

# Mind



# Matter.

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{FOR MIND AND MATTER.}

## SILENCE.

BY T. P. NORTON.

In silence hath creative force  
Its mightiest wonders wrought,  
An nature, many a startling truth  
In silent accents taught.

In silence fair Aurora treads  
The rosy path of morn,  
And evening shews celestial flowers  
For inspiration's dawn.

In silence soft, the shadows fall,  
With richest blessings fraught;  
That mind with freedom may traverse  
The wondrous realm of thought.

In hallowed silence heaven descends  
To open the mortal door;  
That angel visitants may breathe  
Of loved ones gone before.

O'er beds of pain, on downy wings  
It waits the auspicious hour,  
To blend anew with balmy sleep  
Its sweet assuasive power.

And for earth's weary travellers  
Who long for their release,  
In silence death unbars the gate,  
To happiness and peace.

## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

June 23d, M. S. 36.

HENRY LUMBERG.  
(Naples, Italy.)

It is best for persons to be true to their honest convictions, even if the world looks on with scorn. Every moment of our spiritual existence witnesses some new addition to our power; and our strength would be unimpaired, if it was not for the fact that so many spirits enter into spirit life without decision of character enough to take a permanent place in the work of reformation. And I often wonder that we are able to accomplish as much as we do while the human mind seems unwilling to unfold itself as it really is. But as this is an experience of human life, I will not dwell long upon it; but take up the condition of a spirit that has laid aside the mortal form, that had been always hiding its best and highest thoughts from the world. Its sense of desolation for a time is very great, for it sees not only that it has betrayed itself but every one else that confided in it. As all systems must be established on correct bases if they are to be permanent, spirits mourn their inability to overcome the errors of the past at one bound. They find that they must work out each defect, until no blot is left upon the spirit. I will not remain any longer with you at the present time; but feeling that I leave the interest of humanity in the hands of earnest workers, I subscribe myself as Harry Lumberg, Naples, Italy.

ABRAHAM ROSENHEIM.  
(Baden-Baden, Germany.)

How Do You Do?—They say this is the place where people get ground over, and I didn't feel that I would like to change much; but I have got here somehow. I want to ask whether I am to believe as you do, or whether you are to believe as I do. Ques. What was your belief? Ans. I don't know that I have any belief now; but I did have a belief before I came here. I have gotten a little mixed in my ideas since I took hold of flesh and blood again. Now, I always believed that when persons lived out their natural lives, that there was nothing particularly left to them; but that the force that moved and actuated the human form, was taken up by that great principle that animates all nature and became lost to human comprehension. But I find that I still retain my own individuality, and that is very surprising to me. You will ask how I became imbued with such ideas? And as I am here to give a correct statement of my life, I will say, that in early childhood my parents directed me in the way of the church. Ques. Of what church? Ans. Of the Lutheran church. They were very conservative in their conceptions of deity and could see nothing beyond Jesus Christ and him crucified. That was all very well for them, and would have been for me, if they had been willing to have left me remain in ignorance; but their desire was that I should receive an education worthy of men, and that was the first element of discord in my life's experience. For, with knowledge men begin to weigh life's interests, and I felt like a man cast out into the world without any guiding star. Understanding the superstition and ignorance of my parents, I came to the conclusion that all religious systems were erected out of the imagination of the human brain, and I became willing to discard them all, thinking that after life's labor was done, that that living principle that acted through my human organism would become absorbed in the Universal principle of life, and lost to all human intelligence; but this communication breaks up even my thoughts and expectations in that direction; for it is evidence that I live and still retain my own identity. And I will say to you that you possess more knowledge of spirit than I have acquired in years. I will now leave you and give some one else an opportunity of communicating; but I hope to have the privilege to return and use this organization

at another time. My name was Abraham Rosenheim, of Baden-Baden, Germany.

HANNAH (OR ANNA) HUNTER.  
(Of Philadelphia.)

I do not feel very strong, but I want you to say that I find spirit life better than I expected; and that when I get stronger I will give a longer communication. I only return to keep my friends acquainted with my condition. Hannah Hunter. I was called Anna by my friends.

SARAH CUNNINGHAM.  
(Harper's Ferry, West Va.)

Oh, dear! this has been very hard work for me. Ques. Why so? Ans. I can't tell you why, unless it was because I had no sympathy with anything of this kind. I couldn't make up my mind to come; for a long time, I was afraid I would lead people wrong; and after I made up my mind to come, why it seemed awful hard work to get here. I find that my whole life was governed by people who had not the most remote idea of what life beyond the grave was like; and I made up my mind to come here and make a true statement about what people find after they leave their bodies. It is nothing like what many of us were taught to believe. It seems as actual as living in the physical body. The first recollection I recall as a spirit was looking for angels to meet me and escort me to the home God; but I did not see anything of them, and did see my brothers and sisters, father and mother, and they looked to me just like they did before they departed from earth. I was lost in amazement, not knowing what to think. They all approached me with kind and loving words, and welcomed me to a home in spirit life, and explained to me the errors of the ecclesiastical world, in which, minds were misdirected and perverted through a class of men that have their own ends and purposes to serve. Then they told me I must go over the old field of my experiences and gather up every grain of truth that I could find there, and take them for a foundation for the eternal life, adding strength and beauty to my spirit by every new experience. They told me that, as religious training fixed selfishness in the spirits of men, I must make an effort to eradicate that selfish principle from my spirit, and make it broad and grand enough to grasp the interests of all humanity. In this work I am engaged, unfolding not only my own spiritual existence, but aiding others in grappling with the mighty truths that come before us. Hoping that you may have received some benefit from my ministrations, I leave you. My name is Sarah Cunningham, of Harper's Ferry, West Virginia. Ques. Of what religious denomination were you? Ans. I was a Presbyterian, but it is scarcely worth while to give the denomination, when all churches erroneously hold up the doctrine of the redemption of humanity through the blood of Jesus Christ, and all alike are laboring under that error. We are making an effort to do all the good we can, and we find that we will have greater power to do it, in proportion as circles are held, in this manner, in the time to come.

ISAAC STOVER.  
(Carversville, Bucks Co., Pa.)

I'd like to say to you that I always believed in the Church, and thought it would be best for people to stick to the good old ways. But I was brought here by somebody who said he wanted me to add another link in the chain, and awaken an interest in the minds of men. I expect in some way that I will get strength to do something different from what I've been doing. My name is Isaac Stover, of Carversville, Pennsylvania. I could talk more, but I don't know that I want to.

JOHN BRADSHAW.  
(Carversville, Pa.)

By G—d, Fell (addressing a friend present) every body has got to come to this sometime. Well, I will tell you how I got along—I can't answer for them all. Well, when I arrived on the shores of time, I found myself pretty much the same kind of a chap as I was while I had a body to run round with. I was awful afraid they would put me under the ground before I was dead, and I guess they did, for I am here, you see. I started just where I left off, and as I never done anything particularly bad, I hadn't much to overcome. As I was a queer Dick, most people thought to hell I'd surely go. But I, for my part was delighted with the change, and I have been prospering and improving until I hardly know myself. But when I take hold of a medium I have to take hold on some of my old originalities or I wouldn't be John Bradshaw of Carversville.

[This spirit, in the outset of the communication, seemed disposed to be profane, but, upon being expostulated with, restrained his disposition to use improper language. He said he had fallen into that habit while in earth life, and he felt the force of it as a returning spirit.—Ed.]

LOUISA RACEERE.  
(Detroit, Mich.)

I find some difficulty in coming in here, and I can't tell you what is the matter, for I don't know myself what it means. But a gentleman

who was here, who called himself Abraham Rosenheim, said that this was the temple of temples, in which was the fountain from which all true knowledge flows. So I thought, if it was possible, I would get into a channel where knowledge flowed without much labor to reach it, and try what it would do for me. But I don't see that I am going to get the knowledge I seek without working for it. But if I can accomplish one thing it will be a great benefit to me, even if I don't get all the knowledge the universe contains; and that is to free myself from past recollections. I did not always live up to the teachings of wise men, that I should always do unto others as I would wish to be done by. I always tried to do a little better by myself than by any body else; and I found when I had no use for an earthly habitation, that I did better by myself than I had a right to do, and that has been a source of regret to me ever since. And I come to lay that burden down in the temple of temples; and to go forth, trying to be just to all spirit forces. My name was Louisa Raceere, of Detroit. Ques. What was your religious training? Ans. I was a Catholic. Are you aware of what an important work you are doing? [We hope we are doing some good.] There are millions of spirits, who are being helped daily through your labors. I bid you good-night.

LIZZIE SHOUMAN.  
(Battle Creek, Mich.)

GOOD EVENING:—I hope you'll excuse me for coming in here; but I felt I would like to see what I can do. A great many people would hold circles and develop their spiritual faculties, if they were not half afraid of us. They feel that there is something sacred about a spirit freed from its earthly tabernacle. But if they could see us all congregated around the medium, each one being initiated into the use of the law of controlling a form to express our ideas, they would not be so awe stricken, but entertain us as cheerfully as if we met them in the social walks of earthly life at theatre or ball. It is natural that some of us should have made great mistakes, and even philosophers sometimes stop to laugh, and occasionally there is a gay party present to see how matters will proceed, and particularly on evenings when we are giving communications to be published. But hardly any one leaves the medium entirely satisfied with their efforts. But as no one ever grows too old to learn, we've all made up our minds to work faithfully until we become fully acquainted with the law, and after that skeptics may quake. The battle, or victory, will be on our side. My name is Lizzie Shouman. I lived four miles from Battle Creek, Michigan. I would like to go away satisfied with my communication, but I could do better another time. You will judge from my communication that I was not as old as Methuselah.

[This was a gay young spirit, who, perhaps, had not made the best use of her short sojourn on earth, but who, so far from being lost to the world, is beginning that career of usefulness as a human being, which circumstances prevented her from performing, amid earthly scenes.—Ed.]

MARTIN COOPER.  
(Hollidaysburg, Pa.)

They say that every experience adds something to man's knowledge, and as this is an experience, out of the ordinary way, I expect to gain considerable knowledge by it. I have felt for a long time the necessity of finding some way out of my difficulties—not, however, that they are any more numerous than those of other spirits. But I have learned that it is not well for a spirit to hold on to their old conditions, for it does not add to their happiness, or make a condition for them to progress. And that is one of the great reasons why I present myself to you; for the law of life is so closely connected with spirit forces, that at times we almost become one. And, as that is a fact of vast importance to embodied spirits, I feel anxious to have all men understand the beauties of the world beyond; and through my power of expression, I wish men to learn that which will be of everlasting benefit to them, and also to us, as spirits disembodied. I would ask all men to become rational, thinking beings, and to search for truth wherever it may be found; and instead of training their intellects to accept bigotry and superstition, to learn nature's laws. If they will do this the errors of earth will disappear, and mankind will acknowledge one universal brotherhood, in which love and harmony will prevail. This is the labor we have started out to do, and it is nearly completed. My name is Martin Cooper, of Hollidaysburg, Pa.

FLEETING FOOT.  
(An Indian Maiden.)

Me little papoose. Me come to talk to pale face brave. Me like his wigwam where he make paper talk. Me see what big braves try do for pale-face brave. And big brave what calls herself Beelzebub tell me must tell big chief me help do big work. He tell me come so make me strong, so me do work good. He say tell me name what spirit brave call me. Me Fleeting Foot. Me be Mohawk papoose. Me call Fleeting Foot cause me go quick. Beelzebub say me go where no other squaw go. He say me must tell you he have bring all kind folks to do work. He much

good to me. Me come again. Me like this wigwam. Me had no nice wigwam like this.

HIRAM YARMOUTH.  
(Norfolk, Va.)

I am learning a new lesson, and it would seem to me as though it was rather selfish to use another's organism to overcome the effects of a physical experience. But, in studying the laws of life, I find that there is no actual injury done to a medium, if she is not governed by superstitious dread, or erroneous ideas of our power. Now, some people claim that a medium is responsible for everything that we control them to do. If such were the fact, where would be the justice of that universal principle that acts upon all in an undeviating manner? This is a question of great moment, for it seems to be holding many back from true development; and as wisdom seems to be the controlling power, we want to wipe away all doubts in regard to the result of progress. I hold that the principle perfects itself, and as all living power works in the same direction, its growth must be in the direction of happiness. When we reach the age of maturity, we lay aside the amusements of childhood, and thus it is with the growing mind. It loosens one shackle after another until freedom is the one acknowledged power, and light and beauty shed their radiance over the world, with innumerable spirits blending their forces with mankind, revealing in one continued flood of light. I leave you hoping that I have given my thoughts in an intelligible manner, yet I am not positive as to that. Hiram Yarmouth, Norfolk, Va. I have been in spirit life some time; at least it seems a long time to me.

[It is rarely, indeed, that we have received a more instructive communication than this one; and we hope those persons who are conscious of being mediumistic, and who are resisting development in that direction, will heed the important and as we know truthful suggestions of this very intelligent spirit. Remember that if you who could be useful in the grand work that wisdom spirits have in contemplation will not give them the co-operation they ask of you, they will have to avail themselves of the cooperation of such mediums as they can find. The work will not stop, and those who could and will not aid in the performance of it, will escape no evil or inconvenience by persistent opposition to it. Thousands of mediums to-day are suffering worse than the imaginary torments of the damned, because of their mistaken unwillingness to aid in affecting their common relief.—Ed.]

## Spiritualism in Kansas.

SALEM, Kansas, June 19, 1883.

