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REVERIES.

BY ANNIE H. LANING.

How beautiful is life! how grand! how full!
When contemplated by the thoughtful mind,
That most obedient lives to Nature's rule
Which God designed!

Who looks beyond his little self to see
The work for which his faculties were given,
And finds, while serving God's humanity,
His inner heaven.

How far beyond his penetrating thought
Does Fancy soar to learn of Nature's plan—
Where perfect law through perfect love is wrought,
Unknown to man.

Hidden within minutest forms he sees
The steady workings of this wondrous law—
Where deepest search discovers harmonies
Without a flaw.

Does discord, then, belong alone to man?
Or does he walk as fate directs his way,
Compelled by circumstance to act—or can
He disobey?

When minds possessed of light refuse to see,
What is it teaches, as with bitter stings,
If not that law of love and harmony,
Which wisdom brings?

Those who no light by Nature's gift possess,
Do they not also wise experience gain?
Does not this law of love their conscience bless
With lesser pain?

Then what is life but one uprising plain,
Thro' which God gently leads each growing soul,
That we may learn this law of love and claim
A higher goal?

Oh, thinker, what a glorious gift is thine,
To search through life's unfolding claim to see
How Nature ever speaks, in truth sublime,
Of deity!

Then with this blessed heavenly knowledge gained,
How sweet, how sacred, must thy mission be,
Who lives to teach these wondrous truths, to pain
Humanity.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglia.

BY J. M. ROBERTS.

In closing, in the last number of this journal, the narrative of facts relating to the Christian conspiracy against Spiritualism in Philadelphia, in the winter of 1874-5, I promised to supplement the same, by summarizing the teachings which those facts convey. To the discharge of that task I now proceed.

The first point thoroughly established by those facts is, the lamentable vindictiveness of Christians towards truth, when it does not come in accordance with their sectarian prejudices and interests. So long as the Spiritual movement was limited to mental phenomena and manifestations, and partook more of the metaphysical than the materialistic proof of spirit return, mediums and the spirit phenomena occurring through them, created no serious alarm to the Christian churches. These were too readily explainable upon the theory of mundane psychic influences or demonic possession, to cause them any apprehension for the undisturbed enjoyment of their religious fallacies and time-honored delusions. Spirit rapping, table-tipping, trance, clairvoyance, clairaudience, impressional, inspirational, independent and mechanical slate-writing, independent spirit voices, levitation and transportation of bodies living and inert, and the whole range of the different phases of mediumship, for the first quarter of a century of Spiritualism, scarcely caused a ripple upon the current of sectarian Christianity. When at last the spirit-world workers had so far perfected their methods of giving proof of the absolute return of spirits, as to clothe those returning spirits, in visible, tangible and speaking forms, the Christian opponents of the grandest revelation ever vouchsafed by supermundane wisdom to mortals, became fearfully alarmed, and their whole energies were bent upon finding some method to prevent that greatest of all truths from becoming known. In England through Florence Cook, and in America through the Eddy family, Henry C. Gordon, Mrs. Andrews, and Mr. and Mrs. Holmes, full form materializations had taken place, as early as 1874, with such positiveness as to leave no doubt upon all unprejudiced persons who witnessed this most startling phenomenon as to its absolute truth. Never had Spiritualism gained such a hold upon public attention as during that year. The whole press of the world was compelled, by the popular interest taken in the subject, to publish all attainable information about it, and the time seemed at hand when truth was to triumph over hoary consecrated error.

To allow this state of things to continue was to surrender the field, so long held by the Christian churches, to the young invader, Modern Spiritualism. This could not be. Hence the beginning of a systematic opposition by its Christian enemies, which has been carried on ever since by those narrow-minded, bigoted people. To meet the facts of Spiritualism with facts, was impossible, for such facts as support the Spiritual movement, being absolutely true, they admitted of no negation by facts. They were, therefore, compelled to seek to break the force of those facts, by attacking the testimony on which they were based.

Knowing the popular prejudice against spiritual mediums, as a class, their first natural resource was to appeal to that prejudice, in the hope that, by destroying the reputations of the mediums, nothing that would come through them would be credited by the ignorant and hostile masses. To attain that object they went to work in the only

possible way, by resorting to bribery, falsehood, forgery, conspiracy and treachery, (as I have fully shown in the narrative), of the most odious and revolting character. Mr. and Mrs. Holmes had the temerity to beard the Christian lion in his den, by giving their seances in the very centre of Philadelphia, one of the largest cities on this continent, and directly under the very shadow of the Christian steeple-houses. Upon them, therefore, the first organized movement was made. The history of that movement I have given, and will only in brief repeat it here. A poor disolute woman was hired to pretend that she and a few others, whom neither she nor any of her associates in the crime have ever pretended to name, had produced the marvellous phenomena witnessed at Mr. and Mrs. Holmes' seances, which were so thoroughly investigated and reported upon by Robert Dale Owen, Dr. Henry T. Child, Gen. F. J. Lippitt, Col. Henry S. Olcott, Madam Blavatsky and others. Through the assistance of that untruthful and corrupt woman, the hired tool of the conspirators was enabled to bring such a pressure to bear upon the weak and obsessed nature of Dr. Child, as to win him to join them in betraying Robert Dale Owen into repudiating the reliability of his published testimony. I have fully shown how this was done, and most successfully done. All the facts show that nothing was too base, too dishonorable, or too vicious, in the estimation of these Christian enemies of truth, to effect their wicked purpose; and this should teach Spiritualists that all efforts to conciliate a foe so dead to every principle of moral restraint, in matters relating to truth as made manifest through Spiritualism, are impracticable. Christianity is not true, and hence all attempts to affiliate Spiritualism, which is true, with it, is preposterously foolish. That was the lesson I learned from an early investigation of the facts I have set forth, and all my experience, since then, has only confirmed its correctness.

That people like Wm. O. Leslie, Eliza White and William W. Harding, could be found, who, for money, would act the parts which they respectively performed, in that infamous conspiracy to suppress and defeat the truth, was not more than might have been looked for, in view of the infirmities of those who are almost insensible to moral impulses. But where is there a Spiritualist who would have supposed that Dr. Henry T. Child, an accomplished scholar, an avowed medium for spirit control, a prominent advocate of Spiritualism, the editor of a spiritual department in the Religio Philosophical Journal, the business associate of Mr. and Mrs. Holmes, the friend and host of Robert Dale Owen, the President of the First Association of Spiritualists, and a man generally beloved and respected, could have been induced, by any considerations whatever, to join in such a scheme to discredit the truth and commit the fearful wrong of which Mr. Owen was the victim? Yet such was the fact. What does that fact teach?

It teaches that even the most trusted, respected and most influential representatives of Spiritualism are not exempt from the temptations of selfishness and pride, when appealed to by the threats of social ostracism, on the part of the Christian world. If Dr. Henry T. Child had not the moral stamina to refuse to be made the tool of the enemies of Spiritualism, by reason of such selfishness, what assurance have we that others among the most prominent representatives of Spiritualism are not equally liable to the overruling power of such appeals; and to be led to betray the cause for which they should be willing to die, if necessary? Our observation, extensive as it has been, all tends to show that those who have attained the front ranks in public work, in connection with Spiritualism, are more liable to bend to the pressure of popular opinion than those who have been content to move on a less conspicuous plane of effort. This was lamentably the case with Robert Dale Owen and Dr. Henry T. Child. Both had attained the highest elevation to which the advocates of an unpopular truth could rise, and public attention was fixed upon them. In this was their weakness, and at the first appearance of danger, to their well earned reputations, they fell prostrate at the feet of the enemy. The result the whole world has witnessed. From that disastrous hour the cause of Spiritualism has had to maintain itself against every odds; even against the selfishness of Spiritualists, who should be its most faithful and fearless advocates and defenders. That it has maintained its position is certain; but how and through whom? Through the humble, faithful, unconquerable mediums, backed and sustained by their spirit guides. Among these none have stood more nobly at their post than have Mr. and Mrs. Holmes. Nothing has sufficed to turn them from the work to which the spirit world has called them, and to-day their mediumship is stronger than ever. We therefore conclude that not to the proud and elevated Spiritualists are we to look for the steadfastness that is essential to victory, but to the misused, misrepresented and persecuted mediums and to those who are willing, unostentatiously, to stand up in their defence against the howling sectarian wolves who would destroy them if they could.

That both Robert Dale Owen and Dr. Henry T. Child were mediums, there cannot be any doubt, on the part of those who were acquainted with them and who carefully followed their career. Both were undoubtedly chosen by wise and beneficent spirits, to present the truth of Spiritualism to the world, and those who knew them best will approve the wisdom of that choice. Both were men of marked natural talents—both were trained in learning and literature—both possessed

traits of character that commanded respect and confidence—both were benevolent in their tendencies—both were progressive in their views and aspirations—in a word, both were men of especial fitness to lead a movement such as is Spiritualism.

For years they were the favored mediums of all that is grand, and noble, and wise in spirit life, and the influence they exerted for good was very great. This continued until the demon of selfishness found opportunity to counteract the influences of benevolent spirits by appealing, in the case of Dr. Child to his cupidity and ambition; and in the case of Mr. Owen to his literary pride and love of approbation. From that hour, the spirit influences surrounding them changed, and they were led in paths that brought wreck and ruin to both. It is useless for Spiritualists, or others to deny, that Robert Dale Owen's insanity, so-called, was the result of the influence of obsessing spirits upon his sensitive organism, and that those spirit influences were brought upon him by the psychological surroundings by which the Christian conspirators enveloped him, as well as by the obsessing influences that took possession of Dr. Child. Robert Dale Owen was no more insane when he went to the asylum, than he was when he telegraphed to the publishers of "The Atlantic Monthly," to suppress the testimony that he most truthfully and clearly bore, through that periodical, to the absolute genuineness of the materialization phenomena, which he had witnessed at the seances of Mr. and Mrs. Holmes. From the instant that Mr. Owen was led to doubt the correctness of that testimony, he was helplessly under spirit influences that were inimical to Spiritualism, and their power over him continued to increase until he was made to appear an irrational fool. That these obsessing spirits were Christian bigots, who sought to intimidate investigators of Spiritualism, seems certain, in the light of all the testimony from returning spirits. These cunning and persevering propagators of religious errors, knew well what they were doing. Their mundane sympathizers roll the "Insanity of Mr. Owen," as a sweet morsel upon their tongues and warn their choused followers against a similar fate, if they dare to investigate Spiritualism for themselves.

Many times since, Mr. Owen passed to spirit life, has he returned to earth and through various media, admitted the fact of his disastrous obsession. I feel as I pen these lines, the presence of that noble, truthful and conscientious spirit, and that I am only giving utterance to his words, not my own. I am not left to infer this fact, for my hand was this moment mechanically controlled to make this statement. So speaks Robert Dale Owen from spirit life.

Dr. Child is yet amongst us; and it is not too late for him to make amends for the terrible injury which, under obsessing spirit influences, he was prompted and influenced to do to the cause which he, in his soul, knows to be true. That Dr. Child did labor under such spirit influences when he repudiated his own mediumship, he admitted to me, himself, at that time. On the occasion in question, I asked Dr. Child what explanation he could give for having written and published the Narratives of John and Katie King? His reply was, "I cannot account for it." We have all been laboring under a great delusion and I can account for nothing." If Dr. Child was laboring under a delusion when he wrote those narratives, what reason is there to suppose he was not laboring under the same delusion when he employed Mrs. White to stand for the spurious spirit photographs—when he manufactured the letters attributed falsely to Mr. and Mrs. Holmes—when he joined Wm. O. Leslie and Eliza White in deceiving Mr. Owen—when he wrote the fraudulent and untruthful story put into the mouth of Mrs. White, and when he used all his personal influence and spirit-inspired cunning to keep Mr. Owen from bursting the toils of his destroyers? Dr. Child has never dared to attempt an explanation of his conduct, nor has he ventured so much as to publicly deny any of the facts which I have adduced to his prejudice. If he could do so, would he not do so? Every sensible person says, yes.

