

Mind



Matter.

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

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[FOR MIND AND MATTER.]
MONEY.

BY T. P. NORTON.

Gross Idol! at whose glittering shrine
The blind world worships. Manhood is
Dethroned, and souls are sacrificed
To Mammon. Religion's fairest robes
Are stained with blood, and used
To cloak hypocrisy and crime.
The food of priestcraft, and the tool
Which fastens its enormities;
Filling the world with ignorance,
Deceit, and superstitious fear.
Beneath its power blest Liberty
In fetters lies. Co. science succumbs,
And Virtue lies a bleeding wreck
Upon the bed of infamy.
Laws are inert, and Justice but
A gross and wicked mockery.
The life of politicians and the seed
Of vile corruption, which hath sealed
The fate of empires. Money! the
Insatiate vampire, which absorbs
The life blood of poor toilers
At the cruel wheel for sustenance.
By it the poor man is enslaved,
And Heaven's free gifts monopolized
To feed the m-w of pride and fashion.
That sacrilegious thief, who rob
The grave of its most beautiful flower,
And plants the miser's bed with thorns,
Deserting him in need, and sends
Him naked to his reckoning;
Dooms his thin soul to a sea of
Remorse, in company with thieves,
Where darkness reigns, until the debt
Is paid in full of all demands,
And justice rendered satisfied.
Yet, 'tis the bright and golden key
Within the hand of charity,
Whose angel fling rs like the light,
Unlocks the world to fresh delight,
Distilling as the gentle dew,
In love drops o'er the ground anew:
With gentle step at early morn,
Blessing the needy and the poor,
Or, like the bright refreshing rain,
Which makes the hills rejoice again,
It penetrates the thirsty soil,
To cheer with hope the hardest toil;
Planting sweet flowers beside the way,
Where night but desolation lay.
Money unlocks the perquisites
Of heaven, and showers its bened-
O'er loving hearts, who seek to be
Adorned with sweet humility,
Repaying as its joys unfold,
In sterling worth a thousand fold,
The compound interest of love,
And tittle to a heaven above.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 24, M. S. 36.

EMANUEL KIDDER.
(Paterson, N. J.)

How Do You Do?—I begin to think that it is necessary for us to take hold of the work in a little different manner from what we have done before. We have asked people to endeavor to carry out a correct principle, or that true system of principles that makes all mankind akin. But our talking seems to have little or no effect, and if there is not a change, we will be forced to use compulsion in some directions to make men and women learn that it is not for the sake of talking that we hold human organizations to express our thoughts. Our object is to revolutionize society and arrange a system that will give to humanity what they so much desire, peace, happiness and prosperity. When I say we must use compulsion I do not mean, to use the battle-axe in the strict sense of the word; but we are gaining power enough to make the homes of men and women a place of lively action unless they pay heed to our words. I do not speak thus with a desire of controlling human minds or leading them out of their natural direction; but we want to see men and women placed so that they can exercise their own best judgment; and we want truth and honor where now falsehood and deceit seem to revel in their own spirit of destructiveness. When we bring to the surface all that we design, we will then quietly wait to see men practically carry out our purpose. My name, while I held a material form, was Emanuel Kidder, of Paterson, N. J. I was a farmer in the neighborhood of Paterson. I have not grown to look upon things as I do in an hour or a day. It has taken some very hard experiences for me to learn to desire the good of all created beings. Self seems to be the controlling force of human actions, and it may ever be so, if it teaches mankind to be just to one another. I am done.

GEORGE YAWK.
(Montreal, Canada.)

As I stand here I seem to hear the throb of the universe to the music of an onward march. This march is eternity. When I watch the unfolding mind and see how anxious it is to come in rapport with universal knowledge, I feel as if the hour had come for me to use some medial instrument, and demonstrate, as far as it is possible for me to do so, what constitutes real knowledge. It is noting the experiences of one's individual life, and also gathering thoughts from the departed and the living freighted with the principles of the progress of the human race. And as the human mind is subjected to conditions that place a limit beyond which it has not power to go; yet, in reaching out, we sometimes neglect the most important lessons around us, simply because our prejudices are in favor of some leading mind

whose experiences had been only in one direction. In looking to the so-called learned men of earth, we attach more importance to the education and position that such individuals hold, and not enough to their individual character. I contend that every human being that has an average intellect, with the power to reason, can gather untold treasures from various avenues that surround them, without having an education beyond the average. This is a season of wonderful developments, and I wish to impress upon the minds of the younger portion of the nation, the importance of learning truths as they are, not as some self-sufficient mind wishes to direct them in the search for truth. And as truth is rarely pleasing until we learn the great import of its attainment; and as education has almost closed the doors through which we can arrive at correct conclusions, I will leave you with these few remarks, hoping at some time to be better able to control the instrument, and speak of the rights of men and women. I have found it difficult to stay my tongue, but it was necessary that I should do so, in order that you should note down my ideas as I expressed them. [We are sorry to have had to ask you to speak slowly.] You need not feel sorry about it, for I am learning a lesson of self-restraint by having to speak slowly. I was a rapid thinker when in the form and expressed my thoughts rapidly. But rapid speaking does not always amount to the most. I have been learning a lesson of self control as well as controlling a medium to give my thoughts. My name was George Yawk, of Montreal, Canada, and I have been in spirit life quite a number of years. I was a lawyer and made many speeches, but I consider this the greatest speech I ever made.