Editor of Mind and Matter:

The third quarterly meeting of the Solomon Valley Association of Spiritualists met in Salem under the auspices of the First Society of Spiritualists of Jewell county. Meeting called to order by J. A. Dickson, President of the local society; O. Olney, of Kansas, was chosen Chairman and G. W. Dunton Secretary of the meeting. Committee on Arrangements—C. L. Lewis, Mrs. Morris, Mr. Morris, Mr. and Mrs. J. A. Dickson, and Mr. Gage. The Chairman then declared the meeting open for conference. An hour was occupied in short speeches, during which many grand thoughts were expressed. The meeting then adjourned till evening.

The evening was devoted to a lecture by Mr. Olney, who addressed the house, which was well filled, in an able manner. Mr. Olney is from the East, where he has been for many years a member of the bar. The lecture closed with a song from the choir. Adjourned until 9 o'clock Sunday morning, when an other hour was spent in conference, giving forth gems of wit and wisdom, after which Mr. Olney again addressed the people upon the text, "An Unknown God." The subject was treated of from a Bible standpoint—we think to the satisfaction of all who listened. Adjourned until two P. M.

The afternoon session was devoted to a lecture by J. Dunton of this place, who spoke from the subject, "If a man die, shall he live again?" Mr. Dunton, in his former field, Iowa, was known as the Cedar of the Northwest, being a very tall man. He is not a flowery speaker, but a strong hand at the wheel of truth. A few remarks by J. A. Dickson and O. Olney and the meeting adjourned until eight in the evening, when Hon. C. H. Moody, of Burr Oak, was introduced to a house filled to overflowing, and who is in our opinion the most able speaker in this part of the State. Mr. Moody opened his lecture by the reading of a beautiful poem entitled, "My Spirit Home." This was followed by a song from the audience, "Error's Teachings Lie Mouldering in the Grave"—tune, "John Brown." Mr. Moody made a most able address, holding his audience spell bound by his eloquence, on the subject of "The Sunshine and Shadow of Life." The meeting then adjourned, every one feeling well paid for being there.

GEO. W. DUNTON, Sec'y.

Starting a "Foundling and Orphan Asylum" consists in buying a few sickly babies and placing them in an incubator, tended by a girl, and fed on Oahape!



### The History of Newbroughism, Editor of Mind and Matter:

DEAR SIR AND BROTHER:—I notice in the R. P. Journal an announcement by Dr. Newbrough, of New York City, reading as follows: "Our spiritual society (Faithists) have started an orphan and founding home as laid down in Oahspe. The day before yesterday we received a present of a thirty thousand dollar farm and mansion, and we have moved our babes and sisters and brothers in. I believe this is the first benevolent and educational movement that has yet been made by Spiritualists."

A little inside view of the workings and methods of this Spiritual Society of Faithists and of the benevolent and educational movement connected with it, may not be amiss at this time, and when Dr. Newbrough, its recognized head, under the inspiration of Jehovih, is attempting to saddle it upon Spiritualism, it is the duty of Spiritualists to look a little closer into the trumpeted deeds of this self-constituted mouth-piece of an unknown and unknowable Jehovih.

Let us analyze from a purely practical standpoint the claims of this nondescript organization, and the few following facts may justify my suggestion.

When this puzzling production Oahspe first came to light, it sailed under the flag of the Oahspe Publishing Association, of whose real existence nothing has been discovered as yet, further, than that Dr. Newbrough is its only publisher, and that (according to his own statements) he alone multiplied by  $\infty$  (i. e. any number of purported invisibles) constitutes the Oahspe Publishing Association; for the Dr. has repeatedly stated that spirits, not Spiritualists, contributed large sums of money for the publication of the book. As such wealthy invisibles have never before nor since, to my knowledge, revealed their existence to any other mortal besides Dr. Newbrough, it is but fair to suppose that a sentiment of gratitude actuated him, when to associate the invisibles with himself he established the Oahspe Publishing Association. We will now review the true history of the benevolent and educational scheme of the "Faithists," from its starting point to the period of its thirty thousand dollar farm and mansion presentation.

Long before the appearance of the Oahspe puzzle, Dr. Newbrough communicated *sotto voce*, to many of his visitors and friends, the fact that he had started a children's home called kindergarten, based on soul saving principles newly revealed to him. A friend of mine, who has been for a year or two a visitor at the Dr.'s office, and who is a keen observer and zealous investigator in phenomenal Spiritualism, succeeded in discovering, in an out of the way suburb of Brooklyn, L. I., that spiritual hot house for the regeneration of the human race. It consisted of a very small cottage, inhabited by a wide awake young lady, whom we shall call Miss V. de W.; her two nephews, boys of eight to twelve years of age, and an occasional servant girl. The said young lady, as ascertained by my friend, although liberally minded and endowed with some advanced ideas, possessed very limited educational advantages. After having for a short time been employed in the famous kindergarten of Dr. Adler's Ethical Society, she had located in her present abode, and had started a kindergarten of her own on the usual paying principal; and had succeeded in forming a class of about a dozen, or less, small children from six to ten years old, belonging to families in her immediate neighborhood. They were all paying pupils and externs, if we except her two nephews whom she had had in her charge long before starting the said kindergarten.

When, where and how Dr. Newbrough and Miss V. de W. became acquainted, did not come to the knowledge of my informant; yet he was freely trusted with the secret that the Doctor befriended her, offered to pay, and did pay her rent, and extended a helping hand to her whenever the income derived from her school did not balance her modest expenses. It was there, in this isolated little kindergarten, that Dr. Newbrough was wont to retire, once or twice weekly, for meditation and the study of the principle of kindergarten practice. His relations in the premises were, therefore, merely personal relations between him and the teacher of the school, where philanthropy and natural gratitude moved on neutral ground, while the school itself was in no way under the control of Dr. N. and his newly revealed regenerating principles. Considering these facts, it is difficult to understand how the benevolent Doctor became imbued with the idea that this private establishment of an inexperienced young lady was an institution founded by himself on newly revealed soul-saving principles for the benefit of humanity, unless he was lured into that delusion by the same invisibles who later on succeeded in luring him into the publication of that wonderful conglomeration of startling innovations, exploded theories, inaccurate historical legends, nonsensical doctrines, antediluvian ideas of ascetic occultism, with its rites and ceremonies, the whole reinforced and cemented together by the moral precepts of ancient and modern religious systems, which has been called the Oahspe.

Soon after the appearance of this puzzling volume, Dr. N. began the organization of an Oahspe Lodge for the purpose of instructing the people at large in what he called the Egyptian rites and ceremonies. Curiosity at first attracted a number of respectable persons, who, after an exhibition of his knowledge in Egyptian and other ancient mystic culture, retired for ever, greatly disappointed. A certain number, however, believing themselves the chosen of Jehovih in this wonderful scheme for universal regeneration, kept faithful for awhile to his inspired representative, and conscientiously went through the hocus-pocus of initiation in the different degrees as ordained by the All Light. Pre-eminent among these were Mr. J. and his family (he an artist of repute)—well to do people, believers in the doctrines of Swedenborg and enthusiastic philanthropists, who, having joined the lodge, made considerable sacrifices for its maintenance and establishment.

It was at this juncture that, perceiving the necessity of impressing the public with the fact that the benevolent work was actually in progress, Dr. N. induced Miss V. de W. to abandon her kindergarten enterprise, join the Oahspe Lodge, and remove to the city as the matron of his future children's home. A flat was rented on a third floor, corner of 58th street and 9th avenue, N. Y., where Miss V. de W. and her two nephews were comfortably installed, and one small room only, fitted up as the future orphan's foundling's home.

The first beneficiary of this budding institution was a sickly, almost dying babe, whom the Doctor

and the matron brought there from Ward's Island, and who was transferred to the said small room, and placed in an incubator, heated by a gas lamp.

Other members of the Lodge, among them the above named J. family, busied themselves in obtaining inmates for their spiritual nursery, and taking advantage of advertisements "for adoption" in the N. Y. Herald, bought three or four babes at six dollars a piece, who were all installed in the same confined room. Soon, however, the inexperience of Miss V. de W. at raising babies, and the inconvenience of crowding four or five infants in a small third-story room, became apparent to Mrs. J. and her friends, all of whom were contributing to defray the expenses of the Lodge and of the home, and were lending, in a spirit of disinterested benevolence, their personal help in taking care of the foundlings. The manner in which the matron received their suggestions and counsels created friction and contention to such an extent that it was found necessary to communicate the grievances to the body of the Lodge at one of its business meetings. But behold the result! To the astonishment of many, instead of investigating the matter in due form, Dr. Newbrough, moved by the All Light, suddenly arose and addressed the ladies complainant in such an insulting and brutal manner that they immediately left the meeting, and in utter disgust seceded from the Lodge; and they were not the only ones. The care of the babes was then intrusted to casual help, hired or otherwise obtained, and soon afterwards overwork or other causes having undermined Miss V. de W.'s health, she was by the All Light sent to the country for recuperation.

Such were the results arrived at, and the work accomplished by this boastful organization of Spiritual Faithists, when Dr. N. is said to have been successful enough to induce a Mr. Thompson to offer to them a country place somewhere in Pennsylvania, where the few babes and some poor members of the Lodge have been finally transferred.

In looking carefully over the claims and doings of this organization, what do we see? A deal of "trumping, boasting and advertising, bringing about a very small share of practical results in the direction intended. Large sums of money invested in the production of such a fizzle as the Oahspe; the benevolent efforts of some respectable people connected at one time with the movement, rendered abortive by the tyrannical rulings of the All Light-inspiring Dr. Newbrough, and through it all only one prominent figure (Dr. N.) asserting, assuming, controlling and preaching in the name of a mystical Jehovih, this regenerating imposture, which he calls the second advent of Modern Spiritualism, and which he claims to be instituted by spiritual agencies so high that they are called gods, and to be much more divine, pure and powerful than those who are concerned in, and have originated the movement which is called Modern Spiritualism and which the Doctor calls the first advent. If progress in Spiritualism consists in reviving the rites and ceremonies devised by crafty priests during the darkness and superstition of past ages, for the protection of their neophytes and initiated; if the manifestations of the angel world through the spiritual phenomena, (the first advent) are not bringing to the world sufficient light, and lessons sublime enough for its regeneration, and has to be supplemented by a second advent of Jehovihism, or Newbroughism; then let it be understood that Spiritualism has no claims worthy of the attention of any serious mind.

A book called Oahspe has been published and circulated; a society calling themselves "Faithists" has been inaugurated, together with the establishment of an orphan foundling home, advertising Dr. Newbrough's name to the four corners of the globe, (as practical results this is about all), and culminating in the presentation to this highly spiritualized body of (so at least says Dr. N.) a thirty thousand dollar farm by some wealthy individual. If that wealthy person by such a donation intended to benefit Spiritualism, he has been laboring under a very great mistake; for notwithstanding their claim as Modern Spiritualists, yet even more, as Spiritualists of a higher order, let me ask how much of spirituality is to be seen in the course pursued by this organization and its founder, from the facts presented in the above narrative; and how much of its high pretensions will be left when the following questions are answered in a spirit of truth:

How much of the puzzle, Oahspe, is of inspired origin?

How much of the money which was sunk in its publication was brought by spirits?

Is the society of Faithists a regularly organized body with a constitution and by-laws?

Is it an incorporated association empowered to hold property?

Who are at the present time the members of this much trumpeted association?

What is the social, moral and educational standing of the spiritual nurses who have been entrusted with the care and future education of the orphan foundlings befriended by this organization?

Will not some of our friends look into the matter and answer?

This claims to be a benevolent and charitable movement and an attempt has been made to saddle it upon Spiritualism.

Therefore Spiritualists have some interest to know all about it, and you, Mr. Editor, who are such a fearless defender of the cause of truth, will agree with me, when I assert that the study of the ways and methods used by personal *isms* in their attempts to set their rapacious claws in the body of Spiritualism becomes useful knowledge in its defense against future invaders.

Truly yours, J.

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 Lois Walsbrook.

ALLIANCE, Ohio, June 21, 1883.

FRIEND ROBERTS—It is sometime since I wrote you, but I have been an interested reader, and more particularly of your remarks in reference to the "Russell bill" passed by the Ohio legislature the last session against the natural inherent right of mediums to use their gifts, and of the people to employ them. I perfectly agree with you in saying that this is not a question of religious rights, but of the legitimate, constitutional rights of the citizens of our Republic, and the sooner we stop crawling under the hem of the church cloak, the better it will be for us. I was in Cincinnati the 1st Sunday in May, and spoke upon this very question in the evening. Some were well pleased, and others were hurt by the chastising the "influence" gave them; for though the subject matter of the discourse was in perfect consonance with my feelings, I did not go to the hall with any intention of handling that subject. Still I never talked easier. It seemed like the old time power back again. And here, permit me to say to your readers, that I am again ready for the lecture field, and would like to make engagements for the coming winter in the South. All letters to be addressed to me at Salem, Columbiana Co., Ohio, in care of "Buckeye Vidette."

I see by the last *Banner of Light* that brother Colby is advising the Spiritualists of Ohio to vote with the Democrats as a remedy for such legislation as the Russell bill. Well, well! I never expected to see the staid old *Banner* giving such advice. He does not seem to know that "The Party of the People" spoken of by one of the guides of your medium the past summer, is already in existence and that that should be the place where Spiritualists should go.

Such advice makes me think of the Iowa farmer, a friend of old John Brown, and a most bitter opponent of the Democratic party. He had planted a vineyard with the expectation of making wine, and when the attempt was made to suppress the manufacture of both wine and beer, he exclaimed: "The fools! I will vote with the Democrats and defeat them!"