As he cannot do that, does he not owe it to truth—to the memory of Mr. Owen—to the cause of Spiritualism—to Mr. and Mrs. Holmes—to the public—and to himself—to confess his falsehoods, seek forgiveness for his wrongs, and again resume his place amongst Spiritualists. By so doing he would regain a position in popular esteem, that he no longer holds; for even the enemy, in whose cause he sacrificed all that should be dear to an honorable and truthful man, regard him as a traitor to truth. Doctor, confess your untruthfulness, and you will again stand purged in the sight of all well-informed Spiritualists. Refuse to do this just and proper act, and your spirit foes will continue to haunt and possess you.

Be wise and make one desperate effort to assert your self-hood. Your trusted friend, Robert Dale Owen, asks this of you from his spirit home. Too long have you served those who hate and despise you. Proclaim and enforce your independence of them, and they will be compelled to leave you to end your earthly career honored and lamented. Remember, that it is no man's right to adhere to and persevere in wrong; but it is ever his pressing duty, as it is his truest interest to right his wrong actions, in so far as in him lies. Speak out, Dr. Child, and confound the enemies of truth. Your silence can no longer avail to conceal your acts, for they are before the world. Were these acts your own deliberate and unbiased acts, or were they the result of influences that overcame

your natural moral perceptions? Upon your answer depends the public judgment that is your due.

I have now done with this most painful and reluctantly performed duty. In taking leave of the reader, I only ask that, if a Spiritualist, you will never lose sight of the important teachings of "The Katie King Imbroglia." Let there be no recurrence of such a fearful concatenation of vice and infamy as this Christian transaction displays. Farewell.

Dr. A. B. Dobson's Mediumship Endorsed and Appreciated.

Eddyville, Iowa, Nov. 19, 1880.

At last we have been able to induce the great healer and independent slate writer, Dr. A. B. Dobson, of Maquoketa, Iowa, to visit this place, and we have not been disappointed in finding him all that was claimed. A gentleman, a genuine and most remarkable healer and medium, he staid with us several days, holding seances and healing the sick. We really cannot say too much in his praise, the tests coming through his powers are conclusive, and after a sitting with the Doctor, every person has to admit that when they die they live again. The friends in this place join with me in tendering to Dr. Dobson our heart-felt thanks for his kindness in visiting our place, and wishes for his long life and success goes with him. We made it as pleasant as we could for him during his stay, and we think he does not regret in coming among us, financially and otherwise, he had a good word for MIND AND MATTER and induced us to subscribe for it. Enclosed please find amount opposite our names for your paper.

Mrs. EMILY REED,
and others.

STILL ANOTHER LETTER ENDORSING DR. DOBSON'S MEDIUMSHIP.

618 Main St., Peoria, Ills., Nov. 15, 1880.

DEAR SIR:—Your letter in answer to question is received and I am perfectly satisfied, that all the answers are all very good tests. The spirits giving their names as Mary, is my daughter, William is Wm. Black, and Chas. Ogden, I cannot tell at present. Bill says if he was at my house with his medium he could tell much more. Bill says he will try and show himself to me. I think I saw his shadow on Saturday night. Please to ask him if it is so. Bill says we want a test medium in our midst, and so does many Peorians. It appears we have to do without. Hoping this will find you well as it leaves us all at present. We would like to hear from you when it is convenient.

Yours truly,
To Dr. A. B. Dobson, Maquoketa, Iowa.

Mrs. Allyn in Rochester Michigan.

Rochester, Mich., Nov. 20, 1880.

MR. ROBERTS:—DEAR SIR:—A word or two. Mrs. C. Fanny Allyn last evening finished her third course of lectures at this village with a success that was decidedly climacteric and grand. On the subject, "God in Natural Law" furnished by the audience. Notwithstanding her reputed recent joining of the Baptist persuasion, believe me, she hit orthodox hard blows right and left. Your articles from S. P. Andrews seem to open up a rare, rich field for thought. Yours truly,
C. H. GREENE.

Special Notice from "Bliss' Chief's" Band.

MR. Red Cloud, speak for Blackfoot, the great Medicine Man, chief of happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He to circles. Him big chief. Blackfoot want much we do. Him want to show him healing power. Make people well. Where paper go, Blackfoot go. Go Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with announcement that "Magnetized Paper" be sent to all who were sick in body or mind, desired to be healed, also, to those that desired to be developed as spiritual mediums, for months for three 3-ct. stamps. The three have now closed with the following result:

3,405 persons have sent for the paper by 1,000 persons have received it at the office, the hundreds of testimonials that have been received of its wonderful work in healing the sick, and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address direct from my office, one sheet of "Blackfoot's Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philadelphia, Pa.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 2, Rear of 1220 Vine St., Philada., Pa.

14. Mary J. Bennett, Woodland, Yolo Co., Cal. (paid)..... 1

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PHOCION (Greek Philosopher).

GOOD DAY, SIR:—We all struggle for more mental light. That light can only be gained by experience, and this experience must be spiritual. To deal with matter in its essence is very difficult for the mortal mind. No spirit, however deep its knowledge of human affairs, when it comes in contact with heavy matter, can fail to be puzzled by what you term conditions that baffle them; because these are ever varying, and they rarely meet the same conditions twice when returning to earth. This constitutes a barrier against the enlightenment of humanity. There is another most potent difficulty, and it is this. If man could derive from spirits a perfect knowledge of all the affairs that are transpiring, would he use that knowledge for the good of humanity? Or would he allow self and self to govern his actions? As spirits know that mortals are in a world of selfishness, they do not give them a perfect knowledge of affairs for fear that the rights of others might be injured. As a political economist and administrator of public affairs, during my mortal life, I am naturally interested for the rights of man. Now, wealth is a power for good or evil, and how many mortals use it unjustly, when acquired. There is no religion that will check injustice. There is, however, a stern positive sense of moral obligation that will command justice, but even this does not entirely suffice. The majority of mortals are unjust to themselves. Those whose minds can comprehend what true wisdom and justice is will not too sternly and uncharitably judge the actions of their fellow-beings who have not been taught to think for themselves. There must always be more or less leniency towards the failings of mortals. The judge, who is too strict, overreaches himself, and when he becomes a spirit will be unable to justify his own actions. Now, during my mortal life I endeavored to do justice to all, to the best of my ability; but the cases that required the nicest sense of perception and judgement were those bearing on the character of certain Gods. One man thought his god was the best; another differed from that view. I tried all these theological ideas by the god of my own creation. That god was this; the universal life of every living creature. This god or life becomes deformed when man or any reasoning creature, violates reason. This god was depicted to me in a panoramic dream. Before that time I was an ardent believer in Jupiter, whose characteristics ran parallel with those of the Jewish Jehovah. This dream, impressed upon my mind by spirits, awakened in me a sense of the awful sublimity and power of an Universal God. All life is an outgrowth from Deity, and it expresses itself just as it finds the conditions. It is as the seed, which falls on rich ground and brings forth abundantly. If it falls upon poor or rocky soil it either becomes stunted in its growth, or scanty in its bearing. So the rich and the learned should ask themselves this question. If I had been born under unfavorable conditions and adverse circumstances, would I be any better than the man or woman that I judge? Without keeping that question ever present, no one can judge the actions of others wisely. That, sir, will finish my discourse. My name was Phocion. I lived at Athens about 318 B. C.

[We take the following sketch of Phocion from the "Biographie Universelle."]—Ed.

"Phocion, an Athenian general and statesman, born about four hundred years before the vulgar era. He was of obscure birth; but the teachings of Plato and Xenocrates developed in him a virtuous heart and an elevated soul. He learned the art of war under Chabrias, over whom he soon acquired a remarkable influence. He stimulated his hesitancy to act, restrained his impetuosity in the attack, and his general owed to him, to a great extent, the naval victory of Naxos, by which Athens regained the ascendancy on the seas that she had lost at the close of the Peloponnesian war. Chabrias was not jealous of him; he made Phocion known to the Greeks, by continuing to entrust to him important and hazardous missions, and his pupil always honored his memory. At a time when the demagogues of Athens sold themselves either to the general or the enemy, Phocion was the last of those great men who would not separate the military art from statesmanship. At the Tribunal, as on the field of battle, he sought to emulate Aristides (the Just). But he early understood, as Plutarch has observed that he had only the fragments of the shipwreck of his country to save, and his whole political life was dominated by fear of submitting the public future to the chances of a war its citizens could not sustain. No orator was ever more inflexible in his councils and counted less on the success of his perseverance. Above the applause as above the clamors of the multitude, he confronted the popular power and his virtues overrode the passions of the people. The Athenians called him forty-five times to direct their armies, and although he never took part in the national election, no general commanded a greater number of expeditions either in his time or before him. The confidence in him was so exclusive, even, that when the choice fell upon another, the allied cities of Athens closed their gates and made every preparation for a state of siege. His reputation was never injured by events. * * * At the head of the army his life was that of a soldier; at his fireside it was that of a philosopher. He cultivated a small piece of ground which would not have sufficed for the needs of another, and which yet enabled him to enjoy the pleasure of benevolence. In Plutarch's time, they showed his house, paneled with copper and having nothing superfluous about it. He always refused to increase his small patrimony, and when he was exhorting to think of the future of his children, he said, 'My land will nourish them, if they live as good citizens; therefore, I do not wish to increase their vices by riches.' The eloquence of Phocion was the natural expression of his character and manners; this was the secret of his influence. He spoke to the Athenians with the calmness of a philosopher and the brevity of a Spartan."

[This noble Athenian was afterwards most unjustly charged with treason, and condemned to death by poison. He drank the deadly hemlock and expired at an advanced age. In dying he enjoined upon his son to forget the injustice of the Athenians towards him. His enemies refused his remains sepulture. A poor woman of Megara gathered together his ashes, and the Athenians, soon repenting, reclaimed them to render them the last honors. They raised a bronze statue in honor of their old general, and his accusers were put to death. Says the writer we have been quoted:

ting: "His character is better known than his actions. All antiquity has praised his disinterestedness. He was surnamed the Good, said Plutarch, because he was opposed only to those who were bad citizens. More than once he rendered services to his most violent adversaries. He willingly employed irony, which it was said had been the habit of Socrates; but they never saw him laugh nor weep, because his soul was stronger than joy or grief." Such was the great man whose spirit communicated as above. His life was devoted to promoting justice when on earth, and such is the theme of his communication. Neither the medium nor ourself knew ought of Phocion or his history. When such a spirit can come back to earth to teach mortals, what may we not expect as the channel of communication widens?—Ed.

HERMAS, (An Apostolic Father).

GOOD AFTERNOON:—In order to be successful as a priest you must be influenced by one of two things. Either you must have zeal and really believe what you preach or else you must be a dissembler and a hypocrite. These last two qualities were the motive power of my mortal actions. I was one of the founders of Christianity. I knew that this Christian religion and its god-man was nothing but a new version of the old story of Prometheus, dying on the Scythian Crags for the atonement of the sins of mortal man, and to appease an angry God. The founders of Christianity, and in saying this I impeach the honesty of every one of them, took that whole story from a tragedy, played upon the Grecian stage at Athens, five hundred years before the alleged Jesus. This god of mythology was the principal one from which the story of Jesus originated. Why was this? you may ask. I will tell you. Because the birth, life, miracles and sufferings of this Greek god, was set forth in such plain terms, and was avouched for, in my time, by so many pagan authors, that we could only hope to win them to our cause or religion by duplicating the old story, and none helped to do this more effectually than myself. But in working for my own popularity I had no idea that this Christian religion would ever become as powerful as it is to-day. If I had seen, or had had the least conception of those long dark ages of blood which has been the result, I would have withdrawn in horror of such scenes as were enacted upon this mortal plane after my death. I would say to mortals, Oh! study well what you teach by word or pen, for you know not the awful injury you may do to the unborn generations of the ages to come. I would ask all churchmen to pause and reflect, for the day will truly come when you will pray that the mountains may fall upon you, not to hide you from the face of God, but to hide you from the spirits of injured mortals, who look upon you as leading them astray, and whose spirit eyes accuse you of your damnable course of dissembling and hypocrisy in relation to the most sacred themes that concern humanity. The time when I lived was about A. D. 80 to 90, and my name was Hermas—sometimes called St. Hermas. I left what is called an analysis of the various religions of my time. I made my home in many places in Mesopotamia. In fact I travelled over very much the same ground as did the Cappadocian Saviour, Apollonius of Tyana, in Cosarea and Phoenicia. I also made pilgrimages to Rome and Jerusalem. There was a sect then existing in those regions, similar to your Communists. They were called by a name that meant non-flesh-eaters. They lived on fruit. These were the principal founders of Christianity."