LIZZIE MONTIETH.
(Near Fair Oaks, Va.)

GOOD AFTERNOON.—I was invited to attend this meeting with many others for our mutual benefit; and it is something astonishing to me to see how things are conducted, and how easily I fall into my old ways, and seem almost to be myself in life. I would like to say to you that we all try to be ourselves as nearly as possible, and it is necessary we should do so, if we wish to prove our individual identities; but all who have any goodness or desire for the elevation of humanity, present a higher development to one another than they do to you. This is because there are so many of us who have never had spirit experiences freed from our physical organizations, and their tendency is to improve on their past conditions. But I am not able to give you anything of very great value, because my last days were almost an oblivion to myself, owing to a disease of the brain; and that circumstance creates a confusion within the organization I am using. But I want the whole world to know that there is a heaven of rest for the most weary soul. It is not a heaven as many of us were taught to believe, but it is something that gives us the light to be our lives, and to enjoy what we feel a desire for. No one need be afraid to be disturbed by any one who has caused them sorrow or misery while in the earth life, for it is impossible for them to be so disturbed, unless they have in some way injured the individual; and then there is a force which makes each one pay the penalty for the wrong he or she had done, and then that is the end of the misery. And it is well it is so. I am glad to be one to add my testimony to the truth as it is. Lizzie Montieth. I lived near Fair Oaks, Virginia. Not lately, however, for I have been in spirit life many years.

SUSIE MAHEW.

(A Little Girl, Hoboken, N. J.)

Will you let me come in and talk a little bit, for I'm so glad I don't know what to do, that I'm alive. I was real sick and I thought I was going to die, and mamma and papa cried, and they said I must try and be a good girl, and they'd meet me in heaven. And I've come back to tell them I haven't been to heaven; and I'm awful glad I didn't go there, for I don't like to see them praying. And I'm in a real nice place. I've flowers and birds, and a kitten and dogs, and I'm just as well off as I can be. And I want everybody to know they need not pray and sing, for there is everything here without doing that. I don't want anybody to think I'm away off. I am always near home, and I'll wait for them all to come. My name is Susie Mahew, I lived at a place called Hoboken.

SIMON MORN.
(Near Allentown, Pa.)

I can't take in the situation all at once, but I have known for some time that I was not dead, and I could see what was occurring in my own family. But this goes a little beyond my expectations, in talking again to my fellow beings. I was not educated and never knew anything about science; but there was an old gentleman come to me, and said if I would like to make a few scientific experiments, I should come in here. So I took up with the offer, and I don't doubt if I keep on a while but what I'll become a scientist and then what I say will be of some account, and I think I'll come back and write an essay on farming, that is, when I get up to the way of doing, and most people will say, "Well, Simon Morn is riding his old hobby." But I think a hobby, as long as it brings you victuals and drink

and every other comfort, is not to be scorned. Now I expect you almost wonder where I come from. Well, I lived near Allentown, Pa. I bid you good bye. [We are glad you came to see us.] Well, I guess I was about as glad to come.

KITTY WAYNE.
(Norfolk, Va.)

I have often heard tell of being born again, but I declare! You don't call this conversion do you? Because I don't feel any different. I didn't get at it in a long faced way, so I guess I must be all right. I tell you I've laughed a good deal since I've been dead. You wouldn't believe that would you? And what do you think it was all about? Why to see how straight people try to carry themselves, to get the very best seat when they get over to this side. There is nothing selfish in that! Oh, no. Why I suppose it is human nature. But I didn't come here to find fault with it; and I feel so light and happy myself, that I do not want to see anybody else hiding their true feelings. But I suppose this is a very important subject, and if I can gather any gravity anywhere, I'll put it on for the occasion, for it takes away the sting of death, to know that you are not separated from your friends, and know that you are free from physical ills, and can go on your way rejoicing, and gathering wisdom from inexhaustible sources without too much labor, and a grand band of friends encouraging and cheering, and making life something more than pleasure. It is a very grave subject but I am very happy over it. My name is Kitty Wayne. I lived at Norfolk, Va., part of the time. I was not born there, but lived there.

JOHN ROWL.
(Edinburgh, Scotland.)

