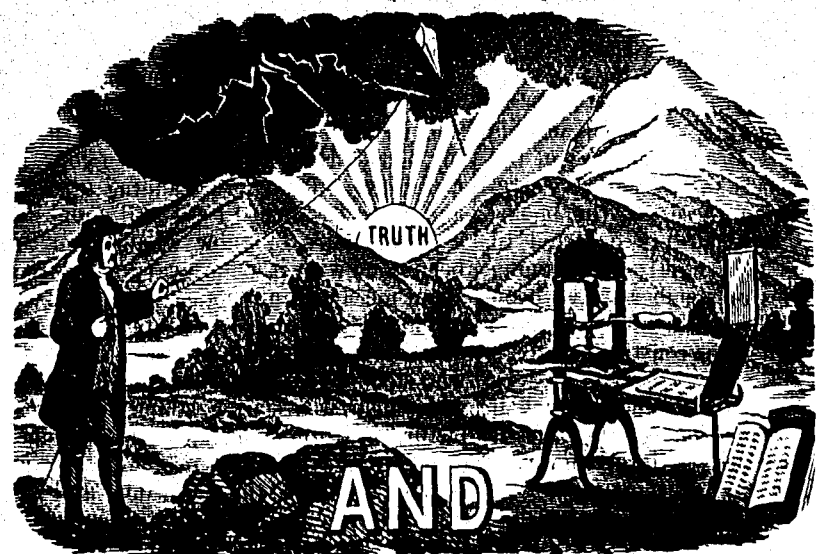


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 3d, M. S. 36.

LEWIS BLAIR.
(White House, N. J.)

This seems to be a desirable location for one that has wandered over the earth trying in some way to make an impression on some one; yet failing in every attempt until the present. If I should fail to make my wants known it should be attributed to my ignorance of the law which I am trying to conform to. But I suppose that the only way to acquire knowledge is to advance as far as it is possible for us to do in that direction. And while I am here, I wish to make some statements in regard to myself. I left my physical form under rather unfavorable circumstances. I acquired habits in my youth which adhered to me in old age, and destroyed my power of doing good, or creating harmony with those whom I really loved the most; and it was some time after I entered into a new condition of life, before I learned the possibility of my returning through other instrumentalities, and undoing some of the errors of my existence, through conforming to a natural law that was tending to the elevation of all embodied and disembodied intelligences. Yet, through my anxiety to do this, I closed the avenues by which I could address mankind again; and it was through the guidance of a simple little Indian girl that I came into this habitation, and gained the opportunity to express my thoughts, through a channel that seems very material indeed. If any of my friends should see my communication, I hope they may be relieved of any anxiety on my account, for I have laid aside the defects of my physical life, and am now working to come in perfect rapport with the friends who ought to have received greater consideration at my hands. And with every effort I will try to recompense those who suffered most through me, and to allow their declining years to be comparatively happy; and with the aid of all earnest workers, I expect to be able to accomplish this. My name is Lewis Blair of White House, N. J.

JANE DU BOIS.
(Columbus, Ohio).

GOOD EVENING:—I do not know what is expected of me here; but I feel very much like reviewing some of my past recollections, and I suppose that is a natural feeling with most of us—that is, to give our thoughts for the perusal of other persons. I have come to the conclusion that a great deal depends upon our location in our life's earliest experiences in making and forming the characters of individuals; and I am inclined to think that most people would acquiesce in my thoughts in regard to that matter. But I was not born in Turkey, or Hindostan, or away from what is called civilization. Yet, civilization never yet rounded out and perfected my character, as every person desires themselves to be developed. And why was it that it failed in that direction? I cannot answer it in any other way than this. What is called civilization is entirely the opposite of that true justice which exists and makes demands upon the human mind. When I was almost an infant, I went with my parents to church, and was taught to be believe in, and reverence religious teachings. But young as I was, I soon discovered that there was a great difference in people, and that those who made the greatest profession, and laid down the longest lines of morality for other people to follow, disregarded all law and order in regard to their own individuality. And, through this experience, I learned to be very suspicious of any one that claimed to be selected by God to direct and influence the human family in the direction of religious exercises. Before I was aware of it, I became so skeptical that I cast all creeds to the winds, and took and independent line of action for myself. At that time I had no opportunity to know anything about the continued existence of spirit, and I arrived at the conclusion, from my experiences, that after the change called death occurred, that if there was one particle of my life that continued, it was united to the great force called life, and did not possess the power of thought or action; and if there was one animated atom left, it acted with other living atoms, without knowledge of such action. Coming to this conclusion, it naturally wrapped the warm sympathetic spirit in the folds of an unjust conclusion; and when I entered into spirit life there was not that warm affectionate feeling that individuals should possess for one another through all life's experiences. For a time I dwelt alone—uncared for—unthought of; but it was impossible, under any circumstances, to crush out my desire for knowledge. I return to you to-night to say, that in every human organization there dwells an immortal spirit; and it behooves every one to make an effort to make conditions to enable and purify the human race. As all earnest statements carry a magnetic force with them, I hope my effort may be crowned with success. My name was Jane Du Bois, of Columbus, Ohio. Thanks for your kind reception of me. I bid you good night.

LEMUEL LOTHEIR.
(Paris, France.)

I wonder if I've got into the right place! [We judge so, for you are among friends.] Well, I am

glad of that; because I can't say I was accustomed to mingling with friends. By some mishap or, other I came into existence under very angular conditions, and it seems as if my whole life was made up of opposition to most people in their particular theories about their material life and spiritual conditions. And, as everybody is very sensitive about cherished ideas, it was very seldom that I mingled with any persons that I called friends. I do not feel particularly bad about that, for I lived and prospered in opposing others; and I do not come into the presence of people who say they are my friends to offer any regrets for opposing poor, puling sycophants, who could not grapple with an idea outside of themselves, or the prejudices they had imbibed. It was through the instrumentality of a very conservative mind that I experienced a change that is called death, which many thought was too good for me; but that made no difference so long as I was perfectly satisfied. But in opposing others I came to one definite conclusion, and that was, that there was a power that was God, and that was one of the mysteries I intended to unravel. I have never discovered any evidence that there was a supreme being, controlling and guiding the destinies of men through its will. I am now perfectly willing to step out into the broad road and say, that there is a force operating throughout the whole universe, bearing the impress of intelligence upon every manifestation of its power—operating in the best manner possible, under existing conditions—constantly changing—ever tending upward and outward from the channels of slime and iniquity—forcing one condition of things after another, until perfection will give supreme. I will cease my talking, and rule some one else an opportunity. My name while in the physical form was Lemuel Lothier, of Paris, France. I would like to ask you a question. Do you think I have presented my thoughts in a clear and intelligible manner? Ans. You certainly have done so.

REBA REX.
(Near Lewistown, Pa.)

I thought they were fooling me; but I find I am on the fair road to accomplish something different from what I have ever done. I hope you don't think any harm will come of it? [None whatever.] for it almost makes me feel young again to know that I can talk and be understood by people who are not dead. If it had not been for a little Indian girl, Fleeting Foot, who asked me to come in and see the pale faces, I would not have ventured to come in here. I thought, all the time, they were fooling me—wanting me to do something that they could poke fun at me for. And now I would like to tell what we've been doing in the last week. We've been holding a grand camp-meeting, and the clergy went rallying their forces all around, trying to make an impression, but somehow the atmosphere has got too clear for that, and some of us who used to be the greatest workers have got to be very lukewarm. They exhorted us—prayed with us, and at last they got mad, and that was "the straw that broke the camel's back," and that was the last of it. Then I went away to pont about the deception that had been used to hold me in the Church; and, as I tell you, the little Indian girl came nosing around and asked me to come to her wigwam, and now you see just what I got by it—a place to give vent to my feelings, and expose some people's doings, who would keep other people in darkness. They say, "it is a long lane that has no turn." Now that I have got the cudgel in my own hands, I mean to keep it; and if I don't work dissatisfaction in their ranks my name is not Reba Rex. Ques. Of what place? Ans. Near Lewistown, Pa. Do you know where that is? [Yes, very well.] Well that is the place. I think I will visit this wigwam again sometime.

JAMES YAWL.
(Brooklyn, N. Y.)

GOOD EVENING:—I have just arrived at this place to take a view of things through some other organization than my own; and I am very much surprised to find the labor so easy. I expected that it would be a very difficult labor to control an organization to speak. I thought I would almost have to take the life of the medium, or do some other deed that was no more creditable; and if you can tell me how I got control of this organization while the spirit remained outside of it, you can do more than I can. But, I will try in some way to make my presence useful and explain why I come here in such a peculiar manner. I've been holding an argument with a gentleman by the name of S. B. Brittan; and he said it was possible for spirits to take hold of an organization and give their thoughts as fluently as if they dwelt in their own forms, if they understood the law and obeyed it. As a matter of course, I doubted his word, and I brought up all the reasons that I could bring to bear in opposition to his statement. He said: "It is not worth while to waste words. I can take you to a place where you can have positive evidence of the fact." Before I knew what I was about, I was doing just what I was positive could not be done. If this is what is called Spiritualism, I think it seems reasonable enough. What little I have seen of it gives me reason to believe that it is going to overthrow all the old established beliefs in regard to the future state of existence, and people will come down to the principle of solid common sense, and learn that their own effort is the most powerful

agent to promote their growth and perfection. My name is James Yawl, of Brooklyn, New York.

MARY RESILEAR.
(Mauch Chunk, Pa.)

GOOD EVENING:—It has been a long time since I had an opportunity that seemed to promise so much; and it falls upon me with a joy so great that I am astonished that everybody does not grasp this philosophy without so much opposition. I should think the Christian world would accept this gift with joy instead of with scorn, if for no other reason than that it establishes the fact that there is no eternal hell. In my time I would have hailed it as tidings of great joy; for the thought was horrifying, that for some simple mistake a human being was doomed to eternal torture. That thought, terrifying as it is, creates a gloom or dread on so many minds that it is impossible for them to throw it off, even when they know better. If through my coming in rapport with this medium, I can reach some one, and awaken in his or her mind an interest in a principle that is equal to the needs of all grades of society, my highest expectation will be realized. We are all compelled by a law to clothe our thoughts in words best suited to ourselves; and out of the variety of our expressions, in time, there will be mental food for all. I claim no extraordinary merits myself; but I do desire truth to be established in every human breast, that the doubt that I once experienced may not find a dwelling place therein. My name is Mary Resilear, of Mauch Chunk, Pa. Ques. Did you belong to any church? Ans. Yes; I was a member of the Lutheran Church.

LORENZO WAYNE.
(Galveston, Texas.)

I do not know that I will be able to give a very lengthy communication; but I felt a desire to say a few words—knowing that it would be an avenue opened for me to return and give a communication. How long it will be that the superstition and ignorance of the past will remain upon the earth, depends upon our wills to control men sufficiently to understand that they have been working in a wrong direction. I do not mean that people shall lose their individualities; but if we can bring power sufficient to make the human mind act naturally, independent of old laws and systems, it will not take five years to do away with all old formalities, and usher in a new train of life. From some cause that I fail to understand, I find my line of thought broken up. My name was Lorenzo Wayne, Galveston, Texas.

NEED GREW.
(St. Louis, Mo.)

Is this place hell? [No, it is not. But the editor of the R. P. Journal, would tell you it is that hot region.] I've been looking for it, and I thought I'd found it. A little Indian girl told me that my wants could be satisfied here. The priest told me that if I didn't repent, I'd go to hell. Well, I've been awful disappointed about it; but I met a fellow who said he'd been looking for God, and he hadn't found him, and he expected I'd have hard work to find hell. He said if I'd watch the corners and look out sharp, we'd both come out about right. If this is coming out all right, I am all right, for it makes me feel as if I was alive again. My name was Need Grew. Sometimes I lived in St. Louis, Mo., but I travelled over the country a good deal, and finally got sick. Ques. What was your religion? Ans. Well, I was brought up a Catholic, but they thought I was not good enough to be saved. I suppose because I would not pay money enough, so they said I would go to hell. I guess I'll go now, for I seem to have used the power of this little woman all up.

Illinois State Liberal League Convention.

The Second Annual Convention of the State Liberal League of Illinois, will be held in the Union Park Hall, formerly Grows Opera House, No. 217 West Madison St., Chicago, Illinois, on the 15th and 16th of September, 1883.

Ample accommodations at reasonable rates have been engaged for those who attend the convention, at the Park Hotel and Sheldon House, both of which are located in the same block with the Hall.

A cordial invitation is extended to all classes of Freethinkers, and Christians also, to attend this meeting. Come and hear both sides, then judge for yourselves what is right.

John E. Remsburg of Atchison, Kansas, the Freethought orator of the Northwest, has been engaged for this meeting, and many will then have an opportunity of hearing him for the first time.

We have also a number of excellent speakers in the League, whom we expect to be present, and address our meetings.

We hope to make this one of the most successful meetings ever held in this State. It is very desirable that as many of the members of the State League as can, should attend this meeting, as there is many matters of importance that should be attended to at that time. Should there be any who cannot attend, I would say to them that any help they send us will come very acceptable.