[Wild Cat, the Indian guide of the medium, said this spirit was surrounded by an inky black aura about him. We take the following sketch of Hermas from the "Nouvelle Biographie Generale."]—Ed.]

"Hermas, one of the most ancient Apostolic Fathers, lived in the first century after Jesus Christ, if, as is generally supposed, it is him to whom St. Paul refers in his Epistles to the Romans XVI. 14, 'Salute Hermas for me,' said the Apostle. From the commencement of the second century of the Christian era, a Greek work called the 'Shepherd of Hermas,' enjoyed a high reputation among the adepts in the new faith. There remains nothing of the original Greek except a small number of fragments, which have been collected by Fabricius, but there exists a Latin translation of it made at a very ancient epoch. It was printed for the first time in 1513."

The Shepherd is written in the form of a dialogue and divided into three parts: "The Visions," "Precepts" and "Similitudes." * * * This book, the object of which was the inculcation of the purest Christian morality mingled with some Platonic ideas, and of which the form possessed all the attractions of the marvellous and poetry, became at once popular. But if it charmed the crowd of believers it had not always the approbation of the learned. Saint Irenaeus, it is true, Clement of Alexandria, and Origen hold it in high esteem. Many other ecclesiastical writers following Eusebius revoking this, doubt the authenticity of it. St. Jerome, after having praised it in his "Chronicles," charges it with foolishness, in his "Commentary" of Habakkuk. Tertullian is not less severe. The learned and pious Augustin thought he discovered in the "Shepherd" the germs of the heresies which agitated the second century of the Church. But if there is any doubt as to the dogmatic value of the "Shepherd," its moral beauty and its poetic charms are indisputable and assure it one of the first places among the old monuments of Christian proselytism."

[It is this primitive founder of Christianity who returns and declares the important fact that the story of Jesus is a plagiarism upon the old Greek tragedy of Aeschylus's "Prometheus Bound." Of that tragedy a writer in Smith's "Greek and Roman Mythology" says:

"Aeschylus, in 'Prometheus,' added various new features to the previous legends, for, according to him, Prometheus himself is an immortal god, the friend of the human race, the giver of fire, the inventor of the useful arts, an omniscient seer, a heroic sufferer who is overcome by the superior powers of Zeus (the Supreme God), but will not bend his inflexible mind. * * * When Zeus succeeded to the kingdom of heaven, and wanted to exterminate the whole race of man, the place of which he intended to give to quite a new race of beings, Prometheus prevented the execution of the scheme and saved the human race from destruction. He deprived them of their knowledge of the future, and gave them hope instead. He further taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, the art of writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts. But in all these things he had acted contrary to the will of Zeus, the latter ordered Hephaestus to

chain him to a rock in Scythia, which was done in the presence of Crotes and Bia, two ministers of Zeus. In Scythia he was visited by the Oceanides; he also came to him and he foretold to her the wanderings and sufferings which were yet in store for her, as well as her final relief."

It was that beneficent Greek myth that Hermas says was the prototype of the Christian Jesus, and that such was the fact there can be little if any doubt. We do not think that Hermas and his contemporaries made much improvement on the original. Certainly, the Greek Prometheus, in god-like attributes, far overshadowed his vagrant successor. Think! ye who still adhere to the deception instituted by the founders of the Christian religion, of the fearful atonement that Hermas, one of its principal founders, has had to undergo, and avoid the misfortunes that he points out as the certain result of your present course. The high moral teaching and practical construction of the "Shepherd of Hermas" is strongly confirmative of the fact that the author followed the style and method of Aeschylus in his scheme to establish a new religion. That this communication is authentic we have no doubt. It certainly comes entirely from a spirit source, and has none the appearance of a spirit personation.]—Ed.

MARCUS CALPURNIUS BIBULUS, (A Roman Consul.)

I GREET YOU, MY FRIEND:—My life when in the mortal body was devoted more to political intrigue than to any subject relating to the gods; and yet politics and religion were so blended in my day that it was impossible to succeed in one of these directions unless you were an adept in the other. The secret of success laid in flattery and presents to the priests on account of their hold upon the rabble. I hope I will be forgiven for calling my fellow-creatures rabble. But, in Rome, in my day, they certainly were rabble. They shouted over the successful man to-day and cursed him on the morrow. All this was done at the word of the priest. Now I consider that as I lived in or about the time when this great modern religion, Christianity, had its origin, I am a competent witness to say that all its claims are just as erroneous as were the claims of the priests of my day; and that all its rites and ceremonies were in full force in the temples at Rome, Athens and Ephesus. These rites are nothing but the same scenes acted over again; and it is astonishing to me that mankind have allowed their fears to overcome their reason, and that they have wasted their means in erecting temples, which, if otherwise appropriated, would have long ere this have made the mortal life a common paradise. But in their ignorance and foolishness they have their reward in suffering. They suffer in the mortal state, and more in the spirit, for in the latter life they grope through long, long years, to atone for their miserable incompetency as thinking and reasoning beings. Before I go, I wish to say that about twelve years before it is claimed that Jesus existed, there was a man imprisoned at Rome who was a juggler and fakir, and he went under the name of Saul or Paul, and I am inclined to think that he is the man that these Christians claim wrote some of the Epistles. He was, I believe, killed by some of the priests of the Temple of Mars, to whose hands he was turned over, and I think they killed him for deceiving the rabble. That is all I know in regard to the Christian religion of my day. I was Consul in the time of Julius Caesar, and lived afterwards some thirty years in retirement, disgusted with the changeable character of public affairs. And as near as I can calculate the time of my death, it was about the time that the Judean Saviour commenced to preach according to what is related of him. I never heard or knew ought of him in my mortal life. As a spirit I have found millions of his followers, but never one that has ever seen him. For these reasons I cannot think he ever existed as a mortal. My name was Marcus Calpurnius Bibulus.

[The Indian guide described this spirit as being very tall. We take the following concerning Bibulus from the "Biographie Generale."]—Ed.

"Marcus Calpurnius Bibulus was created consul under the first triumvirate, in the year of Rome 683. He had in Julius Caesar a colleague to be dreaded, and he passed the whole period of his magistracy in struggling against him. Caesar proposed an agrarian law, of which the effect was the distribution of the lands of the Campagna, to 20,000 poor citizens. Bibulus and the whole Senate opposed it with force, as a measure dangerous to the safety of Rome. The quarrel about this was so sharp, that Bibulus was driven from the assembly; his faces were broken, his lectors and three tribunes wounded. The law passed afterwards without opposition. The following day, Bibulus rendered an account of it to the Senate; but finding the whole of that body intimidated, and seeing that no one spoke against it, he shut himself up in his house, and there remained during the last eight months of his consulate, without acting otherwise than by edicts. This inactivity cast odium on his colleague but left to him a free field; but it was not without force. Bibulus, by numerous edicts, which received the popular favor, opposed Caesar to the point, that the latter moved the populace to besiege the house of his colleague to draw him forth by violence; but this was unsuccessful. Bibulus was not a great warrior. While he was proconsul in Syria, he had to defend himself against the Parthians, who besieged Antioch. Instead of repelling them by sorties, and interrupting their besieging operations, he remained firmly in the place with all his forces, without action and without demanding help neither of Cicero, who was in Cilicia, nor of any other of the neighboring commanders. It is true he relieved himself from embarrassment, by engaging a Parthian noble, who had some discontented subjects, to excite a revolt against Orodius, king, which obliged the latter to recall the army that besieged Antioch. Bibulus in the war between Caesar and Pompey, had the general command of the fleets of the latter. He died at sea, of sickness, in the course of this war in the year of Rome, 704. He married Portia, daughter of Cato."

[Here is yet another spirit witness against the historical existence of Jesus. The communication possesses all the appearance of authenticity.]—Ed.]

JOHN MITCHELLMORE, (A Christian clergyman).

GOOD AFTERNOON, SIR:—It was in the year 1834, that I changed from the mortal to the spirit life. I had my own views—my own belief in regard to Jesus, and was an ardent follower of him and a believer in vicarious atonement. This belief was instilled into my mind by my parents, and when I grew to be a man, I never paused nor stopped to reason upon the truth of what I preached. I thought that as other men—and good men too—had taught that doctrine that I had no right to

question their honesty or motives—and in a word that as this doctrine was good enough for my ancestors it was good enough for me. But let me tell the readers of this communication, that the errors of your ancestors will never redeem you. You have a thinking reasoning spirit, in each and every one of you, and it is your duty to give that spirit every chance to think and think wisely—to think correctly according to its knowledge. If you do not exercise that privilege as mortals, you will certainly suffer as spirits; for there is a time in the life of every spirit, when it must awake to a realization of the truth. You can be self-deceived here as a mortal, and you can continue so for a time as a spirit, but ere the end you must awake. Your redemption—your spirit happiness—lies in correct thinking upon the real purposes of life. And you must awake to this, as a spirit, that if you want happiness you must work for it, and the higher your knowledge the purer angel you will become. I was drowned in the Delaware, in trying to rescue a lady who fell overboard. My name was John Mitchellmore. I lived in Lewistown, Delaware. I was a Reverend, so-called. I was drowned while on my way to Philadelphia, the latter part of 1834.

ROBERT HOWE.

GOOD DAY, MY FRIEND:—Like the other man that was here, I was a Christian—believed in it—advocated it—and talked to the people about their souls being saved. I was so busy saving other people that I forgot to save myself. I was one of your Methodist kind, and thought I was doing any man good to point him to Jesus. I went over to spirit life with the full expectation of finding my Saviour. I have not found him, and as I found others that I knew had been over there some twenty-five years ahead of me and they had not found him, I began to think that probably there was a screw loose somewhere, and so I took to inquiring around generally, and when I done that I found I got snubbed for my pains; and the most of them said that when the great judgment day comes we will see him and he will separate the sheep from the goats. But I said if they wanted to wait all that time, I didn't, and so they said I was a goat. Well, I got out of that locality and I wasn't long out of it, before I meets a fellow, and he said to me: "Go right to Philadelphia and take hold of a fellow you'll find there and talk through him and get the advice of an old man there, and then you can come back here and you'll be able to strike the right track." I said to him, "I'm bound for that place," and so here I am. My name is Robert Howe. I was sixty-five. I was a Methodist. I went out at Syracuse, Ill., sometime in 1879. I can't give you the date exactly. I was a class leader and a kind of deacon.

[Wild Cat said he looked like a mechanic or farmer. This spirit said his unwillingness to remain passive, awaiting the judgment day, drove him to the outer bounds of the Methodist heaven, and as soon as he got there he could hear spirit voices on the outside calling to him to come entirely out to where they were. He said those spirits assured him that it was impossible for them to overcome the spiritual barriers raised against them, and hence they could reach and advise those who came only, so near to them, as to enable them to make themselves heard. Such is the great reason why so much ignorance reigns in spirit life as well as here below. This was said in answer to our questions while conversing with and advising him. What an important lesson that communication teaches! We do not find that there is any such place as Syracuse, Ill., and therefore infer that owing to the weakness of the control in closing he could not give the date correctly. We infer he meant to say Indiana and not Illinois.]—Ed.]

