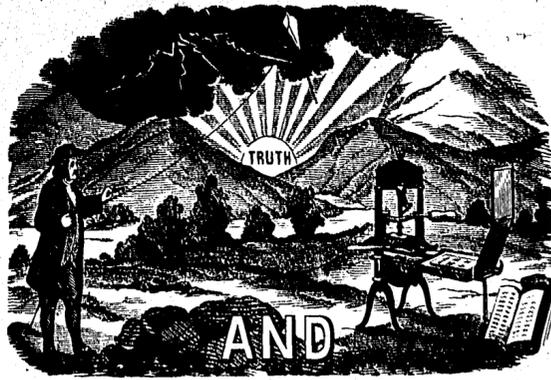


Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 6th, M. S. 36.

JOHN ACKERMAN.
(Columbus, Ohio).

GOOD EVENING:—I have not made a preparation for my advent here in the way of making a flowery speech. Nevertheless, I would say to you that if embodied spirits do not feel an interest in the cause of humanity, that we who have lived and experienced the trials of earth life, feel an interest so deep that we will never rest until every person in the world awakens to a full consciousness of the importance of recognizing a principle so vast that it will revolutionize every form of government, and make it possible for men and women to dwell in happiness and peace, with such an abundant supply of nature's productions that they will not look for any future distress. Is this not enough to awaken the minds of men to the importance of giving time and labor to the development of a power that is to become universal, and make conditions for that state of things that has been looked forward to in past ages, but which never seemed attainable because of the selfishness that governed men at that time. I ask the readers of your paper to forget self in view of the importance of the work that is to be done; and not slumber any longer, but to fill every moment with important labor in the direction of truth, is the request of John Ackerman, of Columbus, Ohio.

REBECCA RADCLIFF.
(Tuscaloosa, Alabama).

Be you the people what tell us what is to be done? [That depends upon what it is you want to be done.] Because if you are, I would like you to tell me which way to go and what to believe. I be's floaten around trying to find some everlasting place where I might stay and be happy. [Ques. Are you not happy? Ans. Kind or happy; but not the kind or happy I thought I would be. I ain't got no crown, nor no psalm book, nor nothing of that kind, and it kind er seems lonesome without 'em, and some of the company [meaning the spirit attendants of the medium] said you be the folks who would tell me how to get to that everlasting place. My name is Rebecca Radcliff. I come from Tuscaloosa, Alabama. Ques. What church did you belong to? Ans. I belonged to the Baptists. [Well, Rebecca, we must in frankness tell you that you will never reach such a place as you have been looking for; for if returning spirits may be believed, there is no such place as the heaven which Christian ministers taught them to expect. The fact is, that they grossly misled you on that point, whether ignorantly, or indifferently, is of little account to you now, for you have learned that what they told you is not true. The fact of the matter is, that the Christians teach that it is the business of each individual to devote their time and attention to saving their souls from hell. A more selfish and untruthful inculcation could not have been enunciated, as millions of priest-cheated spirits have realized to their sorrow. I tell you that you must think less of, and more for yourself, and more for the common good of all, and you will then have taken the first step towards that state of happiness for which you have been blindly seeking in the ditch of Christian selfishness. If you want to be happy, think less of rest and more of the work that is to be done by all, before mankind, spirit as well as mortal, can go on to the completion of the great mission of progress to which they are destined. Do you understand this advice? I think I do, and I'll try to go in the direction you have pointed. I am ever so much obliged to you.]

JAMES CASSEIN.

(A native of France.—Passed to Spirit-life from the Black Hills).

Have you any particular regulations that you require to be observed before I begin to speak? [None whatever, only don't speak too fast.] I will try to speak deliberately, and that is more than I did when I had an organization of my own. I was swayed by every influence that came near me, and never had any great amount of stability of character. I meant well, but was nearly always going wrong. Not that I ever injured any one seriously, or committed any crimes, but I could not live up to the rules and regulations of society enough to be called a godly man. And I believe it was well that I could not, for my experience has not been one of unhappiness since I laid my mortal form away; but one of many pleasing changes, and the real cause of this seems to have been the unselfish spirit that animated me while here. I looked upon the whole human family as brothers and sisters, and erring many times myself, I sympathized deeply with the outcasts of society. And I am willing to admit that of all the pleasurable experiences that I have ever had, coming here exceeds all that have gone before. For this reason I feel that I am just commencing an important work for humanity, and that is the sum and substance of life's greatest duties. The moment we come into rapport with conditions to fulfil the important labor, we begin to ascend the ladder of knowledge with great rapidity. I hope that my communication may meet the eye of

some old friend who will investigate this matter while in the material form. It will be the means to reach future happiness and joy. I will give my name and withdraw my power, that some one else may enjoy this wonderful opportunity. My name was James Cassein, of Black Hills. I was at one time a scholar and a gentleman, but drifted out into very rough experiences, but did not degenerate spiritually, as many may suppose I would have done. I was originally from Paris, France.

[We have, in the experience of this spirit, positive proof that an unselfish spirit in any mortal is the sure salvation of the spirit from that supineness that ever attends selfish indifference to the trials and sufferings of others. Better, far better, pass to spirit life a beggar, than to pass from earth with vast possessions that have been withheld from those who needed the assistance those possessions would have given. Ye Spiritualists, who are moving on this selfish plane of life can you not see by the unbroken testimony that comes to us from the other shore, that you are digging a pitfall for yourselves. Heed the testimony of poor, wayward, impulsive James Cassein.—Ed.]

JACOB BROWN OF "OLD JAKE BROWN."
(Phillipsburgh, N. J.)

How is this? [How is what?] Well, that is more than I can tell. I seem to be hemmed in on all sides. But I guess I'll make the best of the situation, not that I understand it at all, but I feel like a great many other people who, when they get into a tight place, think it best not to make a great fuss about it. I had heard tell of Spiritualism while I was in the form, and I thought, of all the cantankerous nonsense that took the lead. But after I got rid of my own form, I underwent such a strange experience that I thought, cantankerous as it was, I'd look into it; and that is the reason why I am here. I wanted to test the matter myself, and if the form of this lady was a little larger, I think it would be a very accommodating thing. Now whether you know it or not, you've got a mighty big piece of work before you, and the first part of that work is to convince people of the truth of our power to control human organizations, and use their organs of speech to convey our thoughts. That is the first part of the labor you've got to perform. And, then, after that you will have to educate them sufficiently for them to know that there are laws, which, if all are willing to unite in obeying, will bring about a condition of affairs in society that will make every one happy and contented with their life's experiences. This is a labor that is worthy of the efforts of gods, for it will bring out of chaos light and beauty; and no discordant element can destroy a work so complete in itself. You may consider that you are booked for a long chase and a pretty hard one, to complete anything like that. While in the form they called me old Jake Brown, but I am none the worse for that. I was formerly of Phillipsburgh, N. J.

[We can only say that our spirit friend, Brown, must have great faith in our staying qualities, to thus define the almost insurmountable difficulties that lay before us, before we will have completed the chase for which the spirit world has booked us. We have in the past not only had to clear the obstacles that the open and avowed enemies of spiritualism have placed in our way, but have had to overcome the most persistent and combined efforts of avowed Spiritualists, (but who are nothing less than narrow-minded, jealous and treacherous hangers on of Spiritualism,) who, unwilling to do anything themselves, are equally opposed to others doing what they faithlessly avoid. For four years and a half we have publicly pushed forward in the chase for universal reform, only to hear one continued whine for peace and quiet, from those who have neither the good faith nor courage to engage heartily in the work of regeneration that is necessary before the ills that humanity endures can be removed or obviated. We are free to say that if it was ease and personal comfort that we were seeking, we would long since have abandoned a labor that comparatively so few seem to appreciate. We ask no favor from mortals, but justice we have a right to demand, and that we will have, or fight, from now until the day of doom, perhaps not always in the direction in which we are now laboring. We have rights, duties, and obligations, that must not be disregarded, and will not be, beyond the point where their discharge is possible.—Ed.]

ANNIE MEREDITH.
(Near Bristol, Pa.)

My name is Annie Meredith, I come from near Bristol, Pa. And I feel, now that I am here, like saying something that may interest spirits who are held in forms that necessitate them to endure, sometimes, great inconveniences. I wish to convey to the minds of many people the assurance that knowledge will be the means of overcoming all the disadvantages that surround the human organization. I have learned since my departure

that the organization shapes, in a sense, the spirit and makes it either good or bad, and men and women have gone wailing and praying to God to overcome the difficulties that exist within them. To such persons I would say, study your own organizations, and try to learn what causes them to act in the manner they do—why it is that evil appears to root out the good; and they will find that the cause is this: False education—trying to pervert a naturally favorable organization by superstition and bigotry. That is what I would call ploughing up the soil and preparing for an abundant harvest of joy in the future. No person can help being misdirected in infancy; but when the light is put before them, it is not wise for them to turn their backs upon it. And, as we intend using every available resource to liberalize and harmonize the human mind, the public might just as well take heed, for we will not cease until the labor is done, for we are active workers, educating ourselves, and trying to unfold the minds of men, I will bid you good night.

"SAM" NORTH.
(Nashville, Tenn.)

Just you look a here now! [I am looking there.] Well so am I; and I tell you what I don't see, a great big gaspuck of a thing. I'm astonished at myself. I never was so highfaluten as some people, but if I wanted to get down to a fact, I could reach it in my own way. But this is one of the facts that I didn't realize in my own way. But, nevertheless, I'll make the best of it, now I have got hold of it. If I had known that this was the way out of all difficulties, I would have studied it up while I was in my own shop; but as it is, I hope I will do some little good. But I think the world has been a devil of a while finding it out. If I'd been one of them scientific fellers, I'd paid some respect to a bottom fact anyhow; and as I'm not, I feel hardly worthy to come back and preach. But my intentions are on the side of truth, and I think, perhaps, that I'll not fail. My name was Sam North, of Nashville, Tenn. Ques. Were you a large man? Ans. Yes, I was; but I begin to feel more comfortable as to that, now. I guess I'll bid you good-bye, for I cannot take up any more of the time.

LYDIA WYNKOOP.
(Denver, Colorado.)

GOOD EVENING:—I find, somehow, that we are not allowed to depend upon other people's experiences in this matter—that we've all got to take our part in the fulfillment of ourselves. Perhaps it is just as well for us to understand this as early as possible; for it obviates many difficulties, and one of those difficulties is in depending upon other people to do our thinking for us. I find that most people come to grief through the lack of self reliance. If they have some one to lean upon, they think they can slide out, if there is any difficulty to be encountered, and they are willing that some one else should have the credit of meeting it. Now this is neither wise nor just, to ask others to bear the burdens of life for us, for we are all so constituted that we cannot only bear our portion of life's duties, but the discharge of them becomes profitable to us in giving the unlimited faculties of our being a truer appreciation of our spirituality, or spirit nature. There is one thing that is never desirable, and that is to take the position of a dictator, for it not only becomes burdensome to the controller, but to the controlled, and prevents society from coming to a true appreciation of their necessities; and anything that retards human development creates inharmonious and discord, and makes what ought to be beautiful, hideous to the eyes of men. But it is not necessary for me to preach a sermon, further than to ask all to become practical in all this life's labors—working for one end, the universal brotherhood of mankind. Sympathy, the great refining element of human nature makes all mankind akin. When this lesson is fully learned, there will be no monarchs, nor crowns worn by the favored few; but enthroned in every human soul will be a king whose one aim will be self-perfection, and whose every effort will be the working out of the principle of justice. Then men will cease to antagonize each other, and the homes of earth's inhabitants will be sought for their beauty and perfection, and not to discover some flaw or defect to comment upon. The work is going on and it will be well done. I will subscribe my name as Lydia Wynkoop, of Denver, Colorado.

MARIA CADWELL.
(Detroit, Mich.)