I have been devoting my entire time for the

past three years to this work, and I have expended all of my own resources, so that I am now over \$200 poorer. And I have expended more than two hundred dollars of my own besides all I have received, in my efforts to build up our cause in this State.

Our membership is composed of about equal numbers of Spiritualists and Liberals, who are not Spiritualists. Our platform is based on the Principle of Universal Mental Liberty, Justice for all, Privilege for none. If there are any who would like to join our State League, I would say to them, that \$1.00 makes any man or woman a life member of the State Liberal League of Illinois.

I hope to be able to publish a list in pamphlet form, of the membership, giving name and post-office address of each member, and also some other matters in regard to the league work in Illinois; and I want to send such a pamphlet to every member of the State League. But to enable me to do this, I need a little money to pay for the printing and postage. Who will assist me in this matter? Such a pamphlet will go far towards making the active Liberals of Illinois better acquainted. Remember that "in union there is strength." It is only through union that the Church has become such a power in this country. It is in this way that it influences the politics of the country. It was by the power of united influence that it inveigled the Legislature of Ohio into making a law taxing mediums \$300 per year, for exercising their medial powers; while the Christians of the State of Ohio have millions upon millions of dollars worth of church property that pays no taxes; and several hundreds of priests, preachers and religious teachers, dead-heading fat livings out of society, and dead beating their way over railroads and at hotels, etc.; and paying no taxes for exercising their worse than useless calling. All of these favors and privileges are granted to them, not because of any good they do, or that they represent the most intelligent or honorable class of our American citizens; but it is because they represent powerful organizations.

Friends of Liberalism, we need organization to protect ourselves against this power that is trying to tear down the tree of liberty. Please to let me hear from you. My postoffice address is Bloomington, Ill.

F. F. FOLGER.

See'y State L. L. of Illinois.

Pratt, Ill., August 1st, '83.

Fifth Annual Camp Meeting.

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberals, to be held at Flint, August 17 to 27, 1883.

The Executive Board of the State Association take pleasure in announcing that the arrangements for the Fifth Annual Camp Meeting, to be held as above, are in a satisfactory stage of progress.

Among the speakers already engaged from outside the State, are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. S. Lake, formerly of California, but now working in Ohio. Mr. Bradford was formerly a Presbyterian minister, but has grown clear out of his creed and his clerical robes, and is now a representative Spiritualist and Liberalist. Mrs. Lake is one of the most gifted female speakers on the Spiritual and Liberal rostrum.

Mrs. Margaret Fox Kane, the only survivor of the original Fox family, is engaged to attend the meeting, and, in addition to her mediumistic gifts, will tell the people the story of Hydesville in 1849, in which she was one of the principal actors—a story and a place that are at once classic, legendary and historical, and we may add sacred, with all who recognize the essential truths of Spiritualism.

Mrs. Olie Child Denslow, whose voice has heretofore been heard so acceptably at our gatherings, is engaged to sing.

The local feeling at Flint is unanimous and earnest in favor of making the coming meeting a success beyond any of its predecessors, and the Secretary's correspondence shows a similar feeling throughout the State.

David Turbush, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all financial details.

Fuller and further announcement will be made in due season.

By order of the Executive Board:

W. J. CRONK, President.

S. B. McCracken, Secretary.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

ORGANIZATION—ITS PROFITS AND PERILS.

Address to the Vermont State Spiritualist Association Particularly, and to all Spiritualists Generally.

The profits of organization are so weighty and so many, that it is passing strange that its perils should deter any from coming to its support. The above named Association is a legalized body, chartered by the Legislature, and its ordained speakers are clothed with authority to officiate at funerals and solemnize marriage. Its membership has steadily increased until it now comprises 800 earnest and intelligent investigators, among whom are some of the most eloquent speakers of the age, and many mediums for various phases of spirit presence, intelligence and power.

It holds three conventions annually, in such towns as are likely to receive the most lasting benefits; and by so doing, is teaching Spiritualism to the people as nothing else could. A three years' convention of the usual exercises of singing, conference, speaking, and evidences of spirit presence, as demonstrated by Joseph D. Stiles, Edgar W. Emerson, Mrs. Gertrude B. Howard, Mrs. S. A. Jesmer, and others who have given public tests from the platform at our conventions, to say nothing of the other test mediums and healers in attendance on such occasions, are sure to leave a lasting impression upon the minds of the people, not to be obliterated by all the theological cant in Christendom; and local organizations are springing up in different sections of the State, and Lake Champlain camp meeting, at South Burlington, has already assumed enterprising proportions and is an incorporated body.

These are some of the first fruits of organization, which promise such glorious results that no other inducement seems necessary to convince every thoughtful Spiritualist of the necessity of organizing in defence of the right against a formidable force of organized wrong. Organize to extirpate creeds from the face of the earth, not to create them. Organize in the interest of free thought and free speech. Organize for the re-organization and purification of all our institutions; a gigantic work which no man, nor body of men can hope to perform, so long as each struggles with the enemy single handedly.

PERILS OF ORGANIZATION.

The most imminent peril of organization is the deep-seated proclivity of human nature to formulate rules and creeds. This we fortunately escape through the wisdom of the founders of our Association.

Second.—Finance has at times been a troublesome problem to solve, especially because we are, constitutionally, a set of paupers, having no fee of membership; but after a few years of unsuccessful struggling, a guarantee fund was created by which a few philanthropic persons signed an obligation to pay, gentlemen 50 cents and ladies 25 cents, for the support of each convention. Enough of this fund is sent by mail to the treasurer to defray the anterior expenses of each convention. This fund has thus become a very important lever of economy. The balance of necessary funds is raised as best it may be during a convention, by contribution and sometimes by taking an admission fee of 10 cents at our public seances, the latter being the most effectual, but is often abandoned from a desire to have our meetings and seances free.

Third.—Apathy and disunion. We are all thoroughly human, with likes and dislikes undisguised; but knowing this, award to each the rights of opinion in a united search after truth; so that disunion of feeling and action, when any exists, arises from other causes than difference of views. Having organized and officered an Association, we are apt to sit down in apathy, as if we had created an automatic machine that requires no farther attention; and the officers look to the chairman of the board of managers for a safe conduct of affairs, and the chair, with such advice and counsel as is readily given by the other members of the board, maps out a year's campaign and turns it over to the secretary, from time to time, to be worked up, and all moves on gloriously for a season; but, by and by, every one of the eight hundred members entertains a decided opinion as to how the business should be conducted, and is not slow in giving expression to the same. There are always a few energetic persons ready to work, and the masses raise no objections so long as pleased with results.

But we are, as yet, in no serious trouble from these causes; a few only have drawn off, refusing to work with us, yet these are too many, and to reclaim them and prevent others from leaving our ranks, it now becomes necessary to have a new deal, and to go to September's election in the spirit of conciliation, each sacrificing so much of personal interest and opinion as the public good demands.

In justice to the present and previous officers of our Association, let it be said here, that the Spiritualists of Vermont, both in and out of the Association, owe much to the ability and untiring labor of its officers, who by their wisdom and effort carried it to success, and pushed its charter through the Legislature in the face of a bitter opposition that was, and is still, intended to crush us out of existence. We cannot afford to deal harshly with such reformers as these. We can only say to them, that in common with us, they must still sacrifice something for public good. Their labor will be held in grateful remembrance; their honor will keep—is as enduring as our green hills, and at some future time will be recognized, if there is honor in office.

A change in the administration is to be made, not in the spirit of revenge, but in the interests of harmony, and the members are asked to prepare their ballots for the persons, male and female, best qualified to perform the duties of the several offices. And to this the spirit world adds, through an entranced medium: "Elect no speaker nor husband nor wife of a speaker to office, lest their acts should be misinterpreted." Take this also into consideration for what it is worth, remembering that some of our best officers are speakers and husbands of speakers.

A word personally, in closing, and the matter will devolve upon you with the responsibility of its just settlement at our coming election. There has been some sneering because I appointed an honored lady member assistant secretary, as if it were not necessary; and yet I had cogent reasons for so doing.

First. The lady is a good reader; I am not; and bad reading would spoil the best article ever written.

Second. At times, when several demands are

made upon the secretary, an assistant is desirable.

Third. It is sometimes impossible for the secretary to attend a convention, yet, with an able assistant, he can still perform the duties of the office and keep the records intact, while a secretary pro tem. seldom has access to the books. Several broken links have already occurred in our records from this very cause; and, among other things, 100 names of members have been recorded without their places of residence, and the names of many who signed the constitution have been lost altogether.

To my mind the reasons are so weighty that if you should think my re-election expedient, let it be understood that your act will imply the continued services of my worthy assistant.

CHARLES THOMPSON,
Sec'y Vt. S. S. A.

St. Albans, Vermont.

STRANGE EXPERIENCES—AN EXPLANATION ASKED FOR.

BY CHANNING WHITE.

It is with some little trepidation that I pen these few lines, knowing that a large majority of the human family will look upon them as mere moonshine, and even a great many mediums themselves will question them.

The experiences of others on leaving the body are in no respect, that I can see, like my own, which occurred years ago. I give a few of them here, hoping they may fall in the way of some one who:

"Balling o'er life's troubled main
Some forlorn and shipwrecked brother
Seeing may take heart again."

I have never met but one who had a similar experience to the one I relate, and then had but a few minutes talk with her, Mrs. Eva Humphries of Toledo, O., said to have committed suicide in that city last May. Should you publish this, and it should meet the eye of any one with like experiences, I would be pleased to hold correspondence with them.

Fourteen years ago, being greatly absorbed in the studies of physiognomy and phrenology, I attended a circus, more to study the countenances of the people, than to laugh at the mule and clown.

Suddenly I found myself five hundred or more yards from my body. My first realization of this was like coming out of a sleep or opening my eyes suddenly on the light. My first impulse was to enquire after my safety, but being attracted rapidly upward, by some irresistible attraction, I began to loose fear, but cried out, "I want to see God." A voice said "there is no God." I said to myself, then it is all God. God and Nature are one, or as Pope has it

"All are but parts of one stupendous whole
Whose body Nature is, and God the soul."

The power that influenced me seemed very loving, and threw over me occasionally showers of something very exhilarating; and when I heard a voice say "brother" I began to realize that I had a spiritual body, and seemed to be in possession of all my faculties, possessed in earth life. I began then to ask where I was going and the meaning of all this, when I saw a light far above me; and it seemed as though at that time I was given power to go wherever I wished. So I willed myself to approach the light and the power was given me.

On approaching it, I found it to be a circle of light. I stood upon its banks or rather beside it, and watched the sweep of its mighty current, like that of the Mississippi, for some little time. There must be some power from above or below, thought I, to keep this in motion. In my country below, a fountain cannot rise higher than its head, but here I find a river running with great velocity in a circle. I became absorbed in the study of its composition, and whether it was spirit magnetism or electricity I cannot tell; not that like St. Paul who was snatched up to the seventh heaven, and what he there saw he said he "dared not tell."

A few years ago, I met Dr. Henry Slade in San Francisco, Cal., just after his trip around the world, and spent some most enjoyable hours with him. His opinion is that they are ethers or emanations from different planets, and that they are kept in action by the motion of the planets. While trying to analyze them, a voice said, "Don't go beyond this circle, if you do, you will break the chain that binds you to earth."

Then for the first time I beheld a small golden like cord stretching away towards the earth and losing itself in the distance, as fine as a ray of light. The sight of it, and hearing the voice was like the bow of promise to old Noah. I was delighted. I began to think that I was to be made the recipient of some valuable knowledge that I was to bear back to my fellow men on earth. Then I became venturesome. I ran into the river and breathed it in, and must have become unconscious, for when I regained myself, I was on the opposite side of the mighty circle confounded, confused, and in agony which made me cry out. I must have become unconscious again, for when I came to myself, I was coming out of the river at the exact point I had first entered it, and could not tell whether I had come with the current or against it; therefore on this account and on account of the spirit being in agony, I believe the spirit itself can become unconscious.

The confusion I was in rapidly passed away, and I felt as though I must await some voice or influence. So far, I had been led, by what or whom I know not, for up to this time I had not seen one single spirit. Shortly a spirit began making his appearance, and he seemed to be making himself up as he came along, for he grew plainer and plainer, as a person in the distance grows plainer as they approach you. I now think he was very ethereal, and perhaps drew elements around him, through the medium of which he could communicate with me. In a few seconds he materialized to me a noble looking gentleman (but below the medium height), with flowing white beard, dressed in the costume of some oriental tribe or nation. In his hand he held a cane, which he presented to me, with these words:—"Keep this, it will be a preserver to you." I grasped it with all my might, and then turned to follow back the little line of light. "The chain that bound me to earth."

I must have been above the atmosphere of our earth, for my first pause in my backward flight, which was quick as thought itself, was in a murky atmosphere. I was surrounded by dark menacing

spirits, who tried to get my staff away from me and almost succeeded. It was considerably worse for wear after the battle. I heard their laughter and jeers as I left them and took possession of my body. How long I had been gone from it, I could not tell. I was standing up when I left, and when I returned I was still standing. I had a great desire to know whether anything had been done with it while away. I glanced hastily about me, and could notice nothing in the actions or looks of any one to indicate that anything unusual had happened, excepting in those of a lady who stood near to me. She, with mouth and eyes wide open, was staring at me, looking the very picture of astonishment. I drew my broad rim over my eyes and did not stop to inquire, but skipped around to the circus door and left.

