himself, sincerely our friend. We choose to have just as few such friends as possible, and we hope Mr. Denton will take this timely hint, and trouble us no more with his friendship or his correspondence. Any further communication from him, in this connection, will of perceiving, and, therefore, we do not intend to the obnoxious communications were given, is conto his mission as a medium, the peer of any Spirittions, we disdain to reply to this supercillious, Bom- important that they can communicate at all, than question, that the law of development, evolution bas e, Furioso. The editor of MIND AND MATTER that they should do so, imperfectly. Mr. Denton, and progress goes on in the case of human beings will neither seek nor receive counsel as to its man- himself, affords an example of the necessary diffi- after, as well as before, the death of the physical agement from that class of Spiritualists of whom culties that attend the clear verbal expression of body; but we intend to do so in a discussion William Denton is a prominent leader. Indeed thoughts, under the most favorable circumstances.

MIND AND MATTER would in all probability never have been published had not the actions of himself and co-adjutors rendered this step necessary. We have confidence in the good sense of our readers and hence we will leave with them the decision of the question which Mr. Denton has impotently sought to raise with us. We feel that we owe you, dear readers, an apology for permitting Mr. Denton to insult you through our columns; for this he has assuredly done when he questions your qualifications to judge, as well as he can, as to the value or worthlessness of whatever may be submitted by us for your consideration.

God forbid that we should ever forget the true relations which exist between us, that of comrades in the great battle for truth. We assure Mr. Deuton that MIND AND MATTER will never be closed against mortal or spirit, when these come to us manifesting a desire to add to the stock of human knowledge by making known the facts that constitute their several experiences. If these facts do not suit those to whom they are sent, they will naturally reject them. This is right, and no reasonable person will object to it. If, on the other hand, hose facts satisfy the perceptions and understands ings of those to whom they are submitted, they will be received and applied in the propagation of truth. This is our position, and from it we will neither be lured nor driven.

But let us test the qualifications of this arrogant critic and see what there is in his studied and labored effort to put us in the wrong. We had sent to Mr. Denton four numbers of MIND AND MAT-TER, containing sixteen several communications, given through Mr. James, when he felt moved to make his criticisms upon them in the above letter. These communications occupied five full columns of this paper. Out of all this matter Mr. Denton, searching with the eye of a connoisseur in flaw picking and hair splitting, was able to find one place where he thinks the pronoun thee should have been used instead of the pronoun you; another place where the verb is was used instead of the verb are; another place where he thinks the word base is misapplied; another place where he thinks the word as is superfluous; and another place where this was used for these and has for have. And this is the whole groundupon which Mr. Denton accuses a medium of fraud, and myself with wilfully or weakly conniving at that fraud. The cry of fraud from such sources has come to be regarded as the cry of "Stop, thief" from the fleeing culprit. All sensible people know exactly what it means.

But let us recur to the fable of "The ass in a lion's skin." Mr. Denton has attempted a graud display of his crudition, and it has resulted in the verbal criticism that any child of eight years old, in any of our public schools, would be ashamed of, if caught at such work. What thought? what sentiment? what inculcation of truth? what statement of fact? what exhortation? what warning? what words of encouragement? what instructions? able frauds, perpetrated either on this or the spiritual | what hopes held out?-in all those communications-has the grandiloquent Mr. Denton dared to dispute or question? Not one. Nor has he shown that they were unworthy of the great minds from whom they purported to come. Remember that those communications came through a young man, who has neither the educution, the reading, nor the mental ability to grasp and treat of the profound subjects which they embrace. Had Mr. Denton had the candor and honesty to confess his impotence to question the wisdom of the thoughts and teachings embraced in those communications, the wagging of those long ears would have been a subject for pity rather than ridicule. But as he sought to cover terfeit or genuine, the chances being ten thousand | them up with the leonine disguise of a critic, which was too illy adapted for concealment, he must endure the mirth he has provoked.

> Mr. Denton has not had the frankness to state whether the series of messages which he alleges, suppose that she can is to "bear internal evidence of mis

love and trated on this or the spiritual side of life," was perpetrated by spirits or mortals. Had he attempted to locate the responsibility for the fraud more definitely, he would have found himself in a labyrinth of confusion that would have shown him the folly of setting up his narrow and prejudiced judgment against a spirit power that prostrates the schemes and ambitions of arrogant mortals into the dust. Mr. Denton, be advised, and allow the spirits to perform their work in their own way. They know, better than you can possibly know, what they need to fulfill the mission that they have in hand, on the earth. At least we think so, and, therefore, you can snap that critical whip of yours until either it or yourself is worn out, it will not move us one inch, or so much as cause us to notice your petty mimicry of a tyrant. We are not in the bogus coin the law of development, revolutation and progress,

your dismay. But, to make Mr. Denton sensible of his want of qualification as a critic, we will notice one or two tell us that those who die young grow in mind. specimens of that pure English that he so much delights in. He says, "Is it not time that the absurd pretensions of ignorant pretenders should be extin- are restored to the highest condition and vigor, guished by intelligence." This question, Mr. Den- beauty, strength and intellect that they ever atton, ends with a full stop, instead of a point of interrogation-a shamelul blunder in one who is so hypercritical as Mr. Denton. Again, "the absurd pretensions of ignorant preten lers" is very bad English. Had Mr. Denton used the word assumptions, or the word personations, instead of pretensions, his pure phenomena which has developed. Phenomena is English would have been greatly purified, in that sentence. Again, Mr. Denton writes: "But when the sentence is mended in one-place we only see more clearly its defects in others." This sentence is neither grammatical nor intelligible, and shows very conclusively that Mr. Denton is not the lion rational human soul. in criticism that he assumes to be, and that the sound he has sent forth is more like a bray than a comes to us from the world inhabited by human rear. The word others is used both as a pronoun and adjective. When used as an adjective, to qualify things spoken of, it does not admit of being used in a plural sense. When used in a plural sense, as Mr. Denton used it, to qualify the plural a rest, and cease their din of disputation about word places, as understood, it is grossly incorrect. Mr. Denton will hardly deny that this is a more inexcusable perversion of English than any of those to be found in the communications which have come through Mr. James. When Mr. Denton committed that blunder, he was criticising be out of the question. The honesty of Mr. Wil | the language of another, and was doubtless doing liam Denton is of that class that we are incapable his best to avoid blundering; and yet, we find him caught in the trap that he intended for anrecognize him as in any respect qualified to judge of other. The trap is sprung, and lo! Mr. Denton the claims of others to that homely virtue. So far has captured himself. It is needless to waste more as Mr. Alfred James, the medium through whom time and space to show the puerility of Mr. Denton's attempt to discredit the communications cerned, he is in point of honesty and faithfulness which we have seen fit to lay before our readers, and which we intend to continue in the future, as malist, or professed Spiritualist, and the superior of in the past. All that we claim for them is that they any secret enemy of Spiritualism, that we have met | are communications from human intelligences inwith. The contemptible insinuations that Mr. dependent of the medium or ourself. This I pos-James is the conscious or responsible author of any litively know, and there I leave the matter. That of the communications that have been published in the communicating intelligences, who are compelled this journal, are as unfounded as they are disgrace, to use the organism and vocal organs of mortal inful to the utterer of them. So far as we are con- struments, should express their thoughts imperfectly cerned, as the amanuensis of the communicating and ungramatically, through such institutents, is here adduced the volumes of facts displayed in spirits, and as the publisher of their communica- most natural. It is infinitely more surprising and Spiritual phenomena, which establish beyond all

Possessed of a cultivated mind, trained to habits of own organism, yet he cannot at times avoid incorrectness and ambiguity in expressing his thoughts. those who, no longer possessing those advantages, desire to impart the knowledge that they have acknowledge in the finished manner they would gladly do were it in their power.

Mr. Denton may know something about counterfeiting and forging, but we beg to assume this tion. honest Iago," that we have had nothing whatever to do with that kind of business; and had he a grain of common sense or decency he would use no such terms in connection with us or those we choose to recognize as our peers in good faith and honesty. We have done with Mr. Denton. When next he assails us, we hope he will come forward as an armed enemy, and not under the skulking mask of a professed friend.

Re-incarnation.

In our issue of the 4th inst. we published a very ably written argument against the theory of "reincarnation," from the pen of Helen Mar. On reading the argument we were led to think, that, so far as deductive reasoning could demonstrate anything, that the writer had demonstrated the utter impossibility of the rehabilitation of the human Spirit in an earthly body, after the change called

Indeed, in view of that argument, we could not but feel amazed that any person could be found o entertain such a paradox as that was shown to be. We hoped that until some single well authenicated fact could be adduced to support this otherwise groundless theory, that we would be spared the necessity of entering upon the discussion of a question which is so subversive of every principle of natural justice and order. In this expectaion we have been disappointed.

A contributor, "Aristides," in another column has attempted to answer Helen Mar, and to show that the theory of "re-incarnation" is well-founded. We will not stop to take part in the discussion of the incidental questions which have been raised by our contributors pro and con, but will endeavor to drive directly at the centre of the ar cument presented by "Aristides," to demonstrate the truth of "re-incarnation." That centre will be found in this allegation: "It must be apparent to every thinking mind that nature perfects ts purposes in every department, save in the human pecies." This is a mistaken assumption, and hence the whole argument that "Aristides" bases upon it, is of necessity unsound. To minds who regard mankind as material beings; and the earthlife as the whole of man's individual existence, it may be apparent that nature fails to perfect its purposes in the human species. But, to minds who regard mankind as spiritual beings, and the earthlife as only the first stage of an eternal individual existence, nature does not fail to perfect i's purposes in the department to which the human species appertain.

"Aristides," declares, in proof of the imperfectibility of the human species, that "countless millions of little helpless infants pass off this stage of action ere they learn to lisp a word; while nearly all pass away prematurely." He then asks, "can they skip the duties and uses that nature attempted to provide them with in earthly life, and enter upon the grand possibilities of the future?" This quesmade a great mistake in bringing them into this say, that Nature never makes any mistakes, and to Wineland, N. J.

perience and observation of mankind. It has been the puzzle of puzzles, the mystery of mysteries, to theologians, philosophers, and scientists to fathom the future of children and those who pass from the earth-life prematurely, and before the fruition of the normal mundane conditions and experiences have been fully realized. No mortal power-could ever have penetrated and powers; but by the help that Modern Spiritualism affords, all difficulty in the way of understanding this problem of life has been removed.

By the living, sentient, acting and manifesting spirits of men, women and children, who have passed to the higher stage of existence, we are constantly informed of the great fact, that in the human species, as in every other department of nature. business, Mr. Denion, as you will surely find to and the attainment of ultimate perfection, holds good.