The liberal element is quite strong in this and Columbia county. There is what is called "The Independent Church" in this place, whose platform is mostly filled by avowed Spiritualists, and in Salem, Mrs. Lake, chairman of the National Liberal League, together with her husband, have been laboring there, and the result is an active Liberal League. They also fill the platform here and in Salem during this month. Mrs. Lake is an avowed Spiritualist and a good speaker. Her husband, Mr. Peck, I have not heard, but his lectures are well spoken of.

Mrs. Shepherd Lillie is much liked here, and I understand, is to be here again in September.

Some people criticize because Mrs. Lake, after gaining a reputation as a speaker and writer, does not choose to lose her name, because of her more recent relationship. I for one do not blame her for that. I can see no reason why a woman should bury her identity out of sight behind a man. If I should marry a dozen men (which of course will never be, as I cannot win even one) I should always be,

LOIS WALSBROOK.

### God.

J. M. ROBERTS:—The question has been asked: "If God be a principle and not a personal being, how do you explain His being so?"

It is impossible that a finite mind can ever fully comprehend God—but, if God be omnipotent, omniscient and omnipresent, which even the most orthodox do not deny, then we may in part understand that God is a principle, and is in everything, and that nothing can exist where the spirit of God is not present.

God being omnipotent, must possess all power, all love, all goodness; and wherever power, love and goodness is exhibited, God must be there. Being omniscient, He must be all seeing, all knowing, and consequently all wise; and be in everything where wisdom is displayed. Omnipresent—He, necessarily, is where any thing exists, and everywhere, at one and the same time. If we examine the mineral kingdom, from the ultimate atom, which the natural eye cannot see, or sense discover—through the various phases of the innumerable grades of matter, up to the myriads of glittering suns, planets and satellites, that roll harmoniously in the realms of space—we shall see that the spirit of God is there, and that all are governed by unalterable law, unbounded wisdom, and never ending love; for God is there in every atom, each particular molecule, being perfect as an atom, with all the attributes possible to that particle of matter, and nothing more.

If to the vegetable kingdom we should turn, and extend our search, we shall find that the spirit of God is there also, and that each, in the various genera and species, have peculiar forms, virtues and attributes, all perfect in themselves, and of a higher grade in the scale of being, than minerals, possessing life, (as understood) development, nutrition, assimilation reproduction, etc. If still higher in the scale of being, we should view the animal, and in the lowest state of existence find a monad—that ultimate unit, would be perfect in itself—but only as a monad can be, with its peculiar attributes, no more, no less—for that much only of God is in it. But as we ascend from this low state to man—each step in the scale of being, brings with it, qualities, powers, capabilities or attributes, for God is in each more perfect as we ascend.

Thus, from the ameba to the oyster, the fish, the bird, the animal up to man—each one is perfect in itself, but only as an ameba, an oyster, a fish, a bird an animal or a man—all possessing attributes in exact proportion to the God within them, all are subject to, and governed by laws peculiar to their nature, and influenced more or less by air, heat, light, moisture, electricity, etc., and the more advanced, also, by love and hatred, good and evil, pleasure and pain, as well as other great extremes, all attributes of God, for the spirit of God is in them, or they could not exist. Evil, therefore, can only exist as a less degree of good. If pain had never been felt—sorrow never experienced, or the pangs of disappointment made life miserable—how could we relish pleasure, realize bliss or enjoy the reality of anticipated hopes.

Pain, sorrow and disappointment being over, we relish their opposites the more; therefore, all is "very good," and it is only the neglect, the prostitution, or the abuse of the god-given qualities of matter or the faculties of the mind that has produced a less degree of goodness in the world.

If from some cause, contrary to the laws of matter, fire and water, or combustible matter should come together in the interior of the earth, earthquakes must follow; and if it were not that there

are weak spots, openings or volcanic craters in the mountains, the earth would long since have been rent asunder.

If from neglect or natural causes, a mountain stream of pure water should be obstructed in the valley, and vegetable offal be suffered to accumulate in it, or to become stagnant in pools or ponds, etc., the consequence would be putrefaction, and the generation of noxious gasses, or miasmatic exhalations, which would produce fevers and other dire complaints in all who breathed them.

Yet, because this is so, are we to suppose, for a moment, or to doubt, that God is there also?

Or if, from whatever cause, the faculties of man (all good and perfect in themselves) should be perverted, overstrained, or stimulated to excess, sad consequences may result, and under such conditions, even benevolence, veneration, and the finer feelings of man's nature, may be the means of creating misery, where good was intended.

Thus, what is generally considered evil, out of good may come, and therefore cannot be evil *per se*, but only a less degree of good, the result of the transgression of a moral or physical law, and as such transgressions carry with them their peculiar penalty, a suffering commensurate with the degree or greatness of the transgression is sure to follow.

This is but just, and as justice is an attribute of God, God must be in the cause as well as in the penalty.

But to conclude: when life has run its course, and death has opened the portals of the spirit world, we find that all are subject to peculiar conditions; and if we trace these states, from the lowest depths of degradation, where penalties for deeds done in the body are fretted and washed away, to the highest beatitude and glory of cherubim and seraphim, we will find that God is also there, in everything, as well as everywhere. Therefore, as a certain portion of God, or the Great Spirit is in everything, that portion of spirit, or of God, is personified in the individual thing or person, and is perfect in the thing or person, in proportion to the attribute or God principle in the one or the other.

It is therefore plain, that as the qualities or attributes double or increase in anything, animal or man, so is the God within them more perfect; consequently God is only individualized in the things or persons that exist, and, therefore, cannot be a separate, distinct and independent *personal being*. Outside of matter, God is pure spirit, independent of form.

WM. BAKER FAHNESTOCK, M. D.

### AN APPEAL ON BEHALF OF ALFRED JAMES.

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

### 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. WASSER,  
Richmond, Indiana.

### 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, as 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. Mode, Modena, Pa.  
" Maria Bayley, Yardleyville, Pa.  
" Kate Bayley, Ocean City, N. J.  
" Joseph Willard, 1620 South St., Philada.  
" Cordelia 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.

Mrs. J. A. Taylor, Berlin Heights, Ohio, writes: "I am just notified that my subscription for MIND AND MATTER has expired. In this letter I enclose two dollars to renew for one year. I could not get along well without MIND AND MATTER. I think it is the most interesting and important of any paper I have ever read."



## Where Shall We Find the Truth?

BY W. JOSLIN.

## Editor of Mind and Matter:

A copy of your paper was handed me a few days since. I like the bold outspoken style of your articles, and take sides with you as regards the positions of the *R.-P. Journal*, *Banner of Light* and A. J. Davis. They have given nothing to the world of true Spiritual existence, nor anything of a high and scientific basis of reform. All the spirit information that Mr. Davis has given to the world is from the Diakka land; and what I have read from the above named papers is of the same sort.

I have investigated Spiritualism from its first introduction, and have fought against the nonsense that has come to this world of matter through that means. I fully believe this to be the work of individual spirits that have left the earthly body, and who know no more after leaving it than before, which was very little. I think it is time to have something of a higher order.

I believe there is a powerful spirit influence that has driven, and is pressing along the rise and fall of nations, and there is a system about it which has not been understood by the people of earth; and that we are now passing the greatest crisis the world has ever known.

I observe your paper is dated M. S. 36. I take it that it stands for the 36th year of Modern Spiritualism. If so, it means what you regard it as the commencement of a new era, and that you ignore the Christian era, or consider it at an end. If this is a correct solution of it, I regard it as momentous! The world passed from the great mythological era about two thousand years ago, and all the then prevailing nations of the earth went down in ruin!

The world is now passing from that (Christian) era into another—the last greatest and truest religious and scientific era. The elements and the nations are now being moved, and will be moved as never before!

If we carefully study the world's history, we will find governmental epochs as clearly defined as geological strata. We will briefly name some of these epochs. The first epoch was under the statute laws of Egypt, and faded out through the Chaldean states into the second epoch, or the military rule of Greece and Rome. The third epoch or feudal system came up when Greece and Rome went down. The fourth epoch commenced with the overthrow of the feudal system by the aristocracy of England. The fifth epoch commenced with the republic of the United States. The republic of the United States is now passing into the sixth era!

We have much to say respecting the relation of the governmental epochs with the great religious and scientific eras; which should be of great interest to the true and intelligent Spiritualists, because they have a great work in hand.

I read with interest the letter of Mr. S. W. Lincoln, of Hartford, Ct. He cuts with a two-edged sword, and promises to reveal the Ancient Mysteries of the Bible religion, by Freemasonry. For many years we have heard and read similar propositions; yet those mysteries still remain. [Mr. Joslin evidently has not read the communications of ancient spirits which we have been publishing in MIND AND MATTER.—Ed.] We read in the "Wisdom of the Ancients," by Lord Bacon, that:

"The earliest antiquity lies buried in silence and oblivion, (except the remains we have in sacred writ.) This silence was succeeded by poetical fables, and these at length by the writings we now enjoy: so that the concealed and secret learning of the ancients seems separated from the history and knowledge of the following ages, by a veil or partition wall of fables interposing between the things that were lost and those that remain."

We also read in Burritt's astronomy, that: "The Egyptians, Chaldeans, Indians, and Chinese, early possessed many astronomical facts—many observations of important phenomena, and many rules and methods of astronomical calculations; and it has been supposed that they had the ruins of a great system of astronomical science, which, in the earliest ages of the world, had been carried to a great degree of perfection, and that while the principles and explanations of the phenomena were lost, the isolated, unconnected facts, rules of calculation, and phenomena themselves remained."

Now what are these things that are lost? Surely the Masons of to-day do not possess them! If we take Rebold's "History of Freemasonry" as authority, which is considered by Masons the best, we find him saying:

"Slowly and painfully does the highest condition of human knowledge accomplish its great revolution around the glittering axis of truth. The march is long, and, since it began, nations and peoples have lived and died; but when that journey is accomplished, and the incarnation of truth, now robed but in its symbol, shall appear in all the splendor of its brilliant nudity—truth's torch itself shall then enlighten the world; the doctrine that has just been announced shall become the religion of all the peoples of the earth; and then, and not till then, will be realized that sublime ideal now mysteriously hidden in the symbols of Freemasonry."

This knowledge that the world is looking for, or grasping to obtain, is still locked up or mysteriously hidden somewhere! If Mr. Lincoln is in possession of those mysteries, he is the man the world is looking for. He must not only show us that the "origin of all religious worship" came from a knowledge of the movements of the earth and the stars; but Mr. Lincoln must tell us, and fully explain what those principles of motion are, which Mr. Burritt says were lost. He will then commence to unravel those knotty questions of religion and science which are unexplained.

If the following quotation from the American Cyclopaedia be true, Mr. Lincoln must be a profound astronomer and astrologer, and well versed in the knowledge of all the ages, to accomplish his design:

"The history of astronomy is more full and interesting than that of any other science. It cannot be doubted that this science has been one of the greatest means used in the intellectual development of our race, and it is to the scientific ability developed in the pursuit of astronomy that we owe the origin of all the other physical sciences. The movement of the heavenly bodies affects so intimately the welfare of man, that there is scarcely a nation whose earliest traditions do not prove that man began to observe the Sun,

moon, and stars, as soon as they began to live."

We believe the above quotation true; yet there is no subject that the great mass of mankind are so totally ignorant of, as that of astronomy. We will venture our own opinion as to this lack of understanding of astronomy, which is the basis of all other sciences. In ancient times, or before the Christian era, astronomers observed and studied the movements of the sun, moon, and stars, upon geometric principles. Since the days of Galileo, astronomers have applied mathematics to the movements of the heavenly bodies, without understanding the geometrical principles of their motions; hence the complication and discrepancies, which the mass of mankind will never understand, because these mathematical theories flow out into the infinity without the scientists themselves coming to any real result or understanding. As evidence of this, we quote a few lines from Prof. Huxley:

"Mathematics may be compared to a mill of exquisite workmanship, which grinds your stuff of any degree of fineness; but, nevertheless, what you get out depends upon what you put in; and as the grandest mill in the world will not extract wheat-flour from peapods, so pages of formula will not get a definite result out of loose data."

This quotation is from Huxley's "Lay Sermons, Reviews, and Addresses," chap. xi, page 249, on Geological Reform, in which he exhibits the absurdity of mathematical theories, without giving the geometrical principles, which are the only true principles to solve material phenomena. And as evidence that the ancients worked upon geometric principles we quote the affirmation of Pythagoras, which is:

"The great geometrical element of all subsequent science, of continued recurrence of infinite application—ever to be borne in mind—always to be brought in proof—presenting the means of solving every difficulty, and the clue for guiding us to every truth."

This is a profound truth, and all that the world has to-day of the wisdom of the ancients, are the axioms of geometry dressed in mystic allegory, which we will more fully explain if requested, and time permits.

Cleveland, Ohio.

[We hope Mr. Joslin will use our columns to give the information he claims to possess to the public.—No.]

## People's Camp Meeting.

At Cassadaga Lake, Chautauqua County, N. Y., beginning July 26th, and closing, August 26th, 1883.

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

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

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

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

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

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

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

Aug. 18.