I have since learned that it is claimed for Pythagoras (the Samian sage), that five hundred and forty years before the Christian era he said the circles of these ethers about our planets were innumerable. Also that the ancient Druids' idea of God was that he was a circle of Light. If any of your readers can give me any light on this subject they will confer a great favor.

Respectfully,

CHANNING WHITE.

Dayton, Ohio, Aug. 4, 1883.

EDITORIAL BRIEFS.

As we go to press we are in receipt of interesting information of the progress of events concerning the cause on the Pacific coast, which we shall publish next week.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

FRANK T. RIPLEY, informs us that he is now in Boston, Mass., and is ready for engagements in Maine, Massachusetts and Vermont, and will attend the Etna Camp-meeting in Maine.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

Mrs. E. GEORGE (medium), of Philadelphia, will leave the Neshaminy Falls camp meeting the second week in August, for Lake Pleasant. Until that time she can be found at Tent No. 1, Neshaminy Falls.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MIND AND MATTER is on sale at Mrs. Connelly's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are resumed it can be obtained at the Hall as usual.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

An Appreciate Testimonial.—Women In Advance of Men in the March of Progress.

Editor of Mind and Matter:

DEAR BRO. ROBERTS:—As I am able to help you only in the very small way of paying for my copy of your valuable paper, I will at least do that promptly, and save you even a little trouble. I say, pay for the paper—I mean send the \$2.00, that makes it possible for you to send it to me every week for a year. It would take a much larger sum than that to represent what it is worth to me. I wish I was able to pay that for every single number, and then I should feel in debt to you. There is a serious fault to be found with MIND AND MATTER; it does not come often enough, and there is not enough of it. There now, I have told you my complaint. Will the time ever come when we can have a spiritual daily paper, at the popular price of a penny a copy? Perhaps so, if ever people get as much alive to their spiritual interests as they are now to political and other worldly affairs. I know that you are doing much to hasten that day. May we all help what we can. Please send paper as usual.

Yours through the conflict,

Mrs. LOU W. STANDISH.

Tremont Station, New York City.

The Nemoka Spiritualists Camp Meeting.

The Nemoka Spiritualists Camp Meeting Association of Pine Lake, Michigan, will hold their first annual camp meeting on their grounds, commencing August 9th, and closing August 27th, '83.

This Association had its origin in the successful search of a few gentlemen who were interested in finding a suitable place upon the shore of some beautiful lake, where camp meetings, under its auspices, could be annually held, also where there could be erected a Sanitarium or Medical Institute, a Hotel, an Art Gallery, also a Liberal Library, and a building for Phenomenal Spiritualism, where an investigating public could find the various phases of Mediumship needed to convince them of its truth.

To those who furnish their own tents, grounds will be free. Those who desire tents and cots furnished and are willing to pay for the same, should apply to the secretary at once. Persons intending to camp should bring their own blankets and pillows. Supplies can be furnished on the grounds. Speakers and mediums invited.

Any information will be cheerfully given by applying to

J. M. POTTER, Secretary.
Lansing, Mich.

Jesse Shepard's Wonderful Seances.

A great interest is being manifested in regard to Mr. Shepard's marvellous musical, physical and developing seances. The phenomena presented, are of a nature wholly unlike anything heretofore witnessed in this city, and the power which the magnificent musical manifestations exerts upon those who are under spirit development, is surprising in its effects. A number have already felt this developing influence in a marked degree.

A great many mediums have been brought forth at Mr. Shepard's seances. In all parts of the country, the band controlling these unique seances has left its seal of mediumistic unfoldment, and the success attending the advancement of the various phases under development, does not seem to diminish in the least. Mr. Shepard has held several seances within the past week, and has had no failures as yet. He will hold his circles at the seance room No. 5, 713 Sanson St., until further notice, on Tuesday and Friday evenings at 8 o'clock. As there is such a demand for admission, it would be well if parties would leave word in time so that no one will be disappointed in attending.

An Indignant and Disgusted Friend of Spiritualism.

CHATTANOOGA, Tenn., Aug. 5, M. S. 33.

Editor of Mind and Matter:

I think frequently that I am not suited at all to live here on this planet at this time, I am so radical and will call things by their right name and of course make many enemies by coming out and proclaiming the truth as I have proved it to be. Even the spiritual dukes howl and grit their teeth at me when I proclaim facts to the people. Of course you know as well as I do, that these dukes have got what our Red brothers call "black blankets" (Protestant and Catholic priests) behind them that are making them lie, whether they want to or not; but when they are natural liars and traitors to truth, like John C. Bundy, W. E. Coleman, and such things as they are, then of course, it being perfectly natural to them, it cannot help making them the champion liars and tools of the whole country.

The dawn is breaking. These "black blankets" begin to fall back. I can see and feel them as they give me a dose every chance they get. When I use a few cursory remarks to them they generally get away. I cannot help but see from my standpoint, that when this fearful strife breaks away, and the sun once more shines forth, there will only be but a mere handful of Spiritualists left—a very small handful at that. They are falling by the wayside fast. The "black blankets" are doing their work.

Now, Bro. Roberts, I do not wish to be understood to say that the "black blankets" are around the champion dukes—Bundy, Coleman, &c.—because there is not the least cause for that, as they can already distance all the priests on the other side now, when it comes right down to foolhardy lying and brass. Of course you and the readers of MIND AND MATTER can see at a glance that they do not expect anyone to believe them. They are only trying to see how far they can distance their teachers on the other side.

I see you give quite a space in August 4th MIND AND MATTER, to showing it up. Well, perhaps, it is necessary for some of your readers, as there are more or less new readers all the time, as it must necessarily be, as it is the only spiritual paper printed in this country as far as I have been able to find. Don't fret, Bro. Roberts, we are all on the greatest up wave this planet ever saw, as you well know; and as a natural consequence, it has to throw off the froth and foam of corruption of all kinds, and of course it throws to the surface the champion dukes, liars and hypocrites of the age; and you must expect such things as Bundy, Coleman and Co., to necessarily come up and fill the places designed for them to fill. Of course you necessarily will have to say a few words about them to your new readers, as they might possibly think they were men, at the first glance at the things; but not a particle of danger from them as soon as people with any development of brains at all investigate the matter. The dawn is breaking, and if the curs by at the moon, the moon will shine just the same.

So show them up as little as possible, and let the things go, for soon they will go with the rest of the froth and foam. This is as I see it, and I know I am right. Perhaps the sweep that will come next summer (1884) will take them off this ball of mud.

Yours for the naked truth,
SYD SMITH.

Scene—A small lawn on Seneca street. Time—Noon. Personages—A parrot sunning itself on a perch beside its open cage door, and a strange dog wandering upon the lawn. The parrot speaks first. "Sick! Sick! Sick him!" The dog, with ears and tail erect, looks about for something on which to charge; he spies the parrot, and an exciting scene ensues. From out of the confused mass of dog hair and parrot feathers comes the shrill cry, "Get out! Get out!" Dogs break for street. Parrot, after looking at herself from head to foot, gravely exclaims: "Polly, you talk too much."

Old men and comets have been revered for the same reason—their long beards, and pretences to foretell events.

Still Screams!

The Saratoga Eagle, a popular and fearlessly progressive watering place weekly; unique, didactic, intensely original, salient and sparkling brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of "screaming!" Best advertising medium in Saratoga; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

JOHN JOHNSON & Co.,
Saratoga Springs, N. Y.

[Continued from the Eighth Page.]

bastrata, who said he was the 27th Patriarch of Buddhism, and that it was through himself as a medium that the revision of the Buddhist gospels was made. We are promised that this spirit has a further communication to make, when we will get information that will enable us to clear up the matter.

The next Testament in order is that of Apollonius of Tyana, the Greek version of the Buddhist canon, with explanations issued at Antioch by Apollonius about A. D. 56. This is certainly correct, for that is just what Apollonius did do; and it was that Testament and the Commentaries on the same by Apollonius, that Marcion obtained at Antioch and took to Rome, about A. D. 140, forty or more years after the death of Apollonius; which was substantially the Gospels of Mark and Luke and most, if not all the Pauline Epistles. It is no doubt to that Testament of Apollonius that Philostratus referred when, as Charles Blount translated him, he said, when speaking of the authorities he used in writing the "Life of Apollonius":

"There is likewise a Testament written by Apollonius himself, whereby it plainly appeareth how much he was enamoured with philosophy."

As a specimen of how Christian clergymen translate ancient authorities, we here quote the translation of the same passage of Philostratus by the Rev. Edward Berwick, vicar of Leixlip in Ireland, (London, 1809).

"And a transcript of his will from which it appeared how much his philosophy was under the influence of a sacred enthusiasm."

Charles Blount was a free thinker, and had no object in doing ought else than to make a correct rendering into English from the Greek, of the text of Philostratus. His translation bears every evidence of fidelity of interpretation, and when he uses the word *Testament* as designating the writing of Apollonius that he had before him, he undoubtedly uses the word by which that writing was designated. Charles Blount's translation was published in 1680 in London. It would therefore appear that the Christian plagiarists did not even change the title of the work they were seeking to steal, but instead of calling it the Testament of Apollonius, written by his own hand, they called it the Testament of Jesus Christ or Jesus of Nazareth. But this was a matter that it was necessary to conceal, by any and all possible means, so the Rev. Edward Berwick, translating the same startling passage of Philostratus, calls that Testament of Apollonius, written by his own hand, in which he set forth his theological and philosophical doctrines and views at length, "a transcript of his will from which it appeared how much his philosophy was under the influence of a sacred enthusiasm." Mr. Berwick must have known that the work referred to by Philostratus was in no sense whatever a will, but instead, the deliberately recorded setting forth of his theological and philosophical teachings. It was his testimony or Testament as a teacher of men, in which he formulated his teachings for the use of his followers. But we have the Rev. Edward Berwick testifying that the philosophy of Apollonius was influenced by a "sacred enthusiasm which would show that Philostratus had used some expression that the Testament of Apollonius set forth a sacred, not a mere metaphysical philosophy. This was the fourth ancient Testament of which the spirit of Griesbach speaks. It was written and published at Antioch, in all probability, after the return of Apollonius to that city, from India, and before his passing forward on his journeyings through Greece, Italy, Spain, Africa and Asia Minor, which continued until nearly the close of his long and eventful life which was protracted nearly a whole century, and that century extending from about the year one to about the year one hundred, of the so-called Christian era.

The fifth ancient Testament mentioned is that which was compiled and put forth by Eusebius of Caesarea, which, as a vast array of evidence goes to show, was little more than the corrupted contents of the Bible or Testament of Apollonius, to which we have referred at length.

But the spirit here states some things which while they are entirely new to us, and no doubt to most English readers, at least, is strangely consistent with absolute fact. It is that the Brahmanical Testament and its Zoroastrian Parsee sun-worship modification, was translated into the Geez, or Ethiopic tongue by one Arsaces, the brother of an Ethiopic king, about 450 B. C. which was afterwards translated into the Coptic tongue of Upper and Lower Egypt; and, that it was this Coptic version of Arsaces, Geez translation which was used by Mesrob and those who followed him. If this statement of the spirit is correct, then it would appear that there had been an Asiatic invasion and conquest of Ethiopia prior to Alexander the Great's campaign in India—most probably a Parthian invasion of one of Arsacides. This king had, in all probability, himself invaded Persia and India, and had in that way become possessed of the sacred books of those vast and powerful peoples. It is very certain that there were Asiatic rulers in Ethiopia at a very early date, and they continued there down to a very late period. If this statement of the spirit can be depended on, the preference given by the Armenian theologian for the Coptic version of the Bible of Christos is very readily understood. There can be no doubt whatever that Apollonius took very general liberties with the

Hindoo books which he obtained in India, modifying them especially to conform to the Pythagorean doctrines which he had adopted before going to India. This was not the case with the Geez Coptic version of the same books, as it is hardly likely that Arsaces, the translator of them, had any special doctrines of his own to uphold, and hence the purer rendering of the originals. This preference given for the Coptic version by Mesrob a learned Armenian, who being not remote from India, and no doubt thoroughly informed by Armenian traders with India as to the Hindoo theology, is of the greatest significance as showing the identity of the Jesus Christ of Eusebius's version with the Hindoo Saviour Christna or Christan of the Brahmanical religion. It would seem that Ulphilas the Cappadocian, and bishop of the Goths, gave the same preference to the Coptic version as did most of the theologians of the Asiatic provinces.

