

# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

May 10th, M. S. 36.

LEMUEL SOLIDAY.  
(Point Pleasant, Pa.)

GOOD MORNING:—It is necessary for me to expand the lungs, and to try the instrument before I commence my communication. I was never one to accept anything unless I was satisfied in every particular; and I approach you this morning with a feeling of doubt. Yet I am conscious that thoughts are flowing through other lips than mine. And I for the time hold the organization the same as a dweller in a strange house. What I will be able to accomplish I will leave you to judge. Not that I feel willing to allow myself to be judged by the judgment of others; but I know that each one will understand me when I say that it would be impossible for you to judge me as I judge myself. I find, after dwelling in spirit life for some time, that we are always inclined to look upon our own advancement with a great deal of sympathy, and to protect ourselves from censure or scorn, if it is possible to do so; and I ask each one of you to view me as you will, but try to view any defects I possess the same as if you possessed them yourselves; and I will be willing then to abide by your individual judgment. When I first learned that there was such a thing as mesmerism and psychology, I looked for a long time with a great deal of fear upon the subject. I said it was possible for individuals to be controlled to do evil, and it would be the overthrow of society. And it is well for all to ponder upon this subject, and to learn of themselves how to overcome the difficulties that surround them. Some of your experiences have been, that the more you tried to extricate yourselves from difficulties the deeper and more entangled they became. That seems to be the experience of humanity, and it originates from not possessing knowledge sufficient to overcome the magnetism, or the forces, that hold individuals in a condition of servitude. But, as I feel I am addressing intelligent people—people who are willing to learn and to profit by the knowledge of others—I am desirous of doing my duty, fully, in that direction. When mesmerism was first discovered by a man, spirits originated it, or at least impressed the minds of individuals to think on this subject, and to experiment upon it. They, themselves, had learned that they could control the human organization to do their will; and they also discovered that many times they controlled persons to do things, which they themselves did not really desire to do, but they were ignorant and unable to control the instrument to do that which they would wish. And it is only through knowledge that we can overcome all the difficulties that exist. This subject of mesmerism and psychology must become fully understood by men and women. It is not only that which will break down and destroy the individuality, but it will strengthen and build up force of character, when people understand why and how they were controlled, and what manner of controls lead and guide them. Some persons look upon the instruments that are used by foreign forces, as being incapable of originating thought, or doing anything of benefit to humanity, except as they are used by some intelligence outside of themselves. But I beg leave to differ from public opinion in that direction. I am willing to admit, that, as we control the human organization, we may strengthen some portion of the brain and give it power to do a greater amount of work, but there must be a certain amount of intelligence—a certain power to originate thought—or else we would be entirely at sea when we take hold of an organization to use it, and give our thoughts to humanity. I wish, here, to illustrate, or give you an idea of how we are acted upon by mediums, so that you may learn one of the most useful lessons in Spiritualism. Now, to-day, I control an organization that has not much combativeness—that is inclined to be just and to balance all things according to nearly a correct code, and while using this organization I cannot demonstrate myself in the direction of destruction, or in any particular direction in which the organization itself has never been directed. And it is well for individuals to try and build up their own intellects, and to create a high standard of morality; so that spirits may be enabled to gain strength from the organization they use. I do not wish men and women to fall by the wayside, simply because they are the most useful instruments, and are originating and producing the greatest amount of happiness for humanity. This may seem a trivial matter to some individuals. I also contend that the law of control is a natural law, and when it is used in its natural way, it is not destructive to human life—not destructive to human usefulness—but only gives strength and power to the individual. We have, under right conditions, the power to visit and use organizations and enjoy physical life, and take in from the world of cause and effect, much knowledge and power. Yet, in so doing, we do not break down the organization—we do not disable it from enjoying and drinking in deeper from the beauties of nature than it would be capable of doing under any other circumstances. I am talking fast, but the words or thoughts seem to flow so rapidly, and I am so anxious to say something that may in some way

enlighten the mass of humanity, that I do not perhaps use the instrument judiciously, or in the manner for the best purpose. But, as your paper goes out to the world, to those who are willing to accept its teachings or to read its contents, I feel that each of us ought to give something to give them power to originate thought, and to produce better conditions for themselves; and it is only through agitation, or at least by presenting views different from those of other individuals, that we bring people to think, originate and act. Now, when we meet with persons who are always striving to be like somebody else, it looks to us like a very foolish act, when men and women have so much power within themselves. All that is needed is growth—all that is needed is proper development—to bring all the joy that the human soul can demand. I am not here to say to you that spirit life is one garden of flowers—one continual scene of joy—but from my experiences I have found the spirit life similar to the earth life, and I have found some of the most useful lessons through what the world calls trials and tribulations; and if I had not learned some useful lessons, I would not be here to give to some one else evidence of continued existence. For in earth life I had no sympathy with anything like spirit return, and I looked upon individuals who believed in any evidence of an unseen power, as superstitious and ignorant. But to day I find that those who did not believe in the evidence placed before them, are the real bigots, and are the only persons who are retarding this great work—this great movement in the reformation of humanity. But as individuals live by crucifying themselves, or destroying their own conditions of happiness, I am here to ask men and women, if they are not willing to grow themselves, to allow other people to live and act out their own individuality without persecution. The day is coming when there will be a great commotion among men, and I ask every one to take the side of liberalism—that is, to desire independence for themselves and the rest of humanity. The question is coming up, and it will not be long until you will have stronger evidence of this than you have had heretofore. Yet you need not feel discouraged. The work is going on, although friends seem sometimes to turn their backs upon the great work being done. When one falls another rises, and so on through all time. The prosperity of mankind is the work of men who have lived and struggled through, perhaps, worse conditions than exist at the present time. Lemuel Soliday, of Point Pleasant, Pa.

KATE MACE.

(Near Point Pleasant, Pa.)

Would you allow me to come in here. [Yes. We are glad to have you come.] Well, while I lived in my own body, people would not have me visit them, because they thought I did not do right, and I did not know whether I would be welcome here or not. [You are very welcome.] I do not feel like talking like some spirits do, but I do feel like getting out of conditions that are making me awful unhappy; and they say the only way it can be brought about, is by taking hold of somebody who has lived pretty near right, and then I will get strength to do right. And so that man, (the previous spirit,) told me I had better come with him, for I come from pretty near the place he did. When I lived people made a good deal of fun of me, and yet some of them that made the most fun, when people did not know it, came to see me; and they called me old Kate Mace, and they thought I was not much better than the devil. But I think some people enjoyed the devil's company pretty well if I know anything. But I never knew of any one like this woman. She don't seem to hold any opinion about people when they don't do just as she does, but she lets them do as they please, and says they will have to answer for it. I wish there were more like her. If she had met me she would have made me do better. I was a bad woman, but I don't know that any one of you would have done better, or been better, if you had been born in the same place. But I am anxious to get better, and they say I will, if I give the right kind of a communication. [Kate you have taken a very important step this morning.] That is what they said. I was not a fool, but I had not the advantages that some have. I see now how I could have been made a good deal better if I had been able to get out of conditions that surrounded me, or had had anybody to have helped me. I was surrounded by a pretty bad set of people; and some people who called themselves good, made fun of me. [I will tell you something you don't know. That is that you can do a great work in spirit life. There will be no end to it.] I have found that out and it is not very agreeable. [You can help to better the condition of others and thereby help yourself.] I want to say to you before I go that I had a little Indian blood in my veins, and it made me feel a little against the restraint of society regulations, and people did not understand me, and I did not understand them. Question. Where did you live? Answer. I lived a little piece from Point Pleasant, in a hollow, in a hut; and a good many found that hut I want you to know. I will bid you good bye, because maybe I had not ought to talk as I do. [Come back sometime, and tell us how you are getting along.] I will, and I wish the world was full of just such women as this, that is, women who can have some kind of folks to take care of them and make them happy. I will leave no bad effects

on the medium I want you to know. I have too much respect for her to do that.

MRS. BENNETT.

(A Natural Healer, Ringoes, New Jersey.)

I feel that I am in a strange place, but I hope I will not interfere with any one's happiness. [Oh! no. You will not.] For I have felt for some time as if I would like to have some channel to operate through, and continue some of the labors of my earth life; and after much deliberation I have concluded to control this woman to see how far it is possible for me to use her, and give what knowledge I possess to the world. It is rather an experiment with me this morning. While in my earth-life, I was called upon by many people and cured them. Any person who was afflicted in any way, after all others had given them up, who visited me and took my advice, was aided in some way. I was known, I might say, almost over the world, and was looked upon with great respect and admiration; for I made, through my knowledge, many poor suffering mortals happy. But I was not able to overcome disease, as I would have wished. Out of the many who called upon me for relief, there were many, necessarily, whom I could not aid, simply because I did not possess the knowledge to do so; and I am surrounded this morning by many who passed into spirit life after my administering to them. I felt a desire to come and learn something of this thing called spiritual control, and to see what use I can make of it in the future to lift up the sick and weary in the physical form. You may from that understand that my occupation is not one of idleness, or in any way tending to an infringement of happiness. I am earnest and willing, if I am allowed the opportunity, to take up my old life through some organization, and work long and faithfully to relieve humanity from misery. I lived for a number of years, in a town of New Jersey called Ringoes, and I was visited by very many people, and had a very large circle of acquaintance, and patients from almost all parts of the country. Yet, as I was, it was not always for me to turn aside the fell destroyer, and I find that while I worked so faithfully, that I lacked in a certain direction, which can be made of great use to humanity. It is not so much the medicine that a person takes, as it is the conditions that surround, and the magnetic forces that operate upon the individual while held down by disease. Some persons, by just carefully nursing an individual, can give them health and strength, while others who undertake to administer to their wants, will sap them of life and they go into the tomb, when in reality there is no necessity for this, if the law of magnetic forces were understood. And it is for that purpose that I am controlling the medium, to-day, trying to gain power over her organization to be able to administer to the needs of humanity at some time; and if it is agreeable for all concerned, I will experiment until I feel fully satisfied that I will be able, yet, to do greater good than ever; and then when I find an individual in a condition that it is impossible for them to battle for life and continue on in their physical elements, I hope to give them conditions by which they can become of great usefulness. You may say to the public, that Mrs. Bennett has returned, and will be able to take hold and administer to the needs of humanity, the same as of old, after some experiments through this medium, if I am successful; and I expect to be, for I am astonished at the facility with which I have used this organization.

LYDIA JONES.

(Flemington, N. J.)

GOOD MORNING:—I would like to know what you call this, anyhow? [We call this a spiritual circle.] Well, I don't understand how I got to talking again after being dead so many years. [That will get plain to you after awhile. You tumbled in there somehow.] Oh! I suppose I did, but I thought when people once got shut of their old bodies, that they did not have to go back and hunt up somebody else to talk through, did you? [Yes, I know it now, but I did not know it formerly. You know you are dead, do you not?] Well, I supposed I was, but you see I ain't. I will tell you just how it is. I have been so awfully disappointed for so many years, that I have got used to disappointments, and this is a disappointment to me, to hunt up somebody and talk. But I declare to goodness! if you had had the trouble I have had, I think you would have been disappointed too. For this thing of looking out and not knowing where you are going to, and expecting to go to heaven or hell, and not finding either of those places, the torture of it is awful. I have been looking around year after year, trying to find some place where I would learn how I was to do and to act, and I have not found it, unless this is the place. [This is the place.] Well, if it is, it is the queerest thing that ever happened! [It may be to you, but not to us. You were brought here by some friend of yours this morning.] What bothers me is that I am not like myself, and yet it is myself. Well, now if you can make that out I cannot. [You have taken possession of a medium. Her spirit is out of her body and you have taken possession of it.] Do I have to stay here and do all these things over again? [No, only a little while, and then you will go back to spirit life knowing what you did not know before, that you are not dead.] I have been looking round trying to find heaven or hell. Haven't I been

busy! And then I used to meet my folks and they said if I did not mend my ways I would be lost entirely. [Did they tell you how to mend your ways?] Yes, to do their way. Some thought I would have to do one thing and some another; but I am here nevertheless. [You were brought here this morning to wake up in spirit life and know what to do. You must give up looking for heaven and hell; and turn in and help yourself and everybody else. I can tell you how to do. You can bring others back here and have them to control mediums as you have done.] Well I declare! and this is the end of heaven and hell, is it? Here I have been for forty years doing nothing. It is provoking. Lydia Jones, of Flemington, N. J. Put it down as quickly as possible, because something is getting the matter with me, and I cannot talk any more. Ques. What church were you of? Ans. I was not much in any church. I sometimes went and sometimes staid away.

JOSEPH HARRIS.

(New Orleans, La.)