## First Association of Spiritualists of Philadelphia.

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

The following are the speakers and dates of their Lectures:

O. P. Kellogg, New Lyme, Ohio, July 15, 17, 19, 21, 22 and 24th; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22d; Lyman C. Howe, New York, July 25, 27, 29 and August 2d; Mrs. C. F. Davis Smith, Brandon, Vt., July 16, 28, 29 and 31st; Mrs. A. M. Glading, Philadelphia, Pa., August 4th; Thomas Gale Forster, Baltimore, Md., August 5th; J. Frank Baxter, Boston, Mass., August 5 and 7th; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14th; Sarah Byrnes, Bos-

ton, Mass., August 9, 11, 12 and 15th; Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 22d; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 23d; George Fuller, Dover, Mass., August 24, 26, 28 and 30th; Ed. S. Wheeler, Philadelphia, Pa., August 26th.

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

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

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

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

Concerts by the Band will be held at stated intervals, in the New Music Pavilion on the lawn.

Ample accommodations will be provided at the grounds, for boarding and lodging at the following rates:—Good Table Board by the week, \$4.00. Single Meals, 35 cents each—for Breakfast and Supper. Dinner 50 cents. Lodging, 30 and 50 cents.

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

After July 9th, the Freight of Tenters marked "Care Capt. Keffer, Supt Spiritualists' Camp Meeting, Neshaminy Station," and delivered at Depot, Front and Willow Streets, shed "C," before 10 A. M., will go to Camp same day, free of charge.

For further information apply to Francis J. Keffer, General Superintendent of Camp grounds, 613 Spring Garden Street, Philadelphia, or at Headquarters on the grounds during the Meeting.

Ask for "Neshaminy Falls Camp Meeting Tickets," Round-trip, 55 cents, good any time during the meeting. Can be had at Ninth and Green streets, Ninth and Columbia Avenue, Third and Berks streets, and Germantown.

## Camp Meeting at Lily Dale.

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

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

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

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

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

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

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

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

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

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

THEO. C. ALDIN.

Cassadaga, New York.

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

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

Dr. J. BOWNEY, Controlling Spirit.

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

## Wicket's Island Home—East Wareham, Mass.

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

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

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

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

For further particulars, address with enclosed stamp,

Dr. ABIE E. CURTIS,

Onset Bay, East Wareham, Mass.

## Special Notices.

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

ELLEN M. 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.

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

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

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

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

The Spiritualists and Mediums Meeting, (formerly at 13 Halsted 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 1325 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

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

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## WHAT IS IT?

In the *R.-P. Journal* of June 23d, is a lecture by Maria M. King, delivered in Hammonont, N. J., which induces us to make the above query. It begins thus :

“How, then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”—Rom. x, 14-15.

“Paul, in the foregoing passage, very forcibly presents the case as to the necessity of prepared teachers for the people. It needs not the spiritual insight of this representative religious teacher of his time to comprehend this necessity. In the nature of things, it is the rule in human society, that there are the leaders and the led—the teachers and the taught, the enlightened and the unenlightened—on some points having a direct relation to human welfare. The gradations in the human world are on the plane of all nature; they are a necessity to the existence of humanity, at the same time resulting from the combination of circumstances which are as unavoidable as those fixing the varieties of species and forms in lower nature. The perfect rule is progress of all in unison; and by such means as develop themselves in the contact of grade with grade, or in other words in the commingling of the various classes for the purposes of life.”

Now we believe that Mrs. King claims to be a Spiritualist, and not only a Spiritualist but one who claims to understand the teachings of Spiritualism, sufficiently well to warrant her in assuming the position of being a specially qualified expounder of those teachings. What we propose to do, is to investigate her qualification for the position she assumes. Thirty-five years of spirit testimony do not seem to have sufficed to convince Mrs. King that no one part of the human race were ever intended to do the investigating, judging and understanding of anything necessary to human development, progress and happiness, for any other part or parts of that race; and she seems to be no further away from that human fallacy, than were the priests, lawgivers and rulers of the earliest ages and peoples of whom we have any historical or traditional account. She at all events starts out, taking as the basis of her outgivings, the position of a Paulite Christian, and quotes the text from what Christian writers wrongfully regard as the Epistle of Paul to the Romans. It was on no higher or lower authority than that, that the Roman Catholic Church was

instituted and has been maintained for perhaps sixteen hundred years. Those who founded that church like the imaginary Paul and Mrs. King, adopted the unwarrantable idea that a set of "prepared teachers" was a "necessity for the people;" and they have made it their business during all those centuries to prepare teachers to supply that necessity. What has been the result of all this long and expensive preparation of teachers to meet an erroneously imagined, and too generally conceded "necessity for the people?" It has been precisely what all attempts of a similar character, either before or since the founding of that church, have been, to wit: to divide mankind into two principle classes. First, a class of scheming, selfish, luxurious, lazy and sensual tyrants; and, second, a class (infinitely the more numerous one) of ignorant, subservient, helpless and despairing dependents, hardly conscious that they were the possessors of a will, mind or conscience, for the exercise of which there was the direst necessity, if anything but human misery was to be expected or desired. If the masses of mankind have no other resource to escape misery and unhappiness, but to wait until "prepared teachers" come to their rescue, then in the light of the past their case is a hopeless one, and mankind a standing reproach to that infinite intelligence that has perfected all things else but man.

If there is a necessity of "prepared teachers for the people," why did not that infinite intelligence do the preparing and appointing, and not leave this important duty to the asinine egotists who imagine or claim that they are qualified to run the universe as well as human affairs?

On no better authority than the mythical Paul, Mrs. King adopts the dogma that prepared teachers are a necessity for the people. We would ask her, who are to prepare the teachers for the people? Somebody else than themselves? If so, whom? The proposition is preposterous, as the most recent attempt to carry out that absurd dogma will show. Dr. J. B. Newbrough, as fair a type of the genus of the would-be teachers and leaders of the people as any, for a year or more set to fasting and praying, after the most approved ancient thaumaturgical practices, to prepare himself to become the teacher of teachers of the people, he claiming, like Moses and other mythical humbugs, to have his authority from Jehovah, the last manifestation of divine wisdom, intelligence and power. And what has been the result thus far? That Dr. Newbrough is in a fair way to wreck his once fair and respected reputation. The scheme which he, or spirits through him as a medium, set on foot to render the cause of Spiritualism absurd and iniquitous, has ended in smoke, and the world is rid of one device at least, to lessen the already overstocked supply of the would-be teachers of other people. If these people who are so ready to undertake to teach and lead others, would spend a very small portion of their time in learning something, and applying what they learned to the government of their individual conduct, one of the greatest hindrances to universal self-improvement would be removed and the work of progress would then be fairly begun. But Mrs. King takes the matter up where Dr. Newbrough is forced to lay it down, and in the name of Spiritualism seeks to revive the Christian fallacy of divinely and rightfully ordained teachers and leaders. If Mrs. King wants to figure in that "teaching and leading of the people" business, we advise her to get outside of Spiritualism as far as possible, for she will make as sorry a figure of it in that role as have Drs. Buchanan and Newbrough. But, in that spirit of fairness with which we would be treated by others, but which is never extended to oneself by those whose views we oppose, we will allow Mrs. King to explain her position in her own words. She goes on to say:

“The pathetic appeals of the helpless children of the great Father—the ignorant, vicious, unthrifty, and the intellectual dwarfs, to the opposite classes, their brothers and superiors, in some respects are presented in language that cannot fail of being understood by the observing. Savageism, barbarity, poverty, squalor, vice, crime, inordinate selfishness, improvidence and irreligion—these all appear on the surface of society, sending their roots deep down, as appears from their luxurious growth. Is this not an appeal for help to all that can lend it in any direction, to mitigate want and woe? Come and help us! ye who can, is the cry; and the heavens are not deaf to it. The beneficence of the All Father finds means through his ordained laws, to employ, not only the wise and benevolent of earth, but also those of the Spirit World, as missionaries among the needy of every name and nation. His benevolence operates through the channel of human agencies, prompted by the divine love within them, that is part of the supreme spirit, and also prompted by spirits above them, who, by arousing the divine within the lower nature of physical man, stirs it to action in the direction its intuitions lead.”

We would ask Mrs. King, if she has correctly drawn the picture of the present state of human society, how things were brought to, or left in that state of "savagism, barbarity, poverty, squalor, vice, crime, inordinate selfishness, improvidence and irreligion that appears upon the surface of society, sending their roots deep down, as appears from their luxuriant growth"? Is it not the result of that very rule which has governed in human society in all the past, of "the leaders and the led—the teachers and the taught—the enlightened and the unenlightened"? Is it not about time that a rule so long applied, and ending in such a calamitous failure, should be abandoned

and a policy, the very opposite, instituted. Suppose those hordes of savages, barbarians, poor squalid, vicious, criminal, selfish, improvident and irreligious people had been shown by the action of others, that no leading, teaching, or controlling of their minds, bodies, or actions, by others could in the least avail them in their search for happiness; but that they must think for themselves, and act for themselves, in accordance with their innate promptings; in such a case, can any one conceive that such a sad state of society would exist to-day. People do not need teachers or leaders; they want to comprehend that they must be their own teachers and leaders if they would not be led into a ditch. The greatest crime that human beings can commit against themselves or others, is to seek to promulgate a sentiment of individual dependence on the lead or guidance of any person or class of persons, in any matter where the exercise of their own faculties and powers would have served them better. The individuality of man was not intended to be overslaughed, or usurped by any other individuality, which certainly would be the case if it was intended that any class should follow, and any lead. This leading and following business is what has bred the human monstrosities of tyrants and slaves. These are the legitimate and only outcome of a violation of that law of individualized intelligence which lies at the root of all growth or progress of humanity. If there was any excuse for "St. Paul" or anybody else to preach the doctrine of specially constituted teachers and leaders of men, two thousand years ago, when mankind had not yet learned the first lesson of true progress, there assuredly is none to-day in the light of the teachings that have come, and are still coming through Modern Spiritualism. Mrs. King goes back to the church doctrine that there can be, is, and ought to be, "The Mediatorial Office" as she calls it, between the vast number of the human race, and the universal intelligence, which admits of no such mediation in the very nature of things. We would gladly refrain from criticising Mrs. King's public imputations of what she regards the truest and highest wisdom, but we see in it the same priestly influences that have rendered men like A. J. Davis, Hudson Tuttle, Dr. Newbrough, worse than useless to a cause in which they could have been so useful if they had escaped the influences that have rendered their lives and labors so obnoxious to themselves and the world. Mediumistic persons do not write and preach in the support and interest of priestcraft, who are not under the accursed influence of those pests of humanity the self-constituted human mediators between man and god.

But in order to show that Mrs. King or the spirit influences behind her, saw that the world had outgrown this priestly fallacy, an attempt is made to sugar coat the same nauseating pill in order that it may be again swallowed by the almost drugged to death patients of these mediatorial quacks. Mrs. King, or her controlling, leading and teaching influences state their view, thus:

"Now the direct inference from the principles just stated is, that *man is the only mediator between God and man*; and that he (man) is God's Vicegerent in the sphere where he may be—this in the very nature of things, \* \* \* There is no room then, in the universe for a mediator other than *such as man becomes as he grows spiritually, and puts on the graces of the spirit.*"

Having thus proclaimed the doctrine of the Roman Catholic Church as the only correct interpretation of the *Mediatorial Office*, Mrs. King's logic and consistency fails her, and she shows and admits very pointedly, that there can be no more any human mediation between man and God, than there can be any super human mediation of that nature. We are therefore inclined to carry out Mrs. K's premises to their logical result, and to conclude that there is "no room in the universe" for any mediator between man and god whatever, human, superhuman, subhuman, or otherwise *ad infinitum*. Mrs. King says:

"He (man) can never put himself in his brother man's place, assuming his prerogative of developing his god-like individuality, but he can stimulate the sluggish nature to action, help it on to the road of progress, and bid it god-speed in its upward way, while ministering ones all the way up lend a hand over the difficult places, and inspire with zeal and energy."

What this work of encouraging and helping others over the rough places in their journey of life has to do with "The Mediatorial Office," we cannot very well see. It is anything else than mediatorial service; as Mrs. King must see herself. Our observation and experience has been that those who "put on the graces of the spirit," as Mrs. K. terms it, are those who are of the very least account to themselves or anybody else. They are the good-goody social nothings who sit down, roll up the whites of their eyes, and ejaculate, "Oh, lahl oh, lahl what is the world coming to any way!" Mrs. King says: "The mediatorial office of *superior beings* forms his (man's) ladder of ascent." Nothing could be more unspiritualistic than is that enunciation. Spirits universally testify that there are no such "superior beings" as Mrs. K. speaks of, and no one that can in any way perform any mediatorial service whatever for any one. They all insist that the progress of the spirit is solely dependent upon its own desire and unaided efforts to rise in the scale of spiritual development. It is therefore certainly out of place for any one claiming to have

profited by the teachings of spirits to try and cling to the priestly assumption of mediatorial intervention between man and God.

Mr. King very justly and, we are willing to admit, ably inveighs against the monstrous irrationality of a vicarious atoning for sin, with which in the main, we agree; but the fallacy of a vicarious atonement for sin is not one whit more absurd and fatal to those who are induced to rest their hopes upon it, than is the fallacy that there is any mediatorial help in the way of teaching and leading, to escape from the consequences of sinful conduct. They are both the devices of priestcraft, and so far as Spiritualism; and Spiritualists are concerned, should be discarded with emphasis and determined opposition.

WHAT BUNDYISM HAS BROUGHT STEVEN S. JONES' PAPER TO.