The spirit speaks of two Greek testaments, one as having prevailed before the time of Eusebius, and one after his time; and that the one before his time spoke only of Apollonius as the Saviour of mankind, and the incarnation of the Deity, who was therein designated as "the Redeemer of Men," "the Sun of Truth," "the Light of the World," and "God made Flesh;" And that also the title of "Above All" was applied therein to him. The spirit says the manuscript of that early if not original, Greek Testament was submitted to him, and that he translated it but not correctly, he making it conform to what he then believed. He says that seventeen pages of it were torn out of it, and interpolated matter substituted instead. If this be true, there may still be, in some of the British libraries, that ante-Eusebian manuscript. If so it may yet be brought to the light, and thus the truth established beyond all peradventure. Even the corrupted version of Eusebius, spirit Griesbach says, was greatly tampered with in the fourth century, and intimates that Cyril had an especial hand in that work. If so, it must have been Cyril, Bishop of Jerusalem, who flourished in the latter half of the 4th century. That work of deception, which began with Eusebius has been kept up ever since, and the last effort of that kind is the recent New Version of the "Holy Scriptures."

The spirit tells us that such a hold had the name of Apollonius obtained upon the public mind, that the most terrible pressure was brought to bear by Constantine the Great, in vain, to supplant Apollonius by Jesus, in the hearts of the people, and that the only change he could effect in that matter was the substitution of another name for that of Apollonius. All the doctrines, practices, and teachings of Apollonius were retained, says the spirit. Such was beyond all successful refutation the fact.

We can well understand the cause of the panic which the critical theological revelations of Griesbach caused the Protestant as well as the Catholic Christians of his time. He no doubt was honest and fearless enough to go to the very verge of the domain of pagan Christosism. We can well understand why this spirit, who has been compelled for seventy years to keep silence regarding the great secret of which he was the possessor, should say: "I am well satisfied with what I have done to day." Well did he say that, for it was the signal of his emancipation from the errors of his earthly theological career. He was, no doubt, what he claims to have been, a very positive and fearless man; but even he, dared to disclose but a part of what he knew.

It is to his immortal credit that he proclaimed the result of his investigations, in his "Symbolæ Criticæ," "that the manuscripts of the Alexandrian and Western recensions, on which his system is founded, were grossly corrupted in the age succeeding that of the Apostles; that those which he held in the highest esteem were corrupted in every page by marginal scholia and interpretations of the fathers, and contained innumerable and very serious errors." It is also a most significant fact, that in the same treatise, Griesbach said, "that no reliance can be placed on the printed editions of the works of Origen, on the fidelity of his different transcribers, on the accuracy of his quotations, or, finally, on the copies of the Scriptures from which he quoted. Having done this, Dr. Nolan very naturally and logically said, "we have only to take his own account of the state in which he finds the best part of his materials to discover the extreme insecurity of the fabric which he has raised on such a foundation. Decidedly so Dr. Nolan, say we; but it was, as Griesbach well knew, on precisely that "extreme insecurity," that rested the fabric of Christianity in the construction of which he was acknowledged to be one of the most competent theological artizans. It is this confection of corrupted and falsified ancient literature that is called by the Christian world "The Holy Scriptures of their Lord God, Jesus Christ." For the sake of common honesty, why not drop the sanctified fraud; and allow mankind the chance of being honest and consistent? Why not!

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

People's Camp Meeting.

At Cassadaga Lake, Chautauqua County, N. Y., beginning July 26th, and closing, August 26th, Cassadaga Lake is situated on the D. A. V. & P. R. R. midway between Dunkirk on the Lake Shore and Michigan Southern and Erie Railroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Railroads. It is a lovely sheet of water, navigated by steam, 800 feet above Lake Erie, and 1,300 feet above tide water. Excursion tickets good for the season. Can be purchased at low rates on all railroads in the country.

The following list of speakers have been engaged:—Sunday July 29th, Mrs. R. S. Lillie, Philadelphia, Pa.; J. Wm. Fletcher, New York City; Monday, July 30th, J. Wm. Fletcher; Tuesday, July 31st, J. Wm. Fletcher; Wednesday, August 1st, Mrs. R. S. Lillie; Thursday, August 2d, Hon. R. S. McCormick, Franklin, Pa.; Friday, August 3d, Mrs. R. S. Lillie; Saturday, August 4th, Mrs. R. S. Lillie, J. E. Emerson, Beaver Falls, Pa.; Sunday, August 5th, Mrs. R. S. Lillie, O. P. Kellogg; Monday, August 6th, Conference and volunteer speaking; Tuesday, August 7th, Lyman C. Howe, Fredonia, N. Y.; Wednesday, August 8th, Lyman C. Howe; Thursday, August 9th, Lyman C. Howe; Friday, August 10th, J. Frank Baxter, Chelsea, Mass.; Saturday, August 11th, Mrs. Clara Watson, Jamestown, N. Y.; J. Frank Baxter; Sunday, August 12th, Mrs. R. S. Lillie, J. Frank Baxter; Monday, August 13th, Conference and volunteer speaking; Tuesday, August 14th, Mrs. Anna Kimball, Dunkirk, N. Y.; Wednesday, August 15th, W. W. King, Chicago, Illinois; Thursday, August 16th, W. W. King; Friday, August 17th, Geo. W. Taylor, Lawton Station, N. Y.; Saturday, August 18th, Mrs. A. H. Colby, O. P. Kellogg; Saturday August 19th, W. W. King, Mrs. A. H. Colby; Monday, August 20th, Conference and volunteer speaking; Tuesday, August 21st, Mrs. Emma Tuttle; Wednesday, August 22d, Hudson Tuttle; Thursday, August 23d, W. W. King; Friday, August 24th, Hudson and Emma Tuttle; Saturday, August 25th, A. B. French, Clyde, Ohio, Mrs. N. T. Brigham, Colerain, Mass.; Sunday, August 26th, Mrs. N. T. Brigham, A. B. French.

It is confidently expected Mrs. Libbie Watson, of California, recently from Australia, will be with us. Mr. O. P. Kellogg, the ready and capable presiding officer, will have entire charge of the meetings and the general supervision and control of arrangements during the Session.

C. E. Watkins, the wonderful independent slate writer, will hold seances at the close of the speaking each day. Mrs. Mary Andrews, one of the first materializing mediums will give daily seances, and many other noted mediums will be present.

The Society have engaged for the full term of the meetings A. J. Damon's Orchestra, of Dunkirk. This orchestra is pronounced by musical critics as having no superior in Western New York. He will furnish music for dancing Wednesday and Saturday evenings of each week regularly. The Brass Band will furnish music during the day.

The Pettit family of vocalists, of Alliance, Ohio, have also been engaged for the first two weeks of the meetings.

Some of the most remarkable mediums in the country will be present. Every phase of mediumship will be represented. [Aug. 18.]

The Sixth Annual Meeting of the First Maine State Spiritualist Association, will convene at Buswell's Grove, Etna, commencing August 24th, and closing September 2d. A cordial invitation is extended to all, regardless of sect or creed, and especially to the mediums both in the State and from abroad. For full particulars address Chas. M. Brown, Secretary, Glenburn, Maine.

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. Jennings, with her husband, Doctor Jennings, are sojourning at Neshaminy Falls, and can be found at tent No. 20.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Mrs. C. V. HUTCHINSON, clairvoyant and slate writing medium, will be at Neshaminy Falls Camp Meeting during the season. Tent 4.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

Mrs. Dr. Mary J. Jennings, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for diseases by lock of hair, in connection with Dr. Jennings. Price, \$1.00.

Mrs. ADELIN M. GLADING will be at Neshaminy Falls Camp Meeting during the season, (except Mondays), at Tent 34. On Mondays she will be in the city at 1710 Francis St.

W. L. JACK, M. D., of Haverhill, Mass., will be at Lake Pleasant Camp Meeting during the month of August, where he will have for sale his Spiritual Remedies. See advertisement.

SPIRITUAL CIRCLES Monday, Wednesday and Friday evenings at 8 o'clock. 575 Bridge Avenue, above Broadway, Camden, N. J. Admission, 15 cents. Sittings daily. MIND AND MATTER on sale.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

JAY CHAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

Mrs. S. E. BROWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

Mrs. ELLEN M. BOLLES, has taken rooms at City Hotel, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

Dr. G. Amos Peirce, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, 111 Oliver Avenue, Yonkers, N. Y.

Dr. Wm. B. FAHNESTOCK, Wallhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3 ct. stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Wallhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

Wicket's Island Home—East Wareham, Mass.

This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those needing rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

Seances for spirit communion and the development of mediumship will be held, and everything done to assist the spirit world to return and manifest their powers for the good of humanity, mortal as well as spirit, that can be done, under their direction. Rooms, cottages and grounds for tents to let.

For further particulars, address with enclosed stamp, Dr. ABRAHAM E. CUTLER, Onset Bay, East Wareham, Mass.

from which they set out with it. Coleman continues:

While Christianity was thus strongly entrenched everywhere in the Roman Empire, the name of Apollonius was hardly known. For nearly two hundred years the name and teachings of Jesus Christ had been promulgated throughout the Empire, while that of Apollonius had rarely been heard of.

Mr. Coleman could hardly have uttered anything that was more rashly untrue. Outside of the so-called New Testament, there is not a particle of evidence that any person called Jesus Christ, or Jesus of Nazareth, or Jesus the Son of the Virgin Mary, ever existed; nor is there so much as the mention of such a Jesus, in any book the authenticity of which is even probable. If Mr. Coleman knows of any such book, we know the Christian priesthood would thank him in their heart of hearts, if he would produce it, or tell them where it is to be found. They need such a book now, and they will need it even more hereafter; unless they conclude wisely to abandon their priestly business of deception, and pursue some honest calling, that will be as useful to them as their followers. To-day, they are the unmitigated curse of humanity, or there is no truth in Modern Spiritualism and the testimony of returning spirits. So far from this allegation of Mr. Coleman being true, it is the very opposite of the truth. Apollonius was the great missionary of the Essenian Church, and went from the extreme Eastern to the Western borders of the Roman empire, preaching and teaching the doctrines of those pre-Christian "Christians" of Syria, as those who stole that religion are wont to call them. Essenian "Christianity" had existed for at least a hundred and fifty years, before the alleged Jewish founder of its spurious imitation is pretended to have been born. It is a damning fact, that these Christian theological thieves, were compelled to fix the birth of their spurious god-son of the Jewish Jehovah, at the very time or epoch when it is now known that Apollonius was born, thus betraying the fact that this great and wonderful Greek philosopher and scholar, and no Jew, was the real founder of their stolen religion. But getting frantic as he proceeds with his falsehoods, Mr. Coleman says:

"In view of these facts, it indicates either the grossest ignorance, or a state not far removed from imbecility or lunacy, to accept such an absurdity as the foundation of Christianity upon the life of Apollonius. To claim that Apollonius was the author of the Epistles of Paul and the Book of Revelation, is *prima facie* evidence of lunacy or idiocy. No sane person could seriously entertain such a proposition, unless steeped in the densest ignorance."

Mr. Coleman evidently intended that foolish and pitiful personality for himself, but all he need do is to put the names of Jesus Christ and Paul and John in the place of Apollonius, and he will have described his own mental condition to a t, baring an adequate modicum of knave and falsifier added thereto.

Mr. Coleman either ignorantly or wilfully makes the mistake of claiming that Apollonius confined his teachings to Pythagorean tenets. No blunder could be more unpardonable. He was thoroughly versed in a knowledge of all the religious doctrines of his age, and profiting by that knowledge he sought to establish a religion that should supersede them all, and become the accepted faith of all mankind. This was an ambition that was worthy of such a man, as the facts of history show him to have been. In this work he sought to blend Buddhist ethics, Zoroastrian science, and Greek and Roman metaphysics in one harmonious system. This was simply an impossibility, and hence its failure. Where Apollonius and his immediate successors, for three hundred years, left off their benevolent work, Eusebius and his successors took it up, and by selfishly making common cause with Constantine and his imperial successors, they instituted that system of mental and spiritual tyranny that is called Christianity.

Mr. Coleman says:

"No one but a Jew could have written Paul's genuine epistles or the Revelation of John. On the other hand, though it is impossible for Christianity to have been based upon Apollonius, it is possible for the *Life of Philostratus* to have been based on the Christian writings, and many have claimed that such was the case, though in my opinion, without good reason."

Mr. Cole was not so big a fool as not to see that those Christians who claimed that Philostratus had followed Christian writings, were admitting that the writings concerning Apollonius were Christian writings, thus admitting the fact that Apollonius, and not Jesus, was the subject of those writings. Why a Greek could not have written the *genuine* Epistles of Paul or the Revelation of John, Mr. Coleman has not told us, which perfectly justifies our conclusion that he did not know himself. There is vastly more internal evidence that those Epistles and that Revelation, so-called, were written by a scholarly Greek, than by any Jew, scholar or otherwise.

We now propose to puncture this scholastic wind-bag so effectually that he will make less noise hereafter with his puffing and blowing performances. With that historical inaccuracy for which Mr. Coleman is fast becoming proverbially notorious, he says:

"When Philostratus wrote his book, he was a power in the Roman Empire, and the Emperor Alexander Severus, husband of Julia Domna, who is said to have given Damian's manuscript to Philostratus for revision; included Christ among those to whom he rendered homage in his temple devoted to the gods. Philostratus, no doubt,

was familiar with the life of Christ as represented in the gospels, and could easily have made use of it in writing the Apollonian romance; and he has been charged with so doing."