I have almost measured the hours that were to give an opportunity to test this matter for myself, for like many others I was very skeptical on the subject; and I don't know that I believed that my spirit had an existence, or if it had, that that power to which I owed my being would take care of me after my body became useless, and I believe my trust was wiser than I knew. But as an error always stands in the way of truth, I return and use this organism for the purpose of proving the continued existence of spirit. Many would ask:—What is spirit? Where does it dwell? Does it feel cold and heat? Is it sensitive to all changes? And I would say yes. But as I claim no great wisdom, I will make an effort to explain, as best I can, what I know of spirit. I have often heard it said that the human organization was most wonderfully and fearfully made; and after learning what I have learned, I am willing to acknowledge the fact. Now here is a human organization (alluding to the medium) acting out an individuality, possessing intellect and reason sufficient to decide some important question in regard to human life. Yet outside of this organization there is a form so fine that material eyes cannot discern it, and that is what I call the spirit or the real individual of the material or visible form. This spirit grows with the undeveloped infant, and is the only force that acts upon the organization through the conditions that surround it. Some persons may dispute it, but can they prove that my statements are not correct? And even after death that spirit holds particles that represent a form like unto the old decaying material body, and present it to the eyes of the seeing as evidence that men do not die. I once studied up all that I could to overthrow the existence of spirit. Now I shall make it my duty to try to establish the fact of eternal life, although I am necessitated to act through a body and spirit not my own. It may take time, but I am an earnest worker, and expect through that earnestness to accomplish much. John Rowl, Edinburgh, Scotland. Before I leave I would like to ask you a question. Have I succeeded in intelligently expressing myself? (Certainly you have). Then I am satisfied; and I thank you very much for this opportunity.

ABIGAIL LEE.
(Bangor, Maine.)

Oh! my; I believe I've got out of the woods at last. I've been on a tramp for a long time; but I guess I've got out in the clearing now. I was awfully afraid for a while that I was bewitched and I'll tell you why. Because I'd go home and tell them how to do, and they would take no notice of me, and they would talk away among themselves and say nothing to me; and I thought I must either be bewitched, or that they must be bewitched. But I find out now that it was all right, for I was dead and did not know it. They used to hang horse shoes over the door to keep witches out; for I used to be able to move things, and they thought that there were witches who had got into the house. But that was a good while ago. You might think I was unhappy, but I was not, for I knew no better, and did the best I could and enjoyed what I done. But gradually I've got out into the clearing, and by the aid of people too, who never claimed to be anything extra while they lived; and I am now expecting to take hold of the work and help hasten it along, for I feel that it is important that it should move. I feel, too, that if I have done something to aid in a cause like this, I shall be perfectly satisfied. My name was Abigail Lee, of Bangor, Maine. I was a medium, but didn't know it.

J. W. Kenyon and His Work Endorsed.

OTTUMWA, Iowa, Aug. 22d, 1883.

FRIEND ROBERTS:—Please state to your readers, that J. W. Kenyon is in the field ready to answer calls for lectures. Mr. Kenyon has proved himself to be one of the best of our speakers. It has been remarked by many here, that his efforts have been characterized by a keenness of logic, and a profoundness of thought unsurpassed by any among the fine lecturers at this meeting, and we sincerely hope that for the good of our cause and the continued well being of a most worthy laborer that Brother Kenyon may be kept constantly busy.

Respectfully yours,

Mr. and Mrs. M. C. Pratt, Mrs. Phoebe Lillibridge, H. W. Booser, Mrs. E. Mills, Mrs. Mary E. Brownell, Lois Waisbrocker, Sadie E. Buell, and others.

S. M. Baldwin's Views on Organization.

Editor Mind and Matter:

The more I reflect on your ideas of organization, or rather the plan of the invisible world, as explained in your issue of August 18th, the more I am satisfied that this will in due time refine and elevate the whole human race, and usher in the welcome era, when the two worlds will be virtually together in every household, by not only having at least one good mediator to regulate our spiritual wants and necessities, but will tend to the development of multitudes of magnetic or spirit physicians, probably, one at least in every large family circle, to relieve us as far as possible from our many ills, mostly caused by ignorance of ourselves, and being badly begotten. Many of us have had overwhelming evidence that there are an abundance of healers in the higher life, who are not only willing, but very anxious to relieve suffering humanity, if we will only give them the conditions. If this grand work in the interest of the coming millions can now be commenced, it is believed that the coming century may begin with true religion in place of superstition—arbitration in place of war—and the consequent rapid decline in the use of meat, rum, opium and tobacco. Then the many millions now spent for war, will be diverted to the educational fund, and book stores will take the place of drug stores, and the golden era, when, by the ordinary friction of thought which always brings wisdom, the present chaotic condition of society will be changed for a government run on scientific principles. Then, in due time, it is probable that coming generations will date their advancement and general prosperity from the dawn of this organization; and all the human family can, by living in accordance with nature's laws in human life, so adapt themselves to the communion of the most elevated in the higher spheres, that they can if they will, spend useful and healthy lives, and realize the self evident truth that none will be prepared for their transition until they have learned to live in this primary school wisely and well.

S. M. BALDWIN.

Washington, D. C., August 23d, 1883.

No. 4 Park Place, San Francisco, }
August 16th, 1883. }

Editor of Mind and Matter:

I enclose an article clipped from last Sunday's Chronicle, which is such a tissue of falsehoods that I thought you ought to be posted as to its animus. I was not present at the séance at which the grabbing took place, but have conversed with several who were present, all of whom I am personally acquainted with, and know them to be persons of integrity and reliability, and they are unanimous in declaring this Chronicle article to be an entire misrepresentation.