There are people who, being themselves faithless at heart, as Spiritualists, feign to believe that our opposition to Bundyism is actuated by considerations of a personal character, and who with canting hypocrisy, and disgusting sycophancy, deplore or say they do, that editors will drag their personal matters before their readers. For such persons we have no other feeling than those of pity and contempt; and would say to them, in this public way, what we would gladly say to them by special communication if time permitted, that they would do us a favor if they would subscribe for the *Banner of Light* or *R.-P. Journal*, or any other paper that is quietly allowing or helping, the enemies of Spiritualism to tear it down; and allow us to proceed with our work of striking these enemies a blow, let them appear when, and in what guise they may, without studying how long they may survive the blows we give them. We want it understood that some veteran service has taught us to know a friend from a foe, and that it is the part of wisdom to stand as firmly with and for the first, as it is to strike home to the heart of the latter. The weapons we use are the lance of truth, the sword of justice and shield of independence, and with them we are conscious of having made considerable progress toward that ultimate peace which can only prevail when truth stands unquestioned, justice is firmly enthroned, and universal freedom from all schemes of human aggrandizement is completely achieved.

Of late we have felt called upon to publish columns of matter taken from *Religio-Philosophical Journal*, so miscalculated, calculated to show up the Bundyite scheme of defeating Spiritualism and the methods being used by that organ of Bundyism to effect that object. As a matter of course it must have caused the greatest disgust, not only to the true hearted Spiritualists, who, with few exceptions, constitute the subscribers to *MIND AND MATTER*, but to the Bundyite readers of this outspoken and thorough-going Spiritual paper, to see their disgusting content presented to the eyes of Spiritualists in their own words. With that strange infatuation that seems to haunt the editor of the *Journal*, and makes him do that, which if he had any sense or discretion, he would not do, that poor conscience-bedeveloped individual gives vent to his agony in the following characteristic manner, In, the *Journal*, of June 32d, he says :

"A most diabolical printer infests the office of our English exchange, *The Herald of Progress*. In the issue for the 25th ult., is a leading editorial on 'Health and Morality.' The wicked printer makes great mortality with the sense of the first paragraph, here it is:

‘Although it would be too much to state that morality owed its origin to health; still it is in no sense an exaggeration, to say that, generally speaking, no exalted exhibition of *mortality* is possible without it.’

"We trust that ere this there has been sufficient mortality among the printers in that office to increase the morality. If not we will find a copy of *Mud and Mutter*—warranted to nauseate the strongest stomach—and send it over. If the culprit lives after the application, ship him to Philadelphia."

We have herein laid before our readers another specimen of that loathsome and disgusting venom, with which the editor of the *Journal*, has sought to sting or stink Spiritualism to death, through the columns that were once honestly devoted to its advocacy and defence. We feel we have accomplished much towards completing the destruction of the vile and disgusting thing, when we see it compelled to strike at ourself and paper, instead of the cause which it has labored in vain to arrest or destroy. It is natural that the poor, defeated, cringing thing, should feel the most malignant disgust, not only at ourself, who have put it hors-de-combat, but at itself for the impotence of its most desperate efforts to supplant Spiritualism by Bundyism. The editor of the Bundyite organ makes the mistake to suppose, that what is nauseating and disgusting to his grovelling and reptilian nature, must be equally disgusting to rational, intelligent and consistent Spiritualists. The readers of *MIND AND MATTER*, who number at least ten thousand persons, are too intelligent and sensible not to fully appreciate the propriety and wisdom of our method of fighting, the reptile whose destruction we are compelled to seek in the interests of truth, right and justice. We would gladly spare the poor, battered, squirming thing, if it could be done, but it will not have it so, and hence we must continue to give it our blows, as we have done in the past.

As we are asking and expecting nothing from



anyone who approves of Bundyism, or the organ that upholds it, or the editor who conducts it, it will be our business to continue to disgust them with themselves as they are, and until they become so sick of their horrid appearance that they will be willing to lay down and die. Bundyism in any of its features is sufficiently disgusting to nauseate the strongest stomach, and to have to deal with it and abate it as an unmitigated nuisance is our misfortune, but none the less our duty, and we will discharge it thoroughly. Those who do not want to be annoyed with the stench which we are obliged to create, had better flee to the mountains or to the sea shore, while we do our scavenging in the interest of truth.

#### THOMAS R. HAZARD ON BUNDYISM.

In the *Spiritual Offering* of June 23d, under the heading "Materializing Seances—Experiences and Suggestions," Thomas R. Hazard says:

"Last Monday evening I attended a seance for materialization at Mrs. Williams', 462 West 34th street, New York City, and was agreeably surprised to see how much the medium had progressed in her development since I saw her last, which was four months ago; the spirit forms and features are now much better developed and materialized than they were last winter, and in some seances walked out of the cabinet some distance, as did two of my daughters, on Monday evening. The spirit also wrote on a little round table placed at the entrance of the curtained cabinet (the old frame cabinet being now wholly dispensed with). I think the spirit guides of the medium have a double object in placing the little table opposite the entrance of the curtains, which is to foil in some degree the 'fraud hunting grabbers,' should they attempt to seize the spirit form, which, as I have always maintained, is tantamount to seizing the medium's own person, should the materialization be at all perfect. This same method was tried by the guides of Mrs. Criddle (now Reynolds) at her materializing seances, but without avail, the spirit grabbers generally being so far as I have been able to learn; a genus not known to Bunfin, being neither wholly human nor wholly brute, but a triangular cross of the fiend with the gorilla and professional fraud hunter, by which tripartite conjunction a progeny is begotten wherein all the higher qualities of the human brain are merged in the instincts of the brute, possessing the cunning and ferocity of its ancestors, and imbued with the surpassing agility and immense power of grip, so that when an unfortunate spirit form has the misfortune to be seized by one of those bad smelling things, the guides of the medium generally find it easier in the disjointed conditions to remove from the cabinet the lesser portion of the materiality of the medium that remains with his or her proper person and then restore the equilibrium, than they do to enter the foul atmosphere that exudes from every pore (internal and external) of the mongrel gorilla, and wrench from him the larger moiety that is encircled by its powerful arms (or rather, forward limbs or legs). \* \* \*

"Now, I hold that even on the intellectual and scientific plane—it is impossible that a man shall be a profound, unmitigated fool unless he is a 'learned fool,' as learning enables a man of sense to show his knowledge to better advantage, so by the same rule does it enable the fool to make his own folly more conspicuous. Now, however learned in the scientific plane may be a portion of our spiritual 'fraud hunters,' I hold without fear of being contradicted by the higher powers, that the more learned and conceited they are, in all that relates to spiritual truths they are one, and the veriest fools that walk the earth, from the Chicagoite (the editor of the *Journal*) 'who has exhausted all the billingsgate in the English language in casting adum on scores of our materializing mediums, the shoe strings of the very meanest and poorest of which he is (and will find himself obliged to acknowledge) unworthy to unloose, to the gross money bag of Brooklyn' [Dr. Crowell, of the defunct *Two Worlds*] 'who some months ago, with gnashing teeth, bewailed that he could not send one of the truest and most conscientious spirit mediums that ever walked the earth [whose seances, by the by, he had sought in vain to get access to] to a State prison—to that prince of all spiritual fools, the learned scientist of London who recently, in the crusade against a most excellent and truthful medium, denounced form materializations, the last, highest and best gift of God and the angels to man, as a fraud in the aggregate, and every cabinet used by the spirit guides in accordance with occult laws as 'pest houses of deceit' that should forthwith be annihilated. Such dark and dreary minded men as these, are of those who by their vile thoughts and suspicions, disqualify the very angels from doing their work, and most emphatically get what they seek by attracting to the seance room dark spirits like themselves, who with the aid of their boon companions in the circle work ruin of the manifestations, and their own exposure ycleped that of the medium.

"It was only last evening that I attended a dark circle in a private family at which portraits were drawn by the spirits, many appropriate communications given by friends, and finally, the table as well as the persons of the guests covered with a profusion of fresh gathered roses, lilies, pinks, smilax and other flowers, (and this was not in the presence of a poor medium, but one in easy circumstances, who sat only for the gratification of friends). At these circles beautiful birds are sometimes brought. In an evil hour the lady and her husband permitted a company of fraud hunters to subject the medium to 'test conditions,' the result was that 'like attracts like,' and all they got was a lizard and a toad. Served them right.

THOS. R. HAZARD.

New York, June 6th, 1883.

Mr. Hazard, forcible as are his expressions, does not overdraw the baneful and destructive work of the whole class of persons who follow in the wake of the *R.-P. Journal* and its editor, in their insensate, persistent, but ever defeated attempts, to arrest the spiritual movement by the assailing, slandering, and persecuting mediums who are in the forefront of the war for truth, right and justice, as these are embodied in the Spiritual movement. We are not at all disposed to except to any of Mr. Hazard's designations and descriptions, in view of the terrible provocation, repeated

over and over again, against which he so stoutly protests. But there is one characteristic about Mr. H's correspondence with the *Spiritual Offering* which seems in marked contrast with the letters from him which find a place in the *Banner of Light*. The latter paper would not dare to publish anything from the pen of Mr. Hazard, one tithe as plainly spoken as the letter above given. The fact of the matter is that Mr. Hazard has connived so long at the cowardly course of the *Banner* in relation to the Bundyite war on mediums, that he finds himself muzzled whenever he writes for that cowardly and faithless publication. Mr. Hazard has his remedy at least in part for his own mistake, in finding a brave and consistent journalist in Col. D. M. Fox, who is not afraid to show his contempt for Bundyism and Colbyism, by allowing the sage of Vanclose to speak to the people through *The Offering* unmuzzled and unrestricted. In these days of treachery, cowardice and selfishness, it is refreshing to see a little journalistic backbone in Spiritualism now and then.

#### "WHAT IS SPIRITUALISM TO ACCOMPLISH FOR WOMAN?"

This is the question asked, we take it, by Mrs. Nettie Pease Fox, in the *Spiritual Offering* of June 23d, 1882, and we here give the philosophical, eloquent and correct answer which that gifted lady makes to it:

"The system of suppression so long and persistently employed by the church and state in the treatment of woman, has kept the majority in a condition unfitting them for vigorous thought, and prepared the way for a life devoted to a monotonous round of petty cares and frivolities. To better prepare woman for this abject condition, intellect has been suppressed and the affectional nature unduly cultivated. Possessing but little education and depending upon husband, father or brother for the means of support, it is not strange that the subject of marriage should occupy a large share of woman's thoughts, nor that when the actual falls far below the ideal, she should try to forget her disappointment in the giddy whirl of fashionable life, or become a misanthrope, permitting this one cloud to veil all that is sweet, beautiful and true.

Spiritualism opens for woman new avenues of thought, and new spheres of activity; its facts quicken her reason and open her eyes to the limitations of the narrow life she has lived. Spiritualism breaks her idols, or enables her to see that they are clay; then when she stands desolate among the ruins which it seems can never be gilded by the glory of another sunrise, Spiritualism leads her into the great temple of Nature, and in contemplating the sublimity and grandeur of worlds and systems, laws and forces, she forgets the graves that have opened in her pathway. One by one the shackles fall as the powers of intellect unfold, and with keen appreciation she rises through knowledge of the various gradations of matter, to where the glory of the supersensuous sphere bursts upon her enraptured vision; then the true significance of life is realized, the pure and lofty ideal of woman never more to be lowered to meet the standard of a superficial society. The broad universe is then her home—history, art, literature and science, shine like stars in the cloudless sky of her heaven. Through the open portals of the spirit world come cultured minds bringing the ripened thought of other spheres. Spiritualism will so strengthen woman's mind, that she will never offer herself a willing victim upon the altar of selfishness, nor will she endure a life that robs her of individuality, culture and liberty.

The first rappings at Hydesville, N. Y., were given through the instrumentality of little girls, they received the first intelligent communications through that phase of manifestation; since that time many women have been developed as mediums; faithfully and efficiently have they labored in this new field to which they are so well adapted. It has been indicated that spirits would eventually, unite the scattered forces of Spiritualism in a permanent organization and call into active service great numbers of women, many of them now being prepared for different phases of their great work. Once freed from the authority of priestcraft, financially independent, and engaged in promulgating the sublime principles of modern Spiritualism, the aimless, inefficient life she now lives will be no more. Her now undeveloped brain will be luminous with thought and her heart so long trodden underfoot by those who have received its richest libations, will then place its noblest offerings upon the altar of truth and receive that calm and holy peace that comes to great souls whose highest happiness is the acquisition and impartation of knowledge.

"Life is too short to waste

In vain repinings or in weak regrets,  
The strongest heart endures and never frets—  
O'er joys it may not take."

We cannot adequately express the sympathy and approbation which every line and word of that inspired article calls forth from our highest and best judgment of what the future of Spiritualism has in store for the human race. If we had no other reason for desiring to see priestcraft in all its forms laid in the dust, never again to raise its impious and reactionary head, its persistent policy of enslaving and dwarfing the female mind through perverting its highly sympathetic and emotional characteristics, would suffice. We have long seen that until woman becomes released from the thralldom in which she has been so long held by the artfulness and selfishness of men, that all chance of further progress for the human race would be impossible. Some agency, more than mortal, and high above the sordid plane of the prevailing civilizations, was needed to open the way for woman's enfranchisement. At last that agency is at work through spirit communion with mortals; and woman's equal place by the side of man, in the eternal spirit life, makes clear her rightful place upon the mundane plane of life. Yes, Spiritualism has shown that in the highest work of the human mind, woman

is the stronger, not the weaker vessel; and that the world's redemption is to come through the teachings of her inspired lips, rather than through the cold, calculating plodding of her male competitors in the department of the highest, best and truest education. We are a Spiritualist, because the testimony of Spiritualism is all in favor of equal rights, undeviating justice, and untrammelled freedom of thought, without regard to sex or any condition whatever.