Mr. Coleman was writing about something that he knew nothing about, or he would never have committed such an egregious blunder as to confound Alexander Severus with Septimius Severus. Julia Domna the patroness of Philostratus was the wife of Septimius Severus, and the mother of the emperors Geta and Caracalla. After the death of that emperor, she endeavored to heal the dissensions between her imperial sons, but in vain. Geta was murdered in her presence in 212, by his brother's orders. During the remainder of Caracalla's reign she exerted great influence in the affairs of government. She died in 217. So says Thomas's Dictionary of Biography. Mr. Coleman has ignorantly confounded Julia Domna, the mother of Alexander Severus, with Julia Domna, the accomplished wife of Septimius Severus. To a person who makes such pretension to critical historical knowledge, as does Mr. Coleman, this blunder is simply fatal. We have little doubt that Philostratus did have the Gospel and Epistles, published by Marcion, about A. D. 140, before him, for he expressly says that in writing the *Life of Apollonius*, he had the Testament of Apollonius before him. It was undoubtedly that Testament of Apollonius, that Marcion took with him from Antioch to Rome. Indeed the spirit of Marcion so stated in a communication which he gave some two years since through Mr. James, and which Testament he admitted he had modified to suit himself.

But why pursue this nonsensical jumble further? Coleman of himself is unworthy of the time and attention we have already given him. But for the fact that he represents the Bundyite opposition to Spiritualism, in his efforts to injure Mr. James, MIND AND MATTER, and ourselves, we would not stop to give the snarling cur a kick.

In closing Coleman says:

"It is claimed that Apollonius brought from India the Hindoo sacred books, which formed the basis, in part, of the New Testament. I purpose therefore, to examine the narrative of his travels in India, and show conclusively, that the whole narrative is fictitious, utterly devoid of truth; and that not a particle of evidence exists that Apollonius ever was in India or ever saw a Hindoo sacred book."

Well, all we need say about that is that Coleman is fool enough to believe he is equal to fulfilling any Bundyite emergency. He will be a wiser, if not a better man, by the time he is through with his exposure of his impudence and ignorance. Ban lyrics, call in your fools or they will get hurt.

ANTHONY HIGGINS THE CONVICTED JESUIT SPY. THE "BANNER OF LIGHT" HELPING HIM TO REPEAT HIS TREACHERY.

Spiritualists watch the movements of Anthony Higgins. He is in the service of the enemy. Ever since the opening of the Onset Bay Grove camp-meeting, we have been hearing of the movements of this Higgins to again obtain a position within the Spiritual lines to serve its most deadly Jesuit enemies. He seems to have captured the representative of the *Banner of Light*, and the editor of that journal is leading its columns to help him accomplish his purpose. From all accounts one of the busiest men at Onset Bay Grove Camp-meeting is this Anthony Higgins, as windy and wordy a blatterer as ever posed as an advocate of Spiritualism. A nameless person signing himself "Banner Scribe," goes to the trouble, a trouble that he took in relation to no other person of whom he wrote, to report quite at length the sayings and doings of this Higgins. We will quote this "Banner Scribe" in order to show that Anthony Higgins is the same Jesuit foe of Spiritualism that he has shown himself to be in the past. He says in the *Banner* of August 4th:

"In the evening at 7.30, Mr. Anthony Higgins spoke on 'Spiritualism and its Reformers.' The present genius of Spiritualism he showed to be antagonistic to the organization of Spiritualism, on the basis of an integral, national union of Spiritualists, and that the reforms and hobbies of Spiritualists, which, though thrown off from Spiritualism like our planet from its sun, were not part of the sphere of Spiritualism *per se*. He held that integral Spiritualism, or centralization on a basis of either church or parliamentary government, is not the aim of the immortal wise men who projected and guide the spiritual revolution of our age.

"The development of individuality he held to be the present objective point of Spiritual reformers, since the utter incapacity of the people to cohere on reforms, owing to the imbecility of mind and serfdom to faith and tradition, left the masses the choice of one of two of an old but unfortunately still extant dilemma, viz: the leadership of a Christ or a Caesar—*ergo*, the building of the church and the empire, and the swallowing up of personal liberty and rights in the rapacious maw of ecclesiasticism and aristocracy."

Who is the man who insults Spiritualists in that vile and reprehensible manner? He is a trained Jesuit spy, who is to-day in full fellowship with the Roman Catholic Church. We are greatly mistaken if this slanderer of Spiritualists does not find few Spiritualists so "imbecile in mind" as the "Banner Scribe" and the editor of the *Banner* have been, in becoming the tools of this brazen-faced impostor, who seeks to flourish as a Spiritualist, in order that he may do Spiritualism the greatest harm that it is in his power to do. Anthony Higgins, the Roman Catholic bigot, is a pretty somebody to tell Spiritualists that they are too given over to "imbecility of mind and serfdom of faith and tradition to cohere in reforms."

The people who are too "imbecile in mind" and subjected to "serfdom to faith and tradition" can nowhere be found in greater super-abundance than in the so-called Christian churches, and especially the Roman Catholic Church, of which Anthony Higgins is the spying tool. But let us follow Anthony Higgins further; for we cannot divest ourselves of the conviction that he wrote and furnished this report of his Onset Bay sayings to the "Banner Scribe."

"The vestibule," says Higgins, "of Spiritual phenomena and its special individual information, as initiatory to its philosophy, must be kept clear. If the phenomenal doorway, 'twixt heaven and earth is blocked with every hobby which the novel and strange experience of actual free thinking engenders among Spiritualistic neophytes, the passage of primary spiritual light to the searcher is dimmed and confused."

"Instead of making a simple phenomenal appeal to the adult child groping in darkness, it is complex and problematical; instead of illuminating, it confounds the investigator. The temple of Spiritualism, while it is the great recruiting office of the soldiers of immediate and future reforms, is not the battle field of these reformers."

If anybody can tell what this irrelevant verbiage has to do with Spiritual phenomena, we cannot see. We can very well see, however, what it was intended to do, and that is to make it appear, to the prejudiced and ignorant, that Spiritual phenomena are, as a rule, so questionable and uncertain as to be unworthy of countenance or toleration.

We are then told, over the signature of "Banner Scribe" and in the columns of the *Banner*, that:

"The speaker was followed through the lengthy discourse with the deepest attention and interest, and many earnest and truthful, but not over-profound and wise, humanity-lovers, who occasionally in their impatience at the persistence of governmental and social evils attempt to clutch the tripod of Spiritualism and break it over the head of the slow law-moving sybil, were given 'leave to pause.'"

It is very evident that "Banner Scribe," whoever he or she may have been, was very thoroughly converted to the Higgins's phase of Jesuit and Bundyite hostility to Spiritualism, spiritual phenomena and spiritual mediums. As further evidence of the complete capture of the editor of the *Banner*, the "Banner Scribe," and "Cephas," the special agent of the *Banner*, we will quote what the latter says in the same number of the paper:

"A word may be said relative to the return of Anthony Higgins to the platform. This gentleman was warmly greeted by the people, who gave him substantial tokens of their admiration of his ability as a thinker and their esteem of his manly qualities."

"The writer heard Mr. Higgins deliver an address on 'Spiritualism and its Reformers.' The discourse was a masterly and eloquent oration. Our friend is ready for work in any part of the country. He will visit Lake Pleasant."

With such servile and disgusting gush as that, the *Banner* and its betrayers aid and abet as vile an enemy of Spiritualism as ever foisted himself upon that cause. In order that the *Banner* editor may have no further excuse for such insensate bad faith, we will tell him what we know of Anthony Higgins. In the winter of 1876-77, he made his appearance in Philadelphia, as the authorized agent of the Pennsylvania State Association of Spiritualists, an organization that amounted to nothing more than the name. With his accustomed pomposity and goster he announced it to be his purpose not to leave this city until he had rid it of every mediumist humbug. His audiences dwindled to almost nothing. The State Society of which he claimed to be the agent, paid him nothing for his services, and the pittance collected at his meetings did not suffice to pay the rent of the Hall, yet he continued to keep up a show of doing something for several months. It was not until the beginning of the following September, that the secret of his support, and the purpose of his long stay was made manifest. Prior to Higgins's appearance, a bigoted Roman Catholic and hired tool of the Jesuits, had been engaged in getting up a public scandal against Spiritualism. This fellow was William O. Harrison. He was shortly afterwards joined by one Philip Diesinger, an avowed Jesuit spy; and, between them, these men had managed to gain the confidence of Mr. and Mrs. James A. Bliss, who were then creating wide spread public interest as recently developed materializing mediums. Harrison by fraud and falsehood, had obtained board proved, devoted his whole time cooing and executing a plot to betray the people whose hospitality he was seeking to repay with the blackest villainy. Diesinger became to all appearance a warm friend and constant visitor at their circles. Such was the situation of affairs when Higgins made his appearance amongst us. That he was in constant intercourse with Harrison and Diesinger afterwards became a known fact. These plotters worked on fruitlessly for many months before an opportunity offered to successfully execute their purpose. Towards the latter part of the summer, it was proposed to hold a spiritual camp-meeting in the vicinity of the city, a proposition that Mr. Bliss zealously acquiesced in. In this he was joined by the Jesuit, Diesinger, who was lavish in his promises of what he would do to help the undertaking, up to the time when the camp-meeting was to begin. Having succeeded in throwing Mr. Bliss entirely off his guard, and getting him and Mrs. Bliss to the camp-meeting, Diesinger and Harrison set about

their long meditated and plotted purpose. Mr. and Mrs. Bliss luckily had left a family in charge of their house, with the exception of the cellar and the cabinet. The cellar had been under the sole control of Harrison from the time he went into the house, under the false pretence that he was working upon the model of a very valuable invention. The key of the cabinet Mr. Bliss took with him to the camp-meeting. Owing to the necessity of Harrison and Diesinger doing their work secretly, it took them fully ten days to execute their plan, which was then so bunglingly done, that their fraudulent and dishonest conduct was apparent at a glance. They managed to cut a hole 15 by 15 inches through the floor of the cabinet, and then smuggled a lot of traps into the cellar. This was only accomplished on the morning of the day that Mr. and Mrs. Bliss were expected home, from the camp-meeting. A Roman Catholic reporter of the Philadelphia *Times*, and two Roman Catholic plumbers were then taken into the plot, the last to conceal the complicity of Harrison, Diesinger and Megargee the reporter, in this infernal conspiracy against two innocent and unoffending mediums and the cause of Spiritualism, with which they were so prominently identified. Then followed one of the stereotyped Bundyite exposures, through the Jesuit organ of this city. This was the event that Anthony Higgins had worked and waited for. At once he began to rage and tear, and froth and foam about the winnowing the wheat from the chaff of Spiritualism. In his representative capacity, as agent of the Pennsylvania State Society, he took upon himself to sit in judgment upon Mr. and Mrs. Bliss. He held meeting after meeting to make the most of his opportunity to injure the cause of Spiritualism. It was at one of those meeting that we heard him say, that 90 per cent. of what were regarded as Spiritual phenomena, were the fraudulent work of the persons claiming to be mediums, and he was not sure that the other ten per cent. were not just as fraudulent. This kind of talk was too much for the Spiritualists of Philadelphia, and with the exception of a corporal's guard of Bundyites and a few Jesuits who knew what he was striving to do to injure Spiritualism, they gave him no further countenance. Higgins finally ventured to demand that Mr. and Mrs. Bliss should prove to him, at such place and under such conditions as he would dictate, that they were mediums. The letter making this demand was submitted to us for our advice. We saw through the scoundrelism of the demand and got Mr. and Mrs. Bliss to authorize us to represent them, in the proposed negotiations with Higgins. Thus authorized to proceed, we called to see him. Higgins found his game to get the mediums in his power was defeated. He then proposed to convince us that we were deceived by Mr. and Mrs. B., and asked if we were willing to witness the proof that would convince us. Anxious to get at the bottom of what we then knew was a Jesuit plot, we expressed our entire willingness to see and hear anything that would tend to show that the mediums were dishonest and unworthy of credit.

We were told to be at a certain house, in the evening, when we would have the proof given to us. We went to that house as appointed, and found it to be the residence of Philip Diesinger, the co-conspirator of Harrison. We had been prepared for this whole proceedings days in advance through the guides of Mr. Bliss. We found Higgins there, and in full cahoot with the conspirators. We were taken to a room where Harrison and his doxie Helen Snyder were ensconced behind a curtain. The performance commenced and Harrison and Snyder undertook to personate the materialized spirits, that they falsely pretended they had represented at Mr. and Mrs. Bliss's seances. The farce, disgusting as it was, we allowed to go on for some time, to learn who the conspirators were and what their plans. We then told Messrs. Diesinger and Higgins they had gone far enough to show the disgraceful part in which they were engaged, and we refused to allow the scheme of deception to proceed. That was the end of Mr. Anthony Higgins's six or eight months work. Mr. and Mrs. Bliss were arrested on the testimony of Diesinger and Harrison, and during their trial Higgins was a constant attendant at court and in close consultation with the other conspirators; doing whatever it was in his power to do to help to convict the entirely innocent mediums. At one stage of the trial, the counsel of the conspirators, James Heverin, was badgering one of the witnesses for the defence when the latter made a retort that provoked approval on the part of the audience, which was generally manifested. Among them was an Episcopal clergyman, who unguardedly clapped his hands. Judge Briggs demanded to be informed who was the offender. There was but one man (or thing) in that room who was mean and malicious enough to turn informer. That man was Anthony Higgins, the Jesuit spy. He stepped forward, pointed out the unintentional offender, and was the only witness called to testify. The poor Episcopal minister was fined ten dollars and reprimanded. He paid his fine, and as he stepped away from the bar of the court, said, "I had saved that ten dollars to buy a stove, but it has not been unworthily sacrificed." We handed him the ten dollars, and Anthony Higgins may have the heartfelt satisfaction of knowing that that fine was paid by himself.