These Spirit intelligences, as human as ourselves. spirit and soul, to the highest maturity in the after or Spirit life; that those who die aged and senile tained on earth; that the sick, the deformed, the maimed, attain the full and complete development which they would have reached had no sickness, no deformity, no accident occurred, to arrest or prevent that development. If this information can be relied upon, then, while a mundane origin and embryotic development to conscious life are essential to the existence of a human being, either in this life or a life hereafter, that being is not dependent upon a longer or shorter earthly life for the attainment of maturity and perfection as a

If we cannot depend upon the information which spirits, concerning the Spirit life of mankind, then it is useless to waste time in attempting to discuss questions that can never be solved; and, then, the theorising and speculating classes may as well take

that of which they can know nothing. Whatever may have been the means in the past to acquire the knowledge of Spiritual things, from other sources than from human Spirits, we know that to-day we have no other source of information, in relation thereto, than the world of Spirits. To them we can only look for light, as to the natural laws and conditions which attend the Spirit stage of life. Their teachings, so far as our experience extends, have been all in one direction, and that positively adverse to the theory of the physi-

cal re-incarnation of human spirits. The whole argument of "Aristides" in favor of that theory, is based upon the wrongly assumed premise that the protracted and complete normal physical life of man is essential to complete the purposes for which nature intended his origination. If there was any proof or fact that could establish this assumed point, then an argument based upon i would have some weight and value. But this, "Aristides" has not adduced, and hence his argument rests upon nothing. It is true, we have not which we are about to enter upon with Mr. W. F. intensely cold, and no one else attending. The

Jamieson, in which the whole subject of Modern thought, skil ed in writing, and in control of his | Spiritualism will be tested by unquestionable facts. | Dr. Rogers and myself alone. In replying to the argument of "Aristides," it is only necessary to call upon him for the facts on This should teach him to be less censorious of which he bases his re-incarnation theory to end the controversy. This we now do, and hope he will favor us with any facts that he may have within his quired as spirits, but who fail to communicate that | reach, that show that man must return and become re-incarnated in order to purge himself of the follies and sins of omission and commission, that he has carried with him after his primitive ir carna-

To show what constitutes the essence of his theory, "Aristides" says:

"But since each period of our lives have their ncumbent duties, we find it impossible to supply past delinquencies, except by coming back to the circumstances and conditions which existed at the time we failed to supply the connecting links in the chain of our existence. This renders it necessary for us to return to earth again, and in so doing, we will select parents whom we believe best calculated to inspire us in the direction of securing those endowments which we were found to be destitute of in Spirit life."

This is a fair specimen of the whole argument we are criticising. Just here we ask "Aristides" and any other advocate of the falacy of "re-incarnation," to produce the first instance, in all the ages: of the past, among the countless millions of mankind who have lived and passed from earth, one single case where a human being selected his or her parents, or had anything whatever to do with launching himself or herself on the sea of mundane life. If no such man or woman was ever known to have lived or can be found to day, are not the chances infinite that this assumption is wholly unfounded? The theory of "re-incarnation" must be tried as all other theories are tried, by the facts; and if these are not found to square with it, it is a very bad and profitless theory, if not absolutely pernicious.

We know from extensive experience and observation, that there are in Spirit life, as in this life, human spirits, whose delight it is to confound and deceive their fellow men and prevent them from discovering truths that deeply concern them to know. These spirits have labored, and are still laboring, by all the means within their power, to render Modern Spiritualism absurd and odious in the sight of reasonable men. No scheme that they have ever conceived or set on foot, to effect that object, has been more successful than that embraced in their teachings concerning the theory of

It is our purpose to compel these spirit dogmatists to submit their pet scheme to the ordeal of facts or consign it to "the tomb of the Capulets." We call upon them to produce their facts. We have had enough and more than enough of their unfounded assumptions. It is the duty of the hour to unload trom Modern Spiritualism all impediments to its onward movement; and the "re-incarnation" theory is one of the first things that should be hurled from it. If you would save it, show what it is worth in solid facts. The sooner you do this, or attempt to do this, the better; for otherwise away it must go among the rubbish with which its enemies have sought to bury Spiritualism.

Recent Experiences of the Editor.

Within the past week it has been our privilege to witness certain phenomena, of a Spritual nature, that may contribute towards settling the questions of Spirit existence and Spirit return. We therefore do not feel at liberty to withhold the facts tion he answers by saying: "If so, then nature from the public. On Thursday evening, January when, otherwise, we can dispense with its uses so where we had the pleasue of meeting Mr. J. Nelson conveniently." In reply to these assumptions we Holmes, who was on his way to Boston from his

which Mrs. Robinson and Mr. Holmes cheerfully assented. Without saving what he proposed to do. Mr. Holmes went out, and when he returned produced a package each of envelopes and cards. What was to be done with these we were not informed. We formed the circle, and soon Mrs. Rob nson was entranced and we were entertained by her wonderful spirit guides for a half hour or more. When she came out of the trance Mr. Holmes left the circle dissolved that mystery unaided by supermundane and requested each of us to write three or four questions upon the cards and to seal them up in the envelopes. While we were doing this, Mr. Holmes was away from us, and in a position in which he could know nothing of what was being written.

Each of us wrote four questions, and sealed them up as directed. These sealed questions were mixed upon the table and in that condition were taken up by Mr. Holmes. Sitting apart from us, but in full view, he took up one of the envelopes and placed it to his forehead with one hand, while with his other hand he held a pencil, prepared to write. In a few moments he began writing, and having completed the answer, he read, verbatum, one of the questions which I had written; and then read the reply. In this way he read, literally, the whole twelve questions, to all of which appropriate answers were given. As samples of the questions and answers I will give the following:

Question-"Has the management of MIND AND MATTER, thus far, met the approbation of the Spirit world?" Answer-"It has. Be firm and steadfast. Success vill attend you, as we now see coming events."-B.

Question-" Is there any hostile intentions, on he part of Christians, towards MIND AND MAT-If so, who are the hostile parties? Answer-"There is everything devilish to be exbected from that quarter. Keep right on and remem-

ber the words of Washington; 'Know the truth and dare maintain it.' "—J. K. Question-" Have you anything that you desire particularly to communicate to-night? Answer-"We have a great deal to say, but not

We will bring about a meeting at the proper time."-B. F. Question-" is there anything that I can do to aid the good and benificent spirits to bring light to Answer-"Most assuredly you can. Long after

the present generation has passed away the name of M. Roberts will be honored among all na-Question by Mr. Robinson-"Uncle Wash., are ou often with us? Answer-"Yes, I am often with you and do

what I can for you. There are better days before

Question-"Gus., are you here?" Answer-"Brot., dear old boy, what put it in your head to ask for me? You don't know how pleased I am to think you have not forgotten me. I am with you a good deal and will keep you in the right direc-

ion."—Gus, Question—"Friend Sharps, can you give me something in the way of a test?"—Brot. Answer-11 look back with pleasure to many nice social chats we have had together-that is, you chatted and I took it in. Be good to Kate and Naina, and I will do something splendid for you."-C.

All the questions were perfectly read and answered, to the number of twelve. This phase of Mr. Holmes' mediumship is hardly less surprising than his gifts as a medium for Spirit materialization. And this is one of the mediums whom the enemies of Spiritualism would have crushed but for the marvelous spirit-power that is behind him.

The next evening we attended a materializing seance given by Mrs. Mary R. Rogers (late Miss Mary R. Holian), at the residence of Dr. Rogers, No. 1727 North Eighteenth street. The night was

seance was given by Mrs. Rogers in the presence of

The seance was given under the most absolute est conditions, and such as to preclude any ground for doubt or question. Five distinct full forms came out into the room. Four of whom were females and one male. The male form was quite tall, and was dressed in a complete black suit. He wore a high black silk hat, and manifested much strength, by carrying the musical box about the room, grasped between the thumb and finger of one hand. He remained out in the room for from twenty to thirty minutes. This was a very remarkable manifestation. The form could not; or rather did not, speak. We were informed, however. by the guides, that it was the spirit of a young man who had been drowned several years since. Three of the female forms that appeared were hardly less remarkable than the male form. One \$60,000 of these purported to be the spirit of our daughter, and although we could not recognize her by her appearance, we feel assured that the spirit of our angel child animated that form, while in our presence. She died in infancy, in 1859. She came as a young woman of twenty. After making every effort to have me recognize her, she crossed the room to a table on which there was a cleaned slate, picked it up and brought it to where Dr. Rogers and myself were sitting. She extended the slate towards us when close before us. Dr. Rogers took hold of the slate held it in a horizontal position. The form hen with a pencil wrote upon the under side of the slate, with the greatesl rapidity, seven or eight lines. At the close of the circle we found, on examing the slate, which had been laid aside for that

"God bless you, dear Papa. This one word takes n all when time is limited." [I understood this to refer to her mother and sister.] "And may the loved ones, one and all, ever guide you, as they have done in the past. Will come again. L."

purpose, the following communication, written so

small that it could only be read in the strongest

How this remarkable communication was given. nthe manner it was, is to us a profound mystery. We could see the hand move across the slate as many imes as there were lines, and could hear the constant sound of the pencil as it moved over the surface of the slate. We deeply regretted that we did not recognize our child until she had gone. She came in a pure white flowing dress, and her head was adorned with a radiant and brilliant wreath or crown of gold or gilded material.

Hardly had she disappeared, when the curtains opened, and out stepped the form of Mrs. McCarty. whom I had seen hundreds of times at the seances of Mr. and Mrs. Bliss. This was one of the spirit orms that the poor unfortunate Helen Snyder falsely swore she had personated at their seances, at he memorable trial of those triumphant mediums. She was immediately recognized by me, by her dress, her form, features, movements and voice. This spirit speaks with the greatest facility, and converses as if she was in permanent earth-life still. She explained her reason for coming to that scance. by saying that she had been requested, by my friends in spirit-life, to say that I would not lose certain monies that I had given up as lost. Not mowing to what she referred, as I had several claims in that position, she designated the one referred to so positively that I was astonished. Mrs. Rogers could have known nothing of the matter referred to by this spirit.