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

We invite attention to the announcement of Mrs. Lois Waisbrooker (see her article on the second page of this paper) that she is ready for engagement, to lecture in the South the coming winter. Her address is Salem, Columbiana County, Ohio.

We have been favored by Mrs. Dr. Abbie E. Cutter, proprietor of Wicket's Island Home, with a very fine photographic likeness of herself, cabinet size. Dr. Cutter has our sincere thanks for this friendly attention. We have had her picture framed, and have given it a conspicuous place on the walls of our sanctum. We would invite the special attention of our readers to the advertisement of Dr. Cutter in another column, announcing the formal opening of the Home on the first of July for guests. Circulars stating all particulars can be had by applying at this office.

THE EDITOR CANED.—We have been honored with the presence of a beautiful, unique, and highly wrought cane, sent us by our very good and appreciative friend, J. Overton, Esq., of Arkadelphia, Arkansas, as a mark of his approbation of our humble efforts to uphold and advance the cause of Spiritualism. The cane is the artistic work of Mr. Overton's own hands, and is therefore doubly appreciated on that account. Such tokens of personal and friendly regard, are the green spots along the rugged pathway of those who are in the van of the march of progress, and who have to smoothe the way for those who are to follow, in order to reach the summit where the sun of truth may ever be beheld in all its radiance. It is needless to say how much we thank our friend for this beautiful token of his appreciation of our arduous but all too insufficient labors in the cause of Spiritualism.

MR. WALTER HOWELL.—This eloquent and unsurpassed lecturer has closed his engagement for the present with the Spiritual Temple Association of this city, which he has been filling for the last three months. Mr. Howell came among us an entire stranger, and from the first, gained a strong hold upon the friendship of all who heard him. He came, not expecting to remain, but so great an interest did he awaken that he was prevailed upon to do so. For the weeks intervening, between now and the time his camp-meeting engagements will call him hence, he is open for engagements to lecture. We advise all who can, to avail themselves of this opportunity to hear this wonderfully inspired medium. His controls are among the ablest we ever listened to. He is a perfect medium, and his personality is lost in the spirit controls that speak through him. Mr. Howell was sent from his native city, Manchester, Eng., to this country, by his spirit guides, where there is a better field for planting the seeds of wisdom which they are so desirous of sowing upon the earth. Mr. Howell may be addressed at 1601 North 15th street, this city, or to the care of MIND AND MATTER, in either case, he will promptly respond to all letters addressed to him.

#### Antiquity of Man in America.

"The Geological Testimony of the Antiquity of Man in America" was considered by Professor Willis De Haas, in a carefully-prepared paper which he read at the American Association. After referring to a skeleton disinterred at Natchez, Mississippi, of very uncertain antiquity, and the remains yielded by the Trenton gravel formation, which he was disposed to place at even a pre-glacial period, the speaker mentioned the caverns as constituting the best sources of information as to human antiquities. They show evidences of an existence of man on this continent long antedating the mound-period, and would, he had no doubt, become as celebrated for human antiquities as were the caverns of Belgium and France. He attributed the ancient copper-workings of Lake Superior to a pre-historic race, and asserted that a greater amount of labor had been performed by the miners in a space of less than two thousand years than two thousand men working twenty years could perform in our time. All the mines of the Lake Superior region, he added, gave evidence of having been wrought by a prehistoric race. Professor De Haas did not, however, consider that the mounds and mural works of the West and South bore evidence of a high antiquity—of more, perhaps, than two thousand years. They might be assigned to a people intermediate between the mound-builders and the Indians.

#### Appreciative.

HILLSBORO, N. C., June, 26, 1883.

J. M. Roberts—Dear Sir:

I noticed your notification on the envelope, that my subscription will expire with the next number—so you say—but I say, my subscription never will expire for MIND AND MATTER until I expire. And as long as that noble sheet will defend innocent mediums and advocate the true principles of Spiritualism, it will be received with gladness by every one of us. In conclusion, I send my hearty and sincere thanks to all your contributors, and my good wishes to all true Spiritualists, and to you \$2 subscription for another year for MIND AND MATTER.  
Your Brother in Spiritualism.  
JOHN ROSEMOND OF KWIATKOWSKI.

#### Archæological Discoveries in Mexico.

Important archæological discoveries have recently been made at Mitla, a village in Mexico, which is situated between twenty and thirty miles from Oajaca, in the tableland of Mixtecapan. Extensive remains of ancient palaces and tombs have been revealed, and it is stated that they are exceptionally remarkable from the columns supporting the roof, a style of architecture peculiar to the district of Mexico in which they have been found. These ruins have been explored and photographed by Herr Emil Herbruger, although he was not permitted to excavate the sites. In a description of the ruins, Herr Herbruger states that the great hall contains six columns, and is thirty-seven meters long by seven broad. Each column is three and a half meters in height and is of solid stone. The hall, which is entered by three doorways, was used as antechamber for the royal guards. The tombs are all of equal size and T-shaped. The walls are embellished with stone mosaics. The vault floor is one meter below the surface, and at the entrance stands a monolith column. The tombs extend in order from the column, each being five meters long by one and a half broad; there are also several columns, each two meters high and one and a half in diameter. For some time Herr Herbruger and his Indian attendants used the tomb as sleeping apartments, but subsequently the Indians refused to sleep in the tombs, on the ground that they were haunted. The explorer intends to publish a work descriptive of these discoveries, with photographic illustrations.

#### Spiritopathy, or the Wonderful Gifts of Healing.

Statements of facts, testimonials of remarkable cures, by spirit controls, through Dr. G. Amos Peirce, of Lewiston, Maine (P. O. Box 1135).

#### CHAPTER II.

The following facts, statements and testimonials are not published so much for the purpose of bringing to public notice the remarkable cures which have been wrought through Dr. Peirce (for cures at this day are very common by this system), but more particularly as to the manner or power by which the cures have been effected. This treatment is always very simple and free from danger. It is usually agreeable, because free, comparatively, from the use of all appliances which produce pain, distress and anguish of every sort, such as blisters, plasters, caustics, corrosives, setons, poisons, nauseous medicines, etc. Pain is relieved by it—hardly ever caused. The treatment is strictly in accordance with natural laws, and harmonious spirit influences are designed to be brought around the patient in every instance. Please read the following:

#### A REMARKABLE CURE OF FAINTING FITS AND OTHER DISORDERS, WITHOUT MEDICINE.

Dr. Peirce:—Dear sir:—I had been having Fainting Fits, so could not work at my occupation, and was brought out of the mill where I have worked, for the third time in a helpless condition, by my companions. I was told by the overseer, "you must not return again, till your health is permanently restored." I had been ailing for a long time—had very severe pains in my side—much dizziness—very bad headaches—pain across the small of my back and through my body and kidneys—irregularity and other disorders. Friends told me, "You will be unable to work in the mill any longer." However, after only a short season of lost time, and making application of your healing treatment, I became so perfectly well, encouraged, strong and free from pain, that I returned to the mill and have worked steadily right along, enjoying the best of health for many months up to this writing. I have not had any more fainting fits, or return of the other disorders I have named. With grateful thanks to you, and to the spirit doctors who cured me, I make the foregoing statements of my case.

Yours respectfully,  
Sarah C. Springer,  
Lewiston, Maine.

#### ASTONISHING CURE OF ASTHMA, WITHOUT MEDICINE.

(Mr. H. Ballard, of West Charleston, Maine, states:—"By application of your wonderful gifts of healing, I have been immediately cured of a long standing case of asthma. I have slept as sweetly and rested as comfortably as a babe. Have not had so good rests at nights for two years, as have had since your treatment and cure of my case." "Never could get any help before."

#### DREADFUL DISORDERS OF THIRTEEN YEARS STANDING, HELPED WITHOUT MEDICINE.

Miss Melissa B. Hakes, of Cicero, N. Y., writes:—"Dr. Pierce:—Your treatment of my case by gifts of healing, or spiritopathy, has been of great benefit to me. No words can tell how much I have suffered for the past thirteen years, from various forms of disease, named by the doctors, "Neuralgia, Consumption of the nerve, Tiedoloreaux, &c., Irregularity, entire suppression, dreadful uterine pains and distressing periods. Then, again, such great pain in my head and through my eyes, seemed sometimes as though they would burst. Constipation, &c., all of this, before you commenced to treat my case; but now I am comparatively well, I am all free from pain. I am happy to inform you of my good health. It is so agreeable not to be obliged to use nauseous medicines and distressing appliances, I feel to greatly rejoice. Yours with many grateful thanks."

H. Hakes, father of the above lady, writes:—"My daughter Melissa is gaining very fast. We use no medicine (that is the orders). We are going to leave her in care of the spirits. She has not been so well as she is now, for a long, long time."

#### THE HABIT OF, OR LOVE FOR THE USE OF TOBACCO PERMANENTLY CURED WITHOUT MEDICINE.

Dr. Pierce:—We are glad to acknowledge that we have been cured of our habit, or love for the use of tobacco, by your treatment, without medicine, that you name the Gifts of Healing. Soon after the application of the treatment, we disliked tobacco in every form we had been using it. Now, we loathe the nauseous weed in all its makes, and cannot use it at all.

(Signed),  
AARON B. HAYNES,  
WM. McMASTERS,  
Of Errol, N. H.





## CHILDREN'S COLUMN.

## THE STREET SINGER AND THE DISMAL BOY.

BY HENRY S. LEIGH.

I heard him singing in the square  
A song of other times,  
And there was nothing in the air,  
And little in the rhyme.  
He sang without a bit of style,  
He sang without a voice,  
But somehow, for a little while,  
He made my heart rejoice.

And many thoughts and many dreams  
Came flocking round me fast,  
And memory brought me many gleams  
Of sunshine from the past.  
For when I was a tiny boy,  
A long, long time ago,  
It was my weakness to enjoy  
The "luxury of woe."

It gave me pleasure to rehearse  
The many-colored woes  
Of people weebegone in verse,  
And weebegone in prose.  
But, since I was extremely young,  
I've never, till to-day,  
Heard such a woful ballad sung  
In such a woful way.

## How I Found My Uncle.

BY LEOLINE WATERMAN.

I'm a boy thirteen years old, and my name is Will Milman. I've got a boat, a bicycle and a lawn-tennis set, and the very best uncle in the whole world. To know me now, you would never guess that I was once as miserable a little chap as lives in all America. But I was, before I found my Uncle Charlie. The way it happened was this:

My mother died when I was a little, wee baby, and father couldn't live without her, so he died, too, in less than a year. I don't remember either of them, though I've got their photographs and a letter that father wrote to me just before he died. It was opened on my tenth birthday, and I have carried it everywhere with me ever since. It always makes me cry whenever I read it.

Well, in father's will, Mr. Johnson was made my guardian till my uncle was heard from. I was less than three years old when I went to live with him, and don't remember any other home. It wasn't a very pleasant home, I can tell you. Mr. and Mrs. Johnson were everlastingly scolding me, and Dick, Susie and Tom followed their example.

I didn't know what it was to have any one love me till little Jamie was born. He seemed to take a fancy to me almost as soon as he could notice anything. Dick used to laugh at me, and call me "Nursemaid," but I loved to hold the little lad, and didn't care what any one said.

I think Mrs. Johnson was vexed that he should care so much for me, and would have kept him away from me; but, as good luck would have it, Jamie was very delicate, and the doctor said he must not be worried about anything.

One night, when Jamie was about three years old, he was being put to bed. His mother undressed him, and put him into his little crib, just as she always did. Master Jamie did not like it, however, and began to cry:

"Jamie wants to sleep with Will—Jamie do."

Mrs. Johnson tried to coax him to be still, and then she scolded him, but he only cried harder and harder.

"Oh, dear! what shall I do?" she exclaimed, in despair. And then she noticed me standing near the door, and said, crossly, "Go out of this room, you naughty Will Milman."

This made Jamie cry worse than ever, and at last Mr. Johnson came up stairs and said:

"You will have to give what he wants, Sarah, or he will go into convulsions."

"But I can't," she replied. "He has taken a notion to sleep with Will, and there's no way to manage it. It would kill baby to sleep in that close, little room, and there is only a cot-bed there, besides."

"There's the spare room," Mr. Johnson answered, as he was most afraid to say it.

"Well, you'd better believe Mrs. J.—was 'mad' then! But Jamie seemed to understand it all, and he screamed until, at last, Mrs. Johnson went to the closet, got some clean sheets, and went into the spare room.

I peeped through the crack of the door, and I tell you her face was as black as a thunder-cloud while she was making that bed.

When it was all done, she went and picked up Jamie and gave him a good shake 'fore she laid him down again.

Then she called to me:

"William! Get undressed this moment, sir!"

It was only seven o'clock, too. I didn't care, though, and Jamie stopped crying the very minute I lay down beside him.

He is a big, healthy boy now, and too much like Dick for my taste; but then he had ever so many pretty ways.

Every night after that, we slept together in the spare room, and it was great fun. He always lay with my arm around him and his little curly head against my shoulder.

Sometimes I told him stories, and he would pat my cheek with his soft hand, and keep his great, blue eyes fixed on my face till they got to wink heavily, and then suddenly shut up tight.

By-and-by, summer came, and it was hotter than pepper. You know how it is in New York in summer.

Jamie fretted and worried from morning till night, and at last Mrs. Johnson sent for the doctor. He came twice, and then said to take baby to Coney Island.