How do you do? [How do you do?] Well, I think splendid taking all things into consideration. I've laid a diseased body away and taken up one that seems tolerably fair. I would call that doing very well indeed. But laying all jokes aside, this is something wonderful in itself. You may talk about it, but you must have the actual experience to understand how wonderful it is. I came here, as much for the purpose of giving my views in regard to mediums, as for anything else. Some people think it is very unjust in us to take hold of some one else's organization and improve our condition in spirit by it—and some complain and say that we do not allow the mediums to retain their own individuality. Now, this is altogether a mistake. If you have a splendid home elegantly furnished, and you entertain guests there, you do not lose your habitation or furniture; it only gives you an opportunity to extend

the hand of friendship to many persons, and this leaves pleasant recollections behind. Our visitation of the temple of a human organization is similar to this. We are only allowed to enjoy the habitation and give forth our own thoughts for the benefit of ourselves and others; and when we leave, the dwelling remains the same. It has the same capacity that it had, to entertain others; and it is not abused, worn or destroyed, but becomes strengthened and developed in the direction of good. Neither does the instrument become accountable for anything we say or do. That is my understanding of the subject, and it matters not what others may say to the contrary, this I know to be the truth. Some have not outgrown their old teachings, and return, and convey to the minds of men, the idea that a mortal form must be responsible for every act committed through it. This is not true, and is only the remnant of old superstition. If I, as a spirit, control a medium and use his or her organism improperly, I alone stand responsible for what I did, and mediums are known by spirits not to be accountable for the actions of spirits who control them. This is not understood as it should be; for many are engaged in making good mediums unwilling to develop their faculties as mediums. And that is one reason why I speak so pointedly on the subject. Mediumship is but a manifestation of natural law, and as all nature's laws are perfect in themselves, confidence and trust in them makes a condition for great unfoldment. But fear and superstition trail all they touch in the direction where we see the greatest necessity for working. We want all the mediumistic channels that it is possible to operate through; and we ask people to take a sensible view of the subject. My name was Maria Cadwell, of Detroit, Michigan. Ques. Were you a Spiritualist? Ans. I was, but not known as such to the public. I understood it, however.

[This spirit has struck the key note of the great refrain that must be taken up by the friends of truth on earth, before any great progress can be made towards redeeming mankind, both spirits and mortals from, the effects of the errors of the past, whether religious, political, social or of a business nature. Without mediums, spirits can neither advise, instruct or direct mortals in the true way of life eternal, nor can mortals aid the spirits or each other as they must be aided, if misery is not to be perpetuated among men. The Spiritualists who lend themselves to discouraging mediumship, in any manner whatever, will find that they have made a mistake that ages will not efface from the consciences thus betrayed and disregarded.—Ed.]

HARRIET KIDMORE.
(Baltimore, Md.)

Well, I guess now I've got into a place that is quite comfortable! [We are glad you have.] Well, I've reason to feel glad, for I was told if I'd come here I'd begin to get in the right track to understand where I was. That was what they told me; and as I've had some difficulty in that direction, I feel that I've got into a pretty good place. And I'd like to know what is going to become of people that lead people to believe false doctrines. Ques. Do you think they ought to be punished? Ans. Well, don't you think they ought to? because I've had a good deal of trouble hunting things up and could not find them. But I feel pretty well settled now if I could only stay, but they say I can't stay long. It actually seems like business to have a body and a tongue to talk with. But now I will have to go back and tell them I've eaten of the apple of knowledge. I'll tempt them more than Mother Eve ever did to eat of it. You'll see them sailing in here pretty fast. You may just know that Harriet Kidmore, of Baltimore, Maryland, has done her work well, anyhow. I'm going right into business now, and you'll have enough to do to attend to those I'll send here.

FATHER MAHONE.
(Rome, Italy).

GOOD EVENING:—This is about as hard work as I ever did, to come back here and to refute, not only what I was educated to believe, but what I taught others to believe. I say it is hard work to trample under foot the teachings of childhood and the bright hopes of manhood. But as an honorable man, there is nothing left for me to do but to acknowledge the truth. Instead of preaching and asking people to believe in Jesus Christ, I will ask them to think of that wonderful Creative Power which brings all things into existence, and question whether a principle so undeviating in its course would naturally desire the destruction of its own power? This alone ought to be sufficient to convince mankind of the ultimate perfection of every created thing. We are not inclined to bring misery to anything that will minister to our own elevation and develop reason, but would say, even if you must trample the education of your youth and manhood under foot, and accept knowledge that is tangible and susceptible of demonstration, do so. This is the request of Father Mahone, of Rome, Italy. Ques. Have you been long in spirit life? Ans. Not long; but long enough to learn the wisdom of what I have said. And I will say.

to you that all ecclesiastical powers are to be banished from the earth, and I have returned to aid in performing this gigantic work.

BETSY BANKS.
(Wilmington, Delaware.)

Do you allow folks to come here and talk? [Certainly.] Because I thought I would like to know how it felt once more to talk with people. And if you will just say that Betsy Banks, come from Wilmington, Delaware, it will be all right, and I'll bid you good-night.

(Specially Reported for MIND AND MATTER.)

REPORT OF THE QUARTERLY CONVENTION.

Held at Danbury, Vermont, June 15, 16, and 17, 1883.
Under the Auspices of the Vermont
State Spiritualist Association.

Danbury is an old Shaker town, whose inhabitants to-day are an intelligent, industrious, and happy people; who have drifted into Spiritualism as a natural sequence to their former convictions. Our Convention was in all respects a success, and so far as numbers can be considered, the Union Church does not possess a seating capacity for a larger number.

Excellent singing was furnished by Mrs. Florence Eley, of South Wallingford, and Miss Angie Truax, of Essex Junction, assisted by Miss Nellie Buffum, organist. Nellie is Mrs. Eley's pupil, of fifteen summers, and displays wonderful musical talent for one so young. Mrs. Eley is a trained vocalist, possessing a voice of great compass and power, which harmonizes beautifully with that of Miss Truax in their duets.

The managers request me to add, in honor of these ladies, that Miss Truax received the price of her car fare only, and that Mrs. Eley, coming by private conveyance, refused to receive anything whatever for her services; and both ladies enrolled their names, becoming members of the Association, saying that their chief desire is to do what they can to forward the cause so dear to all friends of true progress.

The reader may expect to hear from these ladies again, for they have been engaged to sing at the Queen City Park camp meeting, South Burlington, Vt., which is to open August 13, and close September 15, 1883.

The following are among the hymns and songs sung during our three days' convention:

Duets—"Come sing to me of Heaven," "Peace," "Rosebush," "Something sweet to think of," and "Let the dead and beautiful rest."

Solos—By Miss Truax—"Birdie looking out for me," "He giveth his beloved rest."

Solos—By Mrs. Eley—"Charity," "Father of all," and (the closing piece) "Good Night!"

FIRST DAY, FRIDAY, JUNE 15.

Afternoon.—The Convention was called to order at 5 o'clock, P. M., by the President, Mrs. S. A. Wiley, of Rockingham; one hour being devoted to conference. The conference debate, usual to our conventions, is one of the most interesting hospitable features of it, since through them we learn each other's peculiar experiences, beliefs and the evidences of immortality received.

Mr. Lucius Colburn, of Bennington, a young man who has recently entered the field as a test medium and speaker, made the opening address. He said:

"The communications from the spirit world are not all there is of Spiritualism, but it comes to us with all the godliness there is in nature, to develop all the goodness there is in man. When we come to understand more fully that the daily exercise of our best gifts is developing our inner lives, then will we know better than ever before, how to unfold true manhood and womanhood, and find it unnecessary to lean upon another for support, as too many are doing to-day."

Mrs. Gertrude B. Howard, of East Wallingford, in a seance, described the spirits named below, all being recognized by some one in the audience:—

Eli Merrill, of Mill Village; Dennis Canfield and Laura, his wife; an old gentleman and lady; Samuel and Jane Brandon; Wilder Harris, of Brattleboro; a young man named Staples, Mill Village; Gale Hambleton and wife, of Danby; Newton Kellogg, who was deaf, crushed by cars at Essex Junction; a young lady, Hattie Clifton; Dennis Kimpton, Sausalbury.

Evening.—At the close of the usual conference, Mrs. Emma L. Paul, of Morrisville, (formerly of Stowe), delivered a most interesting and instructive lecture. She said:

"Listening to the voices that come echoing down across the centuries, I hear the admonition, 'Seek and ye shall find—knock and it shall be opened unto you'; and whatever we may say of the generations that have come and gone, we venture the assertion that there never was a time when earth's inhabitants were all, from the lowest to the highest, seeking, as they now do, a more perfect knowledge, a loftier inspiration, and a broader comprehension of the infinite; and when they dared to think for themselves, independent of priestly authority, with a determination to know something of nature's possibilities and man's advantages, whose bounds are ever and anon becoming still more far-reaching into the domain of the mysterious."

Edgar W. Emerson, of Manchester, N. H., here took his place in the desk, and described the following named spirits:

Betsy Street, of Bennington; Victor Jesmer; John Snider, of Mooretown; Richard Fairbank, of Morrystown; Lorenzo Roy, of Bennington; Paul Hope, of Rutland; Hiram Hapgood, of Danby; John Robinson, of Bellows Falls; Sophia Town; John Griffith, of Danby; Lydia Ames; Silas Scott, of Eden Mills; James Richardson, of Essex Junction; Stella Wade, of Manchester.

SECOND DAY, SATURDAY, JUNE 16.

Morning.—The conference hour was followed by address by the President, Mrs. S. A. Wiley, of Rockingham. She said:

"All classes of people outside of our ranks are reiterating the announcement of Andover College, 'Whatever Spiritualism may be, it is not a religion.' Since there is a diversity of opinion within our ranks upon this point, and some discussion has obtained upon this floor regarding it, it may be well to examine the grounds that we may know whereof we affirm. Our enemies seem to think the bare announcement sufficient to silence us at once and for ever. Is the question thus to be disposed of? If Spiritualism is not a religion, what is it? What religion, knowledge,

science, or philosophy, is there that can cope with it in its appeal to man's understanding, conscience and spiritual nature? What brings to our senses the knowledge of immortality? Oh, my friends, the light and truth that is placed within our grasp is not only a religion, a science, and a philosophy, but it is vastly more than all these; for it is the great central power that gives vitality to them all, since it holds in its grasp all that is beautiful and good.

"Society is looking upon our youth and blushes because so many of our girls and boys, who are to become the fathers and mothers of the coming generation, are not what they should be; and that the religions of the past and the theology of the present are powerless to remedy the evils of society. But Spiritualism has arisen at a time when public opinion demands its light—when public necessity requires its aid—even while society shuts its eyes to the only light that is adequate to reveal the laws of life, and lead the race out of the slough up to the high ground of virtue, temperance, happiness and peace. It also brings us the glad assurance of immortality; for even here, this day, our departed friends are in our midst, to tell us, through the mediums, that they still live."

Mr. Emerson then again described the spirits that presented themselves for recognition—their names being as follows:

Walter Parish, of Danby; Herbert and Cato Tower, of Danby; Sarah Willard, of Westminster; Josie Crane, of Bristol; Nelson Nichols, of Danby; Ursula and Joseph Smith, of Bennington; Alvin Holden, of Mt. Holly; George Scott, nephew of Sabine Scott, of Eden Mills, who was present.

Afternoon.—We had a very interesting conference, after which Mrs. Fannie Davis Smith gave us a spiritual feast in a lecture both profound and eloquent, of which the following extract gives but a feeble hint of its full text:

"From dogmatic theology, we are coming to appreciate the spiritual nature of man, and are developing a cool philosophical religion so vastly superior to all religions of the past that many declare that it is not a religion at all. But we may consider it a compliment to the present age, that we have, as yet, but a few settled convictions. Why, my friends, do you fully realize what an army of investigators we are? The eternal doors stand ajar this hour, and divine truth leaps athwart the sky, inspiring the brain of even a weak woman, inasmuch that while you listen to this new and diviner gospel that makes you free, the Pope at Rome trembles upon the throne of St. Peter, not knowing where to find refuge from the gathering storm. We stand in the age of full manhood, because the eloquence of such men as Theodore Parker has opened the doors of Liberalism, and laid the foundations for our further investigations; which were before impossible, because untolerated by the bigoted priesthood, while the cowardice of such men as Henry Ward Beecher, whose honest convictions for the last quarter of a century have beaten in sympathy with our philosophy, are selling themselves, most cheaply indeed, when they publicly deny the evidence of their own senses, according to their daily utterances, year after year. They have yet to learn that God's church is outside of theology, and remote from sectarian altars, and is as broad and free as immortality, and that the populace are arising from their lethargy to shake off the dust of the ages."

Mr. Emerson followed in another seance, describing spirits in his usual comprehensive manner:

Elish J. Walker, of Brattleboro; Henry Shortleeve, of Rutland; Edward and Rachael Crosssett; Julia Warren; Mary Morrison, of Rockingham; Samuel and Rhoda Baker, of Danby; Jennie and Frank Brown, of Danby; Charles Burk, druggist, of Morrisville; Betsy Dillingham, of Danby; Samuel Claffin and Daniel Wilder, of Danby; Lucy Hayward, of Clarendon; Eliza Adams, of Bennington; Col. S. S. Brown, of Burlington—came to assist an old friend, Pomeroy.