The spirit that was grabbed purported to be a cousin of Mrs. Carrie Elmer, from Kentucky, who is a lady of refinement, cultivation, superior intelligence, and wholly veracious, and without rather skeptical. She informs me that the materialization was rather imperfect, the form seeming weak, for the spirit had been absent from its earthly body but a few days; but it had every evidence of being a living form and not a dummy, and on being seized it instantly dematerialized in sight of several of the sitters. Every person present that I have conversed with, deny that the "grabber" captured and retained one trophy of his brutal assault, and if he has any "mosquito netting," it is some obtained elsewhere.

Mr. Lewis, who seized the impetuous "grabber" and thrust him out of the house (as he deserved), is a lawyer and an old-time Spiritualist, though but recently a believer in materialization. He has no fear of the issue of his trial, which comes off the 29th of August. The case against him is only of assault, for thrusting the prosecutor out of the house; but if the court chooses to bring in the question of Mrs. Reynold's mediumship, Mr. Lewis and her many friends will only be too willing to testify as to what they know. The assailant is a hot headed, conceited young Pole, who has been a fanatical Spiritualist, but is unquestionably a mere tool of the bitter haters of materialization, in the body and out. When the case comes off in court I will report. Thus much to let you know what is in prospect.

Yours for justice,

DEAN CLARKE.

A blundering compositor, in setting up the toast: "Woman—without her, man would be a savage," got the punctuation in the wrong place, which made it read: "Woman without her man, would be a savage."—Exchange.

[Continued from the Eighth Page.]

ness were, I presume, based upon the statement of Mahanamo, which Mr. Turnour has brought prominently forward, that the Pali Pitakattaya and its Athakatha (or Commentaries), had been orally perpetuated previous to B. C. 88-76. If this statement were true, it is clear that all events recorded previous to that date would only be regarded as so many traditions. It is quite possible the monks may have made a mystery of their learning, to increase the reverence of the people, by asserting that all the doctrines which they taught had been handed down orally; and this assertion might have gradually grown into a belief which, in Mahanam's time, nobody disputed. But it is much more likely that the assertion is a mere error of the text; for it is most fully contradicted by another statement of Mahanamo which has every appearance of truth to recommend it to our implicit belief. According to this statement, the Singhalese Athakatha were composed by Mahendra (the son of Asoka), who had previously consulted the discourses of Buddha, and the dissertation and arguments of Sariputra and others. But, in addition to this counter statement, we have the testimony of Buddhagosa, who translated the Singhalese Athakatha into Pali, between A. D. 410-432. He states distinctly, that for his own work he had availed himself of the Athakatha, which had been in the first instance authenticated by the five hundred Arhanta at the First Synod, and subsequently at the succeeding synods; and which were afterwards brought to Sihala (or Ceylon) by the holy Mahendra, and translated into the Sihala language for the benefit of the people.

This account is older by some seventy years than that of Mahanamo, the author of the Mahawanso; and as Buddhagosa was a Maghada Brahman, he must have known that the Buddhist scriptures had been compiled by the disciples of Buddha, immediately after the meeting of the First Synod. A Pali version of the Athakatha, or Commentaries, is mentioned as having been studied by Tisso Mogaliputra, while he was a Samanera, in the early part of the third century before our era.

There is, besides, the most convincing internal evidence in the Mahawanso of the correctness of the above statement of Buddhagosa, in the fact, that no mention whatever is made of Indian affairs after the advent of Mahendra. This proves, in my opinion, that all the knowledge of Indian history which the Singhalese possessed, had been derived from Mahendra: a conclusion which is supported by the direct testimony of Buddhagosa.

The fourth objection, urged by Professor Wilson against the identity of Asoka with Priyadarsi, is the non-occurrence of the name of Asoka or Dhammasoka in any of the inscriptions. The same objection might be offered to the identity of Prince Salim and Jahangir, and of Prince Kurram and Shah Jehan. In fact, it is a common practice in the East for a prince to assume a new name upon his accession to the throne; and such we know was the custom in Asoka's own family. His grandfather had three names—1st, a birth name, which is not given, but which was perhaps Vrishala; 3d, a local name, Palibothra, or lord of Pataliputra; and 31, a royal name, Chandra-Gupta, which he assumed on his accession to the throne. Asoka's brother, named Vitasoka, was also called Tishya; his son Kunala had a second name, Dharma-Vardhana; and his daughter Sanghamitra, was also named Sumitra. At that period it was therefore the common custom, for a prince at least, to have two names; and if Asoka, as the Dipawanso explicitly states, bore also the title of Priyadarsi, it is evident that the inscriptions which gave him his title would omit all mention of his original name of Asoka. In the edicts promulgated by himself, he is mentioned by the name which he had assumed; but in the annals written by others, he is called by that name which he had always borne, and by which he was best known to the people. An almost similar case is that of the Roman emperor Elagabalus, or Bassianus, who assumed the name of Antoninus, by which he is always mentioned on coins and inscriptions; while the historians and annalists invariably call him Elagabalus.