The Spirit form It a young woman followed ale Mrs. McCarty, an entire stranger to me. She could speak and came up close to us where we were sitting, and while standing there, with a voice having miserable world to suffer and perish prematurely, their home, No. 2123 Brandywine street, this city, most touching account of her unfortunate earthly life. 'She stated that she had been an out-

> d had died in the streets. She'seemed to be in the deepest distress, and her story was one that filled our eyes with tears, and our heart with sympathy. We did all we could to encourage her o make amends for the past, and to look forward o joys she could not have appreciated but for her nental suffering and remorse. Reader do you ask what good does Spiritualism do? Of what good are your physical manifestations, and especially our materializations? Then you ought to have isconsolate sister showered upon our little circle, for the good we had done to her, by giving her that pportunity to retrieve the past. We felt like exclaiming Oh! ye mediums! biessed is the work you are called to do. Be steadfast, be true, be patient, be hopeful, yea, be confident for such reward waits you as this world cannot afford. Deem us worthy to suffer and endure with you, and we will eel that our election is assured in the Spirit life.

On Monday evening, we attended a materializng seance given by Mr. Henry C. Gordon, at his rooms, No. 422 North Eighth street. Many Spirit forms appeared and many of them were recognized and greeted by their relations and friends. The fullest opportunity was given to us to critically examine some of those forms, in a light in which every feature of the faces were distinctly seen. These were not transfigurations, but absolute spirit materializations. Especially was this the case with a Naraganset Indian woman, calling herrelf Nannie Magee, and the Spirit wife of Dr. Philip DeYoung. While the latter was conversing with her husband, he called me to the cabinet, while the light was shining quite brightly, to see his spirit wife. She was dressed in a white silk dress, the same in appearance, Dr. DeYoung said, as thatwhich she had work at their wedding. The light shope full on her face while Dr. 'DeYoung introduced us to her as we stood within two feet of her. A femal form that came out of the cabinet walked to the mantle-piece across the room, took a candle that was there, asked for a match, which she struck, and attempted to light the candle as she held it in her hand. It was a parlor match that was given her, and when struck, its brilliant white light illuminated her face. The match went out before the wick could be lighted. She then requested that one of the burners, immediately in front of the door of the cabinet, should be lighted. This was done. and with the full light of the gas upon her, she walked out in the presence of all. None of these forms bore the least resemblance to the medium. At the close of the seance, Dr. DeYoung informed us that he was that evening, just seventy years of age, and he supposed his wife, remembering that fact, had made an unusual effort to manifest her interest on the occasion of his reaching his alloted three score years and ten. The whole seance was most entertaining and instructive. We are informed by those who have attended Mr. Gordon's seances, that it is not an unusual thing for the forms to appear in the full light of six burning candles. Keep on with your exposures, gentlemen; you are helping forward the truth bravely by your efforts to crush it. So may it be, say we.

Can anything be more dreadful than the thought, that an innocent child has inherited from you a not venture to own their heresy; and they cannot disease, or a weakness, the penalty in yourself of afford to be deficient in any of the other virtues, as sin, or want of caution.—Samuel Taylor Coleridge.

My religion is to try to do as well as I can in God's eves. That is the only merit I have. I try to do the best I can, -Lady Hester Stanhope,

Editorial Briefs.

Have the elements conspired to destroy sectarian

FIRE DOOMED .- The Second Baptist Church, at S'. Louis, Mo., was destroyed by fire on the morning of January 3. The building was not quite finished. Loss \$100,000.

Dempster Hall, a Methodist Theological Home. at Evanston, Ill., was burned on the night of the 3d inst. Loss \$25,000.

The Catholic Academy of the "Holy Angels," at Buffalo, N. Y., was destroyed by fire on Saturday. the 4th inst. Loss \$60,000. The First Presbyterian Church at Quincy, Ill.,

which was to have been dedicated on last Sunday. was burned on the night of the 2nd inst. Loss MR. CEPHAS B. Lynn, now lecturing in Troy,

N. Y., 's exciting a deep interest. He is greeted every Sunday with very large audiences. The Rev. Dr. Wilson of the English Missionary

Conference, says that only one of every three persons on earth has ever heard of the name of Jesus. -Church Union IT is proposed to abolish the office of chaplain in

each branch of the legislature of Massachusetts. The salary it is said, makes the position a bone of contention among the faithful. DR. FARNSWORTH, long and favorably known

to the public, as a medium for answering sealed letters, has located himself-in Philadelphia. His address at present is No. 605 Walnut Street.

MORTON MCMICHAEL, who passed from scenes of earth within the week, after a well spent and eventful life, was the type of a true American gentleman, and as such, was beloved by everybody.

MRS. H. S. PHILLIPS, the clairvoyant, healing and test medium, is recovering from severe prostration, caused by hemorrhages, with a prospect that. she will soon be able to resume her numerous calls for public and private seances. THE communication published in the edition of

last week over the signature of George Harvey, should have been stated as having been communicated through the mediumship of Mrs. Eva K. Joseph, in the month of August last. THE attention of the reader is referred to the brief historical sketch about Calvin, Servetas, and

the stake; and the eloquent essay on the "physiology of man," published in this edition of MIND AND MATTER. Both will amply repay perusal. MRS. JULIA E. WRIGHT, an accomplished lecurer, has selected as her residence, No. 831 Arch

Street, Philadelphia. She is a pleasant speaker,

close reasoner, and has delivered several lectures in Paine Hall, Boston, where she was received with universal applause. Mone wonderful things in the cause of Spiritualism are being manifested every day and evening in Philadelphia. They are perfectly astounding, and

satisfactory to all honest investigators, and must be eventually admitted as another great point gained in the cause of Spiritualism. BURNHAM WARDWELL, who is now stopping at 446 York Avenue, Philadelphia, would like to re-

ceive calls to lecture on the subject of prisons and almshouses-in churches or halls, in the city or adjoining towns. Mr. Wardwell is well recommended by the most distinguished men and women in the nation.

WE have arranged with Mr. Wm. F. Jameisa a discussion as to the ti

brough MIND AND MATTER. The discussion has already begun, but it is arranged that its publication is not to be commenced until an interchange of four numbers, on each side has passed. The publication will begin in No. 9 oft his paper.

WHEN people denounce dark circles, they should ot forget one fact, that neither light nor darkness changes the character of bonest men and honest women. A coal of fire cannot be readily seen in the bright sunlight. Any one can rub the back of eard the blessings which that poor sorrowing and a cat in the darkness, on a frosty night, and electric sparks will be discovered that could not be observed in daylight. The most beautiful things that ever attracted attention, can be seen, and only seen n the dark sceance circles.

> WE take pleasure in calling the attention of our readers, and especially those that are sick, to the advertisement of our noble co-worker, Dr. T. B. Taylor and his business partner, in another column. Dr. Taylor is a graduate of one of our leading universities, and has had a wide experience and grand success in healing the sick during the last ten years, in which time he has devoted bimself exclusively to that practice. Call and see the result of their

A DEVOUT Presbyterian, who believes in original sin, total depravity and infant damnation, remarked a day or two ago in reference to Spiritualism. bat it had not attained sufficient importance to atract the attention of the learned theologians of the present period. Well all that need be said in reply s that "Nero fiddled while Rome was burning." Our Presbyterian brother is evidently one of that class of people who place a bandage over their eyes, and then say the sun does not shine.

WE have received two letters, one from William R. Tice, of Brooklyn, N. Y., and the other from S. B. Nichols, chairman of the Brooklyn Spiritual Conference, in which the writer alleges, that Mr. Alfred James, a medium of Philadelphia, attempted to deceive them at a seance given on the evening of January 5th, in the Upper Hall of 398 Fulton St., Brooklyn. We will publish these letters in the next number of MIND AND MATTER, with due editorial notice. We want fuller information upon the subject than we possess before forming a judgnent in the case.

WE have received a communication signed, Eighteenth Ward," in which, the writer asks us o denounce W. E. Keene, as an imposter. The writer says it is not necessary to publish his name, f we are satisfied of the truth of the matter; if not, hen pay no further attention to the communication. except to acknowledge its receipt. We avail ourselves of this opportunity, to say to Eighteenth Ward, that we would not, acknowledge the receipt of his anonymous letter, in this public manner, were it not to express our contempt of his method of assailing a medium.

Dr. Franklin and Dr. Priest'y: The following extract from Franklin's private

correspondence, may not be uninteresting:

"Remember me affectionately to good Dr. Price, and to the honest heretic, Dr. Priestly. I do not call him honest by way of distinction, for I think all the heretics I have known are honest men. They have the virtue of fortitudes, or they would that would give advantage to their many enemies, and they have not like Orthod x sinners such a number of friends to excuse and justify them. Do. not, therefore, mistake me. It is not to my good friend's heresy that I impute his honesty. On the contrary, 'tis his honesty that brought upon him the character of a heretic,"—Boston Investigator,

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 or ganisms of those sensitive persons known as spiritual mediums. In chosing matter for this purpose we will give nothing but that which we personally know. or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-

tend 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. 9,

FRIDAY, Jan. 10, 1879.

INVOCATION BY ADAM CLARK .- Oh! Thou unknown origin of all things that have been, are now, and are to be; thy incomprehensible greatness can only be measured by our humility. We are but atoms of intelligence floating in an ocean of intelligences; and we would ask of Thee that Thou so shape our course, that we may obtain the most hap paness out of all our mortal and spiritual conditions. in our progress toward thy infinite perfection. Grant this for thy love to humanity. AMEN.

BROTHER IN THE CAUSE OF TRUTH :- Who is this, "that darkeneth counsel with many words?" Enemies to truth always entangle themselves in the meshes of falsehood. Plain and simple truths need no varnish, and he' who undertakes to tear away that which the Spirit bath planted, will only bring misery or despair to himself. Deeds not words make up the onward progress of the human race. Men of great actions are seldom great speakers. Confusion and strife are made by words. They are the hasty expressions which make friends or ene mies. He who can control his tongue is a master conqueror. No amount of words can keep back truth: and I would say to all its enemies, stand aside, for conquer, we, of the spirit life, will. And mark you, this! we understand more of the requisites of success than you mortals do; and although we have to use human means, yet we will make them so negative, that they shall obey our wishes. We have planted a want in this world, and that is the want of evidence of an immortal state. You shali have it, and wee to him who tries to bar its satisfaction. I am a positive spirit, and in that positiveness lies my strength. As the very hairs of your head are numbered and none can fall unnoticed. the poorest, the humblest, and meckest morta shall be the mouth-piece for the spirit world to blow their bugle blasts through. This cause is dear to my heart, and as an immortal Spirit, I will strike at those mortals who oppose it in ways unknown to them. This is all I can say to-day. It is the first time I ever spoke through this instrument Sign me THEODORE PARKER.