I feel like breaking over all restraint and speaking for myself, as I never spoke before. When I lived my natural life, I was particular to bend my organization in the direction of popularity. I wished the world to think well of me, and I wished to be considered something a little better than the rest of mankind; but I don't know that this is anything uncommon, for there is scarcely any individual but who wants the world to understand them as well as they are, if not a little better; and in itself it is a praiseworthy desire. But it has led to many disappointments and to many griefs to individuals. Because in making an effort to appear something different from what we are, we make great mistakes. The human family looks upon us and sees our weaknesses, and their minds at once become prejudiced against us, and break us down and create greater infirmities than we would have if we did not set ourselves up as being something different from what we are. Now, all the evil that exists in the world seems to originate from that one cause; and as there is no one who can estimate it without understanding it, I need scarcely say anything about it. But I must give you what I understand to be an important fact. Individuals are held sometimes by a large circle of friends—that is, they make up their minds that that individual has certain defects, and they concentrate their minds in that direction, and make the very defect that they wish so much to banish. And the world, I find to-day, is always looking forward to evil influences, or a power that is able to break down truth in every direction. Each one becomes a battery to bring about the very thing they desire to overcome. Now, if I may be allowed to give any advice, or to say anything in regard to making society something different from what it is, I would ask every human being to throw aside suspicion, and to make every individual a perfect being in their minds at least. For that power or force would do much to make individuals what every individual should desire to become. This is the key that will unlock the dark chambers of crime and prevent the miseries that exist in the human family. We are so apt to think that we ourselves have needs and rights that others have not. That is the way that monopolies have grown up. A few individuals hold all the wealth, while the laboring masses seem to struggle on, and endure life simply because they have organizations that cannot be broken up or destroyed at once. Yet hour by hour, many of them are living in pain, struggling with unnatural conditions, and in the end giving up a body, which, if placed in favorable conditions, would have been of great use to develop the spirit and make it grander than it is possible to become under any other condition. We are not children placing toys in your hands to amuse you for a few moments. We are men and women working for a cause that will exist eternally—struggling to make conditions, not for one man or one woman, but for all humanity. And it is not with a spirit of dictation that any spirit comes and addresses individuals, but it is with the hope, in some way, to raise them to the sense of the importance of the great work that is being done. As I hold this instrument, I can look out over the broad expanse in nature, and see the world teeming with beauty. Every flower and shrub seems to bear within itself a power to make a condition of happiness; but when I approach the abodes of men, I see such a wonderful conflict. It does not make any difference whether it is in a hovel or a palace. There seems to be at unrest—that desire for something that does not exist—that I almost feel like saying, that we, at as well give up the labor, and cease to exist ourselves. But I look beyond all this. I see one band after another, each one graded according to their development or condition, working, in the best way possible for them to do, to make men and women understand the possibilities of human life. I see them struggling, some in one direction and some in another; and everything that tends to elevate humanity and makes conditions for society to grow and improve, is in itself an evidence of the spiritual forces that surround you. To-day you live in doubt and dread. It takes but a little gleam of the sun to awaken in your hearts joys that are only momentary. You can appreciate and understand how it would be, if those joys had an eternal existence. I listened to the friends who said that there were persons who were impressed by



spirits to take their own lives, they feeling that there was no way out of the difficulties that surround them; and I am impressed to ask individuals to go to work and use their psychological forces to build up and strengthen those inclined to suicide through magnetic force; for that disposition is the result of a condition which exists in the organization that is unable in itself to battle with the forces that surround it. But need you wonder that men feel like ending a life that seems so full of turmoil and conflict, when they understand there is a possibility, in a future state of existence, to grow out of all that is distressing to them? But I would say to men and women, who desire to end their lives, pause and reflect one moment, because it takes centuries to overcome the evil act of a moment. There is no possibility to grow happy only through the operation of the laws of nature. If a man has an organization that is able to combat with the difficulties of life, cling to it. The hour is not far distant when you will understand your own forces and conditions better than the world has ever understood them in the past, and better than men have a right to expect from the condition of things today. I am with you in spirit, working to develop and bring truths to the surface, so that men can again comprehend what their lives were designed for in the beginning. Work on—never hesitate because there is darkness and difficulty around you; for the work is being accomplished, though you are not able to see it. Ques. Who is it that speaks? Ans. Wait a moment. I must go to my home and get a start from there. [After waiting a few moments he continued.] Joseph Harris, of New Orleans.

BENJAMIN WYDEMIRE.  
(Lock Haven, Pa.)

I find some difficulty in getting power to give evidence of my continued existence; and it will not be astonishing to you when you understand that all my views in regard to a future state of existence are entirely in opposition to the demonstration I am giving of that fact. I feel drawn by two cords. One seems to make me desire to cling to the old; but there is something that brings me into your presence to-day. I have heard a great deal said about spirit manifestations, and my friends have often desired me to experiment with the human organization, and see how I could manipulate it, and act upon the rest of humanity. But all their advice and all my knowledge, seems to be as nothing while I bring into use the practical power I possess. I am not controlling this organization to try and make converts to Spiritualism, neither am I holding it to try to hold the human mind to any religious creed, simply for this reason. I was educated and believed in creeds, and have a reverence for my early teachings; yet with the little experience I have had, I feel that there is something in this thing called spirit control that needs thorough investigation, and I ask all religious societies to throw aside enough of their prejudices to hold circles in their own homes, and try to develop their powers to the utmost capacity in that direction. Through that means, perhaps, they will become convinced that some of their early teachings are erroneous—that they have made a great mistake in their looking out into the future—that men and women are not called upon to bow down to any form or creed. But individuals are called upon to develop themselves to the highest and best possible condition in human life; and this can never be accomplished through fear—can never be accomplished through doubt—but only by earnest work in the right direction. Now I am not here to ask any one to have faith in my controlling an organization, for if I did so, I would be unjust to myself and them. But I give them the key to unlock the truth, as to what seems to many mysterious now; and if they will only accept it, it will not be long before every home in the world will have positive evidence of it, given within their own folds. Not only will their own organizations be controlled to act, but they will enable spirits to come and communicate with them. Now, I feel as if I would like everybody, after the experience I have had, to know what it is possible for departed spirits to do. And I do ask them also, not to attribute too much to spirit, but to weigh the matter carefully, and to try to pursue their investigation with an honest spirit, and it will be impossible for the forces to destroy them, or for any power to come in and break down an universal truth. When I first took hold of the medium, I felt as if I was lost, or as if there was a great mist before me; but as I use her organization and speak, it seems that I come so in rapport with it, that I feel as if I was almost myself; although you may look and see nothing but a delicate woman in your presence, speaking thoughts that are not her own. Yet, if I had the power I would present to you an entirely different form—one strong and muscular, and certain of its power to think, speak, and act; not doing the best I can do, but living my life as nearly as it is possible for a man to do. I ask individuals to investigate this matter, and do it thoroughly. It cannot be done in a moment. But when you take into considerations, the moments you spend that are useless to yourselves, when you could gather such fruits from using them in the right direction, the time could not be better spent. I am earnest in my efforts to do good; but I may have failed in my control of the organization. But I have done the best I could under the circumstances, and hope, if I have committed any errors, to be excused. Benjamin Wydemire, Lock Haven, Pa.

RACHAEL SHAW.  
(Carversville, Pa.)

How DOES THIS DO:—I thought I would come in and see how things were getting along this morning. I made thy acquaintance the other evening and thee asked me if I would give a communication for the paper; and I thought it would be as good a time now as any other. [This spirit controlled Mrs. F. at a private circle at her home, and promised to come to the public circle.] I wish to send my love to my friends, so that they may know I still retain an interest in them. There are some of them who believe I can return and give communications; but there are others who have very great doubts about it. But I hope to be able in some way to awaken an interest in the minds of my friends who have never paid any attention to this subject; and if you will say that Rachael Shaw, of Carversville, Pa., visited you this morning, you will confer a great favor.

#### AN UNKNOWN SPIRIT.

As last I seem to come in rapport with some material substance. It makes my soul overflow with joy to know that man is something more than dust. I tremble when I think of the millions upon millions of souls to whom no gleam of light descends; but in whose souls there seems to be one eternal night. But the clouds are lifting and the heavens are opening, and the eyes of men can see the souls of those who have gone before. To me, alone, distressed, it seems as though the world itself had lost the power to hold me more, and that my spirit is freed from sorrow and distress. I was not one of earth's favored children, but I struggled up out of the depths of a life that seemed to me to be of use and beauty. But, lo! the hour arrived when all was dread and gloom, and it came over me in such a strange manner! When my hopes were the highest and my expectations the greatest, the spirit life opened to me. That was all I lost, and, in reality, it was nothing. But a soul that looks forward and expects, is sometimes lost in gloom through nought. I am not here to use this organization to give sublime thoughts or thoughts of beauty; but I felt drawn here by one whom I wish to use to give my thoughts to the world in time to come. [The spirit referred to Mr. T. P. Norton, our poetical contributor.] Ques. Who is it that speaks? Ans. He [Mr. Norton] will write my name in a few days.

#### EDITORIAL BRIEFS.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

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.

JAY CHAAPEL 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.

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. BOLLER, has taken rooms at City Hall, 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 are informed by our friend, Jay Chaapel, that A. W. S. Rothermel, the physical and medical medium, has been giving very successful and satisfactory seances in Rochester, N. Y. His private seances were very fine and convincing, and he predicts a useful future for him.

The Second Association of Spiritualists of Philadelphia, have secured the services of the well known popular lecturer, C. Fannie Allyn, for the month of May. Lectures at 10.30 A. M. and 7.30 P. M. Thompson St. Church, between Front St. and Frankford Road. Lyceum and conference with circle combined, in the afternoon.

MRS. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston.

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, Yonkers, N. Y. Box 65.

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.

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

The fifth annual camp meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, commencing Friday, August 17th, and closing Monday 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attendance.

S. B. McCracken, Secretary.

Detroit, May 12, 1883.

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

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.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. For further particulars, see Public Ledger. The public cordially invited.

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 organization. Office hours 10 A. M. to 8 P. M.

#### Letter From Dr. R. D. Goodwin.

Editor of Mind and Matter:

Your paper has just arrived, and while I am reading its instructive pages, a letter is handed me from Dr. James Cooper of Bellefontaine, Ohio. He says:

"I have for some time been aware of the fact that ancient spirits of Hermes age, (long before the Christian era,) are interested in the 'Brothers of the Rosy Cross,' and presume they have been much around you. With your letter I get the influence of the older alchemists, one in particular, whose name is Malech, pronounced Malek. He impresses me that he was slain shortly before the Moors were driven from Spain, and that if you call for Malech of Grenada, he will respond. He is a noble looking old man, with full white beard, with heavy brows, prominent nose and benevolent expression of countenance. He is full of love for the human family and is laboring to bring about the millennium foretold by prophets of every land and religion."

I am now impressed to write and give my thanks to Mrs. Milton Rathbun, for her noble stand, as published in your last issue. She expresses my own views most clearly. The sentiments of this noble woman should be read by all thinkers.

I have repeatedly said that nothing could be more grand than the communications given us through the mediumship of Alfred James, by the ancient spirits, and for which, we must gratefully thank J. M. Roberts; for I hold that he is one of the necessary instrumental elements in the combination in order to receive such results through the medium. My experience teaches me that like attracts like, and I believe that in the absence of J. M. Roberts, and in the presence of any other person, the communications would become entirely different through Alfred James. In this conclusion I would be sustained, I think by Mrs. Rathbun in her statements before referred to, under the title, "How can we best aid, develop and sustain mediumship."

Protective associations for the aid, defence and development of mediums, are all very well in their place; but the defenders and protectors should also be known as good shepherds—who may not turn out to be wolves in sheep's clothing, or who will not bring "scabby sheep" into the fold and thereby infect the flock, which is too often the case. We have had much proof of this in the West. Spiritualism in St. Louis has suffered greatly for years, and is not as it ought to be, and for reasons well known. Spiritualism is the pure, undefiled truth, and the enclosed newspaper clippings will show you what many thousands in the churches think of it. St. Louis is full of Spiritualists, good and bad; and the bad generally drive away the good to themselves—hence the great discontent and fuss in the churches at this time. Private circles are being extended all over the city by intelligent church going people, who are desirous of knowing the truth, but who, at present, dread an unenviable notoriety. We therefore propose to have a protecting shield for all such, as we think they need it much more than the mediums. All true mediums can stand upon their own merits, and need no protection from mortals, except it be from rudeness, or unjust laws made by orthodox bigots, who are opposed to spiritual, intellectual and human progress. But the truth is mighty and must prevail. Spiritualism must and will come to the front. So say the ancient Spiritualists, who have now come back to earth and are working upon the hearts and minds of the people with wonderful and overwhelming power.

Christianity has damned humanity long enough

and must give way before the light of progress, which is rapidly spreading all over the world and will very soon emancipate all slaves; and in this good work the Rosicrucians will act their part. "The Ancient Spiritualists of the Orient," or Rosicrucians, are holding weekly circles in St. Louis, for the development of mediums as clairvoyants, clairaudients, drawing, slate writing, magnetic healing, psychometrists, psychologists, trance speakers, materializers, etc., etc.