ESTHER WOOD.

GOOD AFTERNOON, SIR:—Eighty-six years did I live as a mortal woman. I met with many difficulties and generally flew to the Bible to console me in all my afflictions. All those promises sound sweet to the ear, but they lack reality. As a spirit, the only reliance you can have is upon your own deservings. A great many Christians will oppose your doctrines, because they say you want to take away their Lord. But to those Christian friends I would say, sad indeed, my friends, is your conception of infinity. God is not a God of anger, but of love, and his children can mislead themselves. Has he not given each of you mortals an angel to guide your lives? What is that angel? do you ask. It is Reason. You must follow the guidance of that angel if you want happiness. You should never have so narrow a conception of God, as to think for an instant that he would make reason bow to selfishness, and what is your Christian religion but selfishness and self-worship. You want to throw your sins upon an innocent man. And I think it is a shame upon my old gray hairs that I could have lived to follow such a foolish idea of infinite love. The worst regret I have is that I engrained this erroneous idea upon my children. It keeps me from happiness, and I am now trying to make my atonement for it, by this my spirit confession. I want this to set all things right. If my mortal relations and friends will be wise in time, and take heed to what I have here set forth, they will escape years of misery. I met my husband first on entering spirit life, and he is just as ardent a follower of that doctrine of having a Saviour and being saved as ever. As I am convinced that he is wrong, there is a wide gulf between his spirit surroundings and mine. I return here, hoping that a word to the wise will be sufficient to induce inquiry into the fact of spirit return. If they will seek the light they will learn how to live right and die right. My name was Esther Wood, Plattville, Wis. The husband I referred to was Peleg Wood. My daughter lives in Plattville, and her name is Guersy. My husband was a Methodist minister in the neighborhood of Glenn Falls, N. Y. It was only a few years before my death that I moved to the West.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacramento, Cal.	2 00
Thomas Atkinson, Oxford, Ind.	1 00

definite important principles, differentiated from other organizations, to make a living growing thing that the world can see, study, admire and embrace." We think Col. Bundy's scheme of organization lacks a good deal more than Mr. King specifies; it lacks everything practical or useful. Mr. S. B. Nichols, as if conscious of the sorry display that his leader is making of himself, confines himself to saying, "I like your article on organization." How much he liked it, and why he liked it, he does not state. Mr. George A. Fuller says: "The six practical purposes" of organization as elucidated in the editorial entitled "The Field that is White with the Harvest," in the "Journal" of Nov. 6th, if adopted by the liberals of America, would be promotive of great good. The plan is simple, practical and efficient." We will know all about that when some lunatic sets about attempting such an organization. That such a one will be found we do not believe. Col. Bundy is not yet himself crazy enough to attempt it. Mr. Otto Wetslein writes: "Your editorial, 'The Field that is White with the Harvest,' is at hand, and was read with great interest. Your remarks and appeal are timely, broad and practical, and if resulting in the great end you have in view, they will do a great deal towards the moral and social elevation of the vast multitudes who have now said their last farewell to old orthodoxy." That if does the business for all that investment in "Large Expectations." J. B. Young, Esq., Attorney, of Marion, Iowa, writes: "You are in the right track. I will aid you all I can. Truly the harvest is plenteous." Mr. Charles W. Lakey, publisher of the "American Builder," writes: "The Field that is White with the Harvest has a good ring. Bravo!" Rev. H. W. Thomas, D. D., writes that he likes the editorial, and will take up the subject in a sermon soon. Dr. A. B. Spinney says: "Your editorial upon the subject, 'The Field that is White with the Harvest,' just meets the demand of the hour, hits the nail upon the head, and should be read and acted upon by every Spiritualist, Liberalist, and lover of mental liberty and moral purity in the country." Dr. G. H. Geer writes: "'The Field that is White with Harvest' is timely and just suits my mind," etc., ad nauseam. Stop writing; all of you, and set about doing something. The way to take in the "harvest" is to stop talking and go to work. While you are pothering over utopian plans to perform, so simple an operation, that harvest will rot in the field, unless the humble laborers turn in and each does a part of the work in his or her own way. No "Philosophic Lyceum nor 'Church of the Future'" will amount to anything in a matter that the masses can alone perform without let or hindrance from any quarter. It is surprising what a desire prevails among spiritualistic pedants to get back to the obstructive methods of Christianity. This thing can't be done; and it might as well be abandoned now as later. A "Church" the membership of which do not recognize "the existence of sin," who have no sense of human responsibility, and who do not expect punishment for their transgressions will flourish nowhere but within the confines of Bedlam.

The great need of the hour for humanity is evidence of that which is true in relation to man's dual nature, spiritual and material. This can only be obtained through spiritual impartation, and hence the especial work for Spiritualists to do is labor for the increase of light from the spirit side of life, to point out the true road to eternal happiness. The part which Colonel Bundy would have the investigation of this most important of all the various means of instruction and improving humanity, in his visionary scheme, shows how little value he sets upon it. If this scheme of Col. Bundy means anything it means that he is so heartily sick of demonstrated Spiritualism that he wants to hide it as far from sight as possible. It is strange he can find, even the few he has, who have approved his scheme, in the Spiritualistic ranks. We expect that this scheme will amount to just as much and no more than did Col. Bundy's previous hobbies. We allude to his so-called "Weeding out Scheme," and his "twenty-three Editor-at-Large" project. Every one knows they resulted in nothing but to render all concerned ridiculous.

We want decidedly less philosophy and science, and a good deal more Spiritualism and common sense, than is now to be found among those who aim to divert Spiritualism from its proper mission. How Professors Buchanan and Kiddle, will relish the church feast to which Col. Bundy invites them we would like to know. We could hardly suppose they would care to the fellowship with those who do not recognize the existence of sin, and who have no sense of human responsibility. That church is a little too broad and liberal for us, and we are by no means as fastidious as those pious Spiritualists. We cannot tolerate the project, and we will not be so uncandid, as by our silence to appear to. We are decidedly opposed to that "Church of the Future," as much so as we are to the church of the past. It is time the church business had an end among Spiritualists. Reader, don't you think so?

If you cannot afford to subscribe for MIND AND MATTER, and prefer to buy it every week, you can go to your newsdealer and inform him that he can receive the paper every week direct from this office, or through the American News Company of New York city.

WHAT IS THEOSOPHY?

Those of our readers who are familiar with the movements of Madam Helen P. Blavatsky when in this country in 1874 and 1875, need not be told that an attempt, originating with herself, to subordinate the Spiritual movement to "Occultism," was then made, and that that purpose is still contemplated by her and the few persons who have co-operated with her in this reactionary and obstructive movement. The most prominent follower of Madam Blavatsky, is Col. Henry S. Olcott, who seems to think her almost possessed of creative power. That Madam Blavatsky is a pretender to knowledge and power which she does not possess, we positively know and are prepared to prove. In order to inveigle Col. Olcott, to aid her in her plans, it was necessary to convince him that she was what she claimed to be, an adept in art magic, and could command the elementary inhabitants of earth, water, air and fire, as well as human spirits to do her bidding.

We will here only refer to two instances in which Madam Blavatsky resorted to the boldest trickery to deceive Col. Olcott and others. In how many other instances similar fraud, on her part, was practiced, we know not. By sundry hocus-pocus proceedings, which Madam Blavatsky succeeded in carrying out, Col. Olcott was made to believe that she possessed the power to command and control human spirits, and especially the spirit of John King, who was at that time, almost nightly, appearing at the seances of Mrs. J. Nelson Holmes, in materialized form. At one of those seances, which was attended by ourselves, the spirit of John King appeared, and called up nearly every one in the circle to see, and converse with him. The first to go forward was Col. Olcott, who, as a token of his appreciation of the spirit's efforts to favor his investigations, gave the spirit his signet ring. Shortly afterwards Madam Blavatsky was called and went forward. To her, John King gave Col. Olcott's ring, a fact which she shrewdly kept to herself. Nearly all in the circle were called up in a similar manner, until finally we were called up. There was the veritable John King. Making us take hold of his long black beard, he insisted on our pulling it, so as to certainly know it was a growing beard. Then pressing our hand against his throat, he showed us the indubitable mark of his manhood, in the prominent "Adam's apple" which was there. Having done this he extended his hand to us, and supposing he desired us to take his hand, we did so. While grasping it, we found the hand to melt away, and instead we clasped a ring, which he had handed to us. Making known the fact, Col. Olcott claimed the ring as his own, and we handed it to him, supposing it was really his. At the close of the seance, we observed Col. Olcott and others, making a search of the medium's clothing and the cabinet, and on inquiring what was missing, was told that it was Col. Olcott's ring. The ring we had handed to him was not his, but that of a lady who was present who had handed it to the spirit. Col. Olcott's ring could not be found. At the next seance Col. Olcott produced his ring, alleging that on going to bed, some mile and a half away, his ring had rolled from his pillow. Madam Blavatsky claimed that she had ordered the spirit of John King to place it where it was found. It is proper to state that Madam Blavatsky lived at the same place with Col. Olcott, and occupied the adjoining room. Col. Olcott was too far under the influence of Madam Blavatsky to suppose for one moment she would willfully deceive him, and yet such was the fact, as the event proved.

Believing that Madam Blavatsky was deceiving Col. Olcott, we took occasion at a subsequent seance to question John King in person, as to the truth or falsehood of Madam B.'s power over him as a spirit. He was at the time before us in a fully lighted room. In reply to our question, he said, "Tell Col. Olcott to ask Madam Blavatsky how his ring came to be placed under the pillow of his bed the night I handed you the lady's ring from the cabinet." Inferring that he intended to imply that Madam did it, and not himself, we called upon them at their house in West Philadelphia.

Thinking to impress us with her wonderful powers as an adept in necromancy and magic, Madam produced a picture that she had painted on white velvet, that she said had been produced in the dark, by her orders, given to the spirits. This wonderful picture, I was told, was to be presented to Gen. Francis J. Lippitt, as a token of the appreciation in which he was held by working spirit intelligences. I was strongly impressed at the time that this picture was a trick of Madam Blavatsky to decoy Gen. Lippitt into aiding her in her schemes. We little thought then that we would ever have the positive proof put into our possession that our surmises were correct, but such was the result. About eighteen months since, in talking to a gentleman about Madam Blavatsky's impostures while in Philadelphia, he spoke of the picture fraud and told me he had the oiled paper with the different objects in the Lippitt picture cut out, and which Madam Blavatsky had used in painting that picture with her own hands. This positive proof of her dishonesty is now in our possession, and if Gen. Lippitt still retains the picture which was presented to him as such a trophy of spirit power, he can verify our statement by placing the oiled paper cuttings over the objects in the picture. These cuttings were obtained from Madam

Blavatsky's chambermaid. How far that picture served the purpose of deception for which it was executed by Madam Blavatsky, we have never learned.

In the course of conversation, at the time alluded to, Madam Blavatsky asked us whether we would like to have the picture of some departed friend. Expressing our joy at such a prospect, we replied, "Nothing would please me more." Here Col. Olcott joined in, and said to us: "Mr. Roberts, if Madam Blavatsky gives you that proof of her power to command the spirits, will you cease to uphold and defend the Holmeses?" We answered, "Yes; if Madam Blavatsky can do that, I will acknowledge her right to command my movements." We felt at the time that this was merely a test of our credulity, and that we would run no risk of having to do anything that our conscience did not approve. Madam Blavatsky then, with an air of great confidence in her powers, assured us we need only think of the person whose picture we most desired and the picture should be forthcoming. As we expected, that was the last we ever heard of the promised picture.