GOOD AFTERNOON, SIR :- In my mortal life. loved the ideal, and loved everything in nature, to which I gave higher forms by the rough use of this ideality. That is, if I saw a rose blossoming, or full blown. I could see an ideal beauty around that rose that was weiled from mortal eyes. Perhaps you may call this clarryoyance, but I call it ideal ity. I lived in these conceptions of my own imagination; and not a meteor could shoot across the midnight skies, but what I saw in it a beauty. typifying to me the power of the Infinite, and I be came so wrapped in this kind of imaginings that was somewhat incompetent to cope with the stern realities of life. I never received anything externally on my senses but what there appeared to meet it, from the inner man, something far more beautiful than what I perceived with my external senses. Some may call this selfishness, but I cannot help it, if in my mortal individualty I lived entirely on the Spiritual man within. My withdrawal from this earthly clay was so calm, so quiet and peareful! for I seemed to hear and see | delivered on the "Coming Kingdom. , who had been my constant compan-

for me to be transferred to the other side, 1 had no regrets, because my spirit had long lived intuitive-ly in the Spirit world. I come here to-day to somewhat lengthy and gave so throw a calmness and peace over the troubled mind of this instrument that I am now speaking through. I have finished, go forth and prosper, armed with the sword of truth. Sign me

BISHOP BERKLEY.

GOOD AFTEROON, Sin :- Each and every man, in this mortal life, tries to live for some object; and to fulfill that object, against adverse circumstances. requires brain, tact and cunning. Strange admission for a spirit to make. But I am the same individual in the after life that I was here. I am no saint, neither am I what you might call'a' good man. But I have an indomitable will, and know these magnetic and psychological conditions, because had great exp riences here, as a mortal, and I have extended them since I entered the spiritual state. I had an object before me in mortal life, and failed; but now, with a fixedness of purpose, I am searching for a medium through whom I can futfill what I desire; on this mortal plane. I will not disclose my purposes to you; but watch, and you shall see that what I have said here to-day, shall sore ly be accon p is! e! by my spirit directing and cost olling a mortal instrument. There are those that I hate, and this hatre@burns in my bosom as an unquenchable fire; and they shall feel my influence, though they think I have no power left. I am through. Sign me,

AARON BURR.

SIR:-Who has not felt, in this mortal life. when they have acknowledged truth, the rage of religious fanaticism? Yet, strange to say, the same person who has been the victim of the tyrranny of religious bigotry, if placed in a prominent position, turns round and persecutes those who do not agree with him in his own peculiar views. The worst incubus that humanity can have upon its back is fossilized religious opinion. I was very much like a fossil myseif when in earth-life. I could see some light, and might have had a great deal more, but I could not find followers who dared to step as far as I would have done; and dreading to be left alone, and unpopular, I weakly gave up the light, extinguished the ray of reason, and settled down to try and reconcile the conflicting elements around me. And since I could not proclaim the truth, I made a shift to find tranquility or quietness; for I knew far more of these secrets, which are now becoming open facts, to this generation, and of which I learned a great deal from the red men of the forest. In the lodges of the Boknokets I saw what you now call mediumship. At first I regarded it as witchcraft; but, one night, a skin in the red man's lodge was thrown aside, and a face of unearthly beauty was p esented to me. One whom I knew as a mortal, and who was near and dear to me. That settled the question with me, and I said to myself, if this be witchcraft, it comes in such a pleasing form that I for one will never condemn it. You have a glorious prospect before you; you have within your grasp the mighty axe of reason which will desuroy the tree of superstition. God help you in your work, and I know that all good spirits will. Give me your hand. 1 am

ROGER WILLIAMS.

Sin:-You have opened a fountain here for the intelligences to pour their facts through. No narrow creed-bound place is this. No place for faith, but the place for facts; and you shall hear from those that have long since departed. As priestcraft, in my day, was the curse of the people, so it is in your day. Although you have cleared the way somewhat in this generation. In my day, he who raised his voice against the idols of that day, did so at the risk of his life. Yet, a few select ils kept the fires burning; by that I mean the intercourse between spirits and mortals. There is a want in the breast of every mortal, and that want cries for eternal life; no intelligence ever entering a form and controlling that form, for what you call the term of a natural life can never be extinguished. So you are as much a spirit to-day as you will ever be. I qualify this by saving that as you are a portion of the Infinite power, you can no more die than the great unknown upholder of a million universes can die. These experiences of each individualized form, in the abgregate, make up the sum total of the whole of the author of all intelligences. 'To make this plainer the great unknown is life, and each life brings its contributions of experiences to the throne

of the Infinite. This makes up all wisdom, all knowledge and all truth. That is all I can express to-day.

Sign me. I was a philosopher in Ceylon, 580 years ago, and by religion I was a Parsee or Fire Worshiper. [This was given through the Spirit interpreter, Ignatius De Castro.—ED.]

BOSTON NOTES

Since last sending you some items of general in-

terest, in connection with the condition of Spiritualism in our city, the awakened interest in the movement, and in all branches of liberal and reformatory work, has been well sustained. The new year has opened well. We have had some clear cold weather and good sleighing for a few days, but usually a thaw sets in rather to quickly to meet he wishes of our skating friends. On New Year's evening, Dr. Grover held a very interesting meeting at his residence, in Dwich at et. The Doctor who is a medium, has been for some time on a visit to distant States. He has brought back with him, as the result of his travels, many very beautiful productions of the scenes he has visited, which he delights in showing his friends. His spacious reception rooms were thronged, on New Year's day, with the foremost workers in our ranks. The rooms were profusely decorated with choice flowers and evergreens, but such excellent taste was exercis d in the matter of ornamentation that the extensiveness of the adornment did not, in any sense, deract from its elegance. The entertainment of the evening comprised excellent music and singing by the choir of the Parker Memorial Hall, and their fr ends; inspiration speaking by Dr. Grever and W. J Colville; interesting normal addresses by Mr. John Wetherbee and others, who effectively combined in their several appropriate speeches the grave and the gay, the amusing and the instructive. A lady medium present was very successful in obtaining some music produced on the guitar by an unseen intelligence in full gas light. The company began o separate soon after 11 o'clock, after having been hospitably invited to partake of a delicious repast. On Friday, January 3d, Mr. Colville's reception was the scene of a discussion, relative to the theory of re-incarnation, which is at present agitating the minds of a large portion of the Spiritualistic conrmunity in Bos on. It cannot be said that the ntelligences who inspire Mr. Colvilla were very lecided in their advocacy of this doctrine, though bey did not, by any means, necessarily oppose it hey taught the doctrine of the soul's progression through experience, and while not denying the possibility of re-incarnation, they, by no means, regarded this process as the only possible means of the soul's development. They stated emphatically their very decided opinion, that there was no such thing as compulsory return to a physical body and that if any of us ever live over again on earth, t will be because we desire so to do. This view of the subject need offend no one, as we apparently are all to have our own way, to a considerable extent after our entrance into spirit life. Some of Mr. Coville's guides, appear to be very favorable to ome of the Oriental philosophies, while others who lived nearer the present time, deal chiefly with more nodern aspects of truth. We are anxiously maiting promised discourse through this medium on "Anent theories of the soul in the light of the 19th Cen-

in which the doctrine of Transmigration will be fully dealt with. On Sunday, January 5th, Mr. Colville's services at Paine Memorial Building, vere very well attended, the half being comfortably filled in the morning and crowded in the evening. The morning's discourse was specially extended as a series of special lectures, to be deivered during this and the next month on the most important aspects of the spiritual philosophy. The New Year's morto, which Mr. Colville's guides gave to their congregation, was, "Add to your faith virtue, and to virtue knowledge." In their exposiion of this passage, they regarded the word there translated virtue to mean bravery, or a fearless pursuit of the right in spite of difficulties. They drew a clearly cut line of demarkation, between faith and blind credulity, and urged upon their hearers not to be credulous in unbelief any more than in unreasoning acceptance or any dogma presented to the mind, unsupported by sufficient evidence. The address was listened to with rapt attention and frequently applauded. Several questions were then answered and an impromptu poem evening, the audience chose the subject for the disthe time came | course, the majority of the votes, being in favor of was be, and by what power did he perform his miracles." The address was somewhat lengthy and gave satisfaction. Many

interesting questions were answered and a poem delivered on "The Still Small Voice." The audience was remarkably intelligent and appreciative, and the largest which has been brought together in connection with these services. Mr. G. A. Hardy, ably occupied the position of organist and chairman. The charge for admission has been abolished and the public are invited to attend free. The services are maintained by voluntary collections and monthly subscriptions of 50 cents from each person who takes a reserved seat. Mr. Colville intends to make these services a permanent institution in Boston, provided the present interest in them is maintained. On last Sunday afternoon, Rev. John Tyreman, (of Australia,) lectured in Parker Memorial Hall, to a large and influential audience, who frequently applauded, the masterly style in which he dwelt with his subject. Though his lecture was very long, the matter was interesting, and so forcibly and logically delivered, that he received the most marked at-

tention throughout his remarks. Mrs. Susie Nickerson White, held a very successful meeting, at Abbotsford Hall, Charlestown, on the evening of the same day. This highly gifted lady is a favorite wherever she goes, and is justly so, as her highly developed mediumistic power, added to her genial disposition and kind courtesy to all enquirers, entitle her to the utmost confidence and regard, on the part of Spiritualists and investigators alike. Mr. and Mrs. Holmes are eminently successful in obtaining the most astounding manifestations, both in their light and dark circles. Many sceptics have lately been brought to a knowledge of the truths of the spirit-communication. Mrs. Thayer has also been obtaining excellent resulfs in her special department, flowers of rare beauty have been brought in great abundance through her mediumship Considering the scarcity of flowers at the present time, and their almost fabulous price in Boston, if Mrs. Thayer could by trickery introduce flowers in the closed room, they would cost her far more than she ever receives for a Many intelligent sceptics, who have attended her seances, have been compelled to believe that some power superior to that possessed by ordinary mortals, is the cause of this the tomenor. We trust she may receive that recognition of her powers she so richly deserves. On Sunday, January 12th, Mr. Colville automices as the subject of his discourse at 10:30 A. M., in Paine Memorial Building, "How to place ourselves in harmonious relationship to the spirits of the higher spheres."