Pure minded people seeking light and knowledge are freely admitted. Rosicrucians are not fanatics, but test all things by the light of science and the senses. Here church members can investigate without the knowledge of their inquisitorial priests or meddling neighbors. We also heal the sick at many of our meetings. "As freely as we receive, so freely we will give," according to the teachings of Apollonius of Tyana.

For further particulars parties interested may call on or address the writer.

Ever truly yours,

R. D. GOODWIN, G. H. P.  
1310 Spruce Street, St. Louis, Mo.

#### Church and State.

BY J. B. WOLFF.

The constitution says: "Congress shall make no law respecting an establishment of religion." It also says that powers "not delegated or prohibited to the states, are reserved to the States respectively, or to the people." While congress cannot establish any religion, any state may establish any religion it pleases, and there is no constitutional authority for inhibition.

Notwithstanding the prohibition, we have a practical union of Church and state, and are in fact dominated by ecclesiasticism. We have Church and State:

1.—In the recognition of the orthodox deity in every bill of rights, including the Declaration of Independence, and nearly every, if not every State constitution.

2.—In the administration of oaths, in all courts, upon the Bible.

3.—In Sunday laws.

4.—In chaplains, state and national.

5.—In laws against profanity and blasphemy.

6.—In untaxed church property.

7.—In charitable donations to churches.

8.—In the admixture of theology and politics in the Woman's National Temperance Union.

9.—In what is known as the "Comstock law," procured and executed under the inspiration of religious intolerance and bigotry, and in utter disregard of sound morality.

10.—In church domination in Indian affairs by a supervising commission.

11.—In the payment of missionaries out of public money; that is, the selection by the Churches of Indian agents, who teach religion with handicrafts; and for the sole purpose of mitigating missionary expenses.

The Comstock method commits crime to punish crime, and is justified as high church authority, on the ground that no other method is possible.

This indictment don't look much like religious liberty. The whole is in violation of the original intention and the spirit of the compact. The Comstock obscene literature law is unconstitutional, and an engine of oppression.

The moral police of Congress is limited to counterfeiting United States coins, piracy and felonies on the high seas, offenses against the laws of nations, malfeasance of the United States officials and treason. Story, I believe, holds that the jurisdiction of the United States courts extends to crimes committed without the jurisdiction of any of the States. Any interference with common morality beyond these offences is usurpation. All questions of common morality were dominated by the inchoate states, and never surrendered; never intended to be surrendered. All questions of matrimonial morality clearly belong to the States, and any State, so disposed, could adopt polygamy, or any form of ecclesiasticism. This does not look much like freedom of conscience.

To this we must add the prohibition of the passion play in New York, and the passage of a law by Pennsylvania, in the interest of the church, prohibiting all such exhibitions; while anything which inculcates orthodox constructions, is tolerated upon the stage. Have we a free country?

2326 G. St., N. West Washington, D. C.

[We do not agree with Mr. Wolf in his construction of the Constitutional guarantee of civil and religious liberty to every citizen of the United States. While Congress is expressly prohibited from making laws respecting an establishment of religion; it is made its express duty to see that the States shall maintain republican governments. No law limiting the enjoyment of the rights of civil and religious liberty, by any citizen of the nation, could be constitutionally enacted by any State. Such legislation would be anything but maintaining a republican form of government; and all legislation that seeks to interfere with the rights of any citizen to think and believe what meets their demands of their individual reason and conscience is anti-republican and necessarily void. No republican government can exist where the rights of all are not equally recognized and maintained.]

#### Notice.

An astounding narrative left by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor, for the press, to be produced in book form at an early day, entitled, "Travels and scenes in Foreign Land," through mediumistic control: whose descriptive powers of scenes, has no parallel in the annals of published history. The book will comprise about four hundred pages, executed in the most modern art, on fine tinted paper. The price of the book not definitely determined but will not exceed \$2.00. The editor and compiler is desirous to obtain as many orders for the book before publishing, as no hired canvassers will be employed to enhance the cost. To whom this notice may come, by addressing the undersigned, giving their name and address plainly written, can have mailed to them anywhere in the United States, at the subscription price, when the book is completed.

Yours truly,

JOHN M. WARREN,  
Richmond, Indiana.



[Continued from the Eighth Page.]

unknown to the bulk of the worshippers, the aureole or nimbus, the crown of glory of saints, and buddhas, wings to angels, penance, flagellations, the flabellum or law, popes, cardinals, bishops, abbots, presbyters, deacons, the various architectural details of the Christian temple, etc.

"Points of similarity between Christianity and Buddhism have been recently accentuated by many authors. Professor Max Muller, in translating the Dhammapada, was struck with the similarity of tone between its teachings and that of the Gospels. Bishop Bigandet affirms that almost all the moral truths of the Gospels are to be found in the Buddhist Scriptures. (Bigandet, p. 494). The Rev. E. Eitel, of the Hong Kong Mission, finds the following points of contact between the biographies of Buddha and Christ:—The pre-existence of Buddha in heaven, his birth of a Virgin, salutation by angels, recognition by Aëta (Simeon), presentation in the temple, baptism by fire and water, disputation with the doctors, temptations in the wilderness, life passed in preaching and working miracles, transfiguration on the mount, descent into hell, ascent into heaven. (Lecture 1, of 3 Lectures on Buddhism page 5)."

At page 182 Mr. Lillie says:

"Here is another striking parallelism cited by M. E. de Bunsen:—

"Buddha's third commandment—Commit no adultery!"

"Commentary by Buddha: This law is broken by even looking at the wife of another with a lustful mind." (Rogers, Buddha's Parables, p. 153).

"Finally Professor Beal (Catena p. 376) shows from many Buddhist scriptures that 'faith' was known to the Buddhists as a 'mode of salvation' (Ho-shang Tay-hing.) And when the novice asks what he is to believe in, he is told to have faith in Buddha, and then at the moment of death he shall behold Amitabha (God the Father), with all his holy saints appearing before him.

"The Professor also gives us the 'war in heaven' of the Apocalypse from the 'Saddharma prakasa sasanra Sutra' (Catena p. 378). In it the 'wicked dragons' assault the legions of heaven, and after a terrific conflict are driven down again by Indra and the heavenly host. (Ibid p. 52).

"Here Mr. James Fergusson, the first living authority on the architecture of the past, comes forward. It is his deliberate opinion that the various details of the early Christian basilica, nave, aisle, columns, semi-domed apse, cruciform ground-plan, etc., were borrowed *à la* from the Buddhists. (Indian and Eastern Architecture, p. 117; Rude Stone Monuments, p. 503, etc.). Mr. Fergusson lays special stress on the Dagoba and its enshrined relics, represented in the Christian church, by the high altar, the bones of a saint; and he might have added the baldachin, which is very like a Dagoba. 'Relic-worship,' he says, 'was certainly borrowed from the East.' (Rude Stone Monuments p. 503); and he derives 'nineteenth of the institutions and forms' of Latin Christianity from Buddhist sources."

Are not these numerous analogies between the Buddhist and the Latin Christian religion more than sufficient to show that the one is but the copy of the other. As the latter religion had no existence as a formulated system, until the beginning of the fourth century; and as it is certain that, more than nine hundred years before that time, Buddhism was an established and rapidly spreading religion; it is impossible not to see that Christianity is but a false and corrupt imitation of its older prototype. How did the Latin and Greek Christians obtain a knowledge of so many details of the Buddhist religion? is the question that remains to be answered. Most certainly from Apollonius of Tyana, who went to India on purpose to obtain that information, in order that he might give it to the Greek and Roman world.

Thus the facts recorded and established, fully confirm the statements of Bodhisattva, that the Gospels, Acts, Epistles and Revelation of the New Testament are of Gymnosophic and Buddhist origin and derivation, Apollonius of Tyana having placed them within reach of the Greek and Latin speaking peoples of the earth, who have, since then, made them what they are.

We wish it were possible to lay before our readers the vast array of testimony collected by Mr. Lillie in his most valuable work, which goes conclusively to prove, not only that the Jewish religion and Christian religion were of Buddhist derivation, but that Buddhism itself was derived from the older Zoroastrian and Osirian religions of Persia and Egypt; but this, time and space forbids. We cannot forego, however, quoting from Mr. Lillie's book, page 218, the following admission of St. Augustine:

"For the thing itself that is now called the Christian religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time that Christ came in the flesh, from whence the true religion which had previously existed began to be called 'Christian'; and this, in our day, is the Christian religion, not as having been wanting in former times, but as having in later times received this name."

We regard the admission of St. Augustine as conclusive early Christian testimony that the Christian religion was an old religion long before it received the Christian name. St. Augustine knew the absolute truth of what he therein admitted. Who had that "ancient" and "true religion" before it was called Christian? We answer the Buddhists and Gymnosophists of India, from whom Apollonius received it and imparted it to the Greeks and Romans.

In corroboration of the spirit's statement that the early civilizations of America had their origin in the Buddhism of Southern India and the East India islands, we will quote from the last chapter of Mr. Lillie's work:

"Humboldt and Laplace have detected points of similarity between the astronomy of the Mexicans and that of the Old World, far too striking to be the result of mere chance. The Mexicans had the twenty-eight mansions of the lunar zo-

diac, which, as I have shown, is far more ancient than the solar zodiac of twelve mansions. Humboldt also was much struck with the similarity between the symbols of the Mexican zodiac and those of the Buddhist Tartars. He pointed out that the Mexicans have 'nine lords of the night,' corresponding to the 'nine astrological signs of several nations of Asia' (the seven planets and the two great serpents). The number nine, he asserts, was plainly chosen because it divides into the 360 days of the lunar year. (Humboldt's Researches).

"The intercalation of twenty-five days in one hundred and four years," says La Place, "supposes a more exact duration of the tropical years than that of Hipparchus, and, what is very remarkable, almost equal to that of the astronomers of Almagest. When we consider the difficulty of attaining so exact determination, we are led to believe that it is not the work of the Mexicans. (Ibid, 333).

"It is to be mentioned that in the Mexican zodiac are the ass and the tiger, not indigenous in America, the serpent, the horse, and what is of immense importance, the Makara (crocodile) of Buddhism.

"Also, they have everywhere the totes and standing stones, and the serpent symbols of the Buddhists, and a tradition, of Quetzalcoatl, who forbade human and other bloody sacrifices, and substituted offerings of flowers. (Upbam, Hist. p. 29).

"The Mexicans had the Buddhist rite of baptism. The Mexicans had the Buddhist bloodless oblation, which took the form of little images of maize dough. They had processions, religious communities, and periods of penance. They had secret mysteries, divided into three grades of initiation. They had the sign of the cross, also the mystic vase. They had a tradition of a flood, and of the escape of one man. In their narrative of the deluge was also the incident of the dove. The priests of Cortes saw in all this Satan parodying the mysteries of Christianity." [Think of it!!!] "Even the intelligent Abbe Guerin in India, was convinced that the institutes of Manu were plagiarized from the Latin Vulgate. Regarding rewards and punishments of the future, ideas analogous to those of the Buddhists were found in the New World.

"But the best proof of Buddhist proselytism is found in the pictures and statues of the Mexican Buddha. He is called *Naca*, which word M. Paravey plausibly identifies with *Sakya* (one of the names of Buddha). "M. Paravey showed Burroughs one of these Buddhas without telling him where it had been found. The great Sanscrit scholar at once pronounced it to be a representation of Sakya Muni. The serpentine branch or spray which springs from his forehead is intended, without doubt, to introduce the serpent symbol. I am led to adopt this conclusion from certain other designs given by Abbe Brasseur de Bourbourg. In the plate marked Plate V, in his collection, he gives a sculptured figure who has plainly the cobra's crest rising from his forehead." (The cobra is an Asiatic serpent).

"M. Gustave d'Eichthal relies much on a sculptured bas-relief of Buddha, a design of which he gives in his volume. The ascetic is seated cross-legged upon a lion throne; and side by side the French author places a figure of a Buddha from Java seated on a similar throne supported by two lions. The Mexican Bas-relief (it is from Palenque) had originally, as M. d'Eichthal contends an oval frame work similar to the Javan Buddha." (Origines Bonddhique, p. 70).

We have given more than enough to render it certain that the early American civilizations were Buddhist, and derived from Southern and not from Northern Asia, thus confirming this part of Bodhisattva's communication.

The spirit tells us he was a medium for spirit control among the Chinese, and was located in that country at the foot of Mount Sung. Mount Sung is in the Province of Che-Kiang, in eastern China. It rises about 3000 feet above the plane, near the coast, and is famous as the spot where the green-tea shrub was first discovered. It would seem that it was equally famous as a resort for worn out Buddhist priestly mediums.

That the Buddhist religion was an astro-theological system there is the most ample evidence to establish; but we cannot dwell upon that point of the communication.

This spirit confirms what was testified to, some two years since, by Deva Bodhisattva. The latter claimed to have been a medium, and while in a state of trance, wrote the books which were obtained by Apollonius at Singapore. This spirit refers to the visions of Deva Bodhisattva as the source of the parodied Christian writings, from the Gospel of John to Revelation, inclusive.