This is the man that Luther Colby, of the *Ban-*

mer of Light, and Cephas B. Lynn, its special agent, are helping to a place in Spiritualism again. But the most disgraceful part of this affair is that Anthony Higgins was himself the "Banner Scribe." Luther Colby did not have the honesty to let his readers know that it was Anthony Higgins who was puffing Anthony Higgins in that fulsome and disgusting manner. When Higgins was in Philadelphia in 1877, he was the correspondent of the *R. P. Journal*, who at that time made common cause with the Jesuits who were seeking the destruction of Mr. and Mrs. Bliss as mediums. What devilry he is now at, in the interest of the enemies of mediums and Spiritualists, we do not know, but it is enough to know he is the same Jesuit spy in the Spiritualist camp that he was then, and that through some selfish inducement, he has secured the co-operation of Luther Colby and Cephas B. Lynn. In proportion as Higgins has formed a new alliance with the *Banner* people, the old friendship for him on the part of the Bundyite organ seems to be waning. In the *Journal* of last week, W. W. Currier, the special correspondent of that paper at Onset Bay Camp-meeting, says:

"Of the class of persons who seem to think that the world must inevitably fall very short of attaining the extreme high position that it should attain in their estimation, in the social relations of life, that are making themselves conspicuous at Onset Bay this season, and who appear to be hale fellows, well met, with the present incumbent of the chair, we notice Mr. and Mrs. Severance of western notoriety, Anthony Higgins, Hon. Warren Chase, Mrs. M. S. Townsend Wood, Mrs. Abbie E. Cutter, and a full company of lesser lights."

In that attempt to slur Dr. Storer, Mr. and Mrs. Severance, Hon. Warren Chase, Mrs. Wood and Dr. Cutter, by naming them in connection with the newly adopted ally of the *Banner of Light*, the Jesuit Anthony Higgins, the representative of the *Journal*, has done his best and worst. The hatred of the editor of the *Journal* for the distinguished, and whole-souled Spiritualists named could have been shown in no manner more pointedly than by coupling them with the renegade Jesuit spy Anthony Higgins.

The trouble with Mr. Currier and the *Journal* is, that there is no toleration of Bundyism at Onset Bay, Anthony Higgins having found it convenient to pack up his duds and his him to the Bundyite ruled camp at Lake Pleasant, where he will make it all right with his co-worker the editor of the *Journal*. Spiritualists watch every movement of these spies and traitors to truth.

A NEW IDEA OF EDITORIAL RESPONSIBILITY.

G. W. Kates, the editor of *Light for Thinkers*, (Atlanta, Ga.) assumes a position, as editor of a spiritual journal, which is widely at variance with our views, as to the duties of the editor of such a paper. Three weeks since, after a previous announcement of his purpose to do so, Mr. Kates published in *Light for Thinkers*, a most groundless and unwarranted attack upon the character of Mrs. M. E. Williams of New York, as a lady and a medium. We criticised that conduct of Mr. Kates as we thought it deserved, and plainly showed that Mr. Arnold, the accuser, had done nothing more than accuse Mrs. Williams of dishonesty, without adducing one fact to justify his ungentlemanly conduct. Mr. Kates has not deigned to undertake to justify either the conduct of Mr. Arnold or himself in their Bundyite performance. We may therefore conclude that he recognized, even if he does not directly acknowledge the justice of our condemnation of such proceedings, as having any proper place in the spiritual movement. Not content with what he has already done, Mr. Kates, declares that he will repeat his abominably unjust conduct ereafter. In order that he may be fully understood we quote the following editorial in *Light for Thinkers* of August 4th:

"We will publish letters in vindication of Mrs. Williams's mediumship as rapidly as possible. We hope no personalities will be indulged in."

This comes from the editor who allowed his "Bro. Arnold" to assail Mrs. Williams, in terms of the grossest personality. For himself and others to attack and insult a lady, by the coarsest and most ungentlemanly epithets—indeed to groundlessly charge her with criminal dishonesty, and her personal friends, as her aiders and abettors therein, is according to G. W. Kates, proper conduct; but for any one to apply such terms to the miscreants who do it, as can only characterize their conduct is to close the columns of *Light for Thinkers*, against those who feel that duty requires it. This "Spiritualist" editor continues:

"In our position as publisher of this paper we must not be held responsible for what our correspondents utter for or against Mrs. Williams, nor on any subject. We cannot shut our columns against criticisms of mediums."

Well, we cannot see that there is any "must not" in the case. Mr. Kates will find that he will be held responsible for every lying slander he publishes against mediums, at the instance of his Brother Arnold, or any other two faced hypocrite. We have it from very credible authority, that this man Arnold professed the most entire satisfaction with Mrs. Williams and her seances, while in New York; and manifested the deepest emotion at meeting with the spirit of his wife, whose identity he professed to unmistakably recognize. It was the denunciation of this poor weak, or hypocritical Brother, that Mr. Kates was too weak-kneed to rebuke by a refusal to publish his sus-

picious, (if they were suspicious), and his insulting accusations. Men of this stamp, whatever they may call themselves, are not Spiritualists. The proper place for them is under the banner of Bundyism, which is engaged in just such groundless and unprincipled war on mediums. Mr. Kates continues:

"We are not fraud hunters, neither are we medium endorsees. Our position is, that mediums must stand or fall on their own merits or demerits. We are lovers of mediumship and mediums. We sadly deplore public denunciations of mediums. Yet if they deserve it, they should receive it. But it is hard to sit in judgment—we are apt to be unjust. Our position is that no medium should ever perpetrate fraud. A true medium cannot be exposed. Public denunciation will only react to the medium's credit."

All of which shows how much Mr. Kates has mistaken his calling in undertaking to edit a Spiritual paper, as he calls *Light for Thinkers*. A bull in a china shop would be about as much in his proper place as Mr. Kates appears to be, according to his own showing, in the editorial chair of a Spiritual paper. The most nonsensical utterance that we ever saw made by an editor of a Spiritualist journal is that "Public denunciation will only react to the medium's credit." Any simpleton ought to know better than that. We are mortified and ashamed, in the performance of our duty to the public, to notice such puerility as having any relation to Spiritualism. Mr. Kates insists that his "Brother" Arnold has made out a *prima facie* case against Mrs. Williams and her friends; we contend and have shown that this position is in the extreme absurd, and that on the face of Mr. Arnold's statement, insincerity, dishonesty, enmity, untruthfulness, and injustice is manifest throughout. Mr. Kates closes by saying: "Our columns are free to Mrs. Williams or her friends. We hope for and expect her to be vindicated." Mrs. Williams needs no vindication. Her spirit guides have been doing that from the very first, and they are doing it now at every seance that she gives. Nothing that either Mr. Kates or Mr. Arnold can say or do will hurt Mrs. Williams with any person possessed of common sense who attends her seances and witnesses the spirit manifestations which they would, if they could, discredit, but cannot. What kind of Spiritualism it is that sustains *Light for Thinkers*, is made manifest by the following editorial of Mr. Kates:

"Atlanta Spiritualists, how many of you would like to see in *Light for Thinkers* a pen portrait of how you appear as a representative of the cause of Spiritualism." [We presume Mr. Kates includes himself.] "How many would feel complimented. * * * Will your record be good? What do you believe? What do you think? What do you do? Believing, thinking, and knowing, are useless, unless they cause us to act that which we believe, think and know."

That Mr. Kates should feel that the "Atlanta Spiritualists" are such a graceless set of hypocrites, may be natural, as he judges them no doubt by his own want of sincerity; but it is, nevertheless, very unjust. We know there are good, sincere and earnest Spiritualists in Atlanta, but it is hardly likely they have much sympathy for such work as that on which *Light for Thinkers* seems bent, in its present hands.

We advise Mr. Kates to find a different kind of brethren from Mr. Arnold, or he will surely find he has stepped into the wrong box.

WHY WE DECLINE.

We have received several pressing invitations from warm and valued friends, to attend the Lake Pleasant Camp Meeting, which we are with the greatest regret compelled to decline; for so long as the present directors represent that institution, we can have nothing to do with anything connected therewith. If the members of the Lake Pleasant Camp Meeting Association approve of their representatives, the Board of Directors, becoming the public slanderers of any person against whom their enmity is directed, in the interest, and at the dictation of as deadly an enemy of Spiritualism as lives to day, who writes the slanders which he commands them to publicly assume, then the Lake Pleasant Camp Meeting Association is unworthy to be regarded, by any right thinking people, as entitled to any consideration or recognition as an associative body of Spiritualists. If the members of that Association have no more self-respect than to submit to such outrageous and intolerable misconduct on the part of their chosen representatives, we at last have some self-respect remaining, and refuse to place ourselves in a position to be publicly lied about, by such human cattle, under the false plea that they slander those who visit their camp in the public interest. If that Board of Directors is re-elected, then has the Lake Pleasant Camp Meeting been given over to Bundyism, and its doom as a Spiritualistic association is sealed; for it must share the fate of all that stand in the way of Spiritual truth. Members of the Lake Pleasant Camp Meeting Association, upon you rests the fate of your sadly betrayed institution. It is not too late to save it.

We will next week define where we stand on the question of organization; and say no more now upon that subject than that we are in favor of the most thoroughly and wide spread organization of Spiritualists—but only in favor of such organization as is approved by the Spirit friends of Spiritualism. Bundyism must have no part nor lot in it.

Lily Dale Camp-Meeting.

JULY 31st.

BROTHER ROBERTS:—I cannot begin to enter into details as to all the enjoyable things here. First I will name Mother Alden with her 82 years, and her quiet pleasant ways, as she moves around amongst us a living benediction. She with her son and daughter, Theodore and Theodosia, are the proprietors of the hotel and grounds, and there is no lovelier spot; or at least, I have never found a lovelier one.

Our speakers have been announced in the published programme, but no programme can provide for all the surprises that await us in a place like this. Last Sabbath amongst the announcements was one read by Mr. Weiden of New York City, stating that J. Jay Watson, the favorite pupil of Ole Bull—the one to whom he had given his Cremona violin, would on next Sabbath perform on that famous instrument in company with a competent troupe, in a concert given for the benefit of our beloved brother, Moses Hull.

Of this I am glad, for I want to hear the music, and I know that Moses is worthy. How do I know it? By looking into his face and beholding the evidences of growth and refinement. His life forces have not proved a consuming, but a purifying, a refining fire; and here permit me to say, that had men do not stand by and sacrifice for unpopular truths. Men and women may be mistaken, but only the love of truth for truth's sake can sustain them in defending that from which (in a worldly point of view) they have nothing to gain and much to lose.

After the announcements, we listened to a discourse from Moses Hull. We have no better speaker in our ranks. Immediately after dinner, we had a public circle, in which Mrs. Twing's inimitable Ichabod was the moving spirit. Mrs. Twing has left us for Lake Pleasant, followed by the regrets and good wishes of all.

The first discourse in the afternoon was by Mrs. Woodruff of South Haven, Michigan. I met Mrs. Woodruff first some fifteen years ago, and once or twice since. I regarded her as a faithful and efficient worker, but was not prepared for the grand burst of eloquence that fell from her lips; and yet the word "burst" does not express it, for it came with the sweet simplicity of the flowers—her sentences with the perfection of the seasons, and as smooth as the sweep of the stars, while their power stirred us to the depths of our waiting souls.

Becoming weary with the very excess of good things, (the spirit being willing but the flesh weak), I now retired to my room without waiting to hear Mrs. Mattie Hull; but I have had the pleasure of listening to her at other times during our meeting, and I can say that she too evidences growth during the years that have intervened since I last saw her, and that the two "M's" are well mated.

Among the unannounced speakers present, are Mrs. H. T. Stearns, from Colorado, and myself—because when the engagements were made, it was not known that we were comeatable; but being on the programme for this afternoon, I must hasten with this article.

As to the mediums present, it would hardly add to Mrs. Williams's reputation for one who has attended but one seance, to go into details. However I will say this, I meet one who cries "fraud," and the next person I meet tells me with face all aglow, what a wonderful test he has had, and one thing is certain, she has all she can do.

I have heard of the "Allen boy," these many years, but have never seen him till now. His seances are wonderful, even with the (to some) objection to darkness, for while all hands are joined, the medium conscious and frequently joining in conversation, there is the independent writing with pencil and paper, each member of the circle getting something signed with the name of a friend, names whispered in the ear, etc., and with all this, the marvellous music upon dulcimer and bass viol. In the circle I attended, when all had been called to the side of the medium in turn, and aided in holding him while messages, music, etc., were given, then the control put the dulcimer upon the table, and commenced piling the unoccupied chairs upon that. Mr. Allen called out for a light, saying there was no knowing how long they would keep up their sport, unless the conditions were broken. We all like Henry, and no one questions his mediumship.