Madam Blavatsky had been allowed to play the game of bluff long enough, and we proposed to prick the bubble that had been blown for our edification. We told Madam Blavatsky that we had no faith in her wonderful claims as a sorceress, and then, in the presence of Madam Blavatsky delivered John King's message, to Col. Olcott. Then there was a scene. Madam, her eyes flashing fire and wrath, told us that she had power to destroy all who interfered with her work, and that Mrs. Holmes, through whom John King materialized, to deliver his message, and ourselves, who bore that message, had better beware of her vengeance. Calmly assuring her that we feared neither man, woman, nor devils, we bade Madam Blavatsky and Col. Olcott adieu for the last time. Their mission in Philadelphia ended without one convert, so far as we know, to the schemes of Madam B. and Col. O.

They were more successful in New York, where they managed to delude a few credulous cranks, by methods, as we have every reason to believe, as dishonest and deceptive as those we have related. An association was there formed in which no person, other than a professor of magic, besides Col. Olcott, Madam Blavatsky and Baron de Palm, ever publicly figured. This association was called "The Theosophical Society" of New York.

Having, after months of sharp practice, managed to get a little recognition from the press and public, Madam Blavatsky and Col. Olcott, with a great flourish of trumpets, set sail for England, to carry on their work of deception there. It would seem their success there was very limited, for they made their stay comparatively short and hid them away to semi-barbarous India, there to divide with the Brahmin priests the ancient monopoly of deceiving the Hindoo masses. If their own accounts of their doings approach any where near truth, the Christian missionaries are at their wit's end to know what to do to maintain their ground against the Theosophic Hierophants, Madam Blavatsky and Colonel Olcott. The latter will pardon us for giving precedence to Madam B., for she is the matron to whose apron strings the Colonel is tied.

Recently there have been accounts published that Madam Blavatsky has been displaying her wonderful gifts in India in a way not very different, we presume, from some of the deceptive tricks in this country. In a letter from Col. Olcott to Wm. Oxley, Esq., of England, the former describes a remarkable proof of Madam B.'s marvellous magic power. The substance of the story, as published in an English paper, was, that at a picnic party a cup—one of a set that had been taken out—was missing. Some one of the party, a Theosophist, no doubt, suggested that Madam B. should give an exhibition of her power, by providing a counterpart of the missing cup. Going through some appearance of invoking the production of the article desired, she at length told some of the party to go to a certain spot pointed out, and they would find the missing cup, or a counterpart of it. This was done, and after removing a little earth the cup was found, corresponding in all respects with the set. The same thing, it is said, was repeated on the same occasion with some other missing article. Now, if those articles were produced through any occult power possessed by Madam Blavatsky, what is the nature of that occult power? Does she know, or does she not know? If she does know what it is, and how to exercise it, what right has she, as an honest woman, to withhold it from the world? From what we know of the past conduct of Madam Blavatsky, we regard her as capable of any deception that she may turn to account to increase her prestige for superior wisdom. That Madam Blavatsky produced the missing cup by occult power, we do not believe; and feel as certain, as if we had seen the whole transaction, that this was a prearranged affair, to enable these Theosophic humbugs to bamboozle the credulous natives of India. That Mr. Oxley should have thought Col. Olcott's account of the affair worthy of publication, shows how little he is on his guard against deception. We have never met a person who claims to be a medium for the operations of occult forces, that was a greater deceiver than Madam Blavatsky. She is as cunning as a fox, but any one on the look out for her deceptions will have no trouble in detecting them. As a matter of

course, occult power had nothing whatever to do with this manifest cup trick.

The London "Spiritualist," which has been especially suspicious of the honesty of mediums through whom extraordinary manifestations of spirit power occur, and which has been a great stickler for the abolition of the dark circles and cabinet seances, seems ready to swallow anything in the way of Theosophical humbuggery which Madam Blavatsky may send to him. The issue of that journal for November 5th, contains the following article headed, "Something Like a Medium." The article was published in the "Pioneer," of Allahabad, India.

"On Sunday, the 3rd of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Capt. P. J. Maitland, Mr. Beaton, Mr. Davidson, Col. Olcott, and Madam Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madam Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madam Blavatsky asked Mrs. Hume if there was anything she particularly wished for. Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewelry that she had formerly possessed, but had given away to persons, who had allowed it to pass out of their possession. Madam Blavatsky then said if she would fix the image of the article in question very definitely in her mind, she (Madam Blavatsky) would endeavor to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front, and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madam Blavatsky then wrapped a coin attached to her watch-chain in two cigarette papers, [Madam B. smokes, for we have seen her take the pipe out of Col. Olcott's mouth, and without wiping it smoke it herself—Ed.] and put it in her dress, and said she hoped the brooch might be obtained in the course of the evening. At the close of the dinner, she said to Mrs. Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawing-room, she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then, as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mrs. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper package consisting of two cigarette papers, was found among the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to any one since she had parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madam asked her whether there was anything she would like to have that the remembrance of this brooch, the gift of her mother, flashed across her mind. Mrs. Hume is not a Spiritualist, and up to the time of the occurrence described was no believer in occult phenomena or in Madam Blavatsky's powers. The conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Madam Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madam Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months. This narrative, read over to the party, is signed by A. O. Hume, M. A. Hume, Fred. R. Hogg, A. P. Sinnett, Patience Sinnett, Alice Gordon, P. J. Maitland, W. Davison and Stewart Beaton."

Why is not Col. Olcott's name signed to that statement? He manifestly wrote it and his name before all others should have been there. We fancy we see a very large African in that wood-pile, in that simple fact. The whole affair is almost a perfect imitation of some of Madam Blavatsky's performances in this country and these were too bold to deceive any one as to the humbuggery of her claims to occult powers. It is very unfortunate for these Theosophic charlatans, that Col. Olcott should have found it necessary to argue in favor of the honesty and genuineness of the affair. Here was a company of ladies and gentlemen socially met to dine together. Who of that party of friends would be so uncourtous as to question the integrity of one of their number and yet these persons are called upon to sign an argument to show that Madam Blavatsky was not a deceiver and trickster. That fact of itself shows that there was the largest possible reason for supposing the affair was a put up job between Col. Olcott and Madam Blavatsky. If this were not so, Col. Olcott was as disinterested a witness as anybody else and his name should have been put to that paper. There are a good many things not told that are of essential importance to show the real nature of this wonderful manifestation of occult power or theosophical trickery. Why are we not informed to whom Mrs. Hume gave the brooch? Why are we not informed when and to whose hands the brooch passed afterwards? Where was the probable whereabouts of the brooch after it disappeared? From what place did Madam Blavatsky bring the brooch to Mr. Hume's garden? When did she bring it there? How did she bring it there? Did she bring it there at all? If she did not, who did? When these and many other questions are answered we will have some reason to believe Madam Blavatsky was honest in this affair—not otherwise. We have a theory about it that

Col. Olcott's argument does not touch. We infer that before that dinner was given Madam Blavatsky had, in some way not explained by her, come into rightful or wrongful possession of that brooch, and wanting to convert the skeptical Mrs. Hume to occultism, as a further appendage to her following, she sought to avail herself of the brooch she had in her pocket to effect her object. Introducing the subject of occultism Madam Blavatsky asked Mrs. Hume if there was anything she wanted particularly, at the same time concentrating her whole psychological power upon her to influence her to ask for that brooch, the history of which Madam B. was fully posted about. If this may seem to be straining a theory, we assure the reader it is not. Madam Blavatsky is a woman of extraordinary psychological force, as scores of the strongest and most positive men who have felt victims to it can testify. Having succeeded in influencing Mrs. Hume to ask for the brooch, the rest of the farce was easily performed. But, like all smart tricksters, when closely watched, Madam B. betrayed herself. When she wrapped up that superfluous coin in those two cigarette papers she showed the hand she was playing in a way she little expected, and when she afterwards announced the absence of the cigarette papers from her pocket she threw up her hand. The finding of those two cigarette papers afterwards enveloping the brooch in the garden amid that star bed of flowers where she saw it clairvoyantly fall settles the business. The brooch found its way beyond all question from the place that the cigarette papers came from, that enveloped it, and that was from Madam Blavatsky's pocket. Nothing was easier for her while that search with lanterns was going on than to drop the brooch among the flowers. That she did not find it, who was the only person who saw it clairvoyantly fall there, is not the least suggestive fact connected with that ridiculous hunt. And Col. Olcott and Madam Blavatsky and their humbugged admirers call this occultism. Why, so far from its being in any sense a hidden transaction, we can see it "clairvoyantly" clear through old mother earth.

It has been our mission to throw light on many dark and unsightly attempts to humbug the public in the name of Spiritualism, but we know of none that can compare for brazen impudence with that which has been made by Madam Blavatsky, under the pretence of her possession of supernatural powers to execute the purposes of her will. That Madam B. and Colonel Olcott, on her behalf, do claim that she possesses supernatural powers is shown by the following expression of Col. Olcott: "Even supposing that the article (the brooch) could have passed in a natural way into Madam Blavatsky's possession," etc. This plainly implies that it might have come into her possession by supernatural means. The days when the pretence of supernaturalism will suffice to deceive sensible people, ended when Modern Spiritualism was launched by the spirit world.

Theosophy! bosh. Theosophists! fools professed. Spiritualists repudiate—utterly repudiate—the whole humbug as having a shadow of truth or honesty about it. Col. Olcott, Madam Blavatsky, and other votaries of Theosophic humbuggery, claim to be Spiritualists. If they are honestly Spiritualists, you have all the greater reason to see that they shall not bring shame and dishonor on that cause by their artful attempts to simulate spiritual phenomena. We may soon have reason to pay our respects to the Society which Col. Olcott and Madam Blavatsky claim to represent. It is not a whit more tolerable in its principles than are the charlatan acts of its founders.

EDITORIAL BRIEFS.

COL. ELDRIDGE is quite sick at his home, 1509 Pine street, St. Louis, Mo.

DR. H. ADDISON STEWART has removed his office to 705 Arch street, this city.

MIND AND MATTER is on sale at the office of the *Banner of Light*, Boston, Mass., every Saturday morning.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

REMEMBER the developing circle held by Mr. James A. Bliss at his residence, No. 1620 South Thirteenth street, every Monday evening.

We, from information received, feel it our duty to caution the public in regard to the pretension of Mrs. Effie McNeil, of this city, as a medium for business information from spirit sources.

MRS. BLISS' seances close early, and those who have to go great distances will have ample time to go home.

MRS. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

We have received a letter from Mrs. C. Fannie Allyn this week denying the statement that has been made in regard to her joining the Baptist church, and we hasten to give her the benefit of the denial. Such reports are contemptible, and we have no sympathy with those who make them to injure a person.

We have received an able article from the pen of our esteemed correspondent, B. B. Hill, Esq., of Springfield, Mass., which was intended for publication in this week's paper. It having arrived at

the office too late for insertion, we will be glad to publish it in our next issue. It is entitled "The Outlook of Spiritualism."

MR. WELLS ANDERSON informs us that he is rapidly improving in health under the magnetic treatment of Dr. Carter of No. 134 South Eleventh street this city. Dr. Carter's office hours are from 10 to 12 a. m. and 4 to 6 p. m. and every evening except Saturday evening at his residence No. 2027 Columbia avenue. Give him a call, for he seems to have perfect control of all nervous diseases.

MATERIALIZATION.—John R. Connor, who at noon Sunday last, at his residence five miles southeast of the city, passed to spirit life, appeared at 8 o'clock p. m. the same day in materialized form at Stewart's seance, Pence Hall, to his brother, Samuel Connor, and others, the apparition was readily recognized by the several persons present who shook hands with the form which was seen to sink while conversing with the brother and pass away.—Terre Haute Express.

"The science of elocution comprised in the elements of elocution." A manuscript work with the above title has been shown us by the author, Prof. Richard Culver. It appears to us to be a most complete work and well worthy of being considered a text book for the culture of the voice and correct reading. It will be very useful for professional men, and especially the dramatic profession. We can confidently recommend it to publishers and we think they will not regret taking it in hand. The author may be addressed at this office, 713 Sansom Street.