Evening.—After the conference we listened to an excellent lecture by Mrs. Paul:

"Difference of head, but union of heart, in an assembly like this, is the best evidence that you are abreast of the age, awarding to each the right of opinion. If Spiritualism has failed to enlighten any one present, then put forth renewed effort that you may grasp and treasure up the jewel that is placed within your reach. Even the angels cannot do our thinking for us; we are to work out the great problem of life and develop our intellectual faculties for ourselves. * * * All science, is one science that unfolds the chemistry of life; all truth is one truth; and if Spiritualism means anything, it means everything, for its domain is as limitless as space. Indeed, it has become so sublime a philosophy that throughout all the world where scientific inquiry is pursued, it has become the problem of problems. It is not only the keynote to all our best interests here, but is destined to be our guiding star, through all the ages, in the eternal world of souls. And this is the central idea that is working its way into the leading minds of all nations."

Following this able discourse was a seance by Mrs. S. A. Jesmer, of Amsden, Vt., her manner of describing spirits being similar to that of Mr. Emerson and Mrs. Howard. The names of the spirits described were:

Thomas Moor, of Plymouth; Amesey Rust, of Waitsfield; Dr. Thomas E. Powers came to his brother John Powers, of Woodstock, who was present; Dr. Wiley, of Rockingham; Otis P. Bangs, of Chester, to friends in Londonderry; Page Warner, of Windham; Abbie Burnham to Joel Stanard, of Chester; a daughter came to her father and mother Webb, of Granville; Mary Ann Middleton, Sarah Randall, and Jennie J. Denton, of Woodstock; Col. S. S. Brown, of Burlington; Jennie and Judge Lyman; William and Sally Harris, of Windham; Sarah Shedd, wife of Mr. Stafford, of Fletcher; Albert H. Stafford, of Wallingford; Joseph Moor to Bro. Wilder, of Plymouth.

THIRD DAY, SUNDAY, JUNE 17.

Morning.—Following the usual conference debate, was a lecture by the President, Mrs. Wiley, who said:

"The object of our coming together here, is to promulgate, deepen and broaden the knowledge of immortality. The continuation of the life of the mortal into the immortal, is a subject of the most vital importance to us all; of too much importance to stand idly by and see it frowned out of existence, or even made the subject of blind faith, if ought we can do will prevent it. We, who have investigated, have learned that in reality there is no partition wall between the seen

and unseen worlds, save that which results from the imperfection of mortal sense and vision. The difference between us and the church is, that they believe, and we know whereof we affirm. We are no more mistaken about it than we are that our friends and neighbors emigrate to other States in the Union and live there just as they did here."

The seance at this session was given by Mrs. Howard, and the following named spirits described:

Rhoda Gordon and Anthony Saulding, of Danby; Otis, Elizabeth and Maranda Ware; Owen Hodges, of Rutland; Joe Scott is present; please say that Rector Murch, of Bennington, is present; Uncle Chad, Phillips and Reuben Phillips; Sarah and Otis Rodgers, of Danby; Mrs. William Otis; Christopher Palmer; Lucy Cook; Ruth Vale; Abel and Savory Horton; Abraham Smith; Welcome Harrington; Charles Kingsley; Ed. Parker, of Londonderry; Aunt Sarah Doty is present; Mrs. Frances Reed, of Manchester; "Mother, dry your tears, I still live, George Colburn;" Mrs. Fidilia Blossom, wife of George Blossom.

Afternoon.—Following a spirited conference debate, we listened to another eloquent discourse by Mrs. Fannie Davis Smith. She said:

"Mrs. President.—The leading question of the age is Immortality. Live again, I shall, wherever it may be. A few more days at best, and we shall know something, by personal experience, of the great problem that has engrossed the attention of the seers of all ages, past and present. Every man that ever really loved a woman, and every woman that ever looked into the depths of the sparkling eyes of her darling child, knows that immortality is true; and knows it by a language more eloquent and convincing than any written or spoken dialect. We have been looking too far away for heaven and immortality. Why, heaven is within us, and is all around us right here to-day; and if life is worth anything, it is worth everything, and should be filled with all that life can give."

Mrs. Howard here gave another seance, the names of the spirits described being as follows:

"I see three ladies in a carriage, and hear an approaching train of cars, and also hear the whistle. There is an accident. I see a spirit, and the name Louis Tabor, of Manchester." Mrs. Noah Lyman, of Dorset; Levi Clough, of Granville; Rev. Randall, rector of St. James' church, Arlington; Willie Caswell, "Mother, I am treasured to live forever"; John Whitehorn—"Lived when the Methodists had the spirits with them"; Louis White Reed, of Wallingford; Betsy and Boardman Safford; John Egerston and John Bell, of Danby; John McIntyre, a soldier, starved to death in a Rebel prison."

Evening.—The last session, of a most profitable convention, convened at 8 o'clock, P. M. The difficult task of gathering up the jewels, and presenting each eager listener, with some choice gem to adorn the daily life and experience of future days, fell to the lot of Mrs. Paul; and tenderly, eloquently and ably did she perform her task. The following extract from her opening remarks gives but a feeble clue to her graphic appeal for the adoption of wiser methods in our attempt to elevate the entire race of man:

"All men by nature are religious, because of an inward yearning after some satisfying hope of immortality. In primitive times, the longings of the spirit being stronger than the reasoning faculties of man, the ancient religions arose, as the natural sequence of desire coupled with ignorance. As the ivy creeps toward the supporting trellis, so the soul of man creeps toward the crevice in the eternal doors (now ajar), to catch the first ray of light from the spirit world. Go back to the days of Zoroaster, and to the Zend-a-Vesta, and all the dusty pages of accumulated ages, and trace the history of man down to the present moment, and you will find every page giving expression to the same sentiment, inasmuch that theology is interwoven with the fabric of all our institutions. Even the lowest and most degraded, feeble though it may be, feels the touch of divinity within, and every heart throbs to the electric impetus of that mysterious something which we call God. It is this that has enabled the priesthood to lead men blindly, by the allurements of false hopes. But since light has dawned upon us, this divinity within is drawing us together by a bond of unity that is cementing the brotherhood of man and the fatherhood of God. It is this that is drawing us together in our seances, meetings and conventions, for one common purpose, and that is to solve the problem of life in defiance of conventional usages and customs; and while Christianity in its hoar, tottering feebleness of age is going down to oblivion, let us see to it that we lay our foundations deep and broad, inasmuch that every living soul may find a place thereon."

The convention closed its exercises by the adoption of the usual vote of thanks, and the singing of Mrs. Eley's solo, "Good Night!"

Adjourned to meet at the Town Hall in Montpelier, in September next, the day to be hereafter determined.

CHARLES THOMPSON, Sec'y.
St. Albans, Vermont.

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.

People's Camp Meeting.

At Cassadaga Lake, Chautauqu County, N. Y., beginning July 20th, and closing, August 20th, 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.]

First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1883.

The following are the speakers and dates of their Lectures:

O. P. Kellogg, New Lyme, Ohio, July 15, 17, 19, 21, 22 and 24th; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22d; Lyman C. Howe, New York, July 25, 27, 29 and August 2d; Mrs. C. E. Davis Smith, Brandon, Vt., July 16, 28, 29 and 31st; Mrs. A. M. Glading, Philadelphia, Pa., August 4th; Thomas Gale Forster, Baltimore, Md., August 5th; J. Frank Baxter, Boston, Mass., August 5 and 7th; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14th; Sarah Byrnes, Boston, Mass., August 9, 11, 12 and 15th; Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 22d; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 23d; George Fuller, Dover, Mass., August 24, 26, 28 and 30th; Ed. S. Wheeler, Philadelphia, Pa., August 26th.

Mediums—Mr. Edgar W. Emerson, of Manchester, N. H., has been engaged for the first and second weeks, who, at the close of each lecture will demonstrate the facts of spirit return, by giving names and incidents of our friends who have passed on, which should satisfy the most skeptical. We first give you the philosophy of our belief and then demonstrate it to you by facts. Mrs. Patterson, of Pittsburgh, Pa., Slate Writing Medium, will be in Camp, and many other equally as good for other phases of manifestation.

Tuesdays, Thursdays and Sundays, will be regular excursion days. A special train will leave Ninth and Green Streets, on these days at 7 P. M. stopping at all stations, to accommodate those who wish to attend the dance; returning at 10.30 P. M.

The facilities for Boating are excellent, affording ample opportunities for the gratification of the taste for this pleasant and healthy exercise.

The Grounds will be illuminated with Chinese Lanterns, Brilliant Colored Lights, etc., every Saturday Evening, beginning July 21.

Concerts by the Band will be held at stated intervals, in the New Music Pavilion on the lawn. Ample accommodations will be provided at the grounds, for boarding and lodging at the following rates:—Good Table Board by the week, \$4.00. Single Meals, 35 cents each—for Breakfast and Supper. Dinner 50 cents. Lodging, 30 and 50 cents.

All letters to persons in Camp should be addressed Spiritualists' Camp Meeting, Oakford, Bucks Co., Pa.

After July 9th, the Freight of Tenters marked "Care Capt. Keffar, Sup't Spiritualists' Camp Meeting, Neshaminy Station," and delivered at Depot, Front and Willow Streets, shed "C," before 10 A. M., will go to Camp same day, free of charge.

For further information apply to Francis J. Keffar, General Superintendent of Camp grounds, 613 Spring Garden Street, Philadelphia, or at Headquarters on the grounds during the Meeting. Ask for "Neshaminy Falls Camp Meeting Tickets." Round-trip, 55 cents, good any time during the meeting. Can be had at Ninth and Green streets, Ninth and Columbia Avenue, Third and Berks streets, and Germantown.

[Continued from the Eighth Page.]

could hardly distinguish the difference. In fact it was really taught in my day by some of the disciples of Plotinus, and especially by Porphyry, that he (Plotinus) was a reincarnation of Apollonius of Tyana. He, Plotinus, did not so believe, but thought he was controlled by the spirit of Apollonius.

And now I wish to testify to another point, and that is, that the initiation was performed by reading from a scroll written in the Geezaleze language, which was claimed to have been written by Marabolalek in the temple erected by him. This writing was said to have been written about five hundred years before the time of Ptolemy Energetes. But this ancient people had begun to decline in civilization, and they were overrun by the Egyptians and other nations, which tended to destroy their former ascendancy. Like other successful nations, they had grown luxurians, and were overrun by conquerors, pretty much as were the Jews. Ques. Are any of this ancient race now in existence? Ans. The Copts of Egypt are the nearest to them, unless there is a purer type of them in Kordofan.

I have now stated what occurs to me at present; but should I hereafter think of anything beside, which it is desirable or important to mention, I will, like Porphyry has done through me to day, get some disciple of Plotinus to communicate it to you. [I hope you will do so, for the spirit testimony that relates to Plotinus and his followers is of the greatest interest and importance.] It is certain that he was the only perfect follower of Ammonius Saccas. By that I mean that his teachings were not blended with the philosophical doctrines of Plato and Pythagoras, as were the teachings of Apollonius of Tyana and his followers.

[We translate the following account of Amelius from the Biographie Universelle.—Ed.]

"Amelius, an Eclectic philosopher, a native of Tuscany, was the contemporary of Porphyry, and at first had, as his master, Lysimachus, who taught him the principles of the Stoic philosophy. The writings of Numenius led him afterward to know and adopt the dogmas of Plato; but finally he became a disciple of Plotinus about the year A. D. 246. For twenty-four years he did not leave his master; and without doubt would never have quitted him, if Plotinus, because of his ill health, had not retired in the Campania. Amelius then went to establish himself at Apamea in Syria. It was, without doubt, his long abode in that city which led Suidas into error, in supposing he was born there. The word *Amelius*, in Greek, signifies *negligent*. No defect was further from the character of the Tuscan philosopher. Porphyry also relates that he preferred to be called *Amicus*, and it is under this latter name that Pannapian designates him, in the 'Lives of the Greek Sophists.' His disciples also gave him the epithet of *noble*. Amelius composed nearly a hundred treatises, of which none have come down to us. One of these treatises had for its object the differences between the doctrines of Numenius and those of Plotinus. He arranged the works of Plotinus, with the principles of which he was so well acquainted, that Plotinus often charged him with replying to the arguments of his disciples; and that which will serve to give a clearer knowledge of Eclecticism, Eusebius, Theodoret, and St. Cyrillus, quote a passage from Amelius in which he cites the commencement of the Gospel of St. John, in confirmation of the doctrine of Plato, concerning the divine nature. Amelius had an adopted son, named Justinus Hesychnus, to whom he bequeathed his writings. We are ignorant of the time and place of his death."