But the statement of the Dipawanso is most happily confirmed by the Bhabra edict, from which we learn that Priyadarsi, the worshipper of Buddha, Dharma and Sangha, was the Raja of Maghada at the period of the Third Synod. Now we know from the Buddhist annals, that this synod took place in the reign of Asoka Maurya, the Buddhist King of Maghada. The statement is further confirmed by a fact mentioned by the Chinese pilgrim Fa-hian; who, writing in A. D. 400, attributes the erection of a Lion-pillar at Samkissa to Asoka (The King Ayu or Asoka), felt sensible of a great increase of his faith and veneration. He caused therefore a chapel to be built. Behind the chapel was erected a pillar, 30 cubits high. The interior and the exterior were polished and resplendent as crystal. Now, it is remarkable, that the pillars which bear Priyadarsi's inscriptions, have all polished shafts, about 30 cubits in height, of which some are still surmounted by Lions. The chain of evidence is therefore complete; and there can no longer be any doubt of the identity of Asoka Maurya with the Priyadarsi of the inscriptions.

The ordinances of Asoka, or Priyadarsi, were issued at different periods of his reign. Those of the 10th and 12th years, are found on the rocks of Kapurdigiri, Girnar, and Dhanli; while the pillar edicts are all dated in the 27th year of his reign. Much has been written about the confused dates of the different pillar-edicts, in spite of the clear and decisive language of the ordinances themselves; which shows that they were all published in the 27th year. It is true that the Eastern tablet refers to an edict of the 12th year, but this, as Priyadarsi states, had been abrogated, and the Eastern Tablet, which mentions the abolished ordinance, is itself dated in the 27th year. The words of the inscription referring to the edict of the 12th year are dhamma-lipi likhapita, 'an ordinance on Dharma was published,' whereas each of the edicts of the 27th year is described as iyam dhamma-lipi, 'this ordinance on Dharma.' The rock inscription at Bhabra, near Jaypur, is of uncertain date; but, as it mentions the Third Synod, it must be posterior to 241 B. C.

The pillar inscriptions, therefore, contain the latest edicts published by Asoka, as they date nine years posterior to the assembly of the Third Synod. The precepts inculcated in them are, however, generally the same as those of the 12th year; but a greater tenderness is expressed for animal life; and a more comprehensive view is

taken of the moral duties of charity towards all mankind, and of the sacred duty of a king towards his subjects. This difference shows the advance made by Asoka in his acquirement of the Buddhist faith, which is essentially one of good will and toleration towards all men.

But the sincerity of Asoka's belief is further proved by the zealous earnestness with which he sought to propagate his new faith over all the distant provinces of his own empire, as well as in the neighboring kingdoms of his allies. His own family had been early converted. His wife Asandhimitra was a zealous Buddhist; his brother Tishya took the vows of an ascetic; his son Kunala became celebrated for his early misfortunes, and after attachment to the faith; while his children Mahendra and Sanghamitra, who were initiated at twenty years of age, immortalized themselves by converting the people of Ceylon. Their mission formed part of the great scheme for the propagation of Buddhism, which was arranged between Asoka and the principal Arhat Mogaliputra at the meeting of the Third Synod, in B. C. 241, in the 18th year after Asoka's inauguration.

In relation to the Third Synod, or the Council of Asoka, the same author says:

"The Third Synod was composed of one thousand and forty arhats, selected by Tishya, the son of the Brahman Mudgala, from whom he received the patronymic of Maudgaliputra (Pali Magaliputra), by which he is generally known. This Synod was assembled, at the express desire of Asoka, for the purpose of discovering and expelling the multitude of heretics, who had insinuated themselves into the monasteries, by shaving their heads, and by assuming the yellow dress of the Buddhist ascetics. Each sect professed its own creed, saying 'This is Dharma; this is Vinaya;' and the Buddhist Vihars were defiled by the presence of worshippers of Fire and adorers of the Sun.

"The Bhikshus and ascetics of all descriptions who attended the Third Synod, were assembled in the Asokarama Vihar, at Pataliputra, by the king in person; accompanied by the venerable Arhat Mogaliputra, then seventy-two years of age. The Bhikshus professing different faiths were separated according to their sects; and to each sect was put the question, 'What faith did Buddha profess?' The Sussata said, 'The Sussata faith,' and each answered according to its own belief. There were eight different sects, all of which Asoka readily distinguished by his own knowledge of the true doctrines. These heretics, sixty thousand in number, were then stripped of their yellow robes, supplied with white dresses, and expelled from the Assembly.

"After the expulsion of the heretics, the Synod was occupied for nine months in rehearsing the Vinaya and Dharma, in the same manner as had been done at the First and Second Synods by the great Kasyapa and Yasa. From the number of Arhats who composed it, this Assembly was called Sahasrika Sangiti, or 'Synod of a Thousand.'

"At the conclusion of this Synod, in B. C. 241, several missions were despatched to foreign countries for the propagation of the Buddhist religion. The missionaries, who were selected by Mogaliputra, were the principal Sthaviras, or leaders of Buddhism, men who had acquired the rank of arhat, and were respected for superior sagacity.