The spirit no doubt makes a correct statement as to the difference between Gymnosophism and Buddhism. The Buddhists were certainly Spiritualists, while the Gymnosophists were perfectionists, and held that there was no necessity of progressive advancement in spirit life.

The testimony of this spirit as to the true nature of the doctrine of Nirvana is most important, and is entirely consistent with the general spirit and tenor of Buddhistic theology. We feel sure that every part of this communication is substantially, if not literally correct; and hence we have given it more than usual attention. The importance of the light it throws upon many points of historical doubt, cannot be too highly estimated.

#### Testimonial From Eldress Pauline Bates.

SHAKES, N. Y., Feb. 18, 1863.

Dr. Rhodes:—Dear Friend:—

Please send me one dollar's worth of your valuable lozenges, as soon as convenient. We are having considerable sickness since this month came in. I do not use all of them myself, but I use them for the sick and suffering.

Your friend, PAULINE BATES.

#### The Free Thought Directory.

But few seem to understand about the Free Thought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN, Salamanca, N. Y.

#### A Highly Interesting Letter From London, England.

Editor of Mind and Matter:

Sir:—I am obliged to you for the courtesy of enabling me, week by week, to see how you carry on the fight with the Jesuits and the Bundyites. If you go down in this conflict, there is no doubt that it will be with your flag flying and your cannon roaring. No doubt you use harder words than are commonly used to butter parsnips with—but you know your men better than I can, and ought to know what they deserve, and what kind of weapons will be most effective against them.

In principle, I am in full sympathy with you as to mediums, and, spite of your furious verbal onslaughts, I am assured by those who know you, that you are really one of the gentlest, kindest, best hearted men alive. I can well believe that so much passionate earnestness comes from a warm heart.

The Jesuits I have chanced to know were gentlemen—well educated, and well mannered. Two of them have had experiences of spiritual manifestations. The late Cardinal Wiseman, not a Jesuit, but a gentleman and a scholar, and one of the kindest men I ever knew, was also acquainted with Spiritualism, and entirely tolerant in regard to it. Of course there may be priests and bishops of a different opinion. The church has made no decision in regard to Spiritualism, and every Catholic is at liberty to form his own opinion.

Bundyism, as you choose to call the persecution of mediums by professed Spiritualists, seems to me very unwise. I have been a careful observer of phenomena for nearly thirty years. It has not been my fortune to meet with dishonest mediums. I have seen two cases of undoubted fraud, and three or four, in which I reserved my judgment. On the other hand, in nine cases in ten, I have had the most absolute proofs of the honesty of mediums and the genuineness of the manifestations. The greater part have been given in my own house—in my own room—and with every opportunity of testing the matter in the most thorough manner. I have seen, heard, felt, for five years Willie Eglinton was an inmate of my house; and through him we had almost every form of physical manifestations. When holding his hands, chairs came upon my arms. I had knots tied on an endless cord. His body was several times floated in the air. I have writing in three languages on closed slates, held by myself and a materialized spirit.

With Harry Bastian, now residing with me, I have seen a materialized spirit slowly dissolve, until it gradually disappeared through the floor, and then, from a little white cloud on the carpet, grow to a full formed man six feet high. In one hour I have seen seventeen materialized spirits, differing as much from each other as from the medium, appear in a small room in my own house. I should be an idiot to doubt what I have had every opportunity to examine, and to have tested with scientific exactness. The best tests I have ever had, have been suggested by the spirits producing the manifestations.

Hence I have not been able to agree with those who impose conditions upon spirits and mediums. I prefer to take the manifestations as they are given and for what they are worth. The spirits seem to me to be as anxious to give good tests as any one can be to have them. Their one object is to prove to men the reality of spirit existence.

Our poor little Northumberland medium, Miss Wood, sat night after night for the Central Society, London, with no result. Visiting Mr. Theobald for a little recuperation, they had a very pretty test improvised by the spirits. "Pocha," one day began to rap—called for the alphabet and spelled out—"blindfold my medium, and I will play a game of whist." They placed Miss Wood at a table, blindfolded her thoroughly, and she, or "Pocha," and Mr. Theobald, played against two good players and beat them; the blind medium dealing and playing so perfectly, that Mr. Theobald says he never once played a wrong card! In a drawer beside me, as I write, I have abundant evidence that spirits can write and draw pictures in perfect darkness, and with inconceivable rapidity.

We are to have a course of lectures in London on Spiritualism by some of our most able speakers, and a new monthly, *The Spiritual Record*, is to come out in June, a sixpenny magazine of 64 pages, 8vo., two-thirds of the matter to consist of the facts on which every science and philosophy must be based. This magazine is to be published by Hay Nisbet, 35 Stockwell St., Glasgow, and I believe it will be thoroughly well done and of great value. If any reader of MIND AND MATTER has a dollar bill which he can find no wiser use for, I advise him, or her, to send it to Mr. Nisbet and get *The Record*. I shall do all I can for it in every way.

Henry Ward Beecher, in one of his many difficulties, once said to his wife, "Don't be discouraged, God and I can lick them out!" I have no doubt that you and the spirits will be too many for the Bundyites. Yours truly,

T. L. NICHOLS, M. D.

#### Still Screams!

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

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

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 Budline*. 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 attache is a brilliant paragonist.—*Troy Times*.

#### Queen City Park Association.—Directors and Stockholders' Meeting.

A meeting of the Directors and Stockholders of the Queen City Park Association, is called at Queen City Park, South Burlington, Vt., Saturday, May 12, 1883, at 10 o'clock, A. M. and 1 o'clock P. M. To transact the following business:

- 1.—To vote assessments on lots.
- 2.—To see if the Stockholders will vote to set the road forward and move the bank lots in front of the pavilion up to the original line.
- 3.—To see if the Association will vote to call for a part or all of the money due on shares.
- 4.—To make arrangements for picnics, excursions, etc., and do any other proper business.

It is important that every Director and Stockholder shall be present if possible. All who wish to purchase lots or arrange for building cottages, should avail themselves of this opportunity.

It is proposed to make a basket picnic of the occasion: All are therefore requested to bring their lunch baskets, ladies, etc. Parties will be conveyed to the grounds by rail. Return checks over the different railroads. It will be necessary for all not in the vicinity of Burlington, to come the night before, or take night trains. Accommodations at the Quincy House at reduced rates.

O. G. BURGEE, Clerk.

West Randolph, Vt., April 28, 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-bilious remedy we have ever used, which they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Made, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordeia Myers, 1702 Brown St., Philada.

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

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Heasley, 937 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.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

#### Special Notices.

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

ELLEN M. BOLLES, 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.

Dr. J. H. RHODES, clairvoyant Physician, has removed from 50 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

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.

Dr. AMBER 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*, 923 W. Polk street.

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

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

Mrs. S. E. BROWNE, spiritual medium, 671 West Lake Street, Chicago, holds sances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

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

Mrs. 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.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 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.







gush. As they drop away, however, from those publications, they are coming to know that there is another paper that is what it purports to be, an independent, fearless and consistent advocate of Spiritualism and all that the term Spiritualism implies. Steadily upward and onward it is advancing and taking the place that should have been held by older journals.

But let us see what it is that the editor of the *Journal* regards as prosperity. No longer ago than the 23d of December last, he said in an editorial: "That we have made great pecuniary sacrifice is true." This was said in an appeal for greater support than the *Journal* had been receiving. If that was true then, it is hardly likely that the *Journal* is as prosperous now as it pretends. It is a necessity with its editor, if Bundyism is not to go down in night, that he should do what he can to make it appear to be flourishing in order that the stoniest Bundyite's heart may not fail him. A prosperity that requires great pecuniary sacrifice, is a kind of prosperity that sooner or later finds an end. If Dr. Crowell approves of Bundyism, and he has not yet done so we advise him to do, what we supposed he had done, gone to the aid of the hard-worked and badly faring chief of that movement. It is simply shameful that Bundyites of ample means should stand back, and see their chief making great pecuniary sacrifices to keep the water-logged hulk of Bundyism afloat, and do nothing to help him. We ask fair play for the *Journal* at the hands of those who approve his methods of antagonizing Spiritualism. Show that you are sincere in your professions of Bundyite malignity by your acts. Talk amounts to nothing. The *Journal* needs your pecuniary help, and you know it, every one of you. Do the fair thing and make its editor's heart glad.

#### ANOTHER "JOURNAL" ATTACK ON THE "BANNER OF LIGHT."

Under the heading "How a Lawyer Looks at It—A Specimen of Many Letters Received," the *R. P. Journal*, the Bundyite organ, publishes in its last week's issue the following letter:

"To the Editor of the *R. P. Journal*:  
"I recently subscribed for the *Banner of Light*, of Boston, with a heart overflowing with love towards its proprietors. I had, in one sense, taken the *Banner* for over twenty years; that is, either directly for myself or for some member of my family. Some of my friends suggested to me that the *Journal* was far ahead of the *Banner*; I did not believe this; but since that time I have learned that the *Banner* is really advocating frauds. Having read some sensational account of a materializing seance (in the *Banner*) I would argue, 'Well, as no one from the point where the occurrence is reported contradicts it, I am inclined to believe it.' To my infinite sorrow, I have learned beyond all cavil, that a thousand contradictions (if sent) would be suppressed. To me, therefore, its reports are worthless. I have become amazed at its so-called 'verification of spirit messages.' A verification ought assuredly to verify something. The value of the messages must primarily consist of reasonable proof of their spiritual origin; but it is impossible to get them up to order. Remember, I seriously doubt their being fraudulent; but coming from a source whence any revelation of deception would be promptly suppressed, of what value are they? Again, when a medium pleads guilty to the charge of fraud, and says, 'They all do it!' what shall we think of those who find indubitable proof of her mediumship notwithstanding? Yet the *Banner* does this. I do not state this with feelings of bitterness, but of sorrow; the advocacy of frauds is keeping back millions from investigating. I read much in the *Banner* about fault-finders; a causeless fault-finder is an excrescence to be avoided; yet it strikes the writer that we are just now more in need of fault-finders than of wonder proclaimers. The writer has been unfortunate in much of his research after truth.

"Concordia, Kansas."

As a matter of course, it is impossible, with the facts before us, to know whether any such person as B. R. Anderson, of Concordia, Kans., ever had an existence. That a letter purporting to come from such a person, should appear in the columns of the *Journal*, is no evidence whatever of such a fact. In order to make a point against his Boston contemporary, the editor of the *Journal* would just as readily manufacture such a letter, as he would adopt it as a proper method of assailing the editor of the *Banner*. Indeed we are rather disposed to believe this pretended letter bogus, as an act of charity towards any one who may bear the name of B. R. Anderson. Any man who would write such a letter must be a heartless hypocrite, and capable of all the dishonesty he attributes to the editor of the *Banner of Light*. It is hardly possible he could be such a fool as he is made to appear in that letter.

There is no personal reason why we should give ourselves any trouble about these repeated attacks upon the *Banner* and its editor, by the Bundyite organ and its endorsers; but there are public reasons why we should do so. If the *Banner* is engaged in encouraging fraud and dishonesty in the manner stated, it is certainly time that it should be condemned by all honest friends of Spiritualism; if it is not, it is time that these repeated assaults upon it should be put an end to. If the *Banner* is to continue to be regarded as a representative spiritual publication, it is indispensable that it shall not wear quietly and without protest the brand of dishonesty which the *Journal* seeks to fasten upon it. If the editors and proprietors of the *Banner* see fit to quietly admit the justice of that impeachment of their honesty, the friends of Spiritualism should not do it. The charge is squarely made that the *Banner* is advocating fraud in Spiritualism; and that its editor

is insisting upon the honesty of a medium who has confessed that he or she has perpetrated frauds, as all other mediums have done and are doing. We do not hesitate to say that we do not believe there is a particle of foundation for the damaging allegations of the above letter. The offense of the *Banner* is not that of defending mediumistic frauds and manufacturing bogus spirit communications; but that it neglects to defend wrongly assailed mediums and itself against the persistent attacks of the Bundyite organ and its aiders and abettors. We wish it were possible to convince Mr. Colby, that the time had come when he should unload those pigeon holes of the Bundyite reminders of that accumulated wrath that was to blow Bundyism to h—ll and d—nation, when it once broke loose. Let her go Luther, now or never.

A. F. ACKERLY, materializing medium, is now located at 333 W. Madison St., Chicago, Ill., where he will give seances, Sunday, Tuesday and Thursday evenings.

We were suddenly called from home this week and consequently will have to ask the indulgence of our patrons in the lack of anything that may be omitted the present week, and will supply all deficiencies in next issue.

SPIRITUAL TEMPLE ASSOCIATION.—Subjects for discourse, Sunday morning May 20th, "Philosophy of Spirit." Evening, "God looked on all he had made and behold it was very good. Query, Who made the Devil?"