[So Says De Launhay, the cyclopedist. We take the following additional particulars concerning Amelius from McClintock and Strong's Cyclopaedia of Theological Literature, article "Neo Platonism."—Ed.]

"Amelius (whose true name was Gentilianus,) flourished in the latter part of the third century after Christ, and, according to Suidas, was a native of Apamea, in Syria, but according to Porphyry, (whose opinion is the more probable one), of America or Amelia, in Umbria. Led by the study of the works of Numenius, whom he greatly admired, to embrace the principles of the Alexandrian Neo-Platonic school, he became a regular attendant on the lectures of Plotinus at Rome, and was the means of converting Porphyry to the doctrines of Plotinus, and afterwards, in conjunction with him, of inducing Plotinus to publish his writings. His principal work aimed to show the difference between Numenius and Plotinus, and that the latter could not be justly charged with plagiarism of the former's doctrines. If he did not himself eventually become a Christian, he appears to have highly approved of St. John's definition of the Logos, and is supposed to be the Platonist referred to by St. Augustin as having declared that the beginning of the Gospel of St. John ought to be written in letters of Gold, and put in the most conspicuous place in every church. After the death of his master, Plotinus, he retired to Apamea, in Syria, and died there. * * * Amelius maintained the theory (opposed by Plotinus,) of the unity of all souls in the World-Soul. (Jamblichus, Ap. Stob. Ecl. p. 386, 388, 398).

Here we ask, why have none of those hundred treatises that Amelius wrote and published, been permitted to come down to us? We answer, because the founders of the religious or theological fraud called Christianity could not afford to let it be known what the Eclectic philosophy was, as they were seeking to found a false religion by engraving it upon that philosophy. The whole literature of the Eclectic authors and philosophers, has been destroyed or concealed, except such perverted portions of their writings as their Christian enemies have seen fit to preserve, in order to mislead their followers as to the true teachings of Eclecticism, and the manifest Christian corruption of those teachings. The simple fact that every trace of Eclecticism, or Neo-Platonism, as Christian writers have called it, as to the theological nature of that philosophy, has been obliterated or concealed, shows that the originators and developers of the Christian scheme of human enslavement by priestcraft, saw that this was a necessity if they were to succeed; and thus the fact of their conscious guilt is made manifest beyond all question. Some of our readers may remember, that the spirit of Pope Gregory VII,

or the Great Gregory, came, and confessed, through Mr. James, that, about A. D. 1078, he ordered the Library of the Palatine Apollo, at Rome, to be burned, in order to destroy the vast collection of writings by authors of the Alexandrian school which were there deposited; and which if they became known to the world at large would have made an end of the Roman Catholic Christian power. In the commission of that awful crime against the rights and interests of humanity, the writings of Amelius no doubt perished with those of his predecessors, contemporaries, and successors, in the promulgation of the Eclectic religion, or philosophy.

By this communication from the spirit of Amelius, it would appear that Potamon was not the originator of the Eclectic philosophy, even if he was the first to establish it as a distinct school—designated the Alexandrian school. The originator of it was Apollonius of Tyana, who sought to found a religious system that would become universal, which included more or less of the dogmas, doctrines and tenets of Brahmanism, Buddhism, Gymnososophism, Magianism, Judaism, Pythagoreanism, Platonism, Stoicism and the other phases of Greek and Roman philosophy. Amelius seems to have shared with the learned Porphyry, the religious veneration with which the latter regarded Plotinus, his great master. The statement of the spirit that Plotinus was an extraordinary medium for spirit control, is fully borne out by historically recorded facts, and to this fact he owed his great distinction as the leading disciple of another extraordinary medium, Ammonius Saccas. Indeed, it was to his wonderful gifts as a medium, that Ammonius owed his great distinction as a teacher of men. He was an unlearned man, having been in his earlier life, a common porter in Alexandria, and his teachings were given in his private circle while in a state of ecstasy or trance. These ancient mediums naturally incurred the hatred of the ruling priesthoods, as do our mediums of to-day, and their followers, who refused to bend to the Roman and Christian superstitions, were subjected to torture and death by the priestly propagators of those superstitions.

From what spirit Amelius says, it would seem that the Christian and pagan priests united and combined in crushing the infant Spiritualism of that early period, just as the Roman Catholic and Protestant Christian priesthoods are combined and united to-day in crushing the infant Spiritualism of to-day, by the social, religious, and political ostracism of all who stand up in its defence. But the time has come in the progress of events, when the triumphs achieved by Christianity are to be the means of sealing its doom. Not only has the human mind on earth outgrown the conditions which enabled the priestly tyrants of Christianity to fasten that delusion upon it; but the human mind in spirit life, which has lumbered in listless indifference through unknown ages, is awakening to the realization of its inherent power, and is moving with united and irresistible force against all the obstacles to human progress, the most formidable of which is the Christian superstition, with its sixteen centuries of unquestioned domination.

What the spirit says about the difference in the ceremonials of initiation observed by the various founders of philosophical schools, is in the highest degree interesting; but especially interesting and important is his description of the form of initiation adopted by Plotinus. He tells us that the followers of Plotinus "were initiated with the sacred cord of the Brahmins," and that they declared that "they would always wear that cord and protect it with their lives"; and that "for one hundred and fifty years" (after the time of Amelius) "they were sworn upon their sacred cord. It was to them their Bible." Now what was the sacred cord of the Brahmins? We find the following description of the sacred cord of the Brahmins in McClintock and Strong's Cyclopaedia of Theological Literature, under the title "Brahmins." It is there said: "Their (the Brahmins') distinctive marks are the *jagrapavadan*, or *pantal*, a shoulder girdle composed of nine threads long enough to go 108 times around the closed hand, and the *kudume*, a small bunch of hair which is left at the back of the head when shaving it." We have not been able to find the significance of this device; but it is none the less significant that we find it mentioned by the spirit of Amelius, himself an initiated disciple of Plotinus. It shows beyond all question the especial prominence of the Oriental Brahminical doctrines in the Eclectic teachings of Plotinus, and the adoption of even the sacerdotal emblems of the Brahminical religion. Indeed the many analogies of the doctrines of Plotinus with those of Brahmanism shows that they were intimately related. We venture to conjecture that the "cable tow" used by modern Masons in their initiation is derived from the same ancient source as the sacred shoulder girdle of the Brahmin priestly caste of the Hindus. We suggest to some of the brethren to count the threads of the cable tow and see whether they are nine in number: They may in that way discover that they are but repeating the priestly mummeries of the ancient heathens in their much vaunted initiation of their hood-winked candidates.

But not only did Plotinus use the sacred cord of the Brahmins in his initiation, but the spirit of Amelius tells us that he read from a scroll in the Geezaleze language, which was supposed to

have been written about four hundred years before the time of Ptolemy Energetes, or more than six hundred years before the Christian era. It would therefore seem that Eclecticism included at least a part of the ancient Ethiopian doctrines and ceremonies, as well as those of India.

While we have much reason to suspect that some of the writings of Porphyry are still in existence, although concealed, we hope he will seek and find a medium through whom he can reproduce them and confound his Christian enemies by confronting them with the proof of their vile injustice to him and his teachings.

It is not the least significant feature of this communication that the spirit declares that the statues of Apollonius and Plotinus stood side by side in the imperial temple of Alexander Severus, and that they bore a striking resemblance to each other. That they were held in the highest veneration by Severus is very certain. Plotinus was a contemporary of Alexander Severus, they being about of the same age; but Plotinus survived him thirty-five years. As a disciple of Ammonius Saccas, Plotinus must have gained great distinction at an early age, if what the spirit says is true, for Alexander died in A. D. 235. The veneration of Alexander for Plotinus must have arisen from the fact that the latter was the incarnation of, or was controlled and inspired by, the spirit of Apollonius of Tyana, who was especially venerated by Alexander. Amelius tells us that Porphyry regarded him as the re-incarnation of the spirit of Apollonius, while Plotinus believed himself to be only the medium for that venerated spirit.

Inspired by these many pungent spirit suggestions in relation to the ancient civilization of Ethiopia, were we a younger man and not loaded down with other equally important labors, we could not resist the impulse we feel to know more of that very ancient civilization, as it may yet exist in the ruined monuments to be found in that little understood portion of the globe.

We cannot under existing circumstances do justice to ourself or the subject presented to us by these spirit co-workers in the cause of truth; but with their sustaining power, we may yet be able to bestow upon them the care and labor which is their due.

Camp Meeting at Lily Dale.

The annual camp meeting of Spiritualists will convene at Lily Dale, Casadaga Lake, N. Y., Saturday, July 21st and close August 12th, 1883.

The prospects are that this will equal or surpass any previous meeting held on these grounds, in quality of speaking and character of mediumship. It has been the observation of speakers, mediums and visitors, that the Lily Dale camp meetings are unsurpassed in excellence and spirituality. Thus far the most attractive and exalting influences have prevailed, which are tangible to all who come within the sphere of the Lily Dale meetings, and it is hoped that the same spirit will continue to bless and prosper these annual gatherings.

The following speakers are engaged: Lyman C. Howe, Fredonia, N. Y.; Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Moses Hull, Erie, Pa.; Mrs. Mattie E. Hull, Erie, Pa.; Judge R. S. McCormick, Franklin, Pa.; Prof. A. B. Bradford, Enon Valley, Pa.; Mrs. C. Fannie Allyn, Stoneham, Mass.

Among the noted mediums who have promised to attend are: Mrs. Carrie E. S. Twigg, Westfield, N. Y.; Mrs. Anna Kimball, Dunkirk, N. Y.; Mrs. Jenny Allen, Gowanda, N. Y.; Mrs. Maria Barnard, Laona, N. Y.; Miss Inez Huntington, Randolph, N. Y.; Mrs. M. E. Williams, New York City, one of the most trustworthy and remarkable mediums for materialization, is expected to be present at the opening. Also, Henry B. Allen, the famous physical medium, from Massachusetts; Chas. E. Watkins, the independent slate writing medium, from Michigan, and D. A. Herrick, of Jamestown, N. Y.

This meeting is located on a beautiful island in a charming lake on the line of the Dunkirk and Alleghany Valley and Pittsburg railroad. To meet the growing needs of their guests, a large addition to the hotel is now in process of construction. There will be ample accommodations for all visitors at reasonable rates.

Tents supplied on the grounds for those who wish them. Ample room for tenting free. Board on the grounds \$1.00 per day. Admission to grounds 10 cents.

Come and enjoy one of the most interesting and profitable occasions the season affords.

Passengers over the Lake Shore, Michigan Southern, New York and Erie railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers over the New York, Pennsylvania and Ohio railroads, and passengers over the Buffalo and Jamestown railroad, will change cars at the Atlantic and Great Western crossing, and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers can get excursion tickets to Chautauque at low rates. Change cars and check baggage at Dunkirk and Atlantic and Great Western crossing.

THRO. C. ALDIN.

Casadaga, New York.

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.)

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.

Sessions 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. ABIE E. CUTLER, Onset Bay, East Wareham, Mass.

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLEN, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

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.

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.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00.

DR. ANNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 903 W. Polk street.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrunk'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.

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 disease by lock of hair, in connection with Dr. Jennings. Fee \$1.00.

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.

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, brightly 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.

The Saratoga Eagle has more life to the square inch than any other paper in the country.—Unionville New Century. Enclosed find a nest egg for your Eagle, \$1. Your support of free and general education is most praiseworthy.—Ned Bunline. The Eagle is a fearless bird, and a proud representative of American soil and principles.—Clayville Sentinel. John Johnson, formerly city editor of the Times, just lets the Eagle scream. He says, the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam attaché is a brilliant paragon.—Troy Times.

WHO IS TO BLAME?

That there is some strange misunderstanding on the part of Mr. C. R. Miller, editor of the *Psychometric Circular*, is very evident to us, from an editorial in that journal for June, which has just come to hand; but where the blame lies we propose to show.

In MIND AND MATTER of June 16, we published a portion of a letter from James U. Stewart, of the National Military Home, Montgomery County, Ohio, in which he said among other things:

"I send you a postoffice money order for two dollars, as a continuation of my subscription to MIND AND MATTER, the only paper that does not mix up with the myths of Christianity. I took the *Banner of Light* for a dozen years, and was entirely disgusted with the mixture and dropped it. I have taken the *Psychometric Circular* for two years, but shall drop that. I had some faith in Psychometry before I read Miller's *Psychometric Circular*, but I have lost it entirely."