"The proselyting zeal of Asoka is the more worthy of record, as it anticipated by nearly three centuries one of the most characteristic institutions of the early Christian Church. Though his notions of a Supreme Being were of a less lofty and of a more indistinct nature than those of the Christians, yet the Buddhist Prince was imbued with the same zealous wish for the propagation of his faith, and with the same good will and brotherly love towards all mankind. He was especially desirous that all men should be brought into the right way; but he was content to propagate his own faith by persuasion and by argument, and to pray for all those who differed from him in religion, with the hope that his example might perhaps induce some to labor for their own everlasting salvation.

"Asoka died in the year 222 B. C., after a long and prosperous reign of forty-one years, including the four years that elapsed between his accession and his inauguration. As he was forty-five years old when he was crowned in B. C. 259, he lived to the good old age of fourscore and two years."

We have thus, at great length, given the very able and exhaustive discussion by Major Cunningham, of the various questions that have been raised in relation to the identity of the king who convened the Council, (not Synod), of Asoka, his name, and the nature of the proceedings of that Council. On all these points it would seem that very erroneous conclusions have been reached by the learned Oriental scholars who have given them their special attention. These errors are not only apparent in their conclusions and the facts upon which they are based; but they are, in the most surprising manner, made to appear, by the communication of the spirit of this, long since departed Indian king. The spirit seems to have fully appreciated the importance of his communication, when he said in opening his remarks, "I want every sentence I utter to tell on behalf of truth." His very first statement is not only undoubtedly true, but of inappreciable importance to those who want to know the real origin and nature of the greatly misunderstood Buddhist religion. He says: "I will begin by saying that the great mistake of modern times is, the supposition that Buddhism is an offshoot from Brahmanism, and that Buddhism stands in the same relation to Brahmanism that Christianity does to Judaism. It is true that Gautama Buddha was an Indian prince, and also a Brahmin, but he was not a reformer of Brahmanism." This is so directly in opposition to what is the common opinion of Orientalists, that it comes upon us with startling force; and yet, there is so much to support and sustain it, in Brahminical and Buddhist literature, that it seems like an axiomatic truth. The spirit then goes on to define what was the fundamental difference between Buddhism and Brahmanism. He settles the fact that Buddha did not live in the sixth century of the current era, but nearly eight hundred years be-

fore the supposed birth of Jesus Christ. He says that at that early age, Buddha began to teach a Spiritual Universalism, while Brahmanism was essentially a Trinitarian religion. By this we understand the spirit to mean that Brahmanism was a formulated, creedalized sacerdotalism, while Buddhism was what Modern Spiritualism is to-day, an unformulated, uncreedalized, moral and spiritual teaching. This is made very plain by what the spirit adds on that point. He says: "He (Buddha) held, that as no man brought anything into the world, and could take nothing out of it, that if people endeavored at all to live a pure life, they reached the sphere or heaven of rest, suited to their individual natures and conditions." This, as the spirit so emphatically says, was identical with Modern Spiritualism. But here he declares the great essential difference between Brahmanism and Bilhism. He says that instead of being a religion, it was a moral code, in the blessings of which, all mankind could participate, by the practicing of virtue, as Buddha taught it; and that the great doctrine of Brahmanism was that of cast and of the elect or chosen few, both as related to this world and the next. Here was begun a struggle not unlike that which is going on to-day between Spiritual Universalism and the creedalized Christian sectarianism of the various churches. We question very much whether the most skillful critics of our time could have more distinctly and concisely stated the relative positions of Brahmanism and Buddhism, than the spirit of this Indian king did through the lips of the unlearned medium.

But here we come to the knowledge of the real object that the king of Maghada had in view, and which he seems to have accomplished to a surprising extent. He tells us that "all religions are subject to leeches in the persons of priests, and that these priests, by their mistaken zeal, and cupidity in regard to this world's goods, corrupt and defile all religions," which is true. He tells us that "Buddha's teachings, in their earliest form, did not constitute a religion; they constituted merely a moral philosophy." This was undoubtedly the fact, and would have continued so, if the popularity of Buddha's spiritual teachings had not appealed to the cupidity of politic Brahman priests, who saw their interest to attach themselves to, and to sacerdotalize the beneficent teachings of the good and benevolent Gautama Buddha. It is this same ordeal through which Modern Spiritualism will have to pass, as soon as it attains a hold on the popular mind which it is now rapidly doing. The friends of Spiritualism will do well to remember the fate that befell this ancient Spiritual movement, at the hands of trained and unscrupulous priests. Set your faces as a wall of adamant against everything of an ecclesiasticizing, sectarianizing, or sacerdotalizing tendency in Modern Spiritualism; for therein lies its safety and its utility to the human race.