Last evening there came another troupe, one of which is a materializing medium, a young man by the name of Van Auker. They have created a favorable impression, and to-night we shall have the opportunity to witness what they can do, or what the spirits can do through them.

SECOND WEEK.

Another week has rolled away, and I do think I have heard some of the grandest thoughts as expressed in fitting speech, that I have ever listened to, and I know I have heard some of the finest music.

On Tuesday last I had the honor of talking to some of the best thinkers of this thinking age. On Wednesday, we had Mrs. Woodruff, of South Haven, Michigan. On Thursday, Mrs. H. T. Stearns, of Colorado. On Friday, Moses Hull, of Erie, Penn., showed from the admissions of the highest church dignitaries, that the church did not, but that Spiritualism did meet the demands of the age; and he further showed us the danger there was in this kind of church admission, which, with the attached promises, always includes the idea of taking this New and baptizing it in the name of the Old.

He told us truly that there was more danger to us as a progressive people, in the present attitude of the church than there was when she opposed us so entirely.

Yesterday we had a masterly discourse from Judge McCormick, of Bradford, Pennsylvania, but the feature of the day was in the morning, when Mother Alden, bending under the weight of her more than four score years, stood upon the platform, and spoke to us under Indian control, first in the Indian language, and afterward in English. The sight so stirred my veneration, that I felt like going and kneeling at her feet. It recalled the words of Mrs. E. W. Farnham, in her "Woman and her Era," beginning with

"I am the venerable mother."

This morning Prof. Bradford of Enon Valley, Penn., gave us a discourse that it would be hard for a materialist to answer to the satisfaction of a reasoning mind. I never heard better arguments than he made for the grand fact of continued life, simply by taking the very positions assumed by the materialist and carrying them to their logical

result. Mr. Bradford was formerly a Presbyterian minister, and it was refreshing to hear him speak again and again of the church as the enemy of mankind. In speaking of love he traced its development from that of the child for its parent, up to the time when the attraction founded upon sex, became strong enough to make one leave father, mother, the home of years, and all its associations, to follow a comparative stranger into new scenes, and said that the church had seized upon this central, this life giving love (in more senses than one if rightly used, if not crucified) to perpetuate its own power by making it one of the sacraments of that institution, and had held it simply to the propagative plane for the purpose of extending its own power, through the aggregation of numbers; and I will add right here, that this is the secret of the opposition to the spread of knowledge upon the subject of sexology.

In the afternoon we had C. Fanny Allyn and Mrs. Woodruff, followed immediately by the concert, in which Ole Bull's famous violin played its part, and a more enjoyable day it has seldom been my lot to experience. Since I wrote you before, we have had the opportunity to test young Van Auker's powers. He does not claim to be fully developed, this being his first trip out, but says that the ultimate for which his guides are working, is illuminated materialization. There is light enough in his circles to see all that is going on outside the cabinet, which is simply heavy black cloth hung over a frame, with a small aperture at each corner of the front, a larger one in the centre and open at the top. The medium is securely tied under the direction of the control—that is, the medium when entranced, calls for a committee to tie him, and then the music box is wound, bells rung, the music box 21 pounds in weight, is raised above the top of the cabinet, the lid opens and shuts in plain sight of all, it descends, the control through the lips of the medium, calls "committee quick." The committee spring forward, put aside the curtain, an attendant brings the lamp, and they find the young man (17 years of age) securely tied. Illuminated bodies of various sizes are shown, the tambourine is thrust out of the aperture, we see the hand that holds and the hand that beats. The committee are again called for, and with the same results.

One night Moses and Mattie Hull reported that the medium was lifted to the aperture tied to his chair, shown to the audience, and his face shown as the sun, to use bible language. One thing is remarkable, to wit: I have not as yet heard a single doubt expressed as to the honesty of the medium—the genuineness of the manifestations.

There are many other things that might be noticed, and which would be of interest, but both my time and your space forbids. About Thursday next, myself and others expect to start for Iowa, to spend a portion of the month at the camp-meeting there, and for a short time my address will be Clinton, Iowa, care of camp meeting committee. From there you will hear from me again.

Fraternally,
LOIS WAINBROOKER.

Special Report of the Opening Ceremonies at Cassadaga Camp Meeting.

The opening day at Cassadaga was a very pleasing success. The weather was very favorable. A stroll around the grounds showed many improvements; new cottages have been built; some of the old ones have been retouched with the paint brush, and all are occupied by friends with cheerful faces and warm hearts. But the glory of the camp ground is the new amphitheatre that has just been completed. It is a grand structure capable of seating 3000 people; it is symmetrically built, and confers honor upon the designers and builders; and now not even a thunder storm can disturb a camp meeting at Cassadaga.

On Sunday morning the cheerful face of our President, Mr. O. P. Kellogg, looked rather more genial than usual, as he stepped upon the rostrum with Damon's band at his right, and the celebrated Pettit family of Alliance, Ohio, on his left. The band discoursed sweet music, and the Pettit family favored us with songs. They are accomplished singers, and a great accession to our camp.

Just as the last notes of music were dying away, Mrs. R. Shepard Lillie stepped forward and offered up an invocation, standing on the platform of the grand pavilion, the lake glistening in the sun shine before, the waving of trees around her, and the quiet expectant audience before her, and her voice was tremulous with emotion; and if her prayer did not move heaven, it did the vast assembly that heard it.

Mr. O. P. Kellogg then delivered the dedicatory address. It was replete with good suggestions and full of kindness. The speaker said that any structure built to teach the doctrine of the fatherhood of God, the brotherhood of man, and the immortality of the soul, was builded for a noble purpose.

There is but one O. P. Kellogg, and Cassadaga has need of him.

In the afternoon, Mrs. R. Shepard Lillie addressed the people. Her subject was, "The Religion of Yesterday, To-day and To-morrow." It was admitted by all that it was her master effort.

In the evening, the amphitheatre was gaily lighted, and Mrs. Amelia H. Colby was introduced to the audience. She was in her happiest mood; her witticisms and sharp logical conclusions elicited frequent applause from the audience, and at the conclusion of her speech, many were the congratulations she received.

Fern Island or Cassadaga is a lovely and romantic spot. Several little lakes are resting at the foot of surrounding hills; the air is cool and pure, and its quietude renders it a desirable place for rest and comfort.

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THE WATCHMAN.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

June 13th, M. S. 36.

JOHANN JAKOB GRIESBACH.

Good Morning.—I will begin this communication by saying, that the translators of manuscripts from the time of Eusebius of Caesarea, translated to suit themselves. You can throw this in the teeth of the learned world and defy them to dispute what I here state. There are five ancient Testaments. First, the Brahmanical Testament of Christos to his disciple Arjoun, the Gospel of St. John of after times; second, the Zend Avesta of the Parsees, devoted to sun-worship, but intermixed with the sacred writings or Testament of Christos; third, the testament of king Ardelos Babeker, a revision of the writings of Gautama Buddha made at the Council of Asoka; fourth, the testament of Apollonius of Tyana, the Greek Version of the latter, with explanations, issued at Antioch, about A. D. 56; and fifth, the Testament of Jesus Christ, originated by Eusebius of Caesarea. Besides the five testaments named, there was a Geez translation of the two first named Testaments, made by one Arsaces, a brother of a king, made about 450 B. C. This last was translated into the Coptic of Upper and Lower Egypt, and this Coptic translation of Arsaces' version was used by the great Armenian theologian Mesrob and those who followed him. These various testaments began with passages which when translated are nearly the same as the first chapter of the Gospel of John; and that chapter contains the key to the zodiacal interpretation of all religions. When in my mortal form, I knew of two Greek Testaments—the Greek Testament before the time of Eusebius Pamphilus, and the Greek Testament after that time. The Greek Testament before that time speaks only of Apollonius as the great Saviour of mankind and the great incarnation of the Deity, known by various titles, such as "the Redeemer of Men," "the Sun of Truth," "the Light of the World" and "God Expressed in Flesh." The title "Above All" was applied to Apollonius. That Greek Testament was submitted to me in the manuscript which was forwarded from England to me at Jena. I translated it, but not correctly. I made it to conform to what we believed. Seventeen pages had been torn out of it, which were replaced by interpolated matter. This Greek Testament of Eusebius was afterwards greatly interfered with by Greek scholars, in the fourth century, and Cyril had a good deal to do with shaping it towards its modern form, as the Testament of Jesus Christ. Even in the days of Constantine the Great, it was necessary to bring a terrible pressure to bear upon the pagans in order to supplant Apollonius by Jesus; and so futile did this endeavor of Constantine prove, that it amounted to nothing more than substituting one name for another. All the doctrines, ceremonies, and forms of religious exercises, were retained, which accounts for the entire want of novelty in the Christian Scriptures, and their similarity to all previous Scriptures. I am well satisfied with what I have done to day. I was known in earth life as a very positive man, and no interference could avail to defeat my testimony.

[As this is a communication of the highest value and importance, we feel it our duty to give our readers a full and critical account of the intelligence from whom it purports to come. We, therefore, present the following account of Griesbach from McClintock and Strong's Cyclopædia of Theological Literature.—Ed.]

"Johann Jakob Griesbach, an eminent German theologian, was born at Butzbach, in Hesse Darmstadt, January 4th, 1744. He received his early education at Frankfurt-on-the-Main, where his father was pastor, and afterwards visited successively the Universities of Tübingen, Halle and Leipzig, where he studied theology under the leaders of the different schools. He staid longest at Tübingen, where the old dogmatic system and method were still prevalent; but having gone to Halle, Semler's teachings exerted a lasting influence on his mind, and led the way to his subsequent career. He became tutor in the University in 1771, but, before entering on his duties, he made a journey through parts of Germany and Holland, and visited London, Oxford, Cambridge, and Paris. Critical examination of the text of the Bible was then much in favor, and young Griesbach followed the current in the line in which he was soon to surpass all competitors, both in the opinion of posterity, and even in that of his contemporaries. However unimportant such critical researches may appear, on account of their mechanical minuteness, in view of the higher interests of religion and of science, we must remember that they were then not only useful, but necessary, even apart from their immediate and manifest object. On his return, Griesbach settled at Halle, where he became professor in 1773; in 1775 he removed to Jena in the same capacity, and afterwards remained permanently attached to that university. His services were fully appreciated, and rewarded with honors and appointments, even of a civic nature; thus he was appointed to represent the State and the university at the diets and on other public occasions. He died March 24th, 1812.

"Griesbach's name is inseparably connected with the criticism of the text of the New Testament, so much so, indeed, as to throw all his works on other subjects entirely in the shade, and to form an epoch in that special department. In order to form a just estimate of his services, it is necessary to be thoroughly acquainted with the state of this science at the time. Griesbach's studies in regard to the text were first directed to the collecting and appreciation of various readings. This field had often been gone over, and it was thought that much less would be discovered in it than was found afterwards by paying greater attention to the quotations of the Greek Fathers, and to some versions heretofore but little noticed, such as the Philoxenian, the Armenian, and the Gothic. Next he attempted to establish, on the basis of the ideas of Bengel and Semler, a history of the ancient text as a necessary basis for every improvement of it. On this history, all the details of which have not, however, proved correct, but have given a great impulse to researches, Griesbach founded a new theory of criticism, the rules of which were to regulate the choice and value of the various readings in individual passages, and which was based essentially on a com-

bination of historical facts and logical principles. Finally, Griesbach undertook the task on which his reputation chiefly rests, viz., the publication of a critically amended edition of the text of the New Testament. Till then, among nearly 360 editions, there had been but two forms of texts, both originating in the 16th century, when criticism was yet in its infancy. They were the so-called *Textus receptus*, which the Lutheran church considered unimpeachable; and the *Complutensian*, which circulated among the Roman Catholics. Bengel alone had dared to depart somewhat from the former, and that only by introducing a few readings of the latter. Griesbach's innovation excited great alarm among the partisans of the existing texts. Joachim Hartmann, professor at Rostock, attacked him in a pamphlet in 1775; but this, as well as other similar attacks, were answered by the preface of Griesbach's edition.