It seems that Mr. Stewart's preference for MIND AND MATTER over the *Circular*, was more than Mr. Miller could patiently bear, and hence he seeks to make us answerable for Mr. Stewart's views. He says:

"As Mr. Stewart's statements (those relating to us) are almost a literal reproduction of MIND AND MATTER's oft repeated declarations, that the *Circular* is bringing Psychometry into discredit, it is not surprising that some of its readers—one at least—should be influenced by its unwarranted declarations."

We think Mr. Miller does Mr. Stewart and ourselves great injustice in this matter. Mr. Miller seems to lose sight of the fact that Mr. S. had been for two years a reader of the *Psychometric Circular*, and was still a subscriber to it when he wrote to us. He therefore had ample opportunity to judge for himself as to whether anything we said of the *Circular* was unjust or unfair. It is, therefore, anything but courteous to Mr. Stewart and ourselves to charge him with having been influenced in his judgment, in relation to the *Circular*, by anything he read in MIND AND MATTER. Mr. Stewart is a man who has a mind of his own, and who makes use of it to reach his conclusions.

We remember but a very few instances in which we claimed that the course of the *Circular* was calculated to bring ridicule and reproach upon Psychometry, and indeed only on one subject in every instance. That subject was in relation to the photographs purporting to be of the spirits of Jesus of Nazareth, and the Virgin Mary, his mother, given through the spirit control of Mrs. Anna Stewart, of Terre Haute, Indiana. These photographs, that any three-years' old child could see were but photographs of pictures, and not what they purported to be at all, were subjected to various psychometrizations by Dr. J. R. Buchanan and Mr. Miller, and on the strength thereof, pronounced by those distinguished adepts in Psychometry, to be the photographs of the genuine spirit forms of Jesus of Nazareth and Mary the mother of Jesus, as they appeared in the presence and through the mediumship of Mrs. Stewart. We very well knew that when all the facts became known, that it would be found that a barefaced spirit fraud had been perpetrated in relation to both of the psychometrized photographs, and so stated at the time. So positive were we of that fact that we promised not to rest until we could demonstrate that our conclusion was correct. In the course of time we found the original pictures from which the photographs were taken, and showed that one was the representation of the head and bust of Jesus meeting the woman of Samaria at the well, to be found in thousands of illustrated bibles scattered over the country; and that the other was taken from an engraved representation of Spence's statue of "Burn's Highland Mary." In view of these facts, which we brought home to Mr. Miller's knowledge by sending him photographs of the original picture of the statue, and of the alleged spirit photograph; we supposed that Mr. M. would acknowledge his mistake, as to the correctness of the psychometrization of the spuriously spirit-produced photographs. To our surprise, Mr. Miller insisted as strongly as ever that the psychometrizations were correct, and that the Terre Haute spirit-produced photographs were photographs of the spirit presences of Jesus and Mary his mother, and that the fact that they were identical copies of engraved pictures in existence and produced, made no difference—that psychometry said they were what they purported to be, and psychometry was infallible. It was under those circumstances that we declared that by that irrational course the *Psychometric Circular* was being used to bring discredit on Psychometry. Mr. Stewart seems to have been led to the same conclusion, after a two-years' perusal of the *Circular*. It would seem that W. C. Bowen, of Brooklyn, has been led to the same conclusion in the premises. For that reason, Mr. Miller seeks to couple us with Mr. Bowen, in what the latter has said upon the same subject. But we will let Mr. Miller state his grievance in his own way. He says:

"In addition to the disturbed state of mind of Mr. J. M. Roberts, and Mr. Stewart, in regard to psychometry, as it is represented and advocated by the *Circular*, we are called upon to notice the complaints—running parallel with those of MIND AND MATTER—of W. C. Bowen, which we find in the *R. P. Journal* of June 9th. Mr. Bowen's solicitude for the integrity and welfare of psychometry, (none the less earnest and sincere than that of Mr. Roberts,) grows out of the efforts that are being made to load the young and marvellous science of psychometry with abuses. This is exactly what the eloquent Bundyite writer says: "The young and marvellous science of psy-

chometry is already loaded with abuses, and groaning under its burden of superstition. When an alleged spiritual manifestation or revelation is pronounced by reason or common sense to be bogus, psychometry is lugged in and made to do a job of copious whitewashing."

"We are now dealing with both critics and assailants, Mr. J. M. Roberts and Mr. W. C. Bowen, who occupy a common ground of assault."

"We stop here to say that we are no assailant of Mr. Miller, or the *Psychometric Circular*, in any other sense than they have foolishly placed themselves in the defence of spirit deception, fraud and lying. We have assailed, and, as we claim, have completely defeated one of the most adroitly conceived, and barefacedly carried-out attempts at spirit deception, that was ever undertaken by the spirit foes of Modern Spiritualism. Mr. Miller has chosen to try and break the force of our blows, in the way of stated facts, that we have used to defeat those spirit schemes. It would seem that he feels worse hurt than those whom he undertook to screen and defend; and therefore jumps to the erroneous conclusion that our assault was upon himself and the *Circular*, and not on the spirits who were so successfully fooling him."

As proof that Mr. Miller is playing the role of "the Bull" in the psychometric "China shop," we will quote him further. He says:

"As to the interrogations whether substance or writing, whether a rock or a photograph are folded or concealed from view, it inevitably follows that we or any other observer can have no possible influence upon or responsibility for the result—for the disclosures which came through this superior and most reliable of all processes of investigation."

With that view of the perfect reliability of the psychometric "process of investigation" it is not to be wondered at that Mr. Miller is equal to swallowing any absurdity, however great that comes through psychometric channels. Knowing no more about the natural laws underlying the phenomena of psychometry than he does about the laws underlying the movement of the heavenly bodies, Mr. Miller surrenders his reason to what appears to be the manifestations of those laws, and accepts them as an infallible guide in investigating subjects of all kinds and descriptions. This is certainly very unwise; and this Mr. Miller's experience should have taught him. But in psychometry, Mr. Miller has shown himself a perfect Bourbon, he forgets nothing and learns nothing. He says:

"We recollect of not a single psychometric reading, to which we have given publicity, that endorses or gives any countenance to Christian or any other 'myths.' True it is that psychometry has recognized and authenticated certain spirit manifestations, (materialization and spirit photography,) at Terre Haute and elsewhere, about which there has been a considerable amount of controversy, and a frightful amount of denunciation." [We are sorry Mr. Miller was so frightened. Perhaps that is what is the matter with him. People when badly frightened become greatly demoralized, mentally as well as physically.] "We have printed—on repeated occasions—we have given publicity to the psychometric interpretations of the Terre Haute photographs; these interpretations or readings coming through the most accredited of psychometric and mediumistic channels. Through our share in those productions is secondary and remote—that of publisher—distant as is the connection, we have always felt honored with the association."

Mr. Miller does not tell his readers that the Terre Haute photographs to which he alludes were pronounced to be, (through what he claims to be the tests of his "most reliable of all processes of investigation"), the genuine photographs of the spirit forms of the myths, Jesus Christ only begotten of God, and the spouse of that God, the Virgin Mary, whom every well informed person knows, are but the Virgin of the Zodiac, and the only child to which she was ever imagined to give birth, the Sun, the great luminary which lighteth every one coming into the world; and which by its light, heat and power of attraction, moves, controls, and regulates all that is within its vast influence. These are not Christian myths, it is true, for they are identically the same as the mythical Virgin Isis of the Egyptians and Horus her Sun-child. They are heathen, and not Christian myths, except by fraud and adoption. Spirits personating those heathen myths appeared at Terre Haute, pretending to be Jesus Christ and Mary his mother; and produced what they called, and represented to be, photographs of their spirit forms. Those photographs are demonstrated to be a vile and untruthful imposition, beyond all question; and yet Mr. Miller is so completely under their infernal psychological influence that he feels "honored" in doing something towards helping them along with their deception, however remotely he was permitted to figure in that abominable work. Bah!

Mr. Miller is welcome to any advantage that he may imagine he will derive from associating ourselves with Mr. Bowen in any way whatever. We are too well understood and known, to be in any way misapprehended, let us be seen in whose company we may; but it is in very poor taste for Mr. Miller to seek to identify us with Mr. Bowen in anything, and especially in Mr. Bowen's Bundyite performances.

We hope this is the last time that Mr. Miller will compel us to notice his manifest insanity on the subject of the Jesus Christ and Virgin Mary performances at Terre Haute. It has been a painful duty, which we have performed with the hope that the dispelling of that delusion in the mind of Mr. Miller was possible, but we confess we almost despair of its possibility.

EDITORIAL BRIEFS.

MEDIUMS' meeting 433 W. Madison street, Chicago; Sundays 3 P. M.

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

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

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.

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.

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.

MRS. WILLIS FLETCHER has so far recovered as to sit up a few hours daily, but is not yet able to stand or walk. She intends to go to Lake Pleasant about July 16th for the season.

MRS. S. E. BROMWELL, trance and test medium. Phenomenal seance Thursdays and Saturdays at 8 P. M. Private sittings daily at 687 W. Madison street, N. E. corner Wood street, Chicago, Ill.

JAY CHAAPPEL 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.

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.

FRANK T. RIPLEY informs us that he would like engagements to speak and give tests, on his way East. He can be addressed at Delphi, Ind., care of Dr. Beck.

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.

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.

WE would call attention to the advertisement of Mrs. A. A. Smith—dress reform undergarments and hygienic corsets. Also to Mrs. Connelly's advertisement of "Redemption for the hair," as containing no injurious drugs, lead, silver, or sulphur.

MRS. M. E. WILLIAMS, the wonderful form materializing medium from New York City, will be at the opening of the Cassadaga Lily Dale Camp meeting, and will go from thence to Lake Pleasant. A party of friends will accompany her who have held weekly converse with their dear departed loved ones, but who never before enjoyed the influence of a Spiritual camp meeting. K. G. M., Agent. New York, June 30, 1883.

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.

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.

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.

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.

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.

In Answer to Innumerable Correspondents.

Editor of Mind and Matter: "Why are you not lecturing at the camp meetings this summer?" I have to say I confidently expected to do so, and accordingly accepted engagements at no less than seven, but the severe strain of the past year has so far affected my lungs, for I not only lecture constantly, but am giving private seances as well; that my guides say, "No lectures during July and August." This compelled me to cancel all my previous engagements. I shall pass a part of the summer with my family at Lake Pleasant, intending rest wholly from mediumistic work, giving the closing lectures occurring the first of September at Niantic. I wish therefore to extend my best regards to my friends at their various meetings, and trust on future occasions to do my part. Sincerely yours, J. W. FLETCHER, 2 Hamilton Place, July 6th.

Strong Testimony in Favor of H. B. Wilcox, as Successor to Mrs. C. M. Morrison, Late of Boston, Massachusetts. UPPER LISLE, Broome Co., N. Y., June 5th, 1883.

Editor of Mind and Matter:

In reading MIND AND MATTER of June 23d, I see that the work of Mrs. C. M. Morrison's medical band of spirits is to be continued the same as before her transition.

As an old patron and patient, and being well acquainted with, and having had much experience with the band that used her organism, I feel like rejoicing that the work is to be continued, and I have no doubt that thousands of others who have been benefitted and cured under their direction and treatment will rejoice to learn of its continuation, under the management of Mr. H. B. Wilcox, who was instrumental in starting this work and in placing Mrs. Morrison's name before the public, and who has always managed the business as secretary. I feel confident the work so continued will be a success.

I understand he has access to the band through other mediumships, and that the entire former work, the giving of diagnosis by means of a lock of hair, also prescriptions and magnetized remedies, and all directions to the patient, will be the same as in the past.

I am also informed that the continued work thus far under the present management, is quite as successful and satisfactory as it formerly was through Mrs. M.'s mediumship.

Having had ten years' acquaintance and business relations with Mr. Wilcox, while secretary and co-worker with this high and powerful medical band of spirits, who direct him to go on with the work, I can safely say, to all who apply to the band or to him for medical aid, that they will find him strictly honorable in all business relations, and prompt in submitting the case to the spirit band for a medical examination or for treatment. I. D. ROUSSA.

Circular and Prospectus.

Circular and Prospectus of a remarkable forthcoming book, entitled "Travels and Scenes in Foreign Lands," by the late Alexander Smythe, author of the "Life of Jesus of Nazareth," which met with a rapid sale a few years ago.