The question of Mediumship, how best to develope it, will be entered into at some length. Questions and poem as usual. In the afternoon at 2:45, Rev. John Tyreman will again, lecture in Parker Memorial; in the evening at 7:30, Professor Denton will lecture in Paine Memorial Building, on "the origin of our planet." He will commence on this occasion a course of scientific lectures, illustrated by diagrams. Mr. Colville has been fulfilling engagements in Brooklyn. He has accepted an engagement to occupy the platform in the Concert Hall, Lynn, Mass, on next Sunday afternoon. On Sunday, January 19th, he will lecture for the Free Religious Society, at Providence, Rhode Island. His address is still at No. 8 Davis St., Boston, but owing to numerous engagements in various places is seldom at home. "MIND AND MATTER," has sold well in this city, and is highly spoken of by all who have seen a copy. Mr. Colville's congrega-tion have very freely purchased the number containing his discourse and poem, and are very anxious to see some more of his inspired utterances in print in the same journal. Caunot a mu-tual arrangement between Editor and Lecturer be

entered into, to secure some of these discourses? Commodore Good vin, well-known in this city as a real good fellow, presented to "Rosie Tamboo," Mis. Holmes' little Indian control, a very prettily constructed canoe, for a Christmas present, made by an Indian, who displayed much native ingenuity and taste in its construction. For twenty-three years, "Rosie" has prattled in her own peculiar Indian manner to many thousands of people in Europe and America, and is well known as the control that holds Mrs. Holmes for the inexplicable ring test, a manifestation that has confounded the hardest of hard sceptics wherever met.

Rosie expressed her delight in high childish glee with the canoe and is as jealous of its care as any child would be of its choicest toy or play-

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KIND WORDS.

AMANDA H. TAYLOR, of Ann Arbor, Michigan, says: "I thank you most heartily for the defense of mediums. Though not a medium myself, yet I am a warm friend to them, as they are as honest and pure as those who malign them."

JENNIE LORD WEBB, Orange county, N. J. writes: "I like the tone of MIND AND MATTER per (to receive attention) must be addressed (nost-very much. I have no doubt of its success. May paid) to the undersigned. Specimen copies free. the higher intelligences continue their communi cations through the mediumship of Mr. James."

SAMUEL MARSHALL, of Wilmington, Delaware, says: "I am pleased with the appearance of your paper and think you make it what you say you intend-the open champion for hearing all sides of all questions that concerns the good of the human race. think you merit and will achieve success. Away with the ex parte and subsidized press, who refuse truth and opportunity to drive error from the field. Set me down as a subscriber.'

E. G. Anderson, of Reading, Shasta county, California, forwards a list of subscribers, and says: "Allow me to congratulate you upon the favorable outlook of your effort in journalism, and permit me to express the hope that you may be fully rewarded, which your efforts deserve, and that MIND AND MATTER may maintain its place as the standard journal of Spiritualism. I will try to keep you posted on such matters as may be of interest to the people. Let our subscriptions begin with the first number.

WM. R. Evans. of Carversville, Penn., says: Full have had the pleasure of reading your highly inter-esting paper. It covers the whole ground—material and spiritual; the poor and the needy are to be cared for, and not to be left out in the cold to be crnelly treated by half-developed and uncharitable fault finders. May good and intelligent spirits freely administer to your needed wants, of both mind and matter, in your worthy undertaking for the cause of truth, the whole truth, and nothing but the truth; peace on earth and good will to all

NATHAN CHURCHILL, of Plymouth, Mass., in forwarding an order for a number of subscriptions, says: "I am glad you have attacked the Jesuitical conspiracy to break down all mediums for form materialization both in this country and in Enrope: not only that, but are trying to destroy private character, their usefulness and influence in extending the knowledge of the fact of spirit material form, for well they know this is the rock cut out of the mountain of monstrous theology. l like MIND AND MATTER, and will push its cir

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SPIRITUAL PHILOSOPHY.

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COLBY & RICH, PUBLISHERS & PROPRIETORS.

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TERMS OF SUBSCRIPTION, IN ADVANCE.

Griginal Poetry.

THE SPIRIT LAND.

BY J. WM. VAN NAMEE, M. D.

Across the turbid stream of death An unknown country lies. Outstretched beyond the sunset bright, Above the summer skies. And sometimes strains of music sweet From that blest land our senses greet.

Sometimes we feel the gentle touch, Of Angels' shadowy hands, Sometimes we see the spirit forms Of those angelic bands; They come to cheer us on the way

That leads us to the perfect day.

That land so bright, so pure, so sweet, So far removed from this. Where love and sorrow, ne'er are known But only joy and bliss, Will be our home in after years If we but trust and banish fears.".

If we but follow paths of truth, Of rectitude and right, And keep the shadows of dark sin, That fall like shades of night From wrapping us in deepest gloom Far darker, sadder than the tomb.

SPEAK GENTLY.

IMPROMPTU POEM BY DAVID BATES, OF PHILA. IN 1845.

> Speak gently! It is better far To rule by love, than fear-Speak gently-let not harsh words mar The good we may do here!

Speak gently! Love doth whisper low, The vows that true hearts bind; And gently Friendship's accents flow; Affection's voice is kind.

Speak gently to the little child! Its love be sure to gain; Teach it in accents soft and mild :-It may not long remain. Speak gently to the young, for they

Will have enough to bear, To pass through life as best they may; 'Tis full of anxious care.

Speak gently to the aged one, Grieve not the care-worn heart; The sands of life are nearly run, Let such in peace depart! Speak gently, kindly to the poor; Let no harsh tone be heard

Without an unkind word! Speak gently to the erring-know. They may have toiled in vain; Perchance unkindness made them so

They have enough they must endure,

Oh, win them back again! Speak gently-He who gave his life To bend man's stubborn will. When elements were in fierce strife, Said to them, " Peace be still."

Speak gently,—'tis a little thing Dropped in the heart's deep well; The good, the joy, which it may bring, Eternity shall tell.

PHYSIOLOGICAL DEVELOPMENT OF MAN.

All human life is made up of infinitesimals of an-These qualities and pr fluenced and affected by all surrounding conditions and relations, by the meteorological, astronomical

and geographical as well as the geneological.

The germ of life, although of the infinite, and possessing infinite possibilities and capabilities, difpare their varied features and capacities, and ascribe their faults, as we designate them, to the Creator, rather than to the influences here alluded to. The theory that would ascribe to the European, Caucasian and the African races, the same geneological tree is very circumscribed and certainly does not go evolved from Nature's forces, which are ever at work projecting into outer form from the centre of her great storehouse, the germinal elements, which she scatters broadcast with a lavishness unappreciated and unobserved. As I have before stated, the elements of which the physical form is composed, pervades all space, and not only builds the structure but keeps the time piece of being in motion.

The physical form is responsible alone to the conditions and circumstances surrounding it for its expression. We do not ignore the fact that parentage has much to do with moulding the generation to which it gives birth, but its influence is at. comparatively small when considered in connection with the influence spoken of in the commencement of this essay. Take for instance the African, the Negro, and weigh well the influences that mould, form and develope not only the physical sructure, but the germinal elements that make up or are evolved into outer form, through the laboratory of nature by the action of the dual properties of the male and female, the father and mother of this ill favored, uncouth and unintelligent manifestation of an inevitable and unchangeable law. The germinal essence is generated through the miasmatic and impure exhalations from stagnant pools, decaying animal and vegetable matter, superinduced by the burning rays of the tropical sun. No refining or purifying process is ever evolved from mother nature, consequently the atmosphere is humid with an impurity that in the generating process is taken into the receptacle of being, and the law of production proves true to inherent cause. From impurity, impurity

has been outwrought. The semi-tropical regions are in advance of the Torrid Zones: but the human race does not here attain the highest development. Although climatic influences are much more favorable, they are not as much so as in the more temperate climes. Neither are the Frigid Zones as favorable to physical and mental development. Extremes of either heat or cold stupify and stultify, and the Temperate Zones alone are left to work out and solve the problem of life. Nowhere else is seen so grand an exhibition of the capabilities, and so magnificent a display of the wonderful achievment of the human race, as in this our land. Dame nature in her supervening lavishness has showered blessings upon this people not enjoyed by any other nation on the face of the earth.

We have said, all human life is made up of infinitesimals of animal matter germinated in the teries of the great universe of God; could they lift peculiar latitude or locality in which the conception akes place; also that the circumstances and conditions surrounding has more to do with the physical and mental capacities, than even the parents or ancestors. The mental capacities are an outgrowth of the physical developement, and partake of the conditions of surroundings, and are emanations germinated and conceived through the physical labra-tory of the natural forces of the universe in their chemical changes, that are ever evolving new forms and new manifestations of her power, and notwithstanding all theories to the contrary, they will ever prove true to the causes that produce them, and will be of, the source from which they spring, a counterpart. We have given in a gory of the Ancient Greeks, to present to the world former treatise a very concise statement of the the effects of the solar universe upon the lives and creative process, and one that scientists in their morals of mankind. research have overlooked, and have gone from the East to the West, and from pole to pole, to find a missing link, in the chain of causation. In their ignorance or imbecility; in their love of the mysterious and imaginary, they have delved long in Ancient and Modern lore to find that which was never lost. They with all their wisdom and research are more deeply immersed in an unqualified and irreprehensible mysticism in every attempt to extricate themselves from their dilemma. The

regetable or animal kingdom, although classed with the animals when denominated bipeds. When we look over this vast universe of matter, every particle of which is the embodiment of the lif element, or the principle, we denominate life, and appreciate the fact that every atom from the minutest molecule to the highest mountain, from the grandest conception of the infinite to the most the grandest conception of the infinite to the most that the principle of the infinite to the most that the principle of the infinite to the most that the principle of the infinite to the most that the principle of the infinite to the most that the principle of the infinite to the most than the principle of the principle. loathsome of the class called bipeds, are parts and parcels of the great whole we term God, and which could not exist as a whole were one infinitesimal of this universe of matter to become extinct or annihilated. We will see the absurdity of the thought that any link in the chain of causation is

My objector may ask. "But may not some have been merged into others and taken upon themselves a different form, bearing no semblance of their former existence?" To this we most heartily dissent, as from the earliest period of which we have any knowledge the law of production has proven true to its inherent cause, that everything shall produce after its kind. Different races may have become extinct, as you view relations; may have hement zealot, grasping for more and more power, been swept from the face of mother earth, as the All these and other vices are abundantly proved by poor Indian is now being before the marauders of their homes and the usurpers of their territory and others may have taken their places. Immigration or change of climatic influences have their effect, either beneficial or otherwise, and as all races of people possess this migratory disposition, they, in these changes, become as different from their former selves as the conditions by which they are surrounded, but they never lose their national characteristics to that degree that their identity is lost. As long as a vestage of the race remains, you will ever find in it the elements of the race to which it belongs, that you cannot assign to any other sphere of creation.