The spirit of this Indian king tells us that, about B. C. 250, finding that the teachings of Buddha had been corrupted by the priesthood, who had fastened themselves upon it, he sought to bring Buddhism back to its primitive simplicity and purity; and that it was for that purpose he convened the Council of Asoka. And here we have one of the most surprising disclosures that we have met with in all our varied and extensive spiritual experiences. The spirit tells us that his name was not Asoka, as has been generally supposed and believed; but that Asoka was the name of the place at which the Council was held that was convened by him. He tells us that his name was Ardilua Babakra. He further tells us that if anywhere mentioned, his name slightly modified will be found in the writings of Abel Remusat, where it is given as Ardelos Babeker.

We had written thus far, when, desiring to investigate thoroughly so important a disclosure, we postponed a further continuation of our criticism, to find, if possibly, whether this was so. We have failed, in the only work of Abel Remusat (the author to whom the spirit refers), to find any reference to Ardelos Babeker, but in the "Melange Asiatic," of that author, we find a most wonderful confirmation of the communication of a spirit who gave the name of Dava Bodhastuata, or Bodhastuata, as the name was given through the medium, which was published in MIND AND MATTER of July 21, M. S. 34, two years ago. We think our readers will thank us for republishing, in this connection, that communication. Here it is:

"SALUT, I SALUTE YOU:—In all things pertaining to the spirit and mortal life, experience must be the guide and the reason the teacher. It is my duty, as a spirit, being appointed by the higher order to come here to tell you what I know of what are termed the Christian Gospels—more particularly Matthew, Mark, Luke and John. Right here I might go into a personal history of myself, in order that you may understand more thoroughly what I herein set forth. In the Sanscrit tongue I am the twenty-seventh of a line of teachers or prophets from Buddha down. Whether you can obtain, through the encyclopaedias of to-day, the information I shall give you, I cannot tell. But if you can obtain the Japanese Encyclopaedia of 1821, translated by Abel Remusat, you will be able to learn a great deal about myself. In the Sanscrit tongue my name was Dava Bodhastuata" (or Bodhastuata, as the spirit added at the time); "in the Chinese tongue my name was Pashwa, and in the Hindoo tongue Niu-ming. I commenced exactly as this man I am using to-day, a trance medium, in the Mahabhrata country (northern India); and it was I who first taught, two hundred years before the Christian era, the metaphysical-allegorical style claimed to have come from one who never existed, called Jesus of Nazareth. These gospels were transferred by me to Singapore, where they afterwards fell into the possession of a Pionius of Tyana. Their original names, in your modern tongue, would represent the four seasons; but were afterwards used, or misused, to typify a Saviour of man. The originals, as understood by the Hindoos, was in this way. First, the preparation of the ground—the planting of the seed—the harvest time, or gathering in—and the feast time or harvest home. This was what these books, interpreted by the aid of certain stars, in what is now termed the zodiac, meant. The 'Star in the East' was simply a signal of seeding time, or planting time. Now, these mysteries were used by Hindoos, to show certain things occurring in the life of man that resembled the phases of nature, such as the infancy, youth, maturity, and old age or death, of man. You see the beauty of these things when properly understood. First the stars, used then as an almanac; second the seed time and harvest; and third, their analogy to the life of man. These writings or gospels were given to me, first, as I have set forth in the beginning of this communication, by experiences in the way of trances; second by my reasoning upon them; and third, by my intuitive nature coming in contact with the higher relations of spirit life. And, here again, I must remark that in my time they were not original, but they were simply the reflex of spirits on my receptive organism. In an allegorical sense, these writings can injure no one; but when used by priests to gain power—and as they keep the key to themselves—and in enslaving the intellects of their fellow man. We believed in reincarnation; we believed, in the language of Buddha, that, as long as there was a decline of virtue in the world, a good man was raised up to re-establish morality; and that this man was either Buddha himself, or that, at his conception, he was overshadowed by the holy spirit of Buddha. These epistles or gospels brought from India by Apollonius, were modified by him to suit his spiritual nature. Much of the force and sublimity of the language in them is lost in their translation through so many different tongues. As near as I can give you their name, they would be called in your language, translated from the Hindoo, 'The Code of the Initiated.' There was, at that time, in India, a sacred order, in which all persons of good blood—not that there is anything in caste—were to become pupils, and gradually go from one degree to another, similar to modern Freemasonry. No one was admitted as a pupil, unless first examined, to see whether he had any spiritual gifts, and this was tested in various ways. One of the principal tests was looking through a hollow tube on a piece of glass or piece of skin. If he discovered any sign on either, this was evidence of clairvoyance. Others were tested by a tube shaped like a horn placed to the ear. If they heard a voice, or any noise, or anything was photographed upon their brain, they were admitted on the ground of clairvoyance. By this method we were always enabled to have mediums that not only preached our philosophy, but proved it also. I have certified to all that I think is necessary, and I have fulfilled my duty to the best of my present ability. If I am not mistaken, this communication, which is launched in this humble home to-day, will undoubtedly be looked upon, in the future, as one of the marvels of Spiritualism, considering the source from which it comes. Wise spirits—not that I lay any claim to wisdom—never enter where pride shuts them out. Humility is the best preparation any medium needs to receive the whole truth."