The above prospectus is a continuation of the entire life of that distinguished personage, embracing his ten years' travels in far distant countries; as Egypt, Persia, Arabia, India, and other lands. Coming as it does from so rarely gifted an author and writer, whose descriptive powers of scenes presented to his mental vision, have no parallel in the annals of published history of the world. The work bids fair, if given to the world, to eclipse any book of travels ever given to the public, and cannot fail to meet with as ready sales as the former book everywhere. The manuscript work is now being revised and prepared by the undersigned for the press at as early a day as practicable. The book will comprise from four to five hundred pages.

The mechanical execution will be in most modern style, on fine tinted paper, clear new type, and elegantly bound. The retail price not to exceed two dollars. No agents will be employed to enhance the cost. The publisher is desirous to give the book to the public at the most reasonable rate. Only one edition will be given. The number of copies will be equal to the demand in orders for the book to guarantee the cost of publishing.

Therefore, wherever this Circular and Prospectus is presented, we respectfully solicit your name address, plainly written on a postal card, and the book, when completed, will be mailed to you, postpaid, any where in the United States at the price, when instructions will accompany the book how to remit. Persons receiving several copies of this circular will confer a favor by distributing them among their friends.

JOHN MACAMY-WASSON, Richmond, Indiana.

P. S.—A closing scene may be added as an appendix: "A Story of the Golden Bracelet," a key that will unlock a secret worth twice the profit of the book.

SPIRIT PHILOSOPHY THROUGH W. JOSLIN.

Editor of Mind and Matter:

The package of your paper, MIND AND MATTER, came duly to hand, containing an article that I sent you some months ago. I will commence by quoting your words at the end of my article. "We hope Mr. Joslin will use our columns to give the information he claims to possess to the public."

I will gratify your hope, if you have the courage and fairness to stand and see the present isms of religions, and theories of the sciences, as taught to-day, proven false by the spirit intelligences from whom I get my thoughts, ideas, or education. If you have this courage, you have what I have not met with in any other person. I am not an educated man, having had no schooling since twelve years of age; but have been forced along by invisible intelligences that we call spirits, as Socrates affirms he was attended from his youth up by a spirit, from whom he obtained his thoughts. And as to correct thinking, as far as he went, no man has equalled him.

I will give the basis or foundation upon which my spirit educators have placed me. The eternal entities of this basis or foundation, are space, time, law, matter, and consciousness, or what is called life, spirit, mind, soul, or that which moves! It matters not what name is given this thing that we call mind, life, soul or spirit; it widely differs from the other four entities, termed space, time, law, and matter. The last named entities are unconscious of their own existence, hence unconscious of any other existence, while mind, life, soul, spirit, (all these terms meaning the same thing), is conscious of its own existence, and in this consciousness lies the power to become conscious of what is outside of itself.

With a few lines we will forestall useless questions that always arise. Where did these things come from? Our answer is that they did not come! they always existed; they had no cause; that which is eternal cannot have a cause; this will suffice for such questions.

We may think to all eternity, yet we cannot think away, or add to, these eternal entities; or become conscious of any other eternal existences, besides space, time, law, matter, and consciousness. Consciousness, mind, life, spirit, soul, or whatever we may term this thinking thing, is always an individual! There is no such thing as universal, omnipotent, omnipresent consciousness! If there was such a consciousness, or God, there could be no individual consciousness, mind, soul, or life. Yet, in whatever we see or examine in matter, we find individual life, mind, spirit or soul, at work. What the eye fails to see, the magnifying glass brings to light! and it always brings to light individual life, mind, or spirit. And every individual life or mind has a certain amount of intelligence, or knowledge, to do what it has to do; insect, man or angel.

Each individual consciousness when awakened enough to ask questions, is full of these qualities. The child when told that God made all things at once, asks who made God? This is a legitimate question, and must be answered; and the only answer the religionists has, is, that God was not made, but is eternal. The materialists come with the same claim for matter, and justly so too. These claims do not give the candid mind what it seeks. We must have a logical, true, and absolute conscious starting point; and that point is, that this consciousness, which is itself, and in all other individuals, (or the ego as some term it), must see or become conscious of the other four eternal entities in the abstract; that is to see them unconnected. And we must see them unconnected, or not see them correctly, because time is not space, nor law, nor matter. If we cannot see these entities in the abstract, or unconnected, and can see them only in relation; we have then only a chaotic jumble, which is the condition of the present religious, scientific, political and social systems of the world! All in confusion, contention and strife.

No correct thinking person will assert that space was made, or time, or law, or matter. Nor can it be affirmed with truth, that this individual consciousness was made. It is as absolutely an eternal existence, as any other in the universe. But in its past eternal abstract existence, it was unconscious of what was and is outside of itself, and must have eternally existed, or it could not have become conscious of what is outside of itself. Every person, when in a sound sleep, is unconscious of everything outside of its own consciousness; yet consciousness is there, or it could not wake up to a consciousness of what is outside of itself, or what it had been conscious of before. But there was a time when it was not conscious of anything outside of itself: just as certainly as the child becomes conscious for the first time, as that two and two make four, etc. Yet this simple law is outside of the consciousness of the most learned mathematician, and there was a time when he was unconscious of this simple fact! it matters not how much dignity he may put on as a mathematician. This is too absolutely true to require further argument. Hence the doctrine that all things have no existence except in the mind, is false; space, time, law, and matter, existed eternally before the mind or consciousness became conscious of them! Bishop Berkeley was the great advocate of this doctrine; and Socrates seems to have had thoughts in the same direction; claiming that everything was in the mind, and only required to be called out.

A few lines as to the origin of Gods, Devils, etc. As we have been waked up to a consciousness of the abstract existence of the above eternal entities, the consciousness of the reasoning individual seeks for a beginning or starting point. There is no beginning or starting point except that time when these individual conscious beings wake up, or become conscious of what exists outside of themselves; and there is no cause for their first waking up; any more than for their existence. All we can say is, that they did wake up, and all we can say of the other unconscious entities, is that they exist. To go back, by thought or otherwise, in search of the time when these conscious beings wake up, or become conscious for the first time of what was outside of themselves, is useless. It is of no account to a person in a sound sleep, if one hour passes away or one year, or more, so far as the person's thoughts are concerned in relation to what is going on outside of his mind in the sound sleep or abstract condition. The absolute fact is, that these conscious beings did exist and become conscious of what was outside of themselves. And the important thing to know is, what those beings first became conscious of. There was only four things in the universe to become conscious of: namely, space, time, law, and matter; or in other words we may reduce them to two

expressions: that is material and immaterial existences. There is but one material, and three immaterial things, outside of their own consciousness, which these beings could become conscious of; on the one side space, time and law, which are all immaterial; on the other matter alone. As matter, in the original or abstract condition, was in the gaseous state, there existed no law, time, nor consciousness in it. And matter existed in space without the power in itself to move! Hence must have been moved by something outside of itself. We have now arrived at a starting point, as related to action, but not to time. In future articles we will make plain the entity of time. Action was coeval with the waking up of these conscious beings, countless numbers waked up to a consciousness of matter.

As my invisible educators have given the true and solid basis of existence, they will as firmly and truthfully give the progress of the purer and higher beings, from the abstract condition to the perfect or heavenly condition of existence, which mankind are so desirous to obtain. Also the last or imperfect condition of individual consciousness in matter, which is seen moving in all the low and hideous material forms, called bodies, up to man; and where the chain is broken, from the monad to man, no geologist can tell.

We have seen that these conscious beings could wake up to, or become conscious of, two states only: one out of matter, and the other in matter. Those that awoke to, or became conscious of the immaterial or low condition, moved by thought on lines of geometric law, in purity, to a condition above the simple geometric laws, which have no expression in terms; but are realized by those beings that never existed in matter; while those that waked up in or became conscious of matter, moved matter, and in it became the chaotic state, because there was no law in matter in the abstract condition, and matter had but one fact, and that the fact of existence only! Here lies the basis, cause, or beginning of chaos—the imperfect, or hell or devil condition; from whence all the material conditions have come, through which those conscious entities have passed in the various forms of material or animal bodies up to man. And this is what geologists are unconsciously proving by their digging into the forms and organizations of matter. Behind every movement, form, or organization of matter, lurks these individual conscious entities. And it matters not whether it be monad or human philosopher, they are in this imperfect condition of existence.

While those conscious entities that awoke to or became conscious of the immaterial or low condition, have risen to the pure or perfect condition of existence. And from thence they became conscious of innumerable conscious beings, (originally the same as themselves), awoke to matter, and in a chaotic state, where law was unknown to them. The higher beings moved with one accord, and by their will power, caused those lost in matter, to move matter on lines of geometric laws. Hence the commencement of the planetary system, which is termed the nebula hypothesis by astronomers, who know nothing of the pure geometric laws upon which the planetary systems are made to move. And from these higher beings have come all the better thoughts of the human race, while from those that have retained their identity as spirits, in the other world, have come back to the people of this earth with all sorts of isms, dogmas, and theories, including the Jews, Pagans, Christians, Mohammedans, down to Swedenborg, Davis, Newbrough, and many others. Not one of their isms or theisms will stand logical criticism.

This, Mr. Editor, will suffice for the present as a basis upon which to stand. Upon this basis we take our stand to pull down the old and present false systems, and build a new and true condition for the thinking people of this earth. We take this position, knowing where we stand. It is a bold position to take, to say that all the religious isms and scientific theories are false. Yet we claim to have spirit intelligences by our side able for the task.

We have been sent by our spirit educators into colleges of learning, and questioned professors and other learned men. Some of them drop upon a low plane of ridicule, others become silent and allow bigotry and prejudice to rule them. Hence to awaken such persons to truths which they are unable to overthrow is very slow.

One among many positions that my spirit educators have brought me to a consciousness of, is, that through or by the external senses, we never obtain the true laws that lie behind material phenomena; that is, the astronomer has not by observation obtained the true laws of planetary motions. Kepler's laws are but approximations. Herschel in his work on astronomy, says the astronomers have no mechanism by which to illustrate Kepler's law of equal areas and equal times; that is the planets move the fastest when nearest the centre of motion, (or the sun) and slowest when farthest from the sun. If astronomers had the true laws of planetary motion, they could illustrate these laws by models. There is no such motion in the mechanics of the world to-day, like those which I have obtained from my spirit educators. This may bring down upon me obloquy, ridicule and sarcasm. Nevertheless we have the mechanism, and it illustrates the true geometric principles of the orbital motion of the planets. With it the almanac can be corrected, and never go astray as in past ages. The almanac shows four days more, from the spring equinox around the summer solstice to the fall equinox, than from the fall equinox around the winter solstice to the spring equinox again; while Professor Hind, of England, says that by calculation, there is seven days more. Who is right? or are we in scientific confusion? One thing is certain the calendar must be corrected, or in the course of time the spring equinox will come in January, and so round the twelve signs of the Zodiac. To correct the calendar will be the first great step to be taken in the coming new era. More in the future upon this subject.

In your last paper is an article, the heading of which is, "The History of Newbroughism." In this article I see the condition of every person that comes before the world as teacher and reformer. Some years ago I had a few interviews with Dr. Newbrough, Geo. H. Felt, and several other prominent reformers. I also looked behind the veil of Isis, as contained in two large books, and saw them all without the profound truths they claim to have. I found Geo. H. Felt, to all appearance, a fair and candid man. He was then interested with the Theosophic Society of New York City. He had many facts in geometry, derived from the Egyptians and others, but not the true principles upon which a lasting and true civilization must rest. I said to him that his society

would not obtain the object claimed for it.

I have already written too much for your space, yet have touched but few points which press upon me. My assertions are bold, nevertheless valid, and from the above basis of existence my spirit educators propose to make plain, all that the human race are striving to obtain.

When I am called out, as you have done, Mr. Editor, my spirit influence would hold me long at it, if the body did not require some attention. I will write a few lines more, and close for the present. For several years past I have put the question to learned men: Why time and space were divided as they are? That is the day into twelve parts, and the night into the same, making twenty-four hours for one revolution of the earth? The only answer received was, "can't tell." Mr. Editor, this is something the world or mankind is ignorant of. If we think of it for a moment, we will see that the very basis of civilization is the division of time and space. Without the division of time, we have no records, nor data of history, and without the division of space, we have no correct observations of the movements of planets and stars, nor measurement of land. Obliterate the division of time and space, and civilization falls into chaos worse confounded. But why, we ask, was the clock divided into twelve parts, and those parts by sixty twice? And why was space or the circle divided into three hundred and sixty parts, or degrees, and those parts again by sixty twice? The learned of to-day cannot answer. I boldly assert that I have the geometric axioms by means of which the ancients divided time and space thousands of years ago, and have obtained these principles direct from spirit intelligences. I also have the key to many geometric symbols that the Masons claim to have but have not. I have the geometric key to the Great Pyramid of Egypt, which Piazza Smyth, of Scotland, has written so much upon, and the antimystics of Cleveland have talked so much about. This Christian Society through bigotry, prejudice, and ignorance, has refused to allow me to give the true key of the pyramid, (which is a deep geometric puzzle,) before their members, and expose their false claims as to the Great Pyramid. I have received the same treatment from leading Spiritualists, when attempting to give new and true ideas upon spiritual matters. If you wish to see their condition, read some of the interview of Socrates with men of his day, as handed down to us by Plato and Xenophon.