I have said man's capacities were an outgrowth of his physical development. The manifestations of his capacities, which we ascribe directly to the mind, partake in an unlimited degree of the which he is surrounded. The purer the atmosphere he breathes, the purer the water he drinks, the more emanations; the greater will be the achievements; the grander and holier the aspirations; and the

higher the altitude to which he will ascend. It is an unmistakable fact of which scientists are becoming cognizant that the different species or races of men now inhabiting the globe have not all descended in a straight line from mother Eve and father Adam. This conviction forces to the conclusion that all are not particeps criminis in the crime of mother Eve, and that therefore all are been launched by the creator upon nations yet unborn. May not the law of production have proven true and brought forth in accord and in harmony with inevitable law? We contend that creation is not defined by the narrow and limited view put forth by those who assay to have found the great onigma of the infinite. All attempts to confine infinite law to circumscribed lines will ever be in Diversity is written world wide. It emanates from a cause that will ever bring forth in accord with itself. All effects ever assume the form, features and expression assigned them by the universal law of causation, which in adaptation and application is infinite. You cannot in your limitations and divisions change or stultify it. The human races have each in their various expressions and characteristics, sprung from legitimate causes of which they are legitimate off-spring; and notwithstanding all theories to the contrary are just emanations from the same source which we call God. However varied in the multifarious forms and expressions, they are perfect; as the source from whence they derive their being is perfect, and from perfection imperfection can-

When we affirm that all nations are not offshoots from the same geneological tree, we mean that they have not all descended from one man and one woman, but are outwrought from the great laby inth of creation, each partaking of and assuming forms, eatures and expressions in perfect accord with the causes of which they are the effects. Darwinism, in its searches for the missing link, deals only imal matter, germinated by the action of the ele-ments of nature upon the earth, from which is de-fill the design of creation. Creation, as a whole, rived all the essential qualities and properties of does not admit of the links in the great chain to be rent, but the studidity of mankind is ever making are acted upon and the germinal or element life, in- divisions and subdivisions in that which is of itself whole. They are ever going from home to find that which lies at their own door, and is as plainly manifested in their own families as it is possible to present a manifestation of an immutable and un-changeable law. Take almost any family of chil-

fers so greatly in the different Nations, that we become bewildered and confused when we ascribe all compare them one with another. Their parentage is supposed to be the same, but behold the contrast, mentally and physically. If parentage has all to do with moulding and forming, it is very strange that such a disparity exists. One is tall, thin and angular; another is short, thick and muscular; another the embodiment of grace, beauty and loveliness. One has a well developed physical and menbeyond the seen, or analyze the life principles as | tal organism, while others lack in mental and physical calibre. Where is the missing link in the development of this family? There is no missing link. Each has been born under different climatic and planetary influences. We may be told the parents have never been subject to any climatic changes; that they have always lived in the same locality. The fact is entirely overlooked, that the seasons, as they come and go, bring with them a great disparity n the degrees of heat and cold, of sunshine and

shower, of growth and decay.
Astrologers will tell you that you are affected by
the planets, the stars; but astrologers are laughed We tell you your mental and physical structures are affected by the planets in their relative conjunction with the Earth to a much greater exent than the astrologers are cognizant of. If you think not, go to an old sea captain and ascertain from him what effect the moon's rays have falling direct upon the features of a person asleep at sea, and then laugh at astrologers if you will. Man cannot explain the cause, yet the fact exists, that it has a terrible effect, not only upon the physical, but also upon the mental. The hermaphrodites of the human family, and the barren females that are to be found in every quarter of the globe, among all races, are the effects of the influence of the planetary system upon the germinal properties taken into the receptacle of being during the process of incubation, or the development of the embryotic male or female, both in the animal kingdom and in the human race. This may seem absurd, but it is nevertheless true; and as time, in her undeviating course, unfolds in the arcana of Nature the grand results to be attained by a full understanding and comprehension of the effects of this system upon the human family as well as upon the animal and vegetable kingdom, men will not traverse space and elve in mystery to find a missing link in the chain

feausation. The meteorological influences are in a great neasure dependent upon the planetary system; upon the relative position that each star, asteroid and planet occupies in conjunction with the earth, and it being dependent upon them for the degrees of heat and cold, the storm and the sunshine, the simoon and dreaded hurricane, we scarce need mention them in connection with the influences that mould, develop and give expression to the manifes tations of nature. They are, however, more readily comprehended than the subtile influences deuced from the motion and position of the planetary system. Could mortals comprehend the mysthe veil and look from cause to effects which in their turn become causes acting and reacting upon, in and through this vast expanse of matter, they would shrink from their own insignificance as brought to their realization by the reflections of the grand and beautiful realms of the unseen, and would bow their heads in shame at their folly, ig-

norance, and superstition. Would that we could lift the veil that man might direct his efforts to the future with its wonders and its mysteries yet to be unfolded in the realm of infinite causation, instead of searching the records of the past to prove an inconsistency and sustain an erroneous theory, founded on a mythological alle-

(TO BE CONTINUED.)

What is an Atheist.

After all that has been so plausibly written concerning "the innate lidea of God;" after all has been said of its being common to all men, in all ages and nations, it does not appear that man has muturally any more idea of God than any of the missing link as it is termed, can only be supplied | beasts of the field; he has no knowledge of God at thy studying nature's immutable laws that con-lall. Whatever change may afterward be wrought "demn all such theories as that the human family by his own reflections, or education, he is, by nathem. was evolved from the geological stratas or from the ture, a mere Atheist. John Wesley.

Pistorical.

Calvin, Servetus and the Stake.

A few extracts from the history of "The Reformation," which took place among the "Christians," in the sixteenth century, will ever possess a mel-aucholy and painful interest to all persons desirous of obtaining knowledge by comparing the present with the past. It is, by such references, that progression, or retrogression, may be estimated by the levelopments incident to time and civilization. It would seem harsh to persons of refinement, and particularly to that large class of respectable secta-rians known the world over as Presbyterians, to say that Calviu—the founder of that denomination was a murderer, a betrayer of confidence and a vehistory, too voluminous however for general reading. A condensed though comprehensive sketch of this distinguished "reformer," and Servetus, his victim, are here presented, which will prove generally interesting.

John Calvin, a Frenchman, was born July 10th, 1509, in Noyon, in Picardy, in North France. At the age of 12 years he was appointed chaplain in the Roman Catholic Cathedral of his native town. As he grew older he became a wonderful master of the Latin language. He possessed great mental power, grave severity, and was commonly known as the "Accusative." He studied law in Orleans, France, where he first became acquainted with the Scriptures, and he then changed his career from legal learning to theology. He soon acquired a knowledge of the Greek language, and during his the mind, partake in an unlimited degree of the theological course he published his "Insti-conditions in which he lives, or the circumstances by tutes of the Christian Religion." The persecution of the Protestants raged so hotly that Calvin was no onger safe in France and he had to flee for his life. natural the food he eats, and the more in accord with He finally sold his paternal estate, that had come nature's laws he lives, the purer will be the to him on the decease of his elder brother, and bidding farewell to the scenes of his childhood. started with his youngest brother and sister and finally arrived in Geneva, Switzerland, the place of most of his reformatory labors. He resided here and was a public teacher of theology. He and William Farel, another reformer, worked vigorousy in the cause, and finally a confession of faith was drawn up and approved by a large council or governing board, and then it was proclaimed in St. Peter's Cathedral Church as binding upon the whole not necessarily partakers of the curse said to have body. The fundamental principles of the "new departure" were two, in number: "Predestina-tion" and "Irresistible Grace." The struggles between the reformers and the old church powers were at times of a sanguinary character. suffered from bodily ills for a long time, and on the 27th of May, 1564, he passed from the scenes of earth, being 55 years old, his character darkly stained with the atrocious crime of having Michae Servetus burned at the stake because he denied the doctrine of the Trinity as adopted by the Romish

SERVETUS.

Michael Servetus was a Spaniard by birth. He was born in Villanueva, Spain, in 1509. When about 19 years old he left his native country and proceeded to Toulouse, France, where he studied law, but he abandoned this and devoted himself to the doctrines of the Reformation. He denied the Trinity, and the "divines" were so frightened or angered that they denounced him as a "wicked and, cursed Spaniard." He was forced to flee from the wrath of the theologians and their adherents, and changing his name to William De Villanueva finally reached Paris, where he studied medicine and in due time received his degree. He had a restless intellect and attacked Galen and the faculty in his treatise on syrups, It is not very clear that he entertained the idea of the circulation of the blood, but that he thought of this subject is evi-

dent on the historic page. At this period of his life he became acquainted with Calvin, with whom he had several private discussions, which resulted in a public challenge to debate, but Servetus did not respond, for reasons which are obvious; the awful fate those charged with heresy being fresh mon minds of the peeple at that time. Servetus was regarded as a vain, restless, enthusiastic man; but from his unconscious earnestness and simplicity he seldom failed to win sympathy. He had engaged in various connections with Calvin, entrusting him with manuscripts of his work entitled " Rest Christianismi." Calvin held this work in utter abhorence, and in a letter, in 1546, to William Farel, he threatened that if Servetus should ever come to Geneva he should be brought to condign punishment. The history of the arrest and condemnation of Servetus by the Roman Catholic authorities is of a complicated character and more or less vague or obscure. It seems that after his arrest, and in order to identify the heretic, Calvin privately furnished to the Roman Catholic tribunal certain documents that Servetus had intrusted to him, Calvin believing them to be material to warrant his condemnation. The doomed man was consequently convicted and sentenced to be burned. He escaped, however, and after leading a wandering life for months he reappeared in Geneva while on his way to Italy. He ventured into a church, where he was recognized, was arrested on sight, and by order of Calvin was conveyed to prison. He attacked Calvin with the most foul epithets, and the reat "reformer" retorted with equal foulness and virulence. On October 26th, 1553, sentence was passed upon Servetus, condemning him to death by fire. On the following morning he was fastened to a stake surrounded with heaps of wood and dry leaves, and with his condemned book and the manuscripts he had entrusted in confidence to Calvin. attached to his girdle, the torch was applied to the combustible pile and Servetus, at the age of 44 years, amid cries of great agony, was burned to ashes. After this horrifying execution and the expulsion of the liberal free thinkers, two years later, Calvin's power in Geneva was firmly established and the Presbyterian Church began to spread in Europe from this time.

THE HOLMES MEDIUMS.

A Complete Vindication of the Truth-Fraud and its Abettors Crushed Out.

The following special correspondence from a careful investigator, and every way a trustworthy gentleman, contains a series of stubborn facts, so brilliant, indeed, as to entirely blind that class of very great critics, who make it convenient upon all occasions to bolster their professional reputations upon the allegation of fraud. It may be said right here, that there are other certain manifestations being privately made which, when publicly known, will cause more astonishment than anything which has yet taken place in Philadelphia or elsewhere. This city contains many excellent mediums, who are

being carefully developed: Mr. Nelson Holmes, who had been away from Boston for two weeks, held his first seance on Saturday evening last, when some incidents occurred that appear to me to be of sufficient importance to make a note of. The cabinet is formed in the back bedroom, which is separated from the front, in. which the audience sit, by folding doors. Sceptics, therefore, have the idea that confederates are secreted in the bedroom, and this was set forth in a positive manner in the Boston Globe, a few weeks ago, as an explanation of the materializations. As if to meet this objection, one of the spirits, in the course of the seance, unlocked the door and threw it open, and then intimated his wish for some person to go into the bedroom and watch the back of the cabinet. Accordingly a skeptical gentleman went into the room and watched the cabinet. While he was there the spirit appeared and signified his wish for some one to go into the cabinet, which was done. And now, with a person on either side the cabinet, the spirit again appeared, and came into the room; thus forever setting at rest the question of confederacy. Two other persons went into the cabinet and satisfied themselves that Mr. Holmes was inside the cage. As if this evidence was not sufficient, one of the spirits a female form clothed in white, sink apparently into the floor, in full sight of the spectators, and thus disappeared. I have attended Mr. and Mrs. Holmes' seances a great many times since they have been in Boston, and have seen nothing to alter the opinion I first formed of them, that they were remarkable and unmistakable displays of spiritpower. On the contrary, I am now more con-

much suspicion and doubt entertained respecting at seven shillings a week. BOBERT COOPER. Boston, January 5. 1879.



"I have brought your dinner, father," The blacksmith's daughter said, As she took from her arm the kettle, And lifted its shining lid. "There is not any ple or pudding So I will give you this,"

A DINNER AND A KISS.

The blacksmith took off his apron And dined in happy mood, Wondering much at the savor Hid in his humble food, While all about him were visions Full of prophetic bliss; But he never thought of the magic

In his little daughter's kiss.

And upon his toll-worn forehead

She left the childish kiss.

While she with her kettle swinging. Merrily trudged away, Stopping at sight of a squirrel, Catching some wild birds lay; O, I thought, how many a shadow Of life and fate we would miss If always our frugal dinners Were seasoned with a kiss.

Honest Hal.

Harry Estcott, or Hal, as he was usually called, vas the boldest and most active boy in the village of Cornleigh. He was only thirteen, but he was well grown, strong and healthy, and had never known what it was to have a day's sickness. High-spirited, good-tempered, and ever ready for fun that had no harm in it, he was the general favorite, and was always called upon by other boys for his help in every matter requiring a clear head, a steady hand, or a strong will.

About a mile and a half out of the village of Cornleigh stood Squire Hollinsworth's house. grand old place it was, with massive walls, and old fashioned windows, great rooms, and dark solid furniture, which you could see at once belonged to years long past.

Cherry time had come round, and in the Squire's orchard the old standard cherry trees were laden with their coral treasures. Thrushes and blackbirds feasted to their heart's content, for the Squire would never allow his gardeners to shoot one of the feathered songsters which thronged his gardens. They built in his shrubberies, ate his fruit all day, and warbled their thanks every evening, and were just the happiest little birds in the country. But cherries, we are sorry to say, were a temptation to thieves who had neither wings or feathers; and many were the longing glances that marked the sunlight on the rich, ripe fruit, and surveyed sadly the high wall that surrounded the orchard.

One evening some of the village boys had been playing football in the meadow that sloped softly up the hill on one side, and down to the orchard or the other. Tired at last they stopped to rest, panting and thirsty. Hal Escott was among them, his bright face flushed with delight, his eyes sparkling with enjoyment.
"Oh dear me!" sighed Mark Reed, the biggest boy of the group, "are you not dreadful thirsty,

boys? I am, and that's a fact."
"So am 1," yawned Moses Meeks, a fat-faced lad, with light hair and eyebrows. "What wouldn't I give for some of those cherries over the a!" "The birds are always eating them, and I don't see why we should not have a few," growled 'Tim Moody, a shock-headed fellow, brown with freckles,

"I do not see, either, as there'd be much harm in it; we needn't take a lot." "Hustr, boys," cried Hall; "You don't know what you are talking about! Come along, lets be

"It is not your place to bid us hush, anyway," said Mark: if we choose to talk about cherries, talk about 'em we will, for all you say." "It isn't wrong to talk about cherries, Mark," replied Hal, more quietly; "that is not what I meant. But it is wrong to want other people's fruit, and to wish we could take it." "Wrong or no wrong," said Moses, "I do want some; and if that wall weren't such a high affair I

would soon have a capful of cherries, whatever Hal Estcott might say. "Well the wall would be a shade too much for your climbing," muttered Tim Moody with a mocking chuckle; "but here's Hal would be over and back agaiu like a bird."

"I'm not going to try," said Hal decidedly. Come along boys, its time for tea." "Now, just look here, Hal Estcott," said Mark you know you are a prime fellow, and we are al very fond of you. You are as active as a cat, and it wouldn't take you three minutes to fetch us fruit enough for the whole lot of us. The gardeners always go to their tea at six, and the coast's quite clear. Here we are close by the wall; I will give you a leg up, and the whole thing can be done in

'Harry drew himself up proudly. "Mark Reed' said he, "if that wall were only a foot high, I wouldn't step over it into the Squire's orchard; and what's more, none of you shall act the thief either, for as sure as you try, I shall go round to the hall and report you!" "Dearie me!" sneered Moses; "we are coming

no time

out in a new character. So you are going to turn spy and informer, are you? The hot blood fluseed Hal's cheeks, but he said quietly: "You know, boys, I hate telling tales, but I will not stand by and see the squire robbed; so there you have my answer!" and Hal quietly folded his arms and looked firmly around at his com-

Mark Reed's manner grew more threatening. He approached Hal with his great fist cleached, and said roughly: "Now you have got to do one of two things or take the consequence. Either go over that wall and bring us some fruit, or you trot off home, and do not preach to any one, and leave us to do as we please.

"I shall do neither of these two things, I will not steal the fruit, nor will I go home unless you go with me." Mark uttered a cry of rage, and aimed a blow at

Hal's head. The boy nimbly jumped aside, and before Mark could aim again he was arrested by a cry of surprise and horror from some of his companions. In the noise of the dispute the boys had not heard that a ladder had been moved on the other side of the wall to the place apposite to which they stood; and now a man's head and shoulders and a pair of strong arms appeared above, and the voice of the head gardener said, "So you hought I had gone to tea, did you? A nice set you are! I know you all- you, Mark Reed, and precious coward you are to strike a boy smaller han yourself. And you, Moses Meeks, and you, you ruffiian of a Tim, and the rest of you who stood by and seen a fellow abused because he wouldn't be a thief! Now all of you be off as quick as you can, except Hal Estcott, I want a word with him alone. The boys needed no second bidding, ashamed of

being found out, they slunk away, leaving Hal with he gardener. "Just wait a minute or two, and I will come back," said the gardener, and he ran down the ladder, but he quickly came back bringing a basket of the ripest of the cherries, which he put into Hal's hand

"There, my lad," he said kindly, "take these home and enjoy them, and I shall speak to the squire about you. Honest boys don't grow on oushes like blackberries, and I am sure he will be glad to make your acquaintance. Hal thanked the gardener, and went home very

much delighted. Nothing ever tasted half so good as those cherries, though Hal did not eat them all himself, but gave most to his little sisters. But this was not all, for the next day the Squire called at the cottage, and after talking a while with vinced, if possible, that such is the case, and I can- Hal, and Hal's mother, he offered him the place of not conceive why there should have ever been so an under gardener at the hall, and wages beginning

CHILDRENS' FRIEND.

SPIRIT COMMUNICATION.

Col. S. P. Kase, sends the following communication which he received from his wife, through the mediumship of Mr. Rugells, in New York, in the year 1875. It will be read with interest by the many friends of Mrs. Kase, who was justly esteemed in earth life for her many rare qualities, goodness of heart, and piety. It is proper to say that this communication was received through the rapping process.

My Dear Husband: I now understand the multitude and variety of the works of Jesus and his apostles. They are so plain to me now that I wonder at my blind ignorance, for I had an apt teacher in you. But the Christian religion was my idolatry, and as I now comprehend the stars in the vault of immensity, the countless centuries of time; the mighty worlds; the grandeur of eternity, all teach me that God is beyond the power of even spirits to comprehend; and I see Jesus and his disciples in their true light as inspired teachers, and that they were the prominent mediums of that period in which they lived. I have since my journey to this beautiful land of hope and promise and love, wrought, even before your very eyes, what would have been considered in ages past miracles and of Divine origin. I now find unspeakable joy in the light and truth, which you labored so earnestly for me to comprehend and with so little favorable results; but the seed was sown on good ground, and with the scales off my eyes I behold the seeds bursting off, and under the benign influence of a Margaret Fuller, they have grown in strength and beauty and power, until your fondest hopes have more than been realized. I feel that we have not been separated, that there has been no death, that there is no impassable gulf; but that I have gone on a pleasant journey to prepare a bright and happy home for you. I feel that I can never recompense you for your unceasing labors in my behalf, even when your enlightened views were treated with contempt by me. I feel under many obligations to the beautiful noble heart ed woman who sits at your right hand; for the path she has led you into, opened wide the gates of the portal, of the home of glory, not made with hands, but prepared by your many noble deeds of charity, of good feeling and of universal brother-

ELIZABETH S. KASE.

The following communication is from a lady, alm st a stranger in Philadelphia, who was arrested several months ago in this city, and sent to prison by order of the coroner. She was finally arrainged in court, and this resulted in her honorable acquittal. There was no evidence adduced against her at the trial, and upon being acquitted she was free to go, after having been unjustly deprived of her personal liberty from the time of her arrest:

"EDITOR MIND AND MATTER:-I am a reader and admirer of your valuable paper. I read Mr. Burnham Wardwell's lecture, in your issue of Dec. 14th; also the one delivered on New Year's day, in Good Samaritan Church, on prisons. Those lectures are so full of humanity they cannot help doing great good. I would like to thank him through the columns of your paper for the noble effort he is putting forth in the cause of the unfortunate of earth's sons and daughters. It is worthy of aid and the effort of all good citizens, the world over. May God bless his efforts and if I could benefit him by giving him my recent experience in prison, I would cheerfully give it.