At the time that remarkable communication was published we were compelled to write, as follows:

"We can find no historical reference to any such person as Dava Bodhastuata, Pashwa or Niu-ming, and are therefore compelled to confine our test of its genuineness and authenticity to what we can learn concerning Abel Remusat, referred to in the communication! All we positively know in relation to that communication is, that neither the medium nor ourself had anything to do with inventing it."

The reader may judge of our surprise, when in searching for some historical reference to Ardilua Babakra, two years after we thus wrote, we came across the following too brief account of the remarkable man, whose spirit gave that grand explanation of the Buddhism of his time. We insert it here, as it goes very far to confirm the authenticity and correctness of spirit Ardilua Babakra's explanation, of the real nature and extent of the great religious reformation which he instituted through the action of the Buddhist Council of Asoka. We translate from the French of Abel Remusat's work, above referred to, article "On the Succession of the Thirty-three First Patriarchs of the Religion of Buddha." Vol. 1, 112.

Our citations will serve two purposes, one of which is to squelch the nonsensical claim of Wm. Emmette Coleman and certain Christian authors, that Buddhism took its rise centuries after the Christian era, so-called. Remusat says, as we translate him:

"There are but few epochs in Oriental history which can be as important to determine with certainty as that of Buddha, to which attaches one of the greatest revolutions that was ever produced in the beliefs of several Oriental nations. At the same time there is hardly anything more uncertain, for Europeans, at the present time, since the same author has not hesitated to make it vary more than a thousand years. Couplet places the birth of Buddha, in 1026; Father Adrian St. Thecle, in 1029; Digneux, in 1027; Father Horace de Pinnabell, in 959; Kerner, in 1027; Aboul Fazl, in 1366; and Pallas, in 938, or in 1044. The author of the article Buddha, in the Biographie Universelle, places the same birth in the beginning of the fifteenth century before the Christian era."

All that can throw light upon, and confirm this capital point in Asiatic chronology, without doubt, merits to be collected and presented for discussion. I therefore think, that the learned will see, not without interest, a list of thirty-three personages whom the Buddhists call *Illustres* (illustrious men) and which, according to those of that sect, extend, successively from Buddha himself, to an epoch posterior to the period when the sacred books, which are attributed to him, were translated into the Chinese. The importance of this document to chronology and to the history of philosophy might be enlarged upon elsewhere; but it is sufficient at present to give it in an

abridged form. If it had been sooner known, there would, perhaps, have been fewer opinions hazarded respecting the antiquity of different Buddhist opinions, and especially as to the origin of the hierarchy of the grand Lama.

"The list in question is inserted in the Japanese Encyclopedia, with a map of Hindoostan traced with its divisions, into more than sixty kingdoms, according to the notions that have been consecrated by the priests of Buddha. The name of the province or kingdom of India where each of the illustrious, or patriarchs were born, is carefully marked according to the particular geographical nomenclature of this chart or map. This would often render explanations necessary, which, in their turn, would require long researches. They relate with no less care the name of each personage, in Chinese characters and Japanese letters, in such a manner as to represent quite faithfully the primitive Sanscrit name. They add the name of the caste or tribe, with some biographical details, frequently mingled with fabulous circumstances, in accordance with the style of the ordinary Buddhist legends. But what is much more singular is, that they almost always marked the date of the death, or at least the epoch of the life of each, in assigning them to the known years of the reigns of the Chinese emperors. These comparisons, which we regard as the means of establishing certain synchronisms between the history of India and that of China, appear to have been derived from a work that is not now to be found in Europe, ought to have been common among the Buddhists of China and Japan, because it is cited without adding any remark which could lead to the presumption that it was rare or little known. I will extract from this series of notices, a small number of facts, insisting particularly on the dates which appear to me to constitute new information, most important and worthy of the particular attention of the learned world.

"The birth of Chakai mouni (or of the historical personage to whom was afterwards given the name of the god Buddha,) is fixed on the eighth day of the fourth moon, of the 20th year of the reign of Te-hao wang of the dynasty of Teheon, that is to say, according to the calculation of Deguignes, in the year 1029 before Jesus Christ; and his death in the fifty-second year of Mon wang, the 15th of the second moon, that is to say in the year 950 B. C. The duration of his life was consequently seventy-nine years. Before dying he left the secret of the mysteries to his disciple Mahakaya."

Then follows the account of Mahakaya and the next nine patriarchs or custodians of the secret of the mysteries, of the last of whom, Founayacha, Remusat says:

"He was of the tribe of Gaotoma, and of the kingdom of Hoa chi (valley of flowers). He died during the reign of An wang which lasted from 401 until 376. His successor was Ma-ming or the celebrated Phousa, named in Sanscrit Deva-Bodhisatoua.

"He, who, in the order of the incarnated divinities, came immediately after Buddha, has given to all classes of gods of the second order the different names that he has received in the languages of the different Buddhist peoples. The Hindoos call him Bodhisatoua, which signifies pathetic (affectueux). The Tibetans changed this name into that of Djangtchoub or Djangtchoubsemipa, and the Chinese have abridged it into Phousa, which, in ridiculous contempt, some Chinese idolaters, