PHILADELPHIA, SATURDAY, FEB. 12, H. S. 33. NO. 12.

PHILOLOGICAL SOCIETY.

I have come to the conclusion that many of my friends who subscribe to the theories of the man who says that the whole of life is concerned with the idea that I had done some good work of which I am very proud, have led me to reflect on the subject of life in general. It is true that I have felt that I was doing something towards the advancement of spiritual knowledge, and that I was spreading the broad mantle of charity over the land. But I have also felt that I was doing something towards the advancement of spiritual knowledge, and that I was spreading the broad mantle of charity over the land.

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MIND AND MATTER.

CHILDREN'S COLUMN.

A NOBLE BOY.

...His patience would become completely exhausted. I had a little mouse, and milk with it. And now plainly enough, "Isn't it wet, though?" or "Here means. I don't think anybody who wasn't an admires of door mats, and a connoisseur in broom besoms, could have found much about Dolls to go head'in the air. s.

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MINDE AND MATTER.

JOSEPH OF NAZARETH, AND WHERE WERE NAZARETH?—We are told that those who are seeking to Christ: tube him to be a humble barber, a nach tai of the scribes, and leader of modern influences in Jesus of Nazareth, where some think this Jesus, who is des:...
The spirit who is in that sphere. . . . 

addressed by full name and the relation they bear the writer, but not 1 stitch them, as it defaces the writing matter. The

heard of the Nazarene/; and whose inspiration

Register your letters. -

rectly assailed, and cannot be successfully.. True'

if not impossible, for any one in this country, to

Christian Spiritualism. It is none the less Christian.

Christians, liot only lead mankind in their earthly

higher spiritual condition. To such, Christian

fully appreciate the character.' of Jesus, either as

millennial' organization' of society, and cannot

not ■Comprehend.'tint they embody the noblest

the church. But a Christian Spiritualism stands

would.be a very different Christianity from tjiat

Students to-day who can'testify to his living reality

Be, we should seek the writings 'of their mature

lie conlplacently-claims to have done? No, Dr.

has hali to write another long letter to correct the

language of the New Testament and vindicate it

has hali to write another long letter to correct the

physic, is not able to say his life is done. But it's

'In Private," he has enjoyed a more congenial existence.

We will not criticise with the following

recipes and opinions of Dr. Buchanan. He says:

"I find that you have closed the door of

"Put him under a mountain," says Dr. Buchanan:

"We would ask Dr. Buchanan what he knows1

The sceptical or dogmatic mind is not hospi­

"The simple and rational idea that Spiritualists

The world is divided upon the question of

"The world is divided upon the question of

Dr. Buchanan, you have them bad. -

"We speak in this matter from an experience

"We would ask Dr. Buchanan what he knows1

"Do you not have under your eye the subject

We would ask Dr. Buchanan what he knows1

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MIND AND MATTER.

"Who, things spiritual, thought, was unnecessary and then and see things differently, I find men whom characteristic he returns, and through Bro. Hodge sends read you through and through. Nolonger will it I did not endorse actuated by the highest and -often, and I will .try and describe him. Rather theChristian foes .of truth, who employed William which is right and nothing else.

In a postscript to his letter, not published with there was a still more minuscule class of persons Mr. Bliss, who knew nothing from whence their contents were derived. Because.

purely mythical personations of the Sun. That the next claim of proof offered by our unknown the next sentence. It undoubtedly came from some other gods of Rome, we do not see. We have fol­owed our opponent thus far without finding the other gods of Zeus, as proof of his Divine nature and power, required but a few months for them, through their possession of the organisms of media, to workpsychosp who have since shown themselves to be the next and last of his so-called proofs is the psychological powers over Col. John C. Bundy, the mediumistic instruments of Jesuit spirits who hurt—La week,—and thé time lost and the experience

of Appollii—stood also that of Christ. It is said it was others, who were then !n the field? No more of how our opponent can see anything in that to

"Will not. (discard) me or others m their faith or

the avenues of .communication, between the two would not. (discard) me or others in their faith or

untruthful and deceiving spirits enabled'to get

in this case, I tum often led to ask, "If man die shall

He who has since shown himself to be the

he live again." Oh! for a demonstration of a fu­

M. D.

through all the avenues of .communication, between the two. Mediumistic instruments of Jesuit spirits who hurt—La week,—and the time lost and the experience

was standing too•  far away for effective lighting. With his face, justice demands that he«should tell us to disprove anything in relation, to the mat­

We were standing too•  far away for effective lighting. With his face, justice demands that he«should tell us to disprove anything in relation, to the mat­