We would call the attention of our readers to an article on the first page, entitled "Dr. A. B. Dobson's Mediumship endorsed and appreciated by Emily Reed and others." It gives us great pleasure to inform our readers that Dr. Dobson, who has so kindly offered his valuable services, to increase the circulation of MIND AND MATTER, is meeting with such remarkable success as a slate-writing, test and healing medium. Letters have been received by us from all parts of the country expressing the greatest satisfaction in accepting Dr. Dobson's offer. May he long be spared to help on the glorious cause.

SPIRITUALISM.—Mr. Charles H. Foster, the distinguished test medium, has arrived in the city, and located for the present at 111 Carondelet st., where he may be consulted during the day and evening. He returns in the best of health, and with renewed energy to prosecute his laborious work. He is held in grateful remembrance by a host of inquirers whom he has satisfied by his mystic power, and by many friends who will be glad to welcome him to our city. Having twice before been a visitor here, he feels at home among this people, whose spontaneous nature so well agrees with his own. He has acquired fame in all the great cities of Europe and America, and come to be styled the "World's greatest test medium."—Picayune, New Orleans, La.

MR. H. S. JOHNSON of Tioga, Pa., came recently to this city expressly for the purpose of testing the genuineness of the materializations that occur through Mrs. James A. Bliss. His first seance was very unsatisfactory, and he was about to leave the city much disappointed, but on going to the depot on his way home he became "turned around," and lost his way and could not find it, until he found out that he was ten minutes behind time. He returned to the residence of Mr. and Mrs. Bliss, and at the public seance on last Sunday evening, he had the satisfaction of clasping the hand of his departed wife, also that of a spirit daughter. Mr. Johnson is a careful investigator and declares that the recognition was perfect. He has gone to his home in a very happy frame of mind.

Last Thursday evening, at a reception tendered to Mrs. Emma Harding Britten, at the residence of Col. S. P. Kase, 1601 North 15th street, this city, Wells Anderson, the noted spirit artist, was invited to be present. He had been requested by Mrs. Britten to bring with him a sheet of paper and pencils. During the evening Mrs. Britten requested a young gentleman who was present to preside at the piano, to assist the spirit guides of Mr. Anderson in taking possession of him. He did as requested, and Mr. Anderson soon left the room under spirit control. In the short space of seven minutes he returned, bringing with him a portrait of the musician's grandmother, which he claimed to fully recognize. This created sufficient interest to call forth the request of Mr. Anderson for another sitting. He again retired from the room, and inside of eight minutes he returned, bringing with him a picture which Mrs. Britten said was the perfect outline of her "sailor-boy" brother. Mr. Anderson has given thousands of just such remarkable tests as this by his most interesting and convincing phase of mediumship. He is now prepared to sit for the public for spirit pictures, and will receive visitors at No. 2027 Columbia Ave. To those who are really desirous of obtaining spirit portraits of their friends, he will give a trial sitting free of charge, and no pictures are allowed to leave his hands at any price unless entirely satisfactory to the sitter. We have never heard of a fairer proposition to the public than this, and we would advise our readers to give Mr. Anderson a trial and urge their sceptical friends to do the same. Mr. Anderson is the medium through whom "Billy the Boothblack," the spirit guide of Mr. James A. Bliss, gave such a correct likeness of himself some time ago. His office hours are from 9 A. M. to 12 noon.

BLACKFOOT'S WORK.

REMARKABLE CURE.

A few days ago a lady called at my office and after greeting me very cordially said to me, "I am a person who has been entirely cured of pains in the head, which sometimes have been terrible; also a weakness of the limbs. I have suffered that which no tongue can tell. I have tried doctors of all kinds, but found no relief from them whatever. I accidentally heard of Blackfoot's paper and tried it, and now I am a different person entirely; all pain has left me and I am growing strong and gaining in flesh every day. I assure you, Mr. Bliss, that I cannot say too much in favor of the paper and I am willing to give an account of this remarkable cure to any person who will call upon me. I do this because I feel it is my duty to do so, and hope that others may be relieved as I have been." The address of this lady is Mary H. Mason, 738 Clover street, Philadelphia, and to those who desire to see the effect of Blackfoot's paper on a general debility case I would advise to call upon this lady and see for themselves. Many persons have insinuated that all the testimonials that appear in Blackfoot's Work came from parties outside of Philadelphia and are not genuine. I will furnish the original letters to doubters if they want them. May the good work of Blackfoot still go on.

JAMES A. BLISS.

WONDERFUL.

Oberlin, O., Nov. 8, M. S. 33.

Jas. A. Bliss—Sir:—Enclosed find forty cents for magnetized paper. I think it is wonderful.

Yours,

MRS. E. D. SCHULL.

WOULD NOT BE WITHOUT IT.

Charleston, Ill., Nov. 3d, 1880.

Dear Sir:—Please send me the magnetized paper for another month. It has been a great benefit to me, and I would not be without it if I could help it.

MRS. J. P. GRAY.

WORKS LIKE A CHARM.

New Centreville, N. Y., Oct. 4, 1880.

Mr. Bliss:—The little sheet that accompanied the hymns sent to me was applied to Mrs. Sanborn's throat and lungs and worked like a charm, Red Cloud talking and showing himself to her, instructing her how to use it. Yours truly,

ST. JOHN B. SANBORN.

VERY THANKFUL.

Oakley, Mich., Nov. 11, 1880.

Friend Bliss:—Enclosed find forty cents. Please send magnetized paper to my address. I am very thankful to you and your angel band for the good they are doing me. I do not know how I can get along without them. Yours truly,

LUCRETIA HAWLEY.

RECOMMENDS IT TO ALL.

Falconer, N. Y., Nov. 13, M. S. 33.

Mr. Bliss:—I am recommending your magnetized paper and giving it away to my friends wherever I see it is needed, and the result has been most favorable. I bless and thank you and your good spirits for the work you are doing to help suffering humanity. Yours always,

CATHARINE DAVIS.

BETTER THAN DOCTORS AND PLASTERS.

Randolph, Mass., Nov. —, 1880.

Dear Sir:—Mother has used your magnetized paper for general debility with great benefit. It has done her more good than plasters or doctors. Please send one sheet each week for one month, for which find money enclosed.

Yours truly,

G. A. CARTRIGHT.

KIDNEY COMPLAINT ABSOLUTELY CURED.

Plainville, Conn., Nov. 6th, 1880.

Mr. Bliss:—Please send two sheets of magnetized paper to —. Having had a very violent pain over my right kidney for the last three months, I was induced to send for your magnetized paper, which I applied to my back, and in three days all pain left me and I am now as sound as ever.

Yours for truth,

JOHN GOODRICH.

DONE UNTOLD AMOUNT OF GOOD.

Sedalia, Mo., Nov. 5th, 1880.

Bro. Bliss:—I sent to you in September for magnetized paper while I was in Shelby, which I received, and to my great joy it done me untold amount of good. Blackfoot came and told me it was upon the way, also was with me while I used the paper. God and the angels of purity, protect, watch and guide you, is my fervent prayer.

MRS. G. T. BARNES.

FEELS BETTER FOR ITS USE.

Columbia, Nov. 9th, M. S. 33.

Mr. Bliss:—The sheet of Blackfoot's magnetized paper came to hand. I have worn it ever since, and I imagine that I feel the better for it. I wish however to test it further before I feel competent to express an honest opinion. There is not much ailing me physically. I am yet a novice in the beautiful science of Spiritualism, and some of my older friends in the circle are of opinion that I possess mediumistic qualities of a physical nature. It is for the purpose of developing these, if any there be, that I wish to continue the magnetized paper. Please send me another sheet; price enclosed.

Your pretty little hymn-book deserves to become a favorite with the fraternity. I also acknowledge the receipt of sample copy of that peerless champion of truth and able defender of persecuted mediums—MIND AND MATTER. Sorry that I am not able at present to subscribe for a paper that is destined to become a "Salvation Army." But I will do the next best thing, i. e., I will send it to some one who, I think, will subscribe for it.

Fraternally yours,

G. W. HOOVER.

Wm. Roworth, Brooklyn, N. Y., renewing subscription, writes: "I am very much interested in your manly defence of mediums."

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a physical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN.
[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2½ P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and eve'ng.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoon from 1 to 6 o'clock, at Room 9, 713 Sansom Street. Short consultation free. Treatments and sittings \$1.00. Developing Circle every Monday evening at 8 o'clock at his residence No. 1620 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS, Materializing medium, will, until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Mrs. Hollock, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

Dr. Roxiana T. Rex, Healing and Test Medium, 416 York Avenue, Monday, Tuesday and Thursday. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Medium, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaan, Clairvoyant examination, and magnetic treatment, Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st. Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance test medium, will give sittings daily to investigators, at 2125 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 422 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

A. Rush, Magnetic Healer, 115 York Ave., Office Hours from 9 a. m. to 4 p. m.

SPRITUAL MEDIUMS.

WOULD YOU KNOW YOURSELF

CONSULT WITH
A. B. SEVERANCE.

THE WELL-KNOWN
PSYCHOMETRIST AND CLAIRVOYANT.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS.

HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE
TERMS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 19 Grand Avenue, Milwaukee, Wis.

J. V. MANSFIELD.

TEST MEDIUM, answers sealed letters at 61 West Forty-SECOND STREET, NEW YORK. Terms, \$3.00 and four 3-cent stamps. Register your letters.

JAMES A. BLISS,
LETTER MEDIUM.

Communications by letter for persons at a distance. Terms \$1.00 and three 3-cent stamps. Office, 713 Sansom St., Phila. Pa.

POWER is given John M. Spear to delineate character, to describe and prescribe for disease of body and mind. Persons desiring such aid may send handwriting, stating age and sex, enclosing stamped and addressed envelope, with one dollar. 2210 Mount Vernon St., Philadelphia, Pa. (Gf.)

HEALING MEDIUMS.

Miss C. W. Knox, Test and Medical Medium. Sittings daily from ten to four. Can give a correct diagnosis of disease by letter from lock of hair. Rhelose \$1.00 and stamp. Address MISS C. W. KNOX, 85 Indiana Place, Boston, Mass. v8-1

C. J. Raichard, 262 Longworth Street, Cincinnati, Ohio, will until December 1st, send two sheets of his powerful Magnetized Paper for the cure of disease, for twenty-five (25) cents. v8-2

DR. ROXILANA T. REX'S
UTERINE PASTILES AND COMPOUND TONIC,
FOR DISEASES OF WOMEN.
Consultation free, by letter three 3-cent stamps. Pastiles \$1.00 per box, by mail postage prepaid. Compound Tonic sent to any address by express \$1.25, charges prepaid. Send stamp for pamphlet to 416 York Ave., Philadelphia, Pa. v8-27

MRS. M. K. BOOZER,
Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. Mrs. Booser cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, Sittings or Psychometrization, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco a specialty—the appetite often changed by one treatment. Terms, \$5 per treatment.

DR. DUMONT C. DAKE,
Magnetic Physician. Office and residence, 147 Clinton St., Brooklyn, N. Y. Fifteen years experience in the exclusive and successful treatment of Chronic Diseases.

MRS. LIZZIE LENZBERG,
Successful Healing Medium. Relieves in most cases; Communications will be returned. Will visit patients. References given. Hours 9 to 4, or later by appointment, 310 West 30th street, between 8th and 9th Avenues.

J. Wm. Van Namee, M. D., Clairvoyant and Magnetic Physician, Madison, Connecticut. Examinations made from lock of hair \$1.00. Psychometrical reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

SPECIAL NOTICES.

BOOKS. BOOKS.

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BY STEPHEN PEARL ANDREWS.

Fourth Paper.—[Continued.]

THE GOD, INSTANTIALITY; ZEUS, JUPITER; AND
VICISSITUDE, OR JUNK, HIS WIFE.