L. M. VAN HORN,"

TALKATIVE SEX.

BY-MRS. GUION.

I noticed the other day, in a "man's article," this expression, "talkative sex," applied, of course, to women, and also wondering "what women find to talk about." Now men can do their share of talking. Let several of them get together in a country store, or on the corner of the street—say Third, when the "Penns" run down. Go there, if you want to

"Weather and servants," says this same article.

complaining of women talking so much, "are all-absorbing topics;" and so they are, very naturally. Let us see about this. "Both sexes are dependent, n a measure, upon the servant for comfort, and, consequently, for happiness; for if you are not comfortable, how can you be happy? [Problem.] 1rregularity in the kitchen causes discomfort throughout house, from the master down to the cat. case in point: Mr. Jones has rheumatism on rainy days, low spirits on gloomy days, asthma on damp days, neuralgia on off days, and so has pains and iches to suit every change in the barometer. Mrs. Jones has none of these; but she must meet the emergency. She studies up "old Probability's calendar." If that fails to keep its promise, of fair weather or foul, and the provisions laid in should not be in accordance with the bone, muscle and

fibre of Mr. Jones, everything must be changed. The boiled cabbage must be banished, in disgust, or any "fool might see" the weather has changed since noon, and Mrs. Jones had prepared for a rainy On clear days Mr. Jones eatschicken pie; to-mor row, no doubt, will be asthma day, when he will crave fruit and light food; and as "winds are fresh

from the coast." there is reason to expect neurald; on the day following, when Mr. Jones will suffer terribly, and Mrs. Jones must be there to study the signs of the weather, for her dear miserable "better half." She reads aloud: "Clear weather, preceded by rains and northwest winds; stationary temperaure, preceded by winds in the Middle States." When Biddy, that used to be the "best help in the world," "flares up" at the "indications," and yows she "will never cook another meal's victuals for the Middle States of Mr. Jones; he's no gentleman a all, at all."

There are thousands of just such specimens of the male sex wearing women's lives out, and then complaining because their wives have to talk of weather and servants. So off goes the worst of all help, as the indications would say, leaving Mrs. Jones on asthma days to prepare the nice points for one day in seven. So, with becoming fortitude, she puts the bird in the dark and the small Joneses to sleep, and burns incense through the house for the master trying to get his breath in the second-story front room. Thus and so, women are obliged to talk about weather and servants, whether they

DCMESTIC RECIPES.

Corn Pudding in Paste. To two pounds of mush, moderately warm, put three-quarters of a pound of butter, the yolks of six eggs, the rind of one lemon and juice of two, sugar and nutmegs to your taste, and bake as potato pudding.

A Breakfast Dish .- Six eggs boiled hard and hopped fine and stale bread. Put in a dish alternate layers of chopped egg and grated bread. When the dish is full pour on one pint boiling milk seasoned with salt, pepper and one tablespoonful of butter. Bake a light brown.

Steamed Batter Pudding.—1 cup sugar, 3 eggs, 1 eacup of milk, 1 heaping teaspoonful of baking powder, a little salt, flour enough to make the bater a little thicker than for pancakes; steam 20 ninutes. Sauce for the same: 1 cup sugar mixed with a tablespoonful of flour, butter, nutmeg, lemonessence, and a tablespoonful of vinegar added. Pour on boiling water, and cook well. One-third of this recipe is enough for three or fourpersons.

How to make plants grow .- It is stated that a piece of beefsteak placed in the earth under the roots of an English ivy will cause it to grow very thrifty and give the leaves a dark green, glossy appearance. Whether there is anything in this or not, t would not be very troublesome to try. Perhaps other plants might improve by the same process. Rice Bread.—Simmer 1 pound of rice in 3 quarts

of water, until the rice is soft, and the water evaporated or absorbed. Let it cool until it is only lukewarm; mix into it nearly 4 pounds of flour, 2 teaspoonfuls salt, and 4 tablespoonfuls yeast. it until it is smooth and shining, let it rise before the fire, make it up into loaves with the little flour reserved from the 4 pounds, and bake it thoroughly. Corn Bread.—Beat one egg very thoroughly with a tablespoonful of cold water, stir in one teaspoonful of sait and one scant tablespoonful of white ugar. Add two and a half cups of sweet milk. two heaping cups of Indian meal and one even cun of wheat flour, through which you have sifted two teaspoonsful of sea foam or baking powder. Lastly, one tablespoonful of melted butter. Beat very hard and bake in a deep buttered pan. This does not make a very large quantity. Corn bread should be put in a quick oven and baked very steadily. It vill take about twenty minutes, and if properly mixed will be very light. Add a little more milk to the batter and bake in rings for corn meal muf-



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

DUCKS put their heads in the water for divers asons, and take them ont again for sun-dry

MEMORY .- At this season of the year the mateialists should have memory enough to "remember the poor.'

FACETIOUS and abstemious are perhaps the only two words in the English language containing the wowels in their regular order, A-E-I-O-U. GRAVE JOKE.—"Undertakers," as a general hing, are a healthy class of individuals, though

they might be regarded as the victims of pulmonary disease, as they are so much addicted to coffin, (coughing.) A PAPER in Chicago says: "we should not be surprised at any thing in these days of wonders."

in Philadelphia "these are the very days when we should be surprised." That's just the difference between the two cities. DIGNIFIED PEDDLER.—"I am a peddler, and sell all sorts of needle work to ladies," said a wo-man, having a basket of notions on her arm. "I'm

not such a low character as to sell such brimstone hings as Lucifer matches." There is something like aristocracy even in peddling. GHOST ITEM.-" Doctor," said an aged matron

o the family physician, "do you believe in ghosts?"
Do you believe the dead ever actually come back and march on this earth?" "No doubt of it, madam, no doubt of it," "I have repeatedly heard the dead march in Saul."

"My fellow citizens, I stand here on the platform of unadulterated liberty and honesty," shouted a spread eagle orator.
"No you don't," vociferated a shoemaker, "you are standing on the soles of the boots you have not yet paid me for."

LOVE .- "No, my dear miss," said an aged gentleman, whose snowy locks betokened seventy-five winters. "I have never known in my eventful life anything lest by love." "Then I know more than you," replied the young lady with a sigh, "for I have lost three nights sleep because of it."

HE COULDN'T SEE IT .- Down East, where the sun is supposed to rise, a long, lean, lank specimen of a lively Yank thus accosted Pat, his com-

"Buy you a trunk," said he to Pat, "to put yer "What's that?" replied Pat, "go naked this cowld veather? Be the sowl of St. Patrick, I can't see it, nor I don't want to feel it,"

LUCID EXPLANATION.—An old woman, who knew more about her neighbors' business than she did of her own, was asked her opinion about Mr. "Well," said she, "you know that I don't like to

say anything about my neighbors, but so far as Mr. Jones is concerned, I would say that, sometimes I hink, and then again, ah, I don't know, but after all I rather guess that he will turn out to be a good deal such a sort of a man as I take him to be.

A MISUNDERSTANDING .- A middle-aged farmer was called to the stand in court, as a witness, and the following question was propounded to him: Are you a husbandman. "No, sir, nor do I expect to be."

"You own a farm, you say, and yet you are not n husbandman. How's that?"
"Yes, sir, I own two farms, but I am not married VAIN BOASTING .- There

roud, and conceited enough, to suppose that every oung lady who looks at them, are in love with them. Of this class, George Augustus has assumed a prominent position, but he was rather taken down ov a companion. George Augustus said: 'I can marry any girl I please."

"That may be very true," responded his companion, "for you cannot please any."

A MOUTHFUL OF CATASTROPHE. - The nouths of rivers are larger than their heads, but here is an instance of a man in Indiana having a mouth larger than his neck. It seems that the other night he picked up a stick of cord wood and gave chase to a black cat across the dark yard. He did'nt catch the feline animal, but he caught the clothes line between his teeth and now when he smiles, the corners of his mouth pass each at the back of his neck.

WET AND DRY .- A plain, practical expounder of the gospels, while on the way to his church, was caught in the rain. Not having an overcoat on, or an umbrella to shield him from the peltings of the pitiless storm, he was completely drenched by the time he reached the vestibule of the church ouilding.

"I am afraid," said he to the elder, "I shall take cold if I go into the pulpit, so wet."
"Oh, no, I do not think there is any danger of that," replied the elder, "because you are always dry enough when you get there.'

SOMETHING ABOUT OUR CAT .- It is said that cats' eyes are larger at midnight than at any other time, but we have never made an investigation, and therefore cannot definitely solve the question. One thing however, is certain. The voice of a cat is seventeen times louder at the midnight hour than at any other time. The only exception to this, is our cat who never runs away, nor blinks its eyes, nor scratches anybody, nor raises its voice on any occasion. He is a very quiet animal, and his wonderful silence as he sits erect on Webster's unabridged, is symbolical of wisdom. See its photograph above.

ROLAND FOR AN OLIVER .- A certain bishop, distinguished for his love of fashionable company, rebuked one of his clergy for indulging in occasional hunting. "I really do not see," replied the clergyman,

that hunting is any worse than attending to a ball.' "The bishop, after a moment of mental reflection said: "I suppose you allude to having seen my name among the list at the duchess of —— ball;

but I assure you, that I was not in the same room with the dancers any part of the evening."
"That is exactly my case," responded the clergyman, "whenever I go hunting, I am never in the same field with the hounds." How TO REPORT A SNOW STORM .- The new

eporter who had not yet attained an "immortality of nearly a week," was called upon to report a snow storm that began early in the morning. He fur-"The fascinating angels of light rustled their heantiful wings, when the wheels of bright Phoebus,

round about daffled the drowsy east with spots of grey, and the face of old mother earth was speedily covered from view by a fleecy mantle of pure He thought this was very nice-equal to Shakes-

peare. Upon handing the report to the unimaginative editor, this economizer of time and space, roared out impetuously, "It snowed this morning; condense d—you condense, boil it down."

CHARACTER DEFINED. -A hoosier thus testified o the excellent character of Bill Whip.
"How long have you known him?" said the examiner.

"Ever since he was born."

"What is his general character?"
Letter A. No. 1, bove par a great ways judge." "Would you believe him under oath?"

"Yes siree bob, on or off his oath." "Give your opinion about his qualifications as o good character?"

"Wall he is the best shot on our praries or in the woods. He can shave the eye whiskers off a wolf as far as shooting iron can carry a ball. He can put a quart of whisky under his ribs every day, and chaw tobacco like a horse, and smoke pipes like an ass. I tell you he's one ov em, he is, and no mistake, judge.