FOR SALE.—A cottage at Lake Pleasant—most eligible site on the ground—substantially built—excellent rooms—with view of rostrum and music stand. To be sold at once. No one need apply except those meaning business. Enclose two 3-cent stamps for reply, and address for one month, W. L. JACK, M. D., Box 1241 Haverhill, Mass.

#### A Flower Seance in Boston.

Among the many phases of spiritual phenomena, none is more pleasing and beautiful than the flower phase. A select party of twenty persons, who visited the rooms of Mrs. Hatch, 34 Worcester street, Boston, last evening; had the pleasure of seeing how very charming such a sitting can be, when every guest is willing and anxious to give the best possible conditions of harmony and confidence to the spirit friends and the faithful medium who is their instrument.

Mrs. Hatch is a lady. A glance at her mild, honest face is enough to convince any observant student of human nature that she is no impostor; and a further observation of her modest, unassuming manner—her quiet dignity and grace—her pleased, yet puzzled expression, when she awakes from her trance and sees the treasures spirit hands have brought—all show the faithful, devout believer—the willing instrument finely attuned for spirit hands to play upon—not the bold pretender, intent only upon worldly gain.

To every one in the circle flowers were brought, freshly gathered, sparkling with moisture, fragrant with perfume. Not a stem was cut, but all obviously broken hastily off—some with roots still adhering—pulled up bodily, as children are apt to do. Many people who had expressed mentally a hope or wish for some particular flower, (some even in their own homes earlier in the evening), were surprised and delighted, when the light was produced, to find that very flower in their fingers, or at their feet, or as was the case with a gentleman well known and connected with the *Banner of Light*, fastened securely in his button-hole. Little hands laid their fragrant tribute of spicy pinks on a lady's breast, and larger hands, seizing both her's, placed between a half-opened rosebud. Many who

"Sigh for the touch of a vanished hand,  
And a voice that is hushed and still."

were vouchsafed both in the hour devoted to the seance. Those who are blessed beyond the rest with the clairvoyant gift, saw distinctly some of the forms which came to bring the gifts, and the joyful recognition of loved ones, the happy whisper, "my precious baby," "my darling boys," the evident delight of the dear spirits at being known and allowed to come in our very midst; the glee with which "Billy" and "Little Wolf," and others announced their presence; all made a scene not soon to be forgotten—a little foretaste of "the home over there."

An evening spent with Mrs. H. at one of her flower seances will amply repay any one who desires to see this charming phase of mediumship.

Somerville, Mass. J. A. D.  
[We sincerely thank our correspondent for this beautifully written tribute to the worth of Mrs. Hatch, and for her graphic description of that interesting seance.—Ed.]

#### Notice.

Duty to one who fought with pen and tongue, in defence of the American Republic when the slaveholding oligarchy and their allies sought to destroy it—one who did a giant's work in rallying the masses of England on the side of the free North, prompts me to call attention to the fact that this man, Walter W. Broom, residing at 321 North 8th St., this city, is now trying to dispose of his well selected library, with which to purchase the necessities of life, he being so stricken with lung disease and defective sight, as to be unable to earn a living. If you can find space for this notice, and your readers would assist him in disposing of his books, it would be an educational method of helping a worthy man who is really unable to provide for himself. His life work in behalf of free thought is a sufficient recommendation to your readers.

Respectfully,  
THOS. PHILLIPS,  
732 Morris St.

Philadelphia, Pa., April 16, M. S. 36.  
[We know Mr. Brown to be a most worthy man whose life has been devoted to seeking the advancement of humanity through educational methods. Help in the way suggested, or otherwise, will be well and wisely bestowed.—Ed.]

#### Joined the Angels.

"There is no death, an angel form  
Walks o'er the earth with silent tread,  
He bears our best loved things away  
And then we call them dead."

At Darien, Wis., on the 10th inst., loving friends with sorrowing hearts, tenderly laid to rest Laura Buckwell, aged 20 years. She was one of those rare spirits, whose gentle, modest, and retiring disposition won all hearts, and of her it can be truly said:

"None knew her but to love her  
None named her but to praise."

The funeral services were acceptably conducted by David Williams, the local speaker at Darien.

While her sorrowing parents and sister will sadly miss her gentle presence in the home circle, their grief will be lessened by the consolation which the facts of Spiritualism afford, for they are thorough Spiritualists, and their home has been for years the place of meeting for the Darien circle, and through these meetings they have the positive knowledge that the loved daughter and sister has not died, but only cast off the physical form and entered upon a more beautiful and perfect life with grander possibilities of unfoldment; and not only this, but that she can, under favorable conditions, return to bless and cheer them on their way, until they, too, shall cast off the mortal form, and again greet their loved one on the spirit side of life where parting will be no more.

WILL C. HODGE.

#### THE BAD BOY AGAIN.

How He Played the Tom Cat Against His Paternal Parent.

"I was down to the drug store this morning and saw your ma buying a lot of court plaster—enough to make a shirt, I should think. What's she going to do with so much court plaster?" asked the grocery man of the bad boy, as he came in and pulled off his boots by the stove and emptied out a lot of snow that had collected as he walked through a drift, and which melted on the hearth and made a bad smell.

"O, I guess she is going to patch pa up so he will hold water. Pa's temper got him into the worst moods you ever see last night. If that museum was here now, they would hire pa and exhibit him as the tattooed man. I tell you, I have got too old to be mauled as though I was a kid, and any man who attacks me from this out wants to have his peace made with the insurance companies, and know that his calling and election is sure, because I am a bad man, and don't you forget it." And the boy pulled on his boots and looked so cross and desperate that the grocery man asked him if he wouldn't try a little new cider.

"Good heavens," said the grocery man, as the boy swallowed the cider, and his face resumed its natural look, and the practical frown disappeared with the cider.

"You have not stabbed your father, have you? I have feared that one thing would bring on another with you, and that you would yet be hung."

"Now, I haven't stabbed him. You see, pa wants me to do all the work around the house. The other day he bought a load of kindling wood, and told me to carry it into the basement. I have not been educated up to kindling wood, and I didn't do it. When supper time came and pa found that I had not carried in the kindling wood, he had a hot box, and he told me if that wood was not in when he came back from the lodge, that he would warm my jacket. Well, I tried to hire some one to carry it in, and got a man to promise to come in the morning and carry it in and take his pay in groceries, and I was going to get them here and have them charged to pa. But that wouldn't help me out that night. I knew when pa came home he would search for me. So I slept in the back hall on a cot. But I didn't want pa to have all his trouble for nothing, so I borrowed an old tom cat that my chum's old maid aunt owns, and put the cat in my bed. I thought if pa came into my room after me and found that by his unkindness I had changed into a tom cat he would be sorry. That is the biggest cat you ever saw, and the worst fighter in our ward. It isn't afraid of anything, and can whip a Newfoundland dog quicker than you can put sand in a barrel of sugar. Well, about 11 o'clock I heard pa tumble over the kindling wood, and I knew by the remark he made, as the wood slid around under him, that there was going to be a cat room, and sounded ma as to whether Henry had retired to his virtuoso couch. Pa is awfully sarcastic when he tries to be. I could hear him take off his clothes, and hear him say, as he picked up a trunk strap, 'I guess I will go up to his room and watch the smile on his face as he dreams of angels. I yearn to press him to my aching bosom.' I thought to myself, maybe you won't yearn so much directly.

He came up stairs, and I could hear him breathing hard. I looked out around the corner and could see he just had on his shirt and pants, and his suspenders were hanging down, and his bald head shone like a calcium light just before it explodes. Pa went to my room and up to the bed, and I could hear him say, 'Come out here and bring in that kindling wood, or I will start a fire on your base burners with this strap.' And then there was a yowling such as I never heard before and pa said, 'Helen Blazes,' and the furniture in my room began to fall around and break. O my! I think he took the tom cat right by the neck, the way he does me, and that left all the cat's feet free to get in their work. By the way the cat squawled as if it was being choked, I know pa had him by the neck. I suppose the cat thought pa was a whole flock of Newfoundland dogs, and the cat has a record on dogs, and it kicked awful. Pa's shirt was no protection at all in a cat fight, and the cat just walked all around pa's stomach, and pa yelled 'Police!' and 'Fire!' and 'Turn on the hose!' and he called ma and the cat yowled. If pa had had presence of mind enough to have dropped the cat, or rolled it up in the mattress, it would have been all right, but a man always get rattled in the time of danger, and he held out the cat and started down stairs yelling murder, and he met ma coming up. I guess ma's night cap or something, frightened the cat some more, cause he stabbed ma on the night shirt with one hind foot, and ma said, 'Mercy on us,' and she went back, and pa stumbled on a hand-sled that was on the stairs, and they all fell down, and the cat got away and went down into the coal bin and yowled all night. Pa and ma went into their room, and I guess they anointed themselves with vaseline and Pond's extract, and I went and got into my bed, cause it was cold out

in the hall, and the cat had warmed my bed as well as it had warmed pa. It was all I could do to go to sleep, with pa and ma talking all night, and this morning I came down the back stairs, and haven't been to breakfast, cause I don't want to see pa when he is vexed. You let the man that carries in the kindling wood have six shillings worth of groceries, and charge them to pa. I have passed the kindling wood period in a boy's life, and have arrived at the coal period. I will carry in the coal, but I draw the line at kindling wood."

"Well, you are a cruel, bad boy," said the man, as he went to the book and charged the six shillings.

"Oh, I don't know, I think pa is cruel. A man who will take a poor kitty by the neck, that hasn't done any harm, and tries to chastise the poor thing with a trunk strap, ought to be looked after by the humane society. And if it is cruel to take a cat by the neck, how much more cruel is it to take a boy by the neck, that had diphtheria only a few years ago, and whose throat is tender. Say, I guess I will accept your invitation to take breakfast with you," and the boy cut off a piece of bologna and helped himself to the crackers, and while the grocery store man was out shoveling off the sidewalk, the boy filled his pockets with raisins and loaf sugar, and then went out to watch the man carry in his kindling wood.—Peck's Sun.

#### A Petrified Indian.

The death of Surgeon General Barnes recalls an incident which took place a good many years ago, and attracted much attention at the time. Shortly after he was appointed assistant surgeon in the army he was sent out, with several other members of the medical corps, to Kansas, at that time a howling wilderness. One day a young lieutenant in the camp received a letter from a friend in the East, saying that a brace of Englishmen had started for the far West on a hunting expedition, and might be expected at the fort by a certain time. Some one suggested that, as Kansas was an unknown country, a hoax of some kind would be eminently proper, and everything was kept pretty quiet until the day before the visitors were expected, when the camp rang with the news of a curious phenomena. Two of the officers, it was said, becoming attracted by the representations of a friendly Indian, had followed him to an out-of-the-way place, about ten miles from the fort to shoot buffalo. Here was located, to all appearances, an ordinary spring. The Indian was some distance in advance, and going to the spring dipped a cupful of water. He had only taken one draught, when he uttered a shriek. The officers rushed to his assistance, but when they arrived at his side he was in a state of complete petrification.

When the Englishmen arrived at the fort next day they were told this story. They expressed some incredulity at first, till the officers offered to guide them to the spot. The following day the expedition was accordingly made. A petrified figure, clad in a picturesque savage's costume, was found by the side of the spring, and everything tended to corroborate the story. One of the Englishmen appeared to have some doubts as to whether such a phenomenon was within the bounds of possibility, but the two surgeons who were present bombarded him with such a volley of scientific hypotheses, duly backed by jaw-breaking physiological terms, that he surrendered at discretion. The upshot of the whole matter was that the visitors considered the figure as a great discovery. They begged it and had it boxed carefully and transported at enormous expense to New York, together with several demi-johns of the fatal water, intending to ship the whole to England. In the meantime the English and American papers were full of the matter, and the greatest interest was manifested to have the petrification examined by experts. On arriving in New York the object was investigated and the slightest examination proved that the material was sandstone and the water ordinary spring water. Barnes always denied that he was concerned in any way in the hoax, but his friends say now that he was too modest to claim the credit for it.

#### 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.

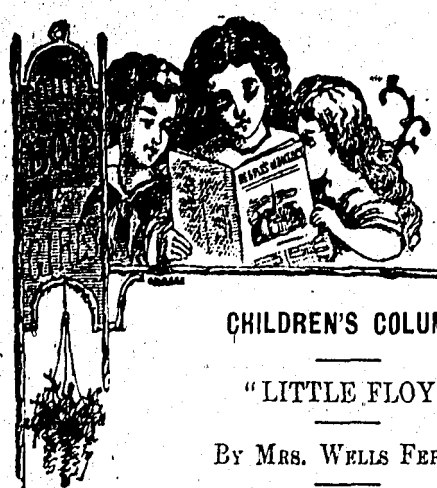
Dr. J. BONNEY, Controlling Spirit.  
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

#### Salt as a Medicine.

Half a teaspoonful of common table salt dissolved in a little cold water, and drunk, will instantly relieve "heart burn" or dyspepsia. If taken every morning before breakfast, increasing the quantity gradually to a teaspoonful of salt and a tumbler of water, it will in a few days cure any case of dyspepsia, if at the same time due attention is paid to the diet. There is no better remedy than the above for constipation. As a gargle for sore throat it is equal to chlorate of potash, and is entirely safe. It may be used as often as desired, and if a little is swallowed each time it will have a beneficial effect on the throat by cleansing it and allaying the irritation. In doses of one to four teaspoonfuls in half a pint of tepid water it acts promptly as an emetic, and in cases of poisoning is always at hand. It is an excellent remedy for bites and stings of insects. It is a valuable astringent in hemorrhages, particularly for bleeding after the extraction of teeth. It has both cleansing and heating properties, and is, therefore, a most excellent application for superficial ulcerations.