As for the other vocal elements combined with the *dha* (of *The-os*) in the production of *Ju* and *Zeus*; and as to the question: Are the God-names of other nations, of a somewhat similar appearance, really allied etymologically with these? we must, at this point, considerably enlarge our etymological sweep. In turning to these subjects we are irresistibly and as a matter of course, led at once to the examination of the Hebrew names *Jah* and *Jehovah* or *Jehovah*. (1.)

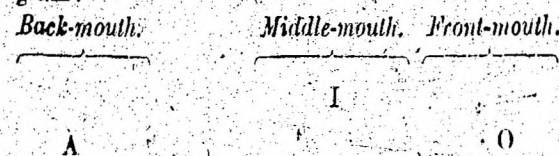
It may, perhaps, be well again to call attention to a fact which is but little, I think, in the mind of Christians, that these so-called sacred names are strictly Hebrew, and not in a proper sense Christian. Inman rightly says:

"Another fact of singular importance, is the complete disappearance of the sacred words *Jah* and *Jehovah* at the time of our Saviour. Though used by the prophets subsequently to the captivity, we do not find any evidence of their existence in the New Testament; even our Lord himself either does not know them, or else avoids their use."—*Ancient Faiths Embodied in Ancient Names*, V. 1, p. 610.

The turning point of this inquiry rests in the existence and meaning of the peculiar and remarkable word *Iao*, which, notwithstanding the mystery, thrown around it, and the pretence that its true pronunciation has been lost, reveals itself at once, to the correct etymological eye, as the three vowels *I* (ee), *a* (ah) and *o*; and the word is pronounced, of course, *Ee-ah-o*. A thorough examination of this word will prove to be of the utmost interest; and the word itself to be almost the very core or centrum of the whole sphere of Etymology.

The three vowels, *i*, *a*, *o*, are to be pronounced, not as in English, but as in Spanish and Italian, and generally over the whole world, where alphabets are used, except in English (1). It is also very obvious to one so versed in the science of language as to be competent to judge, that this word, *Iao*, stands out very prominently as distinctive and exceptional, hardly another word except it and its variants, in this whole immense family of languages, being composed exclusively of vowels. What I have now to say with regard to it, which is new, is that it is certainly not a Nature-word, nor chance begotten by the mere effort to talk, but that it is, on the contrary, a word reflectively devised, for a particular scientific purpose, and that it was, in a word, one of the leading technicalities of that early stage of Science-development in the Old World, which we are here considering.

These three vowels, *i*, *a* and *o*, are the three pivotal or leading and representative vowels of language at large, i. e., of all the languages of the world (with rare exceptions). It is true that from the Sanskrit point of view *u*, pronounced like *oo*, replaces the *o*, as the front-mouth pivotal vowel, a detail which need not be discussed. These three sounds are made at the three principal Seats of Sound in the mouth, *i* at the Middle-mouth (between the tip of the tongue and the teeth), *a* at the Back-mouth (at the root of the tongue, or deep in the oral cavity), and *o* at the Front-mouth (the lips, by rounding and projecting them). *i* is the pivotal sound of all the middle-mouth vowel sounds, *a* of all back-mouth vowel sounds, and *o* of all the front-mouth vowel sounds. In many simply constructed languages, these are all the vowel sounds which are recognized (2). Such was the case with the Semitic languages, the Hebrew included, which has original letters in its alphabet for these three vowel-sounds only. The positions of these three all-important vowel-sounds, in the mouth, will be better shown by the following diagram:



What lies front-wise in space coincides with what is Future in Time; what lies back-wise, with the Past; and what lies mid-wise, with the Present. So striking and impressive is this analogy, that in *Alwato*, the New Scientific Universal Language, these three vowels, as affixes, make the Conjugation of the Verb, *a* denoting the Future, *a* the Past, and *i* the Present Tense. But, to my surprise, I now find that these precise meanings of these three vowel-sounds were already familiarly known to these ancients of probably five thousand years ago; and that one, at least, of my most highly prized discoveries is only a rediscovery of the learning of those antique sages; though independently made by me, and already utilized before I knew of their knowledge of it.

It is certain that the ancient Hindoos, at least, already had a tolerably definite idea of the inherent significance of the vowel and consonant sounds. The following is a poetical rendering of an ancient Sanskrit Text, by Rev. William R. Alger (3):

"Creatures all have come from A.
Firmly stand they now in O.
All was dark when all was M.
B will set the whole thing free.
Even mytic Aton is nought
If not unto five brought."

I, being, by analogy, the Present, *a* the Past, and *o* the Future, the precise meaning of the combination *Iao* is, *Is, was and will be*; that is to say unlimited Existence in Time, as contrasted with, and yet as essentially counterpointing the Fixed Firmament, or Universal Existence in Space; which last we have seen, is the meaning which is in predominance, to be attributed to *dha*. In order, therefore, to express the entire Absolute and Infinite; or the *Stala-moto-dynamic* attribution of the Supreme Divine Being; and, all at once; it would be necessary to write these two roots *dha* and *iao*, in one word; and this, we find, is precisely what was done; and from that combination have descended all the divine names of this order—Sanskrit, classical and Semitic; theoretically, we will say, after this manner:

(1) *I* as *ee* in feel or *i* in pique, *a* as *a* in father or *ah*, and *o* as in English and the other languages.

(2) The Poetry of the Orient, p. 159.

(3) A vowel-sound is merely a sound made with the mouth open; consisting, therefore, of an uninterrupted flow of the sounding breath.

Dha—*iao*, THE PRIMAL, OR DEVISED WORD, composed of,

1. *Dha*, "Without variableness or shadow of turning," and,
2. *Iao*, *Is, was and will be*; Perpetual On-going Change, in Time.

D—*ya*—*u*; *Dyaus*, the Hindoo Supreme Divine Name.

D—*y*—*u*.

Ju—*Ju*, the Roman Supreme Divine Name. (*Ju*-piter means merely father *Ju*.)

D—*ya*.

Ja—*JAH*, the Hebrew Supreme Divine Name.

Dz—*e*—*u*; *ZEUS*, the Greek Supreme Divine Name.

The conjunction of these two opposite but complementary grand fundamental ideas, Fixed, Permanent Immortal Existence, and Perpetual Transitory On-going or Succession, is what is meant by INSTANTIALITY, the point where Space and Time meet and unite; which is again every point, and therefore, Universal Being itself; which term has been chosen as the best descriptions of Jupiter, in particular, and of any supreme being, as a philosophic conception.

Christian theologians have felt strongly called on to hedge against the identification of the name *JAH* with *JU* and *ZEU*, or rather, as they have treated the matter of *Jehovah* with *Jove*, both of which are secondary or derived forms. But the task is hopeless, and their defeat will turn greatly to their benefit; as is the case with all who fight to maintain the narrow restrictions of slavery and unauthorized authority. Their own mental horizon will widen immensely when they shall come to identify the conceptions of the Supreme Divine Being of all nations and ages, instead of being the mere partisans of the Hebrew particular idea; and the Hebrews themselves will partake in the same joyous emancipation. They will all be in fact elevated into a higher realm of thought when theology becomes world-wide, and they find themselves freed from the necessity of explaining away or reconciling the unworthy attributes special to the Jewish *Jehovah*. The Jews are indeed rapidly tending to this broader conception, and promise, in this manner, to keep the lead they have so long honorably held, in the construction of spiritual and divine ideas. The new Catholic Church of the Panarchy (the scientific millenium) will have a creed as broad as all Philosophy and Science combined; and stands prepared for the accession of all schools of religionists so fast and so far as they shall be emancipated.

We have now to observe that when this very precious technicality *iao* had been wrought out, by the ancient scientists, as meaning the Present, Past, and Future, they dallied or played with it by changing its elements into every possible order of permutation; quite as in the change of the syllabus roots *ma* and *am*, to mean the same thing already noticed. This play gave the possibility of six different forms, substantially synonymous; for it is essentially the same idea when we say Present, Past, and Future; Present, Future, and Past; Past, Present, and Future, etc. These six forms are as follows:

1. *Iao*—Present, Past, Future.
2. *Io*a—Present, Future, Past.
3. *Aio*—Past, Present, Future.
4. *AOi*—Past, Future, Present.
5. *Oai*—Future, Past, Present.
6. *Oia*—Future, Present, Past.

The second of these forms, *Io*a, is the vowel basis of the second and more prevalent Hebrew Supreme Divine name. Observe that whenever a series of vowels is pronounced, there is a strong tendency for the half vowel consonant sounds, *i*, *y* and *u*, to crowd in, as it were, to fill the breathing spaces between the vowels. Another equally strong tendency is for *i* to change into *y*, when situated before another vowel; and still another for *d* and a following *i* or *y* to smelt into *j*. Much is to be said of these tendencies and of their importance in lingual matters, when we come to treat of Etymology, *ex professo*. The evolution of the name *Jehovah* has therefore been as follows:

Dha—*io*a,
D—*yo*a,
Ji o a,
Ji—*ho*—*wa*,
Je—*ho*—*va*h.

By the laws of sound-slide, already well known, and above alluded to, or which will be pointed out in subsequent treatises, all these changes are just such as should be anticipated. The weak second root of *dha*, namely *ha*, was readily crowded out again, when followed by other elements, leaving merely *d* as representative of *dha*. *I* before another vowel tends always, as said above, to be converted into its corresponding weak consonant sound *y*. *D*, followed by *y*, *dy*, is a combination, on its way to become either *zh* or the French *j*, or retaining *ad* again prefixing the *d*, to become the English *j* sound, equal to *ch*, or, in fine, to become *dz*, the value of the Greek *zed* (z). So the *di* or *dy* reappears as *j* (sometimes pronounced as *y*, sometimes as *zh*—Eng. *j*; sometimes as *ch*—French *j*; sometimes as *dz*—Greek *z*; and even as *h*, in Spanish). After the *dy* has become *j*, the original *i* sound from which it arose may still persist, as in the form *Jio*a. *I* and *y* the weak consonants, allied with *a* and *o*, as *y* is allied with *i*, tend always to intrude, where these vowels are grouped, as parasitic growths, whence *D*—*io*a becomes *Ji*—*ho*—*wa*, or finally, in the English rendering, *Jehovah*.

The Latin *Jupiter* has for its Genitive case *Jovis*, whence English *Jove*. This is a subsidiary form. "The Latin initial *dy* of the Sanskrit is represented by *j*; so that *Ju* in *Jupiter* corresponds exactly with *Dyo*, (more radically, as we have seen, with *Diao*), *Jovis*, on the contrary, is a secondary form, and would, in the Nominative singular, represent a Sanskrit form, *Dyavah*." (4). Dr. Havernick (5) proposed a secondary reading of the Hebrew name as *Javah*, instead of *Jehovah*, which has some favor among Christian critics, perhaps on the ground that it less resembles *Jove*; but the points are to be little relied on for etymological purposes. *Yaho* and *Yahu* are also secondary forms of the Hebrew divine name, which still reveal their descent clearly however from the primitive *D*—*iao*.

Before proceeding to the further consideration of *Dha*—*iao*, or *D*—*iao*, let us dispose of the remaining permutations of the three pivotal vowels. The third and next most important of these is *ao*. Here the *o* slenders into *u*, and the *u* converts into *y*; while the middle vowel *i* changes into its cog-

nate middle-mouth vowel sound *e* (pronounced like the English name of the letter *a*)—all in accordance with well known lingual laws; producing the form *aeu*, which, with the neuter Latin ending *-um*, makes *aeu-um*, meaning age, time, continued period; substantially the same as *iao*. Variants from *aeu-um* are the Greek *aeon*, English *aeon* or *eon*, meaning the same; and Latin *ae-ternitas* for *aeu-ternitas*, English *eternity*; and Latin *ae-tas* for *aeu-tas*, a lifetime. (6). This branch of the subject is of the utmost importance, as a precious and striking confirmation of the general argument.

The remaining three forms of the chief vowel triad, *aoi*, *oti*, and *oia*, have left somewhat less distinct and less valuable traces of their existence.