"The peculiar principle of Griesbach's system, consists in a division of the Greek manuscripts of the New Testament into three classes, each of which is considered as an independent witness for the various readings of the manuscripts which it comprises. He thus contemplates the existence of three distinct species of texts, which, with respect to their relationship or affinity, are called by Bengel, 'families,' and by Semler, 'Griesbach,' and Michaelis 'recensions' or 'codices,' namely: 1. The 'Alexandrian' recension or codex, comprehending manuscripts which, in peculiar readings, agree with the citations found in the early Greek-Egyptian fathers, particularly Origen and Clements of Alexandria. 2. The 'Western' recension, which is identified with the citations of the Latin fathers, especially Cyprian and Tertullian, and was used by the Christians of Carthage and Rome, and the West of Europe. 3. The 'Byzantine' or Asiatic recension, comprising numerous manuscripts which were used especially in the See of Constantinople and the adjacent Oriental provinces, and have furnished the received text, called the Greek Vulgate. Each of these recensions has characteristics peculiar to itself, yet no individual manuscript exhibits any recension in a pure state, but is assigned to the Alexandrian or Western class, as the peculiar reading of each of those classes preponderate. Though Griesbach considers departure from the received Greek Vulgate as various readings, he does not allow the existence of any standard text as a criterion for determining which are genuine or spurious readings, his object being to show, not the character of particular deviations from any individual recension, but the general coincidence of manuscripts with one recension or codex more than with another. The authorized text does not regulate, but is regulated by his critical opinion of its comparative value; and the immense number of various readings from a floating medium in which the genuine text is considered to be in all instances discoverable. However, although he professes to determine the value of readings by the number of classes by which they are supported, he constantly displays a very decided preference for the Alexandrian class, which he places far above the two others in the rank of authority, a few manuscripts of this recension being supposed to outweigh a multitude of such as belong to the Byzantine recension, which he regards as certainly the most untrustworthy of all. The reason assigned by Griesbach for his decision is the fact that the Greek transcripts of this class contain a remarkably large number of suspected readings, owing to the very great liberties taken by learned copyists in making successive alterations; and finding the coincidence of the numerous scriptural quotations of Origen of Alexandria with the celebrated Greek manuscript of the New Testament from that city to be very striking, he thence concludes that the passages now extant in this father's writings, of the commencement of the 3d century, discover the earliest, and therefore the purest text of which we have any knowledge to be that of the Alexandrian manuscripts. His ultimate choice of readings is consequently determined by the testimony of Origen, in confirmation of which he often adduces much collateral evidence from the primitive fathers and versions; and of the readings thus proved to be genuine is formed his connected text of the New Testament. Against the complicated hypothesis on which Griesbach has based his system of recensions many very important objections were urged by learned Biblical critics of Germany (as by Hartmann mentioned above), and in England, especially by archbishop Lawrence and Dr. Frederick Nolan. The primary fact enforced by Griesbach, that the Alexandrian readings which are supported by the quotations of Origen possess the highest authority of all, is disputed by Professor Matthiæ, of Moscow, in his critical edition of the New Testament, and with greater confidence by Professor Martin Scholz, of Bonn, in the prolegomena to his very learned and elaborate edition, founded on a system wholly at variance with that of Griesbach. The Alexandrian manuscripts are acknowledged by Scholz to be more ancient, but he asserts them to be more corrupt than any others, and contends that in Alexandria the alterations of the text principally originated. He divides all the manuscripts, not, as Griesbach, into three, but into two classes, the Byzantine and the Alexandrian, in which latter he includes the Western; and he gives a decided superiority to the authority of the Byzantine recensions, which, in opposition to Griesbach, he strenuously maintains to be directly derived from the autographs of the evangelists and apostles themselves. The work by archbishop Lawrence on this subject is entitled "Remarks upon the Systematical Classification of Manuscripts adopted by Dr. Griesbach" (1814, 8vo.) The learned author states that he considers Griesbach to be what bishop Marsh denominated him, 'the most consummate critic that ever undertook an edition of the New Testament; but in the course of his critical strictures on the origin and execution of his plan of appreciating manuscripts, he employs the severest terms of censure, observing that 'Griesbach's mode of investigation is unsatisfactory, his classification fallacious, and his statement of the number of readings inaccurate; that no such classification of the manuscripts of the New Testament is possible; the existence of three distinct species of texts being a fact only synthetically presumed, and not capable of any analytical demonstration; so that the student finds he is treading, not on solid ground, but on a critical quicksand. Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ's divinity, chiefly in consequence of his having rejected from his text the celebrated passage respecting the three that bare witness, and also for inserting *for Theos* in 1 Tim. iii. 16, and *Kyrios for Theos* in Acts xx. 28. In consequence of these and other

points in his critical works, the commendation and patronage of the Unitarians were bestowed upon him; but in the preface to his treatise on the apostolical writings, he makes the following solemn declaration: 'Ut iniquas suspiciones, quantum in me est, amolior, et hominibus malevolis calumniandi ansam præcipiam, publice profiteor, atque Deum testor, nequaquam me de veritate istius dogmatis dubitare;' and to this may be added a statement from his "Prolegomena," namely, that 'nulla emendatio recentioribus editoribus tentata ullam Scripturæ Sacræ doctrinam immutat, aut evertit,' though 'paucæ, sensum sententiarum efficiunt.' The laborious and minutely learned work by the Rev. Dr. Nolan, entitled "An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament," published in 1815, is chiefly occupied in presenting evidence to subvert the critical system of Griesbach, and to establish the position since taken by Professor Scholz and others, that 'the Byzantine, and not the Alexandrian, codices are the most worthy of reliance. 'Griesbach's theory,' says Dr. Nolan, 'is one of the most elaborate of those that have undertaken the foundation on which rests the entire canon. His corrected text can be received only as a proof of the general corruption of the sacred Scriptures, and of the faithlessness of the traditional testimony by which it is supported, since he states that the principal classes of texts, the Alexandrian and the Western, have been interpolated in every part: that the authorized Greek version exhibits 150,000 various readings, and has remained 1400 years in its present state of corruption; that there appears therefore, to be no reservation by which the doctrinal integrity of the sacred Scriptures can be saved; for if, in the apostolic and primitive ages, corruption was prevalent, whatever be the text gathered out of the immense number of various readings, it may be as well any other as that originally delivered by the inspired writers.' Griesbach indeed declares, in his Symbolæ Criticæ, that the manuscripts of the Alexandrian and Western recensions, on which his system is founded, were grossly corrupted in the age succeeding that of the apostles; that those which he held in the highest esteem were corrupted in every page by marginal scholia and interpretations of the fathers, and contained innumerable and very serious errors. He further states in the same treatise, that no reliance can be placed on the printed editions of the works of Origen, on the fidelity of his different transcribers, on the accuracy of his quotations, or, finally, on the copies of the Scriptures from which he quoted; so that, as observed by Dr. Nolan, we have only to take his own account of the state in which he finds the best part of his materials to discover the extreme insecurity of the fabric which he has raised on such a foundation. 'His innovations,' continues the same learned divine, 'are formidable in number and nature; his corrections proscribe three important passages (already named) affecting the doctrinal integrity of the inspired text; for a proof once established of its partial corruption in important matters must involve its character for general fidelity; and the deservedly high character and singular merit of this learned edition must heighten apprehension and alarm at the attempts thus made to undermine the authority of the received text, for the scrupulous accuracy of its execution must always command respect.'

We have given this long and critical notice of the life and theological labors of Griesbach in order that the reader may understand the full import of his testimony as a spirit. In our estimation, no more important information was ever given by a returning spirit, if we except the spirit of the murdered peddler of Hydesville, N. Y. He sets out with a statement that the most superficial investigator of biblical and other ancient literature, cannot help but know to be true, and that is: that the translators of manuscripts, from the time of Eusebius of Caesarea, translated to suit themselves. At the Council of Nicea, in A. D. 325, the plan was consummated of establishing the dogmatical canon of what was called the Christian religion. Perhaps no one had a more prominent hand in that work than Eusebius. On this point we quote from McClintock and Strong's Cyclopædia, as follows:

"The part taken by Eusebius in the Council of Nicea is described by Valesius as follows: 'In this greatest and most celebrated council, Eusebius was far from an unimportant person; for he both had the first seat on the right hand, in the name of the whole synod addressed the emperor Constantine, who sat on a golden chair, between the two rows of the opposite parties. This is affirmed by Eusebius himself, and by Sozomen. Afterwards, when there was a considerable contest amongst the bishops relative to a creed or form of faith, Eusebius proposed a formula at once simple and orthodox, which received the general commendation both of the bishop and of the emperor himself.'

After that establishment of the Christian creed or form of faith, which had no existence, formulated or otherwise, up to that time, the whole business of the Christian priesthood was to destroy or conceal, or oppose everything which did not agree with that impious and infamous sacerdotal prescription. This is manifest in the wholesale destruction, of by far the greater portion of the literature of the period running from the time of Alexander the Great to the beginning of the fourth century of the Christian era, and especially of everything that bore upon the subjects of theology and history. The fragmentary manner in which any part of the literature of that period has been permitted to come down to us shows that it must have contained much that was inconsistent with the interests of the Christian clergy, who, after the time of Constantine, and until the 15th century, monopolized the literature, "profane as well as sacred," of the world.

The spirit of Griesbach tells us that there were five ancient Testaments. "First, the Brahmanical Testament of Christos to his disciple Arjoun, the Gospel of St. John of after times." We have here a surprising suggestion, and such as would only be made by an intelligence who thoroughly understood the subject it was considering. It has always been understood and known that the 4th

Gospel was essentially a different production from the three synoptical Gospels, but why that essential differ has never been understood. It appears to have been written at a different time, in a different style, and for a different purpose, than the other Gospels. If spirit Griesbach is right, and we must confess he certainly appears to be so, then is the Gospel of St. John not only the oldest of the four Gospels, but it is the Brahmanical Gospel of Arjoun, at least substantially so. Now who was Arjoun? We take the following concerning him from Thomas's Dictionary of Biography and Mythology: "Arjuna, Arjoun, or Arjun, a mythic hero among the Hindoos, supposed to represent courage, (or, according to some writers, prudence). He was a companion of Krishna." The reader can find the true relations of Krishna to Arjoun or Arjun, in "The Bhagavadgita with The Sanatsugatiya and The Anugita, translated by Kashinath Trimbak Telang, M. A., and edited by Max Muller, Oxford, 1882. Therein Muller gives the name as Arguna, italicising the letter g, to imply that the Sanscrit name was Arguna instead of Arjuna or Arjoon. Krishna, as is well known, was the immediate divine representative of Brahm, the soul or spirit of the universe, and as such bore the same relation to the Creator and Ruler of the universe as did Abraham and Moses of the Jews to Jehovah, or Jesus to the Lord God of the Christians. On the other hand, Arjoun or Arjun was his chosen and inspired mortal agent who made known the commands and instructions of Krishna (the true spelling of which, according to Sir William Jones, the very highest Sanscrit authority, was *Chrishna*). Indeed we were personally informed by a converted Brahman priest, in the summer of 1855, that the real name of the Brahman deity was Christau; but which fact has been carefully concealed from Christian eyes. It was no doubt this fact that made the Greek soldiers of Alexander the Great give to their adopted Hindoo deity the name of Kristos, under which designation he was known in the Essenian and Gnostic theological systems, from whom the followers of Hæsus borrowed the suffix Christ, and derived the term Christianity). Arjoon, then, was the inspired prophet of Christina or Christau, and wrote the Brahmanical Testament of that son of Brahm, or of the one Supreme intelligence. The spirit of Griesbach tells us that that Testament is now made to figure as the Gospel of St. John. Apart from the numerous and striking analogies existing between the Hindoo books above mentioned, and that particular Gospel, we have the striking analogy between the names Arjoun or Arjoon and John. In order to disguise the source from which the 4th Gospel is manifestly derived, the first syllable of the name was dropped, and instead of it being called the book of Arjoun, it was called the Book of John, so little did the founders of Christianity dare to change the names which we found in the sacred writings they were seeking to appropriate. But we cannot dwell further on this point.

Griesbach tells us that the next most ancient Testament is to be found in the Zend Avesta of the Parsees, which was devoted to Sun worship, but intermixed with the doctrines of the sacred books of Christos. There is every reason to believe that this is in the main correct, both as to its chronological order, and its doctrinal analogies to the older worship of Christina or Christau in Hindoostan. The latter worship dated prior to the first Buddhistic reformation which began in the 10th century before the Christian era. The supposed founder of the Zoroastrian religion was Zarathustra, who flourished in the 6th century before the Christian era. There are undoubtedly some of its doctrines that were derived from the Hindoo religion.

The spirit mentions as the next Testament in order of time as that of king Ardelos Babeker, a revision of the writings of Gautama Buddha, made at the Council of Asoka. In this statement, there is an interesting question raised which we cannot undertake to decide without more light than we have. So far as we have any reference to the king, in whose reign the last general Buddhistic council was held, about B. C. 235, he is called king Asoka, and that is supposed to have been his name; but from what this spirit says, and other facts which have been stated in unrecorded conversations with returning spirits by myself, we are inclined to think there has been a mistake made on this point, and that Asoka was either the name of the place where the council was held, or it is the title given to, or assumed by the ruling king of Maghada. I am aware that it is claimed that the council was held at what is known as Patna, on the Ganges. Every spirit that has referred to that council has called it the council of Asoka, which they would hardly do, unless that was the place at which the council was held. The Christian councils were but mere imitations of the Buddhistic method of changing or fixing the canonical laws of religion, and they are never called by the name of the ruler or pope who ordered them to be held, but always by the name of the place at which they were held. It is true we can find no mention of the name of Ardelos Babeker, but we will be very much surprised if we do not have the correctness of the spirits' statement verified. The first time we ever heard the Council of Asoka, referred to, was by a spirit who gave his name as Deva Bod-

[Continued on the Third Page.]