Mrs. JAMES A. BLISS, will leave Boston June 1st for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton, Mass., (a newly developed materializing medium) will accompany her.





## CHILDREN'S COLUMN.

"LITTLE FLOY."

By Mrs. Wells Ferrin.

"What is it?" asked Papa Bisbee.  
 "What is it?" echoed Mamma Bisbee.  
 "What is it?" chimed in Little Floy.

Dora Bisbee had just unfolded the morning paper, and her low cry of joy and surprise, as her eyes glanced over its columns, caused the little group on the back porch to ask the above question.

Mr. Bisbee laid down his newspaper, his wife paused with her hands in the dough, and little ten-year-old Floy rested her brown hands on the top of the churn-dasher, which she was moving swiftly up and down, to listen as her sister read:

"The celebrated German musician Carl Fraulander will give one of his matchless entertainments in this city this evening in Markwell Hall. As the Professor's fame has long preceded him, it is unnecessary to say that he will meet with a warm reception and crowded house. Let everybody come. Such opportunities are rare."

The Bisbee family lived upon a farm ten miles from the city of C—, and consisted of father and mother and four children. The oldest girls were twins—Cora and Dora—aged seventeen, and possessed of more than ordinary beauty. They had been petted and well-nigh "spoiled" by short-sighted parents and friends, and were looked upon as very superior beings by their younger sister Floy. For had they not been away to boarding school, and taken music lessons, and learned to do up their hair in the latest style?

"We must all go," said Dora, laying down the paper.

"Of course we must," added Cora, who had appeared in time to hear the announcement.

"I don't see how we can all go," remarked Mr. Bisbee. "The two-seated buggy that I lent yesterday to Neighbor Thomas has lost a bolt, and can't be used until it is repaired. The carriage can seat but three, and that not very comfortably; so somebody will have to stay at home."

It was a plain case—some one must stay. Dora looked hopefully at her mother. Mrs. Bisbee noticed the appealing glance and came promptly to the rescue.

"I could not think of going with baby," she said, "so I will stay, for one."

"And I will stay with mamma," said Floy, who knew she would be expected to make this sacrifice; but she looked straight down at the frothy ring of cream on the churn-cover as she said it, that they might not see how hard she was trying to keep back the tears. Musical little girl that she was, she did not know that there was a greater charm in the simple ballads she sang to baby than in the operatic airs her sisters spent so much time in practicing to sing when there was company. But she did know how she had longed to hear the German gentleman sing, and how she had read everything she could find in the papers about him and the other fine singers with him. And now he was coming, and she must stay at home—or somebody must—and she had offered to do so herself, and with so little show of reluctance that the others never guessed what a struggle it had cost her.

"That's a darling!" cried Cora, kissing her. "We'll bring you some candy."

As if candy could make up for it!

And so it was arranged that Mr. Bisbee and the twins should take an early tea, and drive Topsy, the fiery black pony, and reach C— in time to secure good seats in the hall; for it would be crowded, Cora said; and Dora said if she could not get a seat near the platform she would not go at all.

Floy watched the preparations with almost feverish interest, noting how careful Cora was to arrange her hair becomingly, and Dora to place the rich lace at throat and wrists, and wondered if, when she grew to be a "big girl," she would have "such a nice time" as they were going to have. And when they had been tucked into the carriage, and Topsy spun away out of sight, we will not wonder that she did shed a few childish tears of disappointment, and wiped them away with the corner of her calico apron.

By and by the twilight began to gather, and with it tokens of a coming storm. The supper dishes had been washed and put away, and Floy was teaching baby to "patty cake," when the curly head of a neighbor's little son was thrust in at the door, and a piping voice exclaimed:

"Please, Miss Bisbee, could you come over and doctor mother a bit? She is got awful 'lack noorally, an' says for you to bring over some of your nervous powder. She is berry bad," added the boy, as he detected the doubt in Mrs. Bisbee's manner. That good lady looked at her children, and then at the gathering clouds.

"Will you be afraid to stay alone a little while, Floy? I will come back as soon as possible."

"Oh no, I shall not be one bit afraid. Baby and I will have a nice time while you are gone—won't we, darling?" she said, shaking his string of spoons gleefully at him, whereupon Freddie laughed and crowded, and Mrs. Bisbee, kissing them both, went out into the gathering darkness.

Floy amused her baby brother until he began to grow sleepy, and then like a little mother, she put on his night-gown and rocked him to sleep, and tucked him in the crib. Meanwhile the rain that had been threatening began to fall in large warm drops, which increased in number, until at length it came pouring down in torrents, with gusts of wind that bent the old elm in the yard, and strewed the ground with branches from neighboring trees.

Little Floy, white and frightened, but with her usual presence of mind, closed the chamber windows first, then those below, and watched the violence of the storm which the blinding flashes of lightning now and then revealed. She thought of her father and sisters, and wondered if they, or any one else, were out in this dreadful storm.

Just then, as if in answer to her questioning thought, there came a knock at the door so loud and determined that it startled her. She thought of tramps, of robbers, of a neighbor—but no

neighbor would knock like that. Quaking with fear, she gathered Trip, Cora's poodle, in her arms for a sort of body-guard, and started to answer the summons. She turned the handle slowly, and held the lamp high over her head as she peered out into the gloom.

There, drenched with water and bare-headed, stood a short, stout gentleman—and he was a gentleman, Floy could see at a glance—who bowed politely, and begged to be allowed shelter until the storm was over.

"The wind carried my hat away," he explained, passing his fingers through his wet curly locks. He stepped into the hall at Floy's invitation, and removed his water-soaked overcoat.

"I have been quite unfortunate," he continued, noticing the shy look with which the little girl regarded him. "I expected to reach C— tonight, but owing to a railroad accident, I was obliged to stop at the first station above here, and hire a conveyance to the city. It is almost impossible to keep the road, with the rain and lightning blinding one so."

His gentlemanly manner, and that nameless something which comes from long contact with good society, put our little heroine at ease in a moment, and placing an easy chair for him, she spread his drenched coat before the fire to dry, and proffered him her father's slippers and dressing gown. They were accepted with a charming bow and "thank you" that quite won her heart.

"You are not keeping house alone this stormy night, are you, my little lady?" asked the gentleman, with a strong flavor of foreign accent.

Floy informed him that papa and the twins had gone to the Fraulander concert, that mamma was visiting a sick friend, and baby was asleep.

"Why did not you go to the concert too?" he asked, pulling at the corner of his black mustache.

"We couldn't all go," replied Floy. "Dora and Cora are the oldest, and of course they couldn't stay at home just for a little girl like me. It's going to be perfectly splendid, too, Dora said: and Cora said I wouldn't appreciate it anyhow," she added, with a slight quiver in her voice; as she thought how at that very moment they were sitting in the blaze of the gas-light, listening to those rapturous melodies she so longed to hear.

The gentleman's eyes twinkled merrily as he asked, "Do you like music?"

"Oh, so much!" was the reply, with a glance at the elegant piano she was seldom allowed to touch lest she leave finger-marks.

"And do you ever play?" continued her questioner.

"Sometimes," said Floy. "When the girls are away mamma lets me practice all I want to. I can play a waltz I learned all by myself," she added, with an air of amusing confidence.

"I love music, too. Won't you play your waltz for me?" he asked, coaxingly.

Though naturally timid, Floy's reserve had vanished in the genial presence of the stranger, and so she played and he listened, and even persuaded her to sing for him one of her quaint little songs. The sweet voice warbled like a bird, and then sank into a mournful strain, from which it rose carolling again, until the gentleman clapped his hands in delight.

"You will make a great singer yet, little one," he remarked to the astonished child, stroking her curls. "Just keep on singing, and some day the world will hear of you. And since you have played for me, I will play for you."

He seated himself at the instrument and ran his fingers over the keys. It seemed to Floy that he touched them without knowing what he did, and yet there burst forth such a flood of melodies that the child could scarcely believe her senses, and crept close beside him to watch his hands as they flew with such wonderful rapidity over the white ivory. And then he sang song after song, until the tears sprang into the great brown eyes: such tender harmonies, such angelic music, she had never listened to before in her short life.

When he had finished he turned and looked into the upturned face. "What! tears?" he exclaimed.

"Oh, it is all so grand, so beautiful!" was the reply.

He caught her hands in his and laughed a merry, ringing laugh, and told her those little hands would some day play much better than his clumsy ones had done. Then going to the door, and finding the storm had ceased, he put on his coat, which was nearly dry by this time, and tying a handkerchief over his head, told his little hostess he must be going. He thanked her for her kindness, and bade her adieu, leaving in her hand a card. She took it to the light, and read thereon, "Carl Fraulander."

Mrs. Bisbee returned soon after, and heard with delight Floy's story. They sat quietly by the fire, and waited until a sorry-looking group put in an appearance a few hours later, cold and tired and cross.

The girls told of their disappointment; how the Professor had been prevented by a railroad accident from reaching the city, what a "perfectly horrid" time they had had, and "what a bore it is to live in the country anyway."

But what was their chagrin when they learned that patient, self-sacrificing little Floy had been the great musician's sole audience, and that he had sung for her some of his choicest productions! There was no help for it, however, and they bore it with as good a grace as could be expected.

Ten years have passed away. Again it is September, mild and mellow and golden, with fruitage ripening everywhere, and hazy glory hanging over lake and mountain.

The farm house upon the hill is a trifle grayer than of yore, and the vines clamber more wildly over its porches, while the trees cast denser shadows than they did when first we made the acquaintance of the Bisbee family. Let us peep within these walls again, for it is evening now, and the lamps are lighted. Beside the window in his great easy-chair the father reclines. His usually active limbs are quiet now; but the doctor says his disease is not as yet dangerous; only he must have the best of nursing and perfect rest. The mother moves quietly about, but her step is slower, and her black hair is threaded with silver.

"Hark! didn't I hear a footstep? Has she come?" the invalid asks, eagerly.

"It is only the breeze, father."

But listen! What sound is that we hear? Is it not some one singing? The sick man hears it too, for the drooping head is quickly raised, and he bends forward to listen. In at the open window it floats, a snatch of "Home, Sweet Home," low and soft and sweet, yet as clear as the notes of a silver lute. It seems to electrify the eager listener, who starts from his seat, forgetful of his weak limbs, but is gently drawn back by his

wife.

"Wait a moment, Robert," she says. "Listen again."

But there is no mistaking that bird-like voice as it trills and quavers on the willing air, only it is richer and fuller and more complete, and holds the old couple as if spell-bound for a moment.

But it is only for a moment, and then the singer is in their midst. It is Floy, who has returned from the school of art and music, where she has won high honors, to gladden the dear home with her sweet presence, and waken the echoes with her joyous songs.

The offer of a salaried position in the gay city has been declined, because home duties rank first in her warm little heart. And mother's eyes grow moist, and father's hand rests long and lovingly on the young head, as they welcome her home again.

Perhaps the Professor's words that the world will hear of her may be realized some day, but just now Floy is the support of old age and the comforter in its lonely hours. In the years to come, the sweet songs and ballads that she sings for the little audience at home may be heard in concert halls, and delight hundreds of listeners; for the Professor says that Floy has only to study a little while longer, when she will more than realize all that he ever prophesied of her.

## Anniversary Reception at Mrs. Reynolds.

On Thursday evening, April 19, Mrs. Reynolds received her friends, who came to the number of eighty or more, to pay their respects to Mr. Jas. Monroe alias Mr. Gruff, whose fifty-fourth birthday into spirit life occurred on that day. Several prominent citizens and many of the foremost Spiritualists of this city were present, among whom we may mention Judge Collins, Judge Haft, Mr. Partridge, a city official, Mr. Blowers, the celebrated raisin producer, Mr. Adams, president of the Grangers' Association, H. C. Wilson, teacher and president of our Society; Mrs. Wilson, one of our rising lecturers; Col. Hopkins and wife; Mrs. Whitehead, with many others equally respectable, if not as prominent.

A general greeting and social converse was the order for an hour, when Col. Hopkins called the guests to order, and asked the writer to make a few remarks, which he did, expressing his pleasure to be present to greet so many intelligent people, who, like himself, had become convinced by the most unmistakable evidence of the physically manifest presence of the good Spirit in whose honor we had gathered. His remarks closed by the reading of the appended rhymes.