"Will can stay home and take care of the house," Mrs. J. said at the tea-table.

The next morning everybody was up early. After breakfast Mrs. Johnson dressed Jamie, and gave him to me to hold while she put on her bonnet.

In a few minutes she came down stairs again, and tried to take him from me; but he put both his arms around my neck and wouldn't let go.

"Hurry—hurry, Sarah, or we'll lose the boat!" called Mr. Johnson from the door.

Mrs. J. tried to get Jamie away again; but it was no use. So she just put my hat on my head, and giving me a push, said:

"There, you'll have to go, too."

I was glad enough for anything, but wished I could have had on my best clothes instead of my worn-out every-day ones.

The ride in the boat was grand, though there was a dreadful crowd. Jamie laughed and seemed to enjoy it, but wouldn't let any one else hold him, though my arms ached like sixty.

After awhile we reached Coney Island, and then we all got bathing suits. I had one, too, for Jamie wouldn't go anywhere without me.

Isn't sea bathing the best fun you ever knew? I thought 'twas just splendid, though I had to take care of baby and didn't have such good fun as the rest.

Jamie wasn't one mite afraid; but shouted and laughed and splashed the water all about. The doctor had said he mustn't stay in long, so pretty soon Mrs. Johnson called me to bring him on shore.

I went and gave him to her; then I was so afraid that she wouldn't let me go back again that I just turned and ran out into the waves as fast as ever I could. When I looked back I saw Dick coming after me—that made me run again, and the next thing I knew there was a great shout, and I went down, down, and felt as though I was choking to death. I did not know anything more till I opened my eyes to find that I was being carried to the beach, with a great crowd of people all around, and a gentleman in very wet clothing holding me in his arms.

"There, now, my little man, you are all right," he said, kindly, placing me on my feet.

I felt real sick at first, but pretty soon I went and dressed myself. When I came out of the bath-house, the gentleman was standing near the door. I ran to him, and said:

"Oh, thank you, sir, for not letting me drown!"

"Are you the little boy that tried to race across the Atlantic?" he asked, pinching my cheek.

"No, sir, I was running away from Dick—Mrs. Johnson sent him to bring me ashore, and I hadn't had any fun at all hardly," I answered, feeling rather ashamed.

"Why did Mrs. Johnson want you to come on shore?"

"Cause she kind of hates me, I guess, sir," I said, digging the toe of my shoe into the sand.

"Hates you! Why, what relation is she to you, child?"

"No relation at all, sir. She's my guardian's wife. Mr. Johnson is my guardian till my Uncle Charlie comes home. I wish he'd hurry, for I don't have a bit good times now," I answered, confidentially.

The gentleman didn't say anything more for as much as five minutes, and I was just going away, when he asked:

"What is your name, little boy?"

"William Milman, sir."

I had hardly said it when the gentleman turned as white as a ghost. Then he said quickly:

"William Milman? Where is your father, child?"

"My father is dead, sir."

"Dead! My brother Will dead?" he cried, and covered his face with his hands.

Just then Mr. Johnson came up and took hold of my shoulder, saying:

"Come right home, sir."

As he spoke, the stranger looked up and said:

"Yes, he must come home—but with me, not you."

"What do you mean, sir?" Mr. J. asked, angrily, though I think he was frightened, too.

"I mean that I am his uncle—his father's brother."

Mr. Johnson's hand dropped from my shoulder. He looked as if you could have knocked him over with a straw.

"Are you my Uncle Charlie?" I asked, eagerly, looking up into the gentleman's face.

"Yes, my dear boy," he answered, and took my hand in his, holding it very tightly, while he talked with my guardian.

I didn't listen to what they said, for I was thinking how glad I was to find my Uncle Charlie, and how I would show him father's letter, that was in its usual place in my pocket.

At last Mr. J. walked away, and my uncle led me along the beach to a great hotel, up the steps, into a room, where we were all alone.

Then he took me on his knee and kissed me, calling me his dear little nephew.

There were tears in his eyes, and when I gave him my father's letter they ran all down his cheeks.

All this happened a year ago.

Uncle Charlie got all the money father left for me, away from Mr. J., and now I live with him.

Every one says he is spoiling me, but I don't think so, and if he is I like it first rate anyhow.

Before long I am going to have a lovely Aunt Alice, and she and uncle and I are going to Europe. When we come home again I am going to have a pony and a tutor.

## EDITORIAL BRIEFS.

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

SPIRITUAL CIRCLES in Camden every Wednesday and Friday evening at 8 o'clock. 575 Ridge Ave., above Broadway, Camden, N. J. Admission, 15 cents.

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.

MRS. S. E. BROWELL, trance and test medium. Phenomenal seance Thursdays and Sundays at 8 P. M. Private sittings daily at 637 W. Madison street, N. E. corner Wood street, Chicago, Ill.

PIERRE L. O. A. KEELER, is now giving seances and slate writing sittings in Boston. Address, Boston post-office. His brother, Dr. W. M. Keel-

er, is at present resting at his home on the Hudson.

ERRATA.—In W. B. Fahnestock's article, "Love and Justice," published in last week's MIND AND MATTER, in eighth line from the bottom, for "aposition" read "association"; and in third line from the bottom, for "expense" read "essence."

DR. ADOLPHUS FELLGER, (of Philadelphia,) one of the oldest homoeopathic physicians, has been honored by Emperor William, of Germany, with the degree of Knight of the Order of the Crown. This is the only instance of royal favor ever conferred upon a member of the medical faculty in the United States.

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

MRS. H. S. LAKE began her second engagement the Liberals of Salem, Ohio, June 3d. She will with the Independent Church at Alliance, and with speak at the Michigan State Convention in August. Permanent address, Salem, Columbiana Co., Ohio.

HON. WARREN CHASE will lecture in Trenton, N. J., July 1st, and speak in Boston, Mass., July 8th. (Notice of place will be given by Dr. H. B. Storer.) The rest of July and part of August he will be at the Camp-grounds at Cape Cod and Onset Bay, Mass., and Eden, Maine.

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.

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, 111 Oliver Avenue, Yonkers, N. Y.

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

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

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

In another part of this paper will be found the "History of Newbroughism," or "Oahspeism," to which we would call the especial attention of our readers. This is the foolish and wicked scheme that the *Banner of Light* and *R. P. Journal* are engaged in puffing, advertising, aiding and abetting, for the percentage they receive from the sale of that literary fraud.

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.

DR. WM. B. FAHNSTOCK, 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.

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

## Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun Co., Mich. The following is what Mr. Young says:

For many years I was stricken with disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease, in fact all manner of disease, but after I had paid a great deal of money they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands, (I was no believer in Spiritualism,) but I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called Spiritual magnetized remedies. I commenced to take them and in a very short time I commenced to improve, and to-day I am as healthy a man as there is in Michigan and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment, two months after I was well, and it has nearly if not quite made me a Spiritualist. Since I got well, Doctor Dobson has been here to see me, and I attended one of his slate writing seances, which to me was wonderful. My cure made an excitement in our town, and by its means Doctor Dobson has had over one hundred patients here and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his Spirit Band of Doctors that I am alive.

GEORGE YOUNG,

Albion, Calhoun Co., Mich.

The foregoing is but one of the many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured or greatly benefited." "The lame walk—the deaf hear—the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm hearted and generous with his friends—while with those disposed to deride or oppose his work—he is not afraid to answer a fool according to his folly.—*Maquoketa Record*, June 19, 1883.

## Will Materialists Explain the Natural Principle Involved in the Following Case?

Editor of Mind and Matter:

I have just returned from a visit to my cousin, D. P. Young, of Lamoni, Dacatur Co., Iowa, who at parting handed me two dollars for your paper, which I enclose. While there I learned for the first time (not having met him for many years) the following mysterious fact:

His son Frank injured one leg, while rolling saw logs, so badly that it had to be amputated. The severed limb was enclosed in a box and buried. Soon Frank began to experience the most excruciating pain, as if he still possessed the lost leg. The foot and toes were pressed into an untill natural position. He continued thus to suffer until the disconnected limb was disinterred, the foot and toes relieved of all pressure, when the pain ceased.

I have read of one or two similar cases before, but I am as well satisfied of the truth of this as I am of making this statement. Who can explain it?

STEPHEN YOUNG.

Memphis, Mo.

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 31st, M. S. 36.

CHARLES HARDWICK.

(An English Theologian.)

Cha-wan-ska said: "Brave Roberts, I see a panoramic view pass before me, in which appears the man that will first speak to you. He seems to have fallen from some mountain height and has been killed." Then followed the following communication.

GOOD AFTERNOON, SIR:—In this mortal life I was deeply interested in the Christian religion. My name was Charles Hardwick, and I came to my death on the 16th of August, 1859, while ascending the Pyrenees. The last title that I had, in the mortal life, was archdeacon of Ely, England. I am used here, as was the first spirit who controlled at the last seance, (Charles Francis Alter,) to prepare the way for a concentration of wisdom, necessary for the ancient spirit witnesses who will follow me here to-day. I wrote many works, although dying at the early age of thirty-eight. They were principally devoted to showing that Christ and Christianity were superior to all other religions. What will follow is the result of my experiences in spirit life. As a mortal I was too enthusiastically blind to consider the value of the testimony of ancient authors which I examined in my researches. I commenced by comparing the religions of India, China, Egypt, Medo-Persia, America and Oceanica, with each other; and after an examination of the whole of the religious systems of the globe, I showed, in my work, the foolishness of what I called paganism as compared with Christianity. But as a spirit I am compelled to say that I was altogether wrong in my geographical placements of religions. India is not the mother of civilization and the originator of all religions. Nubia, Kordofan and Ethiopia were the countries in which the most remote civilization arose: Thence it spread into prehistoric Egypt. The most ancient monuments of Egypt go far beyond the age ascribed to Moses. Thence it passed to Chaldea and Assyria; and thence into India. I do not mean to say that those countries were not before inhabited, but their peoples were ignorant and barbarous. From India the tide of civilization flowed East and West. The first by way of the lands extending far in the Pacific Ocean to America, and the second by way of the Mediterranean and Black Seas into Northern and Southern Europe. There were two emigrations from Asia to America before those continents were historically known; one by way of Behring's Strait, and the other by way of Boro Bada, (which was the ancient name of Java) across the Pacific to Gautamela. As the more southern emigrants had a finer climate than those who went by way of the north, who landing in North America, they advanced more rapidly than did the latter. And to show you what we know to be the fact as spirits, to wit: that there was intercourse between the Western and Eastern continents firmly established before the Mosaic period; we will call your attention to the fact that the Mexican god Quetzalcoatl was worshipped in Southern India, the latter country receiving him from the former by way of the islands of the Middle Pacific. Indeed there was more than one interchange of Gods between Asia and America, as in the course of time the one became more advanced in civilization than the other. Quetzalcoatl, Ibrahim and Gautama occupied with these kindred peoples the same position, that of Saviour, as Jesus Christ does to the Christians; and as no man could see the father of the Universe, they one and all resorted to an intercessor in the way of a Sun, (not Son) which they represented in human form. This is as much as it is necessary for me to say at this time. The subject will be continued by the next spirit. I will close by saying that I have found as a spirit that no faith or belief not founded on fact and reason will avail any one. If you think to rest upon them you will find that an avenging spirit force will compel you to testify to what you must know to be true as a spirit. I thank you for the favor of being heard.

[We take the following concerning Charles Hardwick from the American Cyclopædia.—Ed.]

"Charles Hardwick, an English theologian, born at Slingsby, Yorkshire, September 22d, 1821, died August 18th, 1859, while ascending the Pyrenees near Bagneres de Luchon. He was a fellow of St. Catherine's Hall, Cambridge, where he resided and held the office of Christian advocate in the University. In 1853 he was appointed professor of theology in Queen's College, Birmingham; in 1855, divinity lecturer at Cambridge; and a few months before his death, archdeacon of Ely. Among his works are: 'Historical Inquiry Relative to St. Catharine of Alexandria' (1849); 'History of the Articles on Religion' (1851); 'Twenty Sermons for Town Congregations' (1853); 'History of the Christian Church during the Middle Ages' (1853); 'History of the Preston Strikes and Lockouts' (1857); and 'Manual for Patrons of Friendly Societies' (1859). He commenced an elaborate work, 'Christ and other Masters,' comparing Christianity with other forms of religion, of which four parts were published, (1855-7; 2d ed., 1893). He also prepared an edition of the Anglo-Saxon and Northumbrian version of the Gospel of Matthew."

Such was the man whose spirit gave that pregnant communication. As neither the medium nor myself ever heard of Charles Hardwick, or anything concerning his short but busy life, we feel impressed to regard the communication as strictly genuine. The spirit says he came to his death on the 15th of August, 1859, while the recorded time is the 18th of that month and year. We are led from this to infer that his body may not have been recovered until three days after his death. Be that as it may, the date given was not obtained by mortal or spirit from any book now extant. If any of our readers know the circumstances attending the accidental death of Archdeacon Hardwick, we would be obliged for the information. The coming of this spirit seems to have served two purposes; first, to prepare the medium for the control of the spirits who were to follow him; and secondly, to give him that opportunity which seems so necessary to free the spirit from the earth-acquired errors which it

takes to spirit life. From his spirit testimony it will be seen that he has had to unlearn much of that which gave him his earthly fame and honors. We have perused the unfinished work of Mr. Hardwick, "Christ and other Masters," and it displays literary ability of a very high order. The communication is singularly characteristic of the man and closely analogous to the field of research traversed by him in laying the foundation for his great literary enterprise. To show how conversant the spirit was with the subject of which he speaks, we will quote from Part I., page 41-42, of the work named:

"The order I propose to follow in discussing the religious systems where minute comparison has been thought desirable, is this:

"Part II.—The Religions that arose and still prevail in Hindostan and some adjoining countries.