Of the leading vowel combination, *iao*, the same and other important modifications and additions led to other and almost equally important results. The following tabular view will first be presented and then explained. Numbers are annexed to the forms for easy reference:

1. *Iao*.
2. *Iau*.
3. *Iav*.
4. *Jav*—*ad*.
5. *v*—*ad*; *vad*.
6. *v*—*at*—*sh*; *vatsh*.
7. *v*—*ed*—*a*; *VEDA*.
8. *v*—*a*(r)d; *verbum*.
9. *v*—*o*(r)d.
10. *v*—*i*—*d*; (*vid-s vis*) *vid-eo*; *di-vid-eo*.
11. *w*—*i*—*t*; *wis-dom*.
12. *F*—*i*—*d*; (*F*—Greek *di-gamma*).
13. *o* i d; *oida*.
14. *e* i d; *eidos*.
15. *i*—*d*—*ea*; *Idea*.
16. *Jao*.
17. *aun*; *aum*, *aun*, *am*, etc.
18. *on*, *om*, *on*.
19. *Jam*; *Ja*, *Ya*, *Yes*.
20. *Jam*, *El-iam*.
21. ————on-on.
22. ————n-on; *nein*, *no*.
23. *Jam*—non—us; *Jomas*, *Janus*; *Jonah*; *John*; *Juno*, etc.

Numbers 2 and 3 of this remarkable assemblage of words present no deviation, from *iao*, other than the normal slendering of *o* into *u* (*oo*), (7), and the normal slide of the vowel *u* into the consonant *v*, already illustrated. Number 4 adds a new root *ad*, making a compound form *Jav-ad*. This added root *ad* requires a well considered and a considerable exposition. It will be found, curiously, that it has at bottom substantially the same meaning as the devised root *iao*, to which it is added. This adding of two root words, meaning the same thing, like path-way, in English, to strengthen and define each other, is a common occurrence in the early stages of language. This style of compounds is so abundant in the Chinese that Chinese grammarians have a technicality for them, and naively call them clam-shell words.

For this particular root *ad*, Fick finds no other meaning, as fundamental, than *to eat*. I find, however, the suggestion of a deeper radical meaning in the Latin preposition *ad* and the English *at*, meaning *jointness*, *whence* the closing-in form of *Limitation*, which is then contrasted with but intimately related root *ak*, to divide, the opening-out form of *Limitation*. (8). *Ap*, to reach (across the chasm, from the opening-asunder to the joining-together-idea) then combines the two, and finishes the particular transition. But this idea of successive openings and closings, which prevails in and is the absolute essence of every form of Movement or Transitory Existence, as when we move the jaws in eating, or in ARTICULATING, i. e. speaking, or uttering words, may also be denoted, in all its aspects by the use of the single root word *ad* or *at*. Let us suppose this little word repeated, as *ad*, *ad*, *ad*, or *at*, *at*, *at*, and no primitive device could have been better, to denote the process of eating, or articulating, i. e. of repeatedly opening and shutting the jaws; and hence for the dividing and joining process of all liminary existence, and indeed of the Form element, itself which is no other than the static residuum of liminary changes; and again reduced "for short," to mere *ad*, it meant in that form, *to eat*.

In its various aspects, then (as *ad*, or as *ad*, *ad*, *ad*) this word repeats *iao*, Past—Present—Future, (as to meaning) by its passage along the current of Time; and so it was the proper word by which to reinforce the other. They both also simulate *Kronos* and *Rhea*, his wife, i. e. Time, and Succession in Time, as contrasted with *Dha*, *Theos*, the fixed God idea, related to *Ouranos* or the firmament. Indeed I have now to add that *ad*, in Semitic (the Hebrew) means precisely this idea, perpetual continuance in time. *Jav-ad* is to be taken; therefore, as merely a more strengthened and more definite expression of *iao*—not historically extant, but implied as transitional to the other forms which follow.

Number 5, is *vad*, the Sanskrit root meaning speech and to speak, i. e. to articulate or utter words, in syllabic seriation, quite as events occur in Time. As *ad* meant to eat, so *vad*, the *v* retained from the abridged *iao*, meant to talk or speak. Number 6, *vatsh*, is simply a variant form, and is another Sanskrit root meaning speech or articulation. These two Sanskrit roots play a great role in the history and philosophy of ideas, *vad*, giving rise to *VEDA* or *VEDAS* (No. 7) the Hindoo Bible, or sacred scriptures, and *vatsh* figuring as the god Speech or Utterance, or "the word," and giving origin, in the then far future, to the Christian doctrine that "In the beginning was the Word," etc. Number 8, is, I think the better derivation of the Latin *verbum*, and English word (No. 9), than *var-dha*, heretofore accepted. The weak *o* very easily intrudes itself between a vowel especially *a*, and a following consonant, to fill the hiatus.

Number 10, exhibits the root *vad* weakened to *vid* in which form it gives the idea of seeing (opening the keen-eye) in the Lat. *video*; and more generally of opening or dividing, quite at large in *di-vid-eo*, and as seeing and discriminating mentally or by the mind's eye, so *vit* and *vidom*, still farther attenuated, mean to know. (No. 11). In number 12, we have that peculiar weakening of the lip-consonant sound which was called *digamma* in Greek, and which resulted in the disappearance of the consonantal *g* altogether, whence Greek *oida*, I saw, i. e. I know (No. 13), weakened again vowel-wise into *eid-o*, form (No. 14) whence *idea* (a mind form, or discriminated view), in Greek and English. (No. 15).

We are now brought to another kind of deviation. When people whine a little in their pronunciation, they nasalize (nosify) or take on the

- (6) Vanicek, p. 81.
- (7) I am of course not unaware that Sanskrit grammarians reckon *u* as the pivotal front-mouth vowel sound, and would talk of raising it, by *guna*, to *o*. I prefer to speak degraded of *o* to *u*; but this subject cannot be discussed here.
- (8) See on this root at the subsequent paper on *Posidon* or *Neptun*.

nasal twang, as in French *bon* (*bon*) etc. So *iao* was liable to be uttered as *iaon* (No. 16). This, failing of its first sound, becomes *aun*; and this nasalization strengthening and differentiating into *m* and *n*, yields *aum* and *aun*, two very leading and important "divine names," which, with their variants were considerably discussed in the Treatise on *Jonah*. They will be subsequently resumed under their own head. The most leading of these was *on* or *om*, (No. 18) used interconvertibly with *aun* and *aum*, and in one form or the other being the incommunicable (i. e. unpronounceable) sacred name of the Hindoos. The nasalization makes, with the vowel, a difficult sound to utter, by those not trained to it; and the statement of the learned that this word could hardly be uttered correctly, was transmuted in the minds of the unlearned into the idea, that it must not be pronounced at all. Probably, at all events, such was the origin of this superstition and myth.

Finally, the *m* and *n* replacing the mere nasal twang, give rise to two new forms *Jam*, *Ja*, *Ya*, *Yes*, or *Jam*, *et-iam*, being the affirmative form of the idea (Nos. 19, 20), and *on* or *on-on*, yielding *non*, *nein*, *no* (Nos. 21, 22), and finally the names *Jam-et-non-us*, with which the Treatises on *Jonah* and *Jonah* were initiated.

Returning now to the leading compound term in this whole discussion, *dha*—*iao*, observe again, and attentively, that the first factor-syllable, *dha*, means fixed extension, or firmamental position, the space element or factor, of Universal Being; in other words the Static Factor, and that *iao* (reinforced or not by *ad* having the same meaning) means changing position, successional seriation, the Time element or factor of Universal Being, in other words, the Motive Factor; and in fine, that the union, in one word or name, or in the Universal Constituency of Being itself, of these two opposite, but complimentary and mutually essential factors of Being, is INSTANTIALITY or the matter and Force of the Real Word; of which the *Sua* coursing through the sky is the pre-eminent type.

In another and somewhat modified presentation let us say:

1. The Space and Extension, or matter side of Being—*Universal*.
2. The Time Form, Limitation or Succession Side—*Dynamical*.
3. The Force, Dynamic or Executive Side—*Trinital*.

Among the earliest questions raised by the reflective and philosophic minds of antiquity was this: Whether the Transitory and Evanescent, in the nature of things, is or can be, as real in any sense, and so as eternal and divine as the Unitary, Static or Fixed Element. That invariable Unity, that which never perishes or departs, is essentially divine and good, there seemed to them to be no doubt; but as the rule they regarded the Transient or Time-y as essentially evil, whence *Temporalities* were inferior; still the deeper thinkers questioned, then as now, whether evil is absolute; and if not whether then there was not, in the Transitory or changing, an eternal and divine element also. To this some said yes, and some said no; but, at all events, it became the most trying and persistent metaphysical and theological problem of those many ages. The discussion had however to take a form such as was due to the general lack of literary implements. They could not discuss it as we might do, by clear abstract statements and appropriate technicalities; and so they involved themselves in several sorts of obscurity; at least for us; and we are only now beginning to unravel and understand them.

For instance instead of stating the issue as I have now done, they fastened upon a prominent instance of succession, namely upon Articulation, or the utterance of sounds, or of the syllables of speech, and made it to stand for all the changing phenomena, in Time, of universal things.

The real issue, as we might now present it, was: Is *Iao*, the second part of the divine name, as eternal and divine as *Dha*, the first part; notwithstanding the fact that *Iao*, Present, Past and Future, is utterly unstable? But, as they stated the matter, they asked: Is speech, talk, sound, articulation; utterance or "the Word" alike eternal and divine with *Dha*, *Iao*, or with fixed unchangeable being; is God, *Iao* or *Jah* (as we may now restate the question) as much God as *Dha*, *The-os* or God himself?

The term employed by the Hindoos to mean Transitory Being was *Vatsh*, the simple meaning of which was Language; but which, for the purposes of this discussion, came to be a mysterious being, and a virtual god; or it was *Veda*, simply meaning Language, and its contained meaning, reason or wisdom; but which, for the purposes of this discussion, after having first become technical, as the Scriptures or the Bible, then became also a mysterious being and a virtual god, who, it was claimed, was from all eternity. Then it was *Aum*, *Om* or *On*, also defined to be "the Word," and to have a still more awful and mysterious character; the special divine name that must not be uttered; in some ages and countries, under penalty of death. Take as a specimen of this wonderful Sanskrit philosophical and theological literature which fills whole immense libraries of books, of unknown degrees of antiquity, the following account of the origin of *Om*:

"When the Supreme Being was intent on creating the universe, *Hiranyagarbha*, or *Prajapati*, issued from his mouth, and was desired to divide himself—a process which he was in great doubt how he should effect. While he was thus reflecting the sound *Om* issued from him and rebounded through the earth air and sky. While the god of gods was, again and again, repeating this [sound] the essence of mind (the meaning) proceeded from his heart. Next, the sacred and transcendent *egalitris* (*bhuh*, *bhu*, *vah* and *anur*), formed of the great *sruti*, in the form of sound, were produced from earth, air and sky [by the reverberation]. Then, appeared, the goddess, the most excellent of metres, with twenty-four syllables (the *gayatri*). Reflecting on the divine text (beginning with "tat") the Lord formed the *saitri*. He then produced all *Vedas*; the *Rich*, *Suman*, *Atharvan*, and *Yajush*, with their prayers and rites." (9).

Add, also, the following: "Then he looked round upon all beings. He beheld all things in this triple Vedic science. For it is the soul of all metres, of all hymns of praise, of all breaths, of all the gods. This, indeed, exists. It is an undying thing. For that which is undying really exists. This is that which is immortal. *Prajapati* reflected, 'All beings are comprehended in the triple Vedic science. He arranged the verses of the Rig Veda, Twelve thousand *Brihatis*, and as man *Rich*-verses which were created by *Prajapati*, stood in rows, in the thirtieth class." etc. (10).

(9) Muir's Sanskrit Texts, Vol. III, p. 11.

(10) Ibid, p. 13.

[Continued on the second page.]