Col. Collins responded to his call, and gave a very interesting account of his experience with Mrs. Reynolds' mediumship, by which he had received as positive proof of the genuineness of her materializations as were ever given in a court of law. He had held a materialized spirit by the hand for half an hour while conversing with it, with the medium in sight all the while; then saw the former melt away into a cloud enveloping the medium, in whose presence it was apparently absorbed.

Mr. Wilson next expressed his pleasure at the opportunity to give his testimony, after six months' careful investigation, to the reality of the wonderful manifestations; and also to give expression to his high regard for Mr. Gruff, with whom he could claim a pleasant personal acquaintance.

Mr. H. B. Bernard next spoke eloquently and positively of his knowledge of immortality gained from the palpable manifestations, the personality and genuineness of which were to him beyond question.

Mrs. Whitehead then paid her respects to the medium and her faithful guide in the beautiful verses appended.

Mrs. H. C. Wilson gave her testimony of positive knowledge of the genuineness of these materializations, and paid a high compliment to Mr. Gruff for his services as an aid to other spirits.

Mr. Partridge expressed his great satisfaction with these manifestations, and the light they had given him of a future life.

A bountiful feast of ice cream, cake and sweetmeats, much of which was contributed, for the occasion, by the warm friends of Mr. Gruff, was then served; and this over, Mrs. Reynolds entered the corner of the room, used as a cabinet and slightly curtained off, and soon little Ellie began her lively prattle, her pointed and witty bits keeping the company in merriment till Mr. Gruff put in his appearance. He showed himself, dressed in citizen's clothes, two or three times, trying very hard to talk before the curtains, but failing in power, on account of the fatigue of his medium, and the crowded and stifling condition of the room, he tearfully lamented his inability; but made the best of the situation by giving through the trumpet, behind the curtains, a very touching and appropriate speech, welcoming the large audience, and thanking them for the high honors conferred upon him and his associates. He spoke feelingly of his darkened condition in spirit life for nearly half a century, and expressed most heartfelt thanks to Mr. Bogardus, editor of the *Figaro*, for helping him, by kind words of sympathy and encouragement, to rise out of degradation. He also feelingly tendered his gratitude to Mrs. Sleeper for her help toward his spiritual redemption.

He deplored the shameful opposition to his method of manifestation, but was greatly encouraged to see so many intelligent people who are ready to acknowledge the reality of his presence, and who appreciate the efforts he and his associates are making to bring tangible evidence of spirit existence to this world. He enjoined all mediums to be faithful to their own gifts, and to rise above all envy and jealousy of others, which only retard their own growth and usefulness. His entire remarks would have done credit to any preacher, and they filled the eyes of many with sympathetic tears. He requested Mr. R. A. Robinson, Vice President of the Ixora Hall Society, who had just arrived, to make a few remarks, which he did in his most earnest and felicitous manner.

Mr. Robinson expressed his high pleasure at having the opportunity to witness these marvelous manifestations and his entire satisfaction concerning their genuineness. He believed that "confession is good for the soul," and as he had long been an honest doubter, he was now, honest and fearless enough to acknowledge his error, and glad to know he had been mistaken in having hitherto doubted Mrs. Reynolds' honesty as a materializing medium. His remarks were equally gratifying to the spirits, who expressed their approbation, and the many mutual friends who held him in high esteem.

At the close of Bro. Robinson's remarks, Mr.

Gruff cordially thanked him, then called upon Mrs. Sleeper, whom he regards as one of his saviors, for a few words. She said her heart was too full for utterance, but she spoke a few words that were impressive, and showed the depth of her convictions of the truth for which she has so zealously labored.

Mr. Gruff then sang his favorite song, "Speak Gently to the Erring One," and called for us to close with "Sweet By-and-By." And thus ended a most interesting and profitable gathering of the prominent Spiritualists of San Francisco, who accept materialization as a demonstrated scientific fact.

I herewith append the poems presented, in the order of their reading—premising by saying that Col. Hopkins read his, accompanied with some excellent remarks, just after the medium passed behind the curtains.

DEAN CLARKE.

[We have not room for the poetry referred to.—Ep.]

## Mrs. Anna Stewart's Seances—Grand Materialization Phenomena.

ANN ARBOR, MICH., April 10th, 1883.

Editor of *Mind and Matter*:

I enclose two dollars for my paper the coming year, and congratulate you upon your being able to do so much in the service of Spiritualism.

I, together with others who were with me, had some wonderful experiences at Terre Haute, Ind., last Autumn and the Autumn before while attending Mrs. Stewart's and Mrs. Hurst's seances. Many of the spirits I saw there I never had heard of before, excepting through the mediumship of Mrs. N. H. Pierce, the best medium for writing that I ever knew, and also an excellent healer. I had received letters from many spirits through her mediumship who gave me their names, and promised to meet me at Terre Haute. No less than seven spirits met me there by appointment, none of whom I had ever heard excepting through Mrs. Pierce's mediumship. Besides hosts of my relatives and acquaintances appeared to me. My son Charles who passed to spirit life at the age of one year and nine months, wrote to me saying he was grown to manhood, and had a beautiful bride whom he would introduce to me.

When I went to Mrs. Stewart's seance one year ago last Autumn, he came with his sweet bride. She was dressed in elegant white bridal costume. They stood in the cabinet door together, and first Charley and then his wife came out and greeted the assembly, shaking hands with all. Last Autumn they came again. The spirit wife went to a lady and took her babe from her arms and carried it to the cabinet for a moment, and then returned it safely to its mother. Charley dematerialized outside of the cabinet, and when he was nearly gone, I ran to him and got a last kiss, just as nice as if he was in full form.

Dr. Hall, Mrs. Pierce's control; Prof. Meredith, my spirit guide; Arthur Delmont, Herona, Shonohosko, and Dr. Wentworth, were all strangers to me, except through their spirit communicated letters.

At Mrs. Hurst's seances, spirits came out and gave magnetic treatment to invalids. Two of Mrs. Pierce's patients were treated; one by Dr. Hall; and another by Mattawank, an Indian. Many of the spirits came out of the cabinet, and talked to us at Mrs. Hurst's; Dr. Hall, Longfellow, Prof. Meredith, Lord Byron, Daniel O'Connell, Thomas Moore and others. Oh! we had a regular jubilee. We staid two weeks the first time, and three weeks the last time. Judge Lawrence was there both times. He scolded me, saying I and my party took up all the time. But I think he was not neglected. We had three seances the last day.

I thank you with all my heart for your defence of our mediums. I wish I could help you; but I will do all I can in every way. Mrs. Pierce was with us when we were at Terre Haute, and White Dove said medium squaw Pierre was a great help; for two spirits were out in the room with us at one time, while another stood in the cabinet. Many spirits came and thanked Mrs. Pierce for the privilege of writing through her hand.

Excuse my long letter, but I could not keep all these things to myself.

Respectfully,  
 MRS. AMANDA H. TAYLOR.

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Address, J. WINCHESTER, President. Columbia, Cal., April 10, 1883.







## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

April 27th, M. S. 36.

BODHISHORMAH.  
(A Buddhist Priest).

I GREET YOU, SIR.—As the Buddhist religion, its writings, precepts and morals, have been given to modern readers, they have not been allowed to show the influence they exerted in forming what is called the Christian religion. Everything that would show this has been suppressed, first by the Christian fathers Jerome, Chrysostom and Eusebius of Caesarea, and afterwards by the Christian writers who followed them. All these learned Christian commentators have done all they could to veil the connection between Buddhism and Christianity.

I am here to day to say that the Pentateuch, Psalms, and Proverbs of the Old Testament, and the New Testament from the Gospel of John to Revelations, were originally in the hands of the Buddhists, and were taught to the followers of that religion, in my day, about A. D. 340. But Christian authorities have set me down as about A. D. 495, in order to cover what I had of Buddhist writings then extant, and to make them appear to be copies instead of authentic originals.

I want to show that the religion of Buddha was not an offshoot of Brahmanism. It was derived from the teachings of Zoroaster in the first place, and the teachings of Osiris of the Egyptians in the second place. Ques. Am I to understand that Buddhism was not of Indian origin? Ans. Yes; and now for the proofs of this. At the little village of Bang in Bombay, on the road from Guzerat to Malioa, are the five subterranean chambers which represent the five mountains of Buddha, and they are called the Panch Pandou. It was there that I taught in my time, although these chambers gave the date of Buddha as nine hundred years before that time.

The great trouble with Christian commentators is, that they want to bring all religions within the Mosaic period; and that biases their judgment and leads them astray.

I want to say, here, that the Panch Pandou and the temple of Boro Bodo, as it was called by us, were the sources from which the civilizations of Mexico, Central America and Peru originated; for the same kind of crosses that are found in the Panch Pandou, and in the temple of Boro Bodo, are identical with those to be found in the Aztec temples of Mexico, the temples of Central America, and the temples of Peru.

The three gospels of Matthew, Mark and Luke were derived from, and were part and parcel of the Ancient Gymnosophic religion, which Apollonius received from Phraortes, king of Taxila. Apollonius was a medium for spirit control. I was also a medium among the Chinese. I taught amongst them at the foot of the celebrated Mount Sung. Ques. Was that region celebrated as a place of learning? Ans. Yes; and also for learned hermits to congregate and die.

I am satisfied that if you will follow the clues that I have given you, in this communication, that you will find that Sun-worship was identical with Buddhism, the latter only being a reformation of the former. These things have been ignored by modern archaeological scholars, because they would conflict with the teachings of Christianity. Ques. Have the gospels of Matthew, Mark, Luke and John been modified from the original writings, other than in the change of names and the scenes of the events related? Ans. The idea of Jesus is rather Egyptian than Indian. The most virtuous, holiest and purest man of his generation, became the object of the veneration of the people, and was held up as an example for after generations to follow. They deified them and certain stars were dedicated to them. These celestial personifications were taught mystically by the priests to heighten the effect upon the minds of their ignorant followers. If you have any other questions, I will answer them if I can.

Question: We know that the Gospel of St. John varies from the three synoptical gospels in essential particulars; and we have much reason to believe that while the Gospel of John, the Pauline Epistles, the Catholic Epistles, and Revelations, are of Buddhist origin, that the gospels of Matthew, Mark and Luke, and the Acts of the Apostles, are of Brahmanical origin, and relate to the Hindoo Chreeshna. Is that conjecture correct? Ans. The books, from the Gospel of John to Revelations, in the New Testament, were borrowed from the Buddhist visions of Deva Bodhastuata. Ques. In what respects did the Buddhists and Gymnosophists differ? Ans. The Buddhists, in my time, were what you term Spiritualists. The Nirvana or heaven of rest, as it was originally taught, meant simply a place where the spirit regained its power after leaving the mortal form, and after a longer or shorter time, having recuperated in strength, it passed on through those spheres of spirit existence that you Spiritualists talk of. On the other hand, the Gymnosophists were more of the perfectionist belief, and taught that the released spirit of the righteous went straight to God. That was the essential difference between the two teachings. My name was Bodhishormah.

We can find no mention whatever of Bodhishormah, and can therefore only judge of the authenticity of the communication by the collateral facts that bear upon the matters testified to by the spirit. But these are so numerous and so pointed as hardly to leave room to doubt its authenticity. That the medium could have invented such a communication, no reasonable person can suppose; for apart from the significance of the several statements therein contained, the general tenor of the communication establishes the distinct individuality of the communicating spirit.

It is to be hoped that the time is not far distant when the true and perfect teachings of the Brahmanical, Buddhist and Gymnosophic religions of India, will be given to the people of Europe and America. When that is done, the Christian plagiarism of those teachings will be laid bare and the Christian delusion at an end. For centuries the Christian priesthood monopolized the learning and knowledge of the world, but that monopoly no longer exists. Untrammelled schol-

arly thinkers have gone to the front in antiquarian, archaeological, philosophical, and scientific researches, and the truth, in all these directions, is being brought to light with resistless force. Neither the Christian Fathers nor modern Christian commentators on their deluding performances, can stay the resistless force of the on-coming good of light from the ancient world.

It will be seen that this Buddhist spirit claims the Buddhist origin of six of the chief books of the Old Testament, as well as the more important parts of the New Testament. This claim has never before been presented, so far as we know; and yet it is consistent with much that is positively known. Not one of the books of the Old Testament is of Hebrew origin, as it has been claimed they were. They are, beyond all question, of Eastern origin, having only been parodied by the Jewish priesthood, and put before their followers as Jewish originals, as the various Targums plainly show. The Psalms and Proverbs of the Old Testament are in their nature, construction, and use, so similar to the Buddhist books now extant, as to show that they are either varied versions of one original, or varied versions, the one of the other. In either case it is impossible that Judea should have been the country of their origination. There is just as much historical certainty that neither of the Gospels according to Matthew, Mark, Luke and John, of the New Testament, originated in Judea; and it is in the highest degree probable, that the country of their origination, was India. The spirit says he knows that this was the fact so far as the Gospel according to John, the Pauline Epistles, the Catholic Epistles and the book of Revelations are concerned. That he does not include the synoptical Gospels and the Acts of the Apostles, grows out of the fact that they were of Brahmanical rather than of Buddhist origin. This fact seems to be in course of being made clear by the other communications in hand, and those which are promised in the future. We shall, therefore, not anticipate that testimony in this connection.