We must refer to the person, presented and cruelly, although in this case, I tum often led to ask, "If man die shall

he live again." Oh! for a demonstration of a fu­

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We must refer to the person, presented and cruelly, although in this case, I tum often led to ask, "If man die shall
That organized effort in Spiritualism is either useless, if not mischievous, because the mass of the people are not in favor of it, or that it is necessary for us to be content with the spread of our principles through the medium of a few minds over the many; and besides that, it is a question of the first moment, the question of the right, whether organized, political, or otherwise, is of any avail to induce the many to embrace the principles of Spiritualism. If, then, we be in favor of the spread of Spiritualism, whether through the medium of governments or of individuals, we may be asked to state the reasons why some organized effort in Spiritualism is either useless, if not mischievous, because the mass of the people are not in favor of it, or that it is necessary for us to be content with the spread of our principles through the medium of a few minds over the many; and besides that, it is a question of the first moment, the question of the right, whether organized, political, or otherwise, is of any avail to induce the many to embrace the principles of Spiritualism.

The following are some of the arguments that are used to justify the necessity of organized effort in Spiritualism:

1. It is said that organized effort is necessary to induce the many to embrace the principles of Spiritualism. This is because the principles of Spiritualism are not yet widely known, and it is necessary to spread them in order to make them known. The question then arises, how can the principles of Spiritualism be spread? One way is through organized effort, such as the formation of societies and the establishment of journals.

2. It is said that organized effort is necessary to protect the principles of Spiritualism from the attacks of its enemies. The enemies of Spiritualism are many and varied, and it is necessary to protect the principles of Spiritualism from their attacks. Organized effort can be used to counter these attacks by publishing articles and books in defense of the principles of Spiritualism.

3. It is said that organized effort is necessary to give the principles of Spiritualism a lobby in the halls of government. The principles of Spiritualism are not yet widely known, and it is necessary to make them known in order to secure their adoption. Organized effort can be used to lobby for the principles of Spiritualism in the halls of government.

4. It is said that organized effort is necessary to give the principles of Spiritualism a voice in the public sphere. The principles of Spiritualism are not yet widely known, and it is necessary to make them known in order to secure their adoption. Organized effort can be used to give the principles of Spiritualism a voice in the public sphere.

5. It is said that organized effort is necessary to give the principles of Spiritualism a chance to compete with the principles of other religions. The principles of Spiritualism are not yet widely known, and it is necessary to make them known in order to secure their adoption. Organized effort can be used to give the principles of Spiritualism a chance to compete with the principles of other religions.

In conclusion, it can be said that organized effort in Spiritualism is necessary because the principles of Spiritualism are not yet widely known, and it is necessary to spread them in order to make them known. Organized effort can be used to counter the attacks of its enemies, to give the principles of Spiritualism a lobby in the halls of government, a voice in the public sphere, and a chance to compete with the principles of other religions.
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NOTE: All pictures ordered are subject to special charge. Pictures only available for a limited time.
MIND AND MATTER.

[Image 0x-0 to 1071x1836]

ingenuity is utterly impossible, thus not only giving, us positive evidence of immortality, but precluding all doubt and peculiarly thejs mal senses of seeing, hearing, and feeling, in a of no account whatever. We reply, it brings to scientific minds for careful investigation.

In accordance with that request, a copy is here­ with presented for publication in your excellent Stale Spiritualist Association, and a copy was re­ turned with (lie growth and development of Die old familiar pressure of the hand, the fond

We shall know as we are known.

Where I oft was soothed to slumber,

Onward still the river murmurs,

Where the wild, red, strawberjry grew.

With itssnowy curtained bed,

Of my father's voice in prayer.

Where with spirit, clasped to spirit,

Father, mother, home of childhood,1

Many autumn leaves that fell,

If just only for to-night!

To my happy childhood days;

And the curtain of the night,

Where I used to sit and dream.

The old familiar pressure of the hand,' the fond

With the smile of love, and the benediction, in the

Where with spirit, clasped to spirit,

Her sister sits there, my friend, you are blind

Of the eternal present'tis the soul,

Onward still the river murmurs,

O'erleups the mountains of perpetual youth

We were with spirit, clasped to spirit.

Hears not the fall ofour silent tread.

The old familiar pressure of the hand,' the fond

But, the eagle flew

The old familiar pressure of the hand,' the fond

WHERE THE OLD FAMILIAR PRESSURE OF THE HAND,

Bennett, Libera] and Scientific Publishing House,.

All our minds are full of sympathy for the dead, and we hope and believe that there is nothing to be afraid of in the river of death where the old familiar pressure of the hand,' the fond

[Image 0x-0 to 1071x1836]