So, Mr. Editor, if you can stand my spirit educators, and fight the ignorance and corruption of the world with me, you are a brave man. You fight bravely the *R. P. Journal* and *Banner of Light*. But if I should say you had got nothing new in religion or science, through the spirit communications published in MIND AND MATTER, especially in masonry, you may turn your imprecations of war upon me and my spirit educators. If you do make war upon me, do not suppress me from a defense in your columns, as the Cleveland papers have done for years.

W. JOSLIN.

[We would suggest to Mr. Joslin that these spirit educators have not taught him literary propriety, or he would not seek to provoke an uncalled for issue between his band of spirits and other bands of spirits who have as good a claim to be heard as his spirits have; who would have us believe, without other reason than their unsupported *ipse dixit*, that they are super-human spirits and possessed of super-human wisdom. We have found it a very safe rule to suggest to such spirits that the time for playing God Almightys has gone by, and if they want human consideration, they will do well to come as human spirits. These spirits certainly show very little appreciation of our claims to their respect when they suggest that we are afraid of anything they may say through Mr. Joslin, or otherwise do. We have gotten past the fear of men or spirits, let them be whom or what they may. We ask, and shall insist, that those who ask the use of our columns to be heard, shall treat us and those in any way connected with us with proper respect. If they cannot do this of their own accord, they will go elsewhere, for we will not tolerate it. If they have any wisdom that others have not, let it be shown and not talked about.—Ed.]

Mrs. Morrison's Work of Healing to be Continued— The Spirits in Materialized Form Not to be Driven Out of Clyde, Ohio.

OTTAWA, Ohio, July 4, 1883.

J. M. Roberts—Dear Sir:

I am on my way westward, having stopped here to make a short visit with kindred, and while here I first learned of the transition of Mrs. C. M. Morrison, which occurred nearly a month ago. Seldom have I felt the loss of a friend more than I did in her removal. Her's was a work that brought at the close of each day the consciousness of duty well performed. To heal and relieve is the cultivation of the better side of our nature—the expansion of our love for our fellow creatures in trying to make better their conditions. Such was the life work of Mrs. Morrison. Blind though she was physically, she was none the less a power in the hands of her intelligent controls.

I am informed by her secretary (Mr. Wilcox) that the life work of Mrs. Morrison will be continued by her spirit band in connection with Mrs. Morrison as one of the band, and that they already have another medium through whom their work will be continued with undiminished success. Mr. Wilcox's association with Mrs. Morrison for the past ten years, and who has had entire charge of the business during that time, is in itself a guarantee that no less will be done in the future than has been done in the past; and as for the band of spirits who unselfishly give their time and talents, and have done so continuously for the past ten years with the marvellous success attested from most every quarter of our country, nothing remains to be said for them, only to thank them for what they have done and to rejoice at their continuation of their grand work in relieving the afflicted.

Before quitting Fremont I took a short run over to Clyde, a name that perhaps the readers of your paper have heard of before. While there I attended a seance at the home of Mr. Shenk, he being the medium. My wife and self, with Mr. and Mrs. Mitchell of that place (Mr. Mitchell and wife as well as the medium, Mr. Shenk and wife, are Spiritualists of the pure dye). We sat for mate-

rialization, and saw plainly the faces and the upper part of the bodies of some eight or ten materializations. It was pleasant indeed to witness the "proof palpable" of materialization, in a place so notoriously opposed to it, with the reputation it has for welcome and hospitality to mediums for materializations.

Mr. Shenk has been developing as a materializing medium against many adversities, and much of the credit is due to Mr. George H. Steward of that place, who has faithfully befriended and protected them for the past four years, and for which he now has his reward.

At the home of Mr. Mitchell, I found MIND AND MATTER, and what was still better, I found them in full accord with it. There isn't any difficulty in understanding what the views of a subscriber to MIND AND MATTER are, nor any regrets either.

It seems that your manly defence of persecuted mediums has not been without fruit. What immunity they enjoy to-day is owing more to your unselfish devotion to their cause than that of any other person. The fruits of your daring are being plucked by them and the true friends of the cause everywhere. In saying this I do not wish to forget what such brave men as Hazard and Fox are doing, and all others as well; but you have been the color-bearer whose conspicuousness roused all the wrath of the adversaries of Spiritualism, and so they have turned upon you slander upon slander and epithet upon epithet, until it begins to fall forceless—an unerring indication of what is shortly to follow.

Very truly yours,

E. B. WILLIAMS.

Fifth Annual Camp Meeting.

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, 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.

Flint, June 30, 1883.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-billious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

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" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

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" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Heasley, 337 Buttonwood, Philada.

Mr. Sam'l Bayley, 2721 Cambridge St., Phila.

Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

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Aug. 25.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 25th, M. S. 36.

CHARLES FRANCIS ALTER.

(A German Jesuit.)

I SALUTE YOU, SIR:—The man or woman who originates or introduces anything new in this universe, is one of the Saviours of mankind. In my mortal life I was a Greek scholar, and wrote some two hundred and fifty to two hundred and eighty dissertations in the Greek, in the French, and in the German tongues. Throughout my researches, I found that the Greek tongue and the Sanscrit idioms are very much alike. I was well informed in regard to all the Greek ideas of Eclecticism, and in the Gospel of Apollonius of Tyana, as presented by his disciples Potamon and Ammonius Saccas.

You had a communication given you last week that is mixed in its character. The spirit had not the power to tell you just what he wanted to say. [The communication referred to was that of Facildas, the Abyssinian negus.] I claim to know what he intended to say, from my knowledge of the Greek, and especially from some Pythagorean manuscripts, written either by Pythagoras, or his followers, corroborated by Diodorus Siculus, which manuscripts were extant in Vienna, and had been obtained from the same source as the Manuscript Greek copy of the Testament of Cyrillus Lucarius, (The Alexandrian Codex). They were part and parcel of MSS. that I preserved when at Constantinople. Diodorus, by his comment upon it, and by the comments of other historians before his time, shows that the primitive letters or signs of the Sanscrit language, are to be found in the Gees language of Ethiopia. Facildas wanted to testify to that fact, but he failed to do what he intended. It is easy for spirits to take control of the medium, but it is not so easy to say just what they want to state.

Ques. Is it on account of that resemblance between the letters of the Sanscrit and the Ethiopian languages, that there is so strong a resemblance between the letters of the Greek and Coptic alphabet? Ans. Yes, and according to all I ever learned, either through the Latin or Greek, in relation to the Ethiopian and Sanscrit tongues, I concluded, that if there was any one place where man first attained to civilization, that place was at or near Sennar in Abyssinia, now called Nubia, but at the beginning of this century, it was all embraced under the designation of Abyssinia.

In the school of Ammonius Saccas, the two principal mystic symbols or signs were the phallic cross and Aries or the Ram. And those symbols can be seen upon the ruins still existing about five miles from where Cosmas Indicoplestes discovered the Adulian inscription. Ques.—What was the name of that place? Ans. I have the name at the end of my tongue, but I cannot speak it. You will find it mentioned in the Cyclopaedia of Ancient Ruins, under the title of Ancient Architecture.

It was very foolish in me that I did not write about these facts; but I did so as much as I could, in exactly the same way that the spirit of Cornelius Agrippa told you he did in his time—that is, I symbolized or parableized them. There is no class of men so deep and subtle as your modern priests and religious teachers of all kinds. The truth, with them, must ever yield to the demands of the stomach. I only come to prepare the way for the next spirit, Herennius, the contemporary of Plotinus, who will now proceed to enlarge upon what I have stated, as the facts were known to him in his day. I thank you for this hearing. Ques. Had you the writings of Herennius before you? Ans. Yes. Q. Were they among the papers you found at Constantinople? Ans. Yes; and from reading his writings I naturally formed an attachment for Herennius. Indeed, I have been informed by him, in spirit life, that he was my controlling guide. Ques. Then you were a medium? Ans. Yes; and a member of the Jesuit order. Charles Francis Alter. I died at Vienna in 1804.

[We translate the following concerning Alter from the Biographie Universelle.—Ed.]

Charles Francis Alter, a German philologist, born at Englesberg in Silesia in 1749, died at Vienna March 29th, 1804. He entered the Society of the Jesuits, and occupied the chair of the Greek language at the Gymnasium of St. Anna, and in that which bore the name of the Academy, in Vienna, until his death. He published two hundred and fifty works and dissertations, the titles of which may be seen in the "Allemagne Savante" of J. G. Meusel. In giving a critical edition of the New Testament, he has been able to glean much in a field in which the labors of Mill, Bengel, Westein, Mathai and Griesbach appeared to have left nothing to glean by those who should succeed them. The title of it was: *Novum Testamentum, ad Codicem Vindobonensem graece expressum: varietatem lectionis addidit.* F. C. Alter, professor gymnasii Vindob., vol. 1, 1789; vol. 2, 1787, in 8 vo. The basis of this edition is the Codex Lambecii, of the imperial library at Vienna. The other version of that library, and the Coptic, Slavonic and Latin (the latter according to the precious fragments of the Vulgate anterior to St. Jerome), are therein collated with the manuscript that Alter calls par excellence Codex Vindob. His labor would have been more useful, if he had taken for his base the text of West in or of Griesbach, and if he had more conveniently arranged the precious materials which rendered his edition necessary to the sacred critic. Its advantages and disadvantages have been exposed by Herbert Marsh, of the College of St. John, Cambridge, in some Supplements to the Introduction of J. D. Michaelis to the New Testament. Among the other works of Alter the following merit particular mention. First, a German translation of the Classical Library of Edward Harwood, with notes; second, the variants that he has drawn from the manuscripts of the imperial library, and with which he enriched the editions of Lysias that he gave at Vienna; third, some dialogues of Plato; fourth, Thucydides; fifth, the Chronique of George Phranza or Phranzes, the grand chancellor of Constantine the emperor of the East, which had never been printed; sixth, a Notice of Georgian Literature. His numerous dissertations almost all related to subjects little known; as for example, on a verse of Euripides; on the Tagalic language; on some Oriental and Greek manuscripts of the imperial library at Vienna, etc. These were inserted in some German journals devoted to erudite researches, par-

ticularly in the Memorabilien of M. Paulus, and in the Allg. Litt. Anzeiger of Leipsic.

Such was the deeply learned man whose spirit returned and gave that most interesting and suggestive communication. He was just the man to make the philological discoveries of which he speaks. There is no historical mention made of his researches in relation to the Eclectic philosophy of Potamon and Ammonius Saccas, but we venture to say that among those two hundred and fifty dissertations there will be found much to confirm this statement of the spirit.

The explanation given of the failure of Facildas to completely say what was intended, is consistent with the experience of many spirits. From the communication it would appear that Alter was sent to Constantinople, but whether upon a literary, a religious or a diplomatic mission, does not appear in the current mention of him and his labors. If it should prove true that the oldest known written language had its origin in Ethiopia and not in India, and that the Sanscrit alphabet is almost identical with that primitive Ethiopian alphabet, then will the whole of the theories in relation to ancient history, and especially in relation to what is called sacred history, have to be abandoned. We are not yet prepared to put forth a theory to substitute them; but, if what is promised by spirits in the way of information is ever fulfilled, it will be no longer necessary to theorize at all. It is unfortunate for us, and most fortunate for those who would conceal the truth about these matters if they could, that so little is known about the history and antiquities of Ethiopia.

The spirit tells us that in the school of Ammonius Saccas, the two principal mystic symbols were the phallic cross and the Ram, and that these symbols are found with, if not derived from, the inhabitants of Ethiopia. The spirit frankly admits that while he knew these things, he did not feel that he could afford to more than hint his knowledge of them. The spirit's explanation of the relations existing between himself and the spirit of Herennius, is perfectly consistent with probability, as we have reason ourselves to know by many experiences. It would appear that he mediumistically served Herennius, in this instance, as he took control of Mr. James to prepare the way for his old spirit control to do the same.

HERENNIUS.

(A Contemporary of Plotinus.)