The spirit says that Christian authorities have set him down, chronologically, as having flourished about A. D. 495, instead of A. D. 340, to conceal the nature of the Buddhist writings in his possession. Of this we have no means of judging, not having been able to find any historical reference to Bodhishormah. The truth of the matter may be yet established.

But now, we come to a portion of the communication that is as important as it is new to us. The prevailing impression has been that Buddhism was but a schismatic offshoot of Brahmanism, and merely amounted to an attempted reformation of that Aryan religion. The testimony of Bodhishormah is the first denial of that supposition. He says that Buddhism had nothing to do with Brahmanism, but was derived from the Zoroastrian and Egyptian systems of Sabatism or Star worship. As proof of this fact the spirit tells us that at the village of Bang, in Bombay, India, on the road from Guzerat to Malioa are five subterranean chambers, which represent the five mountains of Buddha, and that they are called the Panch Pandou, that it was there he taught Buddhism; and that the inscriptions in those chambers showed that Buddha had flourished 900 years before his time, (340 A. D.) Now what were the Panch Pandou? The only references we have been able to find to them are taken from LaRousse's Universal Encyclopedia of the 19th century, by all odds the finest and most complete Encyclopedia that has ever been published in any language. We translate from the French as follows:

"Bang, a town of Hindoostan, in the ancient province of Malva," (now Bombay) "at a distance of 232 kilometers" (144 miles) "N. E. of Surat, on an affluent of the Nerbadda river. It is a town of 5000 houses, and contains furnaces and foundries; formerly a very important place. Celebrated for its subterranean temples dedicated to the worship of Buddha. These temples to the number of five are excavated in the side of a mountain opposite the Vindhya mountains."

The Vindhya mountains bound the northern side of the valley of the Nerbadda river. Under the title "Panch Pandou," the same encyclopedia says:

"The Panch Pandou grottoes in the neighborhood of Bang, in the south of the province of Malva, are particularly interesting because of the paintings they contain."

Such was the place which was undoubtedly a principal seat of Buddhism, as late as A. D. 340, when the manifestly learned Bodhishormah there taught the theology, philosophy and ethics of Buddhism to his followers.

It is with stinging satire that the spirit says: "The great trouble with Christian commentators is, that they want to bring all religions within the Mosaic period, and that biases their judgment and leads them astray." The spirit is more than charitable to suppose that the learned, among those commentators, do not know that in taking that course, they are not seeking to find, but seeking to avoid the truth. The time is not far distant when their bread and butter will not constitute the criterion of their judgment, as it has done, and does still.

The spirit tells us that the Panch Pandou, and the temple of Boro Bodo; (Boro Bodo,) were the sources from which the civilization of Mexico, Central America and Peru were derived. The temple of Boro Bodo is described by Chambers's Encyclopedia as follows:

"Boro Buddor (the great Buddha), a splendid

Buddhist temple in Java, the most elaborate monument of the Buddhist style of architecture anywhere existing. Buddhism was probably introduced into Java about the 10th or 12th century. Mr. Ferguson describes it as a nine-storied pyramid of a square form, measuring about 400 feet across. The five lower stories consist of narrow terraces running round the building, rising on an average about eight feet the one above the other. On the outer edge is a range of buildings of the most various and fantastic outline, covered with small spires and cupolas of various shapes and forms, the principal ones covering 436 niches, occupied by as many statues of Buddha as large as life, seated in the usual attitude with his legs crossed. Between each of these are one or two bas-reliefs representing the god in the same attitude, besides architectural ornaments and carvings of all sorts. Below these, on the lower story, is an immense bas-relief running around the whole building and consequently 1600 feet long, representing scenes from the life of Buddha, and religious subjects. These are all on the outside, but the inner faces of the five ranges of buildings are even more profusely and more minutely ornamented with bas-reliefs, and seated figures, and architectural ornaments carried to an extent unrivalled, so far as I know, by any other building in any part of the world.

"Above and within the upper square terrace are three circular ones, the outer ornamented with 32, the next with 24, and the upper with 16 small domes, each containing a seated statue of Buddha, which can be seen through the open works of their roofs. The whole is surmounted by what must be considered as the pagoda itself, which is now empty, its centre being occupied only by a sunken chamber 10 feet deep, meant originally, no doubt, to contain the relic for which this splendid temple was erected." Mr. Ferguson considers that the five lower terraces are copied from and represent a Buddhist vihara or monastery, and that the niches containing the cross-legged figures were, in the originals, cells, each occupied by a shaven priest. The structure is thus a compound tope with a copy, in durable architecture, of the frail cells of a vihara."

Such was the manner in which those heathen Buddhists honored their god, so far as to provide him a house commensurate with their conceptions of divine goodness and wisdom. Christian idolaters have never been able to give, in architectural expression, anything to compare with it in extent, artistic conception, and adaptation to display the profoundest manifestations of religious fervor and consistency. It is true that it is but childish folly to think of building a temple to convey to the human mind a conception of the attributes of deity, or the universally displayed intelligence that originates, controls and directs all things; but it is just that folly which the builders of Christian god-houses are guilty of, in the most puerile manner, as compared with the Buddhists of two thousand years ago.

But let us return to the pregnant declaration of the spirit, that Buddhism was not an offshoot of Brahmanism, but was derived from the Persian and Egyptian systems of religion and philosophy. It is a well known fact that the religious systems of Zoroaster and Hermes, were astro-theological and spiritualistic; and were expressed in symbols, parables, and figurative sayings. In all these respects Buddhism bore a striking resemblance to the more ancient religions of Persia and Egypt. They were all essentially worships, in which nature and all its operations, were considered of paramount importance in the guidance of human actions. There was little that was metaphysical about it. On the other hand the Brahmanical religion, was essentially a metaphysical, abstract, and purely theoretical religion. The differences, therefore, between the Brahmanical and the Buddhist systems are sufficient to show that the latter was not the offshoot of the former; while the striking analogies between Buddhism and the Persian Zoroastrian, and the Egyptian Osirian religions are so marked, as to leave little if any doubt that the spirit speaks truly upon this strangely novel point. It is strange that a matter so plain should not before have attracted the notice of modern critics. This spirit communication, of itself, should suffice to set on foot a new effort to solve satisfactorily the many questions that are involved in the bitter antagonism that has prevailed, and still prevails between the exponents of Brahmanism and Buddhism.

The spirit's statement that he lived in A. D. 340, and that the Buddhist religion was then nine hundred years old, shows that the attempt of Christian writers to make Buddhism appear a comparatively recent religion, cannot have been in accordance with facts. It has been claimed that Buddhism originated in Tibet or Upper India, by some; but, from the fact that it had one of its principal seats at Bang, in Bombay, in that part of India most accessible from Persia and Egypt by sea; it was most natural that the religions of the latter countries should find a lodgment there, and assume a blending of more oriental religious forms. From there it no doubt spread over Southern or Lower India and Father India, thence to Ceylon, and the more eastern islands of the Indies. The fact that the Buddhists should have been able to erect such an unprecedented edifice as the temple of Boro Bodo, shows that they must have possessed great power and influence, on the island of Java, at a very early day. That the Panch Pandou of ancient Malva and the temple of Boro Bodo in Java were constructed for the same purpose; to commemorate the Buddhist religion; is sufficient to show the rapid and powerful spread of Buddhism. The statement of this spirit, that the early American civilizations were derived from the Buddhists of India and the adjacent islands, at an early period, is perfectly consistent with the statements made, two years before, by spirits Atapura, a priest of

Boro Bodo; and by Boehico, another priest of Boro Bodo, who was the actual founder of those earlier American civilizations. Be that as it may, the Buddhist phallic cross is undoubtedly found alike in the cave temples of the Panch Pandou, the pyramidal temples of Boro Bodo, and the ancient temples of Mexico, Central America and Peru. Not only so, but it is historically known that many, if not most of the customs, manners, ceremonies and religious observances of the ancient peoples of the latter countries, were identical with those of the Buddhists. It seems to us that no well informed archaeologist would question the correctness of this portion of the spirit's statements.

The spirit states that the gospels of Matthew, Mark and Luke were derived from, and were part and parcel of the ancient Gymnosophic religion, which Apollonius obtained through Phraortes, king of Taxila. Of the truth of this, we can only theoretically judge. The Gymnosophists were no doubt schismatics from Brahmanism, and not from Buddhism, as the spirit plainly intimates. Who then were the Gymnosophists as far as is known? The best account we can find of them, is in McClintock and Strong's Cyclopædia of Theological Literature, under the head "Fakirs." Prof. J. W. Marshall, of Dickenson College, therein identifies the fakirs of India with the ancient Gymnosophists. He says:

"The account which Strabo, on the authority of Megasthenes, Aristobulus, and others, has given us of the Gymnosophists, especially that class called by him Garmanes, and by others Sarmanæi, shows that ascetics, very similar in modes of life, doctrines, and practices, to the Fakirs of modern India, were found there at the time of Alexander's conquests. This conclusion is strengthened by the descriptions of Quintus Curtius, Arrian, Plutarch, Pliny, Clemens Alexandrinus, and other ancient authors, when treating of the philosophers of India. It seems not a merely speculative view which assumes that the *naked philosophers*, so celebrated in ancient times, were in an ethical sense at least, the progenitors of the modern Fakirs."

"The Fakirs of India," says Zimmerman, 'have a sect which is called the Illuminated, or those who are united with God. The Illuminated have overcome the world, live in some secluded garden, like hermits, so deeply sunk in contemplation that they look for whole hours at one spot, insensible to all outward objects. But then, as they state, with indistinguishable delight they perceive God as a pure white light. For some days, before, they live on nothing but bread and water, sink into deep silence, look upward for some time with fixed gaze, turn their eyes in deep concentration of the soul to the point of the nose, and now the white light appears."

"The Fakirs, or Yogees, of the Senessec tribe, travel over Hindostan, living on the charity of other Hindoos, generally entirely naked, and 'most of them robust, handsome men. They admit proselytes from the other tribes, especially youths of bright parts, and take great pains to instruct them in their mysteries.'

We may from these and similar facts properly infer that the Gymnosophists were spiritualistic, if not mediumistic, ascetic schismatics from Brahmanism. It was no doubt to them that Phraortes, king of Taxila, sent Apollonius of Tyana, their patriarch, Iarchus, at that time having his patriarchal seat on the Mountain of the Wise Men in India. The fact that after remaining sometime with the Gymnosophists in India proper, he, Apollonius, proceeded to Singapore, in Farther India, to learn the philosophy and religion of the Buddhists, that distant city then being the principal seat of Buddhist learning, has been suppressed, as have been his journey into Galilee and Judea, and many other things which have not been permitted to come down to us, in the extant copies of the biography of Apollonius by Philostratus. Whether or not Apollonius went directly from India to Singapore, or went there subsequently from Antioch, we are not informed. There can be little doubt, however, that Apollonius wrote fully, both of the Gymnosophic and Buddhist religions, giving the preference to the Buddhist theology. Hence the manifest Buddhist characteristics of the New Testament, from the fourth Gospel to Revelation inclusive, these being undoubtedly the result of his later labors; while the Synoptical Gospels and the Acts of the Apostles show equally the Brahmanical Gymnosophic characteristics of the worship of the Hindoo incarnation or Sun of God, Chreeshna, which constitutes such a prominent feature of the Christian parodies, called the Synoptical Gospels. But, in order to show the striking analogies between Buddhism and Christianity in its original form, we are induced to copy the following extracts from Arthur Lillie's *Buddha and Early Buddhism*, Trubner & Co., London, 1881. At page 180 he says:

"The French missionary Huc, in his celebrated travels in Tibet, was much struck with the similarity that exists between Buddhists and Roman Catholic rites and customs. 'The crozier, the mitre, the dalmatic, the cope or *pluvial* which the grand Llamas wear on a journey, or when they perform some ceremony outside the temple, the service (office) with a double choir, psalmody, exorcisms, the censer swinging on five chains, and contrived to open or close at will, benediction by the Llamas with the right hand extended over the heads of the faithful, the chaplet, sacerdotal celebracy, the worship of saints, *fasts*, processions, litanies, holy water—these are the points of contact between the Buddhists and ourselves.' The good Abbe has by no means exhausted the list, and might have added confession, tonsure, relic-worship, the use of flowers and lights and images before shrines and altars, the sign of the cross, the Trinity in Unity, the worship of the Queen of Heaven, the use of religious books in a tongue

[Continued on the Third Page.]