"Part III.—The Religions of Mexico, of China, and the Southern Seas.

"Both these groups appear to have always been entirely external to the sphere of Hebrew influence.

"Part IV.—The Religions of Ancient Egypt and Persia.

"These, it is alleged, have both at different periods actually modified the development of thought among the Hebrews; the first, during their long residence in Egypt; the second, during the Babylonish captivity.

"Part V.—The Religions of Ancient Greece and Rome.

"With these the planters of Christianity were brought into immediate contact at the very opening of their work, and over these they won a triumph in the first five centuries of the present era.

"Part VI.—The Religions of the Saxons, Scandinavian and Slavonic tribes.

"Among these tribes the principles of heathenism appear to have been the strongest; and some of them in fact were not converted to Christianity for a thousand years after its promulgation."

Such was the field of inquiry that engaged the attention of Mr. Chadwick, and upon which he set out to exalt the Christian religion at the expense of the more ancient and philosophical "heathen" religions from which it was bodily stolen. The spirit tells us that as a spirit he had discovered his mistake in locating the different religions of the world; and that instead of India being the mother of civilization and of religions, that these arose in Nubia, Kordofan and Ethiopia. He tells us that from the latter countries religion spread over ancient Egypt, as its most ancient monuments show; that from Egypt it passed to Chaldea and Assyria; thence into India, and thence East and West, to America and Europe. He says there were two emigrations from Asia to America, one by way of the northern connection between the two continents, and one from Boro Bodo or Boro Bada by way of the Pacific islands—Boro Bada being the ancient name of the island of Java. This statement of the spirit is strongly corroborated by all known archaeological and historically recorded facts. We are strongly inclined to believe his further statement, that long before the Mosaic period there was intercourse between Asia and America. As we have before shown, the god Quetzalcoatl of Mexico or the Aztec Buddha, was identical with the god Buddha of the Asiatics, and especially of the inhabitants of Southern India. How this ancient intercourse was kept up between the two continents we can only conjecture. There is much reason to believe that at no remote geological period much of what is now the Pacific ocean was land; but even if this were not the case, and there were intermediate islands which are now sunk beneath the ocean, the most primitive knowledge of navigation would have sufficed to provide for the supposed intercourse.

It is at all events very certain that Quetzalcoatl in Mexico, and Ibrahim of the Brahmins and Gautama of the Buddhists of India, were to those peoples what Christ is to Christians, their respective saviours. We will here quote from Prescott's Conquest of Mexico, what he says regarding the Mexican god Quetzalcoatl (Volume I., 59):

"A far more interesting personage in their mythology was Quetzalcoatl, god of the air, a divinity, who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of their species, doubtless, who have been deified by the gratitude of posterity. Under him the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a single man could carry. The cotton as it grew, took, of its own accord, the rich dyes of human art. The air was filled with intoxicating perfumes and the sweet melody of birds. In short, these were the halcyon days, which find a place in the mythic systems of so many nations in the Old World. It was the golden age of Anahuac.

"From some cause, not explained, Quetzalcoatl incurred the wrath of one of the principal gods, and was compelled to abandon the country. On his way, he stopped at the city of Cholula where a temple was dedicated to his worship, the massive ruins of which still form one of the most interesting relics of antiquity in Mexico. When he reached the shores of the Mexican Gulf, he took leave of his followers, promising that he and his descendants would revisit them hereafter, and then, entering his wizard skiff, made of serpent's skins, embarked on the great ocean for the fabled land of Tlapallan. He was said to have been tall in stature, with a white skin, long, dark hair, and a flowing beard. The Mexicans looked confidently to the return of the benevolent deity; and this remarkable tradition, deeply cherished in their hearts, prepared the way, as we shall see hereafter, for the future success of the Spaniards."

The spirit therefore was correct in saying that Quetzalcoatl was regarded by the Mexicans as the Saviour of their race. In this instance it will be

seen that this Mexican Saviour was the Sun, that god of the air-realm which is the creator of the fruits, flowers and other blessings which beautify the earth and contribute to the happiness of man. The spirit tells us that the subject will be continued by the next spirit; and closes with this positive testimony against the truth of the Christian religion: "I have found as a spirit, that no faith or belief not founded on fact and reason will avail any one. If you think to rest upon these, you will find that an avenging spirit force will compel you to testify to what you must know to be true as a spirit." What a confession for this proud and able defender of Christianity to make! Heed it, ye who are following the path of error in which he trod.

DON PEDRO D'ALVARADO.  
(The Companion of Cortez.)

SIGNOR:—I passed from my labors here in 1541. I am Pedro d'Alvarado, the governor of Guatemala. I was one of the followers of Cortez. I am compelled to come here to-day by the Toltecs and the Mayas, to explain what they desire me to, as an atonement for my persecution of these people. They desire me to say to you that in the ruins at Oconwego and Utilloa in Guatemala, you will find that the character of the pottery found there, and the shape of the heads and general appearance of the gods there represented, are so like those of the nations of the Eastern Hemisphere, as to show that the former were the more ancient models, of which the latter are more modern and improved copies, or imitations. By examining the antiquities of Central America and Boro Bada, any archaeologist can readily see they were the work of a kindred people, and that those of America were the most ancient. The statues of the gods in the temples of Boro Bada, Ceylon, and Mathura, are but more perfect specimens of the same art that produced the remains of Central America. It may readily be perceived that the higher the state of art a people may manifest the more modern is that state of cultivation of art.

And these spirits desire me to say to you, that though they claim to have had a more ancient civilization than the Brahmanical and Buddhist religions of India and Southeastern Asia, they do not claim that their ancestors did not come from the East. But they do claim that after reaching America there was a long suspension of intercourse between those who emigrated to America and those who remained behind in the land from which their ancestors came. Further, they desire me to say that after a long disappearance of the intervening land, and the suspension of intercourse with their Asiatic kindred, the lands reappeared by the convulsions of nature, and the civilization to which they had attained flowed back to the source from whence it sprang. These spirits, of whom there are countless millions, have captured a Roman Catholic interpreter. I have done what they required me to do. They bid me to say further, that their worship of the Sun was afterwards put into truer shape by Zarathustra; and still further say that they will prove the truth of what they have asserted through a rank Catholic, Pedro d'Alvarado. Adios, signor.

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

"Don Pedro d'Alvarado, one of the conquerors of Mexico, governor of the province of Guatemala, and Cavalier of the Order of St. James, was born at Badajoz. He accompanied Cortes to Mexico in 1518, and, yet young, shared the fortune and the glory of that conqueror, of whom he became one of the principal officers. Entrusted, in 1520, with the command of the City of Mexico, and the guarding of Montezuma, while his general marched against Narvaez, he collected the Mexicans at a public feast, and, excited by a desire to acquire their jewels and adornments, he rushed upon them with his soldiers, causing great carnage, which caused a general insurrection. Alvarado, assailed by a multitude of furious people, was rescued by Cortes, who gave him the command of his rear-guard, on his retreat of July 1st, 1520. Alvarado owed his safety alone to his valor and extreme agility. He leaped by the aid of his lance, a gap made in the dike of Tacapan erected to arrest him on his retreat, which has since borne the name of 'the leap of Alvarado.' Other Spaniards wished to follow his example, but they fell in the chasm, and miserably perished there. This exploit caused the Lieutenant of Cortes to be called the 'leaping Captain.' When Cortes turned back and undertook the siege of Mexico, he entrusted the command of a detached corps to Alvarado, who contributed much to the entire conquest of Mexico. He subdued the province of Mistecca, founded a colony at Tatulepec, that he called *Segura*, and subdued the provinces of Soconusco and Gautemala.

"Accused of the abuse of power before Charles V. he went to Spain to justify himself, was sent away absolved and appointed to the governorship of Guatemala, but, tiring soon of a life so monotonous, he felt re-awakened in him the passion for great enterprises, by all that was then published of the discovery of Peru. Alvarado feigning to believe that the kingdom of Quito was not comprised in the limits assigned to Pizarro, resolved to render himself master of it. Eight hundred volunteers, attracted by his reputation, ranged themselves under his flags. He embarked with them, landed at Puerto-Vigo, in 1535, and marched straight upon Quito, across the chain of the Andes, by a route until then impassable, enduring the hardest privation and fatigue. No expedition in the New World was ever accomplished through greater dangers. Arrived upon the plain of Riobamba, Alvarado found Almagro, detached by Pizarro with a body of Spanish troops to repel him. At the moment when hostilities were about to commence, the two parties opened negotiations, and Alvarado consented to abandon his enterprise, forfeiting 100,000 piasters that Pizarro made him pay. He afterwards assisted Pizarro in the conquest of Peru, and returned to his government. But, always devoured by a love of discovery, he embarked for California, traversing more than three hundred leagues of unknown country, and came back to Mexico. He marched a short time afterwards against the Indians of Xalisco, who were in revolt. He was struck, while pursuing the enemy, by an enormous stone detached from a rock, and died, in 1541, in consequence of this accident, with the reputation of having been one of the most active and intrepid conquerors of the New World."

Such was the man, proud, brave, cruel, avari-

cious, and ambitious, whose spirit, after three hundred and forty-two years' returns, under the compulsory force of the spirits of the unoffending peoples over whom he so cruelly tyrannized to convey to the public of to-day the information which is embraced in that communication. This is indeed retributive justice.

In our press of engagements we have been unable to find any mention of the ruins of Oconwego and Utilloa as existing in Guatemala. Whether they are any where mentioned, or whether they exist, are matters that we are not prepared to determine; but it is very certain that the civilization of Central America, as shown in its known ruins, is identical with the civilization of Eastern Asia. This being so, the ruins of the Toltec cities referred to may well show the striking archaeological analogies which the spirit points out at the desire of his captors. Who were the Toltecs? Speaking of the races that had inhabited Mexico, Prescott says (Vol. I. ii):

"Of these races the most conspicuous were the Toltecs. Advancing from a northerly direction, but from what region is uncertain, they entered the territory of Anahuac, probably before the close of the seventh century. Of course little can be gleaned, with certainty, respecting a people, whose written records have perished, and who are known to us only through the traditional legends of the nations that succeeded them. By the general agreement of these, however, the Toltecs were well instructed in agriculture, and many of the most useful mechanic arts; were nice workers in metals; invented the complex arrangement of time adopted by the Aztecs; and in short were the true fountains of the civilization which distinguished this part of the continent in later times. They established their capital at Tula, north of the Mexican Valley, and the remains of extensive buildings were to be discerned there at the time of the conquest. The noble ruins of religious and other edifices, still to be seen in various parts of New Spain, are referred to this people, whose name, *Toltec*, has passed into a synonyme for *architect*. Their shadowy history reminds us of those primitive races, who preceded the ancient Egyptians in the march of civilization; fragments of whose monuments, as they are seen at this day, incorporated with the buildings of the Egyptians themselves, give to these latter the appearance of almost modern constructions.

"After a period of four centuries, the Toltecs, who had extended their sway over the remotest borders of Anahuac, having been greatly reduced, it is said by famine, pestilence, and unsuccessful wars, disappeared from the land as silently and mysteriously as they had entered it. A few of them still lingered behind, but much the greater number, probably, spread over the region of Central America and the neighboring isles; and the traveller now speculates on the majestic ruins of Mitla and Palenque, as possibly the work of this extraordinary people." And again Prescott says (Vol. I. 85): "The civilization which they (the Mexicans) possessed, descended from the Toltecs, a race who never stained their altars, still less their banquets, with the blood of man. All that deserved the name of science in Mexico came from this source; and the crumbling ruins of edifices, attributed to them, still extant in various parts of New Spain, show a decided superiority in their architecture over that of the later races of Anahuac."

The facts mentioned in those extracts from Prescott's Conquest of Mexico will suffice to show who and what the Toltecs were. Their descendants undoubtedly inhabited Guatemala and the rest of Central America, at the time that Alvarado subdued them; and it was natural that they, especially, of all the native races should seek to compel their proud and cruel persecutor to serve them as their medium of communication with the present generation of men. It is useless for us to theorize or speculate as to the literal truth of the facts communicated about; but if any one will compare the religious, political and social doctrines, customs and habits of this early American people, with the religious, political and social doctrines of the Buddhists of Asia, as these are recorded in the ancient buildings and temples of these widely separated peoples, they cannot fail to be struck with the many things held by them in common—these striking analogies being too numerous to admit of the least doubt as to the common origin and development of both civilizations. It is very evident that all that is needed, for mankind to know the true history not only of known ancient peoples, but also of peoples of whom history makes no mention, is, to offer spirits the opportunity and mediumistic conditions to disclose this invaluable knowledge. When we see that millions of these ancient peoples are arousing to a sense and realization of this possibility, and that by combining their forces they are able to compel even their enemies to serve, their ends and aims; why should we weary or fall in our efforts to open the way for this grand influx of knowledge.

For being willing to make every sacrifice that man can make to aid the spirit hosts to find and secure the cooperation of the mediums necessary for this grand and important work, we are opposed, lied about, abused and cursed by those who pretend that they are willing to help the truth to come. It will make no difference to us. We know the value of the work we are doing, and we know that the world needs that it shall be done, so we are content to work on—content to be misunderstood, hated and derided.

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