My salutation to you, sir, shall be: By the combination of the efforts of spirits and mortals engaged in the service of truth, we will demolish all error. My name was Herennius, and I was the contemporary of Plotinus. [Then in my estimation you were the contemporary of one of the greatest and best men that ever lived.] There were some things, about which, he and I could not agree. He leaned too much, or too entirely towards the purely transcendental—that is, he was like too many of your modern lecturers, he lived in the clouds, I preferred to live here below. That was the chief difference between us. To make my position clear to you modern people, I will say, I was a materialistic Spiritualist. That is, while I believed in spirit life and spirit return to earth, I wanted to gain all I could here.

It was well known in my time at Alexandria, and to Ammonius Saccas himself, and to others, that the original or first writings or tablets of man's history, were found in Ethiopia and not in India or Tibet. Such was the teaching of my time, and as far as I could find they were well supported by the descending line of Neguses in Abyssinia. The people of that country were taught by Jewish Rabbis in the third century, and their religion then became mixed with Judaism. These Jewish Rabbis went there about A. D. 290, and wanted the Ethiopians to accept their rites of circumcision, etc. But before that time these people had a clear and positive record that will yet come to light, extending back 14,000 years. This will show that the civilizations of India had its origin there, of which the Buddhist went westward by way of the continent that then existed, and extended far to the westward in the Pacific ocean, but which is now sunk beneath the sea, except its higher portions, which form the islands of that ocean. From the extremity of that land, it passed to the Western Continent, striking it near the Isthmus of Panama. This account of the current of civilization has all been explained to me in spirit life; otherwise I would not be able to give you this. But the facts first mentioned were taught by Ammonius Saccas.

We, the initiated, always sat in circles in my time. Our organization was known as the Golden Circle. This term was intended to express the highest idea we had of brilliant mentality and untarnished honor. Ques. Will you please state what was done at your circle meetings? Ans. The neophyte, after he had undergone the probation prescribed by Apollonius of Tyana, a part of which was the seven years of silence prescribed by Pythagoras, was admitted to membership. All candidates for admission did not fulfil the whole of it, but as far as they could. On being admitted to the circle, the neophyte was seated on a kind of centre piece, and the rest formed a circle around him. In a short time spirits accepted him, by taking control of him in some way. Ques. Did you not regard Plotinus as an extraordinary medium? Ans. Yes; but he was gloomy. He could get external manifestations of spirits, but he was like a great many of your modern mediums—he was peculiar. If the neophyte was not accepted by the spirits, and was not controlled by them to produce manifestations of a positive character, he was put out of the circle until such time as they could control him. That was the way we operated.

There was, about that time, great disputing at Alexandria and Rome. Circles continued to meet in those cities, and the spirits produced their manifestations at them as best they could. The party showing the greatest mediumistic power won the most favor for the time. And that is why there were so many changes before the dawn of Christianity. Just as Christianity began to take its present shape, there was a grand as-

sembling of all the learned men of the world, who came from India under the name of Gymnosophists; who came from Singapor under the name of Buddhists; who came from Abyssinia as Geezaleze; and from about Syria and Judea as Essenes, who mutually compared their religious systems, to see which was the best. And these learned men set about formulating what would have been one of the highest and noblest religions that was ever conceived by the minds of men. But it was overthrown by that consummate scoundrel Constantine; and ever since then you have been made to carry a weight that almost crushes you to the earth. There is no sense in the religion founded by Constantine. It contains all the ceremonies of the ancient pagans combined with a god that never existed; and therefore I hope that the time will come when through your efforts, and the man I am controlling, and through others who think and act, that we can overturn this gigantic Christian fraud. I thank you for this hearing.

For some reason not explained, we are permitted to know very little of Herennius, and that little only incidentally in connection with the mention of Plotinus, who was his fellow-pupil in the school of Ammonius Saccas. We quote from McClintock and Strong's Cyclopaedia of Theological Literature, under the title "Neo-Platonism," part 7:

"Plotinus was the first to develop and systematize in written form the Neo-Platonic doctrines. He was born at Lycopolis, a city of Upper Egypt, A. D. 205, and was so delicate and sickly as to prevent his early training; consequently he was twenty-eight years of age before he had so far completed his preparatory education as to be able to turn his attention to philosophy. After he tried several teachers without satisfaction, a companion took him to hear Ammonius lecture, and so pleased was Plotinus, that he exclaimed, 'This is the man of whom I was in search!' He attended upon the teachings of Ammonius for eleven years, when, desirous of visiting the Brahmins and the Magi to learn their philosophy, he joined the ill-fated expedition of the emperor Gordian against the Persians. After the death of that emperor, Plotinus with difficulty escaped to Antioch, and thence repaired to Rome, where, at the age of forty years, he established himself as a teacher of philosophy, and remained in Italy until his death, A. D. 270. According to the statement of Porphyry (Life of Plotinus, ch. ii.), he agreed with his fellow disciples, Herennius and Origen, not to divulge the doctrines of their master, Ammonius; but Herennius having broken his promise, and being followed by Origen, Plotinus felt himself no longer bound to silence in this respect, and made public these doctrines, at first in oral lectures, which afterwards, by the solicitations of friends, he was induced to publish in written form for the use of a few select readers. At various times he added to the number of his written compositions, until, at his death, the whole, as edited and published by his pupil, Porphyry, amounted to fifty-four books. * * *

"Plotinus enjoyed in an extraordinary degree, the esteem, or rather reverence, of his followers, upon whom his ascetic virtues, his mysticism and enthusiasm, made the impression of a divine inspiration and participation in divinity. These feelings were doubtless intensified by the display of energy, and tireless activity of a spirit encased in so frail a body as his. For this body he felt a true ascetic's contempt, as was shown by his answer to Amelius's importunate request that he would sit for his likeness. Said he, 'Is it not sufficient to carry about the image which nature has placed around us, and must one leave behind a more lasting image of this image, as though it were something worth looking at?' His asceticism and contempt for the body show the influence of Oriental ideas on his mind.

"A fundamental principle of the philosophy of Plotinus is the identity of the subject and the object, of the cognizer and the cognized. The office of philosophy should be to gain 'a knowledge of the One * * * the essence and first principle of things,' not by a process of thought or reasoning, but by an immediate intuition. This One is variously styled the Being, the One, the Good. The three elements of being are *Unity*, or the One, described as original, pure light, pervading space; *Intelligence*, the *Nous*, emanating from the One, and contemplating it in order to comprehend it; the *World Soul*, an emanation from the *Nous*. These constitute the trinity of Plotinus. The One is exalted above the *Nous*, as that stands above the *Soul*, which is immaterial and immortal. Plotinus teaches that the One 'is elevated above the sphere of the Ideas,' which are emanations from the One, constituting in their unity the *Nous*, in which they are immanent and 'substantially existent and essential parts.' The *Soul* being the image and product of the *Nous*, 'turns in a double direction towards the *Nous*, its producer, and towards the material, which is its own product. The souls of men, in consequence of their descent into bodies, have forgotten their divine origin, have become estranged from the Good, or One. Hence the true duty of man is to seek to return to God by means of virtue, philosophy, and especially by ecstasy, or immediate intuition of the Deity and union with him. Porphyry states that Plotinus attained to this unification with God four times in the six years he spent with him. This Plotinian view reminds us of the Hindoo philosophy. The most eminent of the disciples of Plotinus were Amelius and Porphyry."

We have thought it best to give this account of Plotinus and his philosophical doctrines in order that the reader may be the better enabled to understand the communication of Herennius. That Plotinus was a highly developed trance medium, is most probable, if not certain, and his "unification with God," of which Porphyry speaks, was perhaps, nothing more than the flight of the spirit of Plotinus to the spirit sphere of life. It will be seen that we supposed that Herennius was in accord with Plotinus in his philosophical teachings; but that the spirit very quickly corrected our error. He tells us he regarded Plotinus as too much given to transcendentalism, and compares him to many modern Spiritualistic lecturers who live in the clouds. If Herennius was a medium, also, which he leaves us to infer, he was disposed to make use of his mediumistic gifts to advance his mundane interests. He claims to have been a

Spiritualist, and one who subordinated his spiritual to his material interests. In this he was like too many of the professing Spiritualists of to-day.

We have no means at our command, at present, to test the correctness of the spirit's statement that Ammonius Saccas, and others of his day, knew that the first written language originated in Ethiopia and not in India or Thibet, and therefore must wait for the confirmatory facts, if any shall be forthcoming. That there was such an ancient language there, there is much, if not every reason to believe, but whether this was generally known when Herennius lived we cannot say.

The Jewish influx into Ethiopia and the impress that Judaism made upon the religion of that country is historically confirmed. The statement of the spirit regarding the spread of that ancient civilization, by way of India, over the whole globe, is singularly consistent with all historical facts and probabilities.

The statement that the school of Ammonius Saccas, was a spiritual circle, notwithstanding the efforts of the Christian church to conceal that fact, is fully confirmed by such incidental facts as have escaped the hands of those priestly Christian vandals. The spirit testifies positively that the great disciple of Ammonius, Plotinus, was a medium for external or physical manifestations as well as being a trance and inspirational medium. The spirit's account of the spiritual methods and practices of the time in which he lives, is not less interesting than probably correct in all essential particulars.

The commotion among the spiritually enlightened at Alexandria and Rome, of which the spirit speaks, certainly took place as all history, sacred or profane, clearly shows. The same may be said of the convention of the learned from all parts of the then civilized world at Alexandria, to which the spirit refers. The spirit does not mistake the character or, over-estimate the importance, of the attempted formulation of a universal religion, which was at that time promulgated under the name of Eclecticism. It was that grand reform movement which the scoundrelly tyrant, Constantine the Great, arrested and virtually destroyed; the greatest calamity that ever befell the human race—a calamity which Modern Spiritualism has come to put an end to. We most cordially reciprocate the contempt which the spirit expressed for the religion founded by that enemy of his race, the guilty, conscience-stricken wretch, Constantine, the worthy founder of a religion that has deluged the earth in blood and rent the human family into warring fragments. Let this scourge of humanity, Christianity, sink into oblivion, never to be followed by any other similar attempt to fetter the human soul and make it the plaything of human tyrants, whether priests, potentates, or pirates. Away with them all, and let humanity have a chance to grow and improve.

AMELIUS.

(A Disciple of Plotinus.)

I GREET YOU, SIR:—That the sun of eternal truth may shine through the clouds of ignorance that now obscure the reason of the majority of mankind, is my prayer. I was a disciple and follower of the school of Apollonius, Potamon, Ammonius Saccas, and Plotinus; and was the friend of Porphyry. I looked upon Plotinus, my master, as the God of my time. It is true that at times he was gloomy, and what you might term ascetic; but for all that, the manifestations of spirits through him, and the grand developing power he possessed on those who were mediumistic, were of such a character that for a hundred years after my time his disciples were murdered because they would do no sacrifice at the dictation of either the followers of Jupiter or Jesus. Why, Eclecticism was checked in its infancy no one perhaps understands more clearly than myself. The pagan priests preferred to see their ceremonies kept up through the Catholic Church than to allow them to die out before the consuming effects of the light of eternal truth. But the absurdity of those ceremonies is now very plain. The encroachments of the Christian priesthood upon the domains of the ancient religions, such as Brahmanism, Buddhism, Parseeism, Judaism and all the other ancient religions, gave them such power as to supersede all of them; but the priest-hoods of all those ancient religious systems have now become prepared to unite to strike a blow at that fraud on humanity called Christianity.

The initiation of proselytes, in my day, was different under different masters. The initiation instituted by Apollonius of Tyana, was not the same as the initiation instituted by Potamon, although they resembled each other; and Ammonius Saccas, Plotinus and Porphyry differed in the initiation of their disciples. Porphyry says he once communicated with you, [Yes, he did, and Plotinus too.] and he asks me to say that he is accused by Christians with not representing his master, Plotinus fairly; and that he appropriated his books, altering them to suit his own notions. And he desires me to say to you, to-day, that if his works cannot be gotten, he will control a medium and rewrite them through his or her hand; for he will have justice done to Plotinus and himself. He too highly appreciated and loved Plotinus to have misrepresented him. That is his declaration.

The proselytes of Plotinus were initiated with the sacred cord of the Brahmins; and as soon as they were initiated, they declared that they would renounce all their former life—that it should be a blank to them—and that they would always wear that cord and protect it with their lives. And for one hundred and fifty years after my time, they were sworn upon their sacred cord. It was to them their Bible. I know, and positively assert, as I hope for happiness in the spirit life, that the statues of my master and of Apollonius were privately worshipped by Alexander Severus. These statues stood by each other in his temple, and they were so much alike that you

[Continued on the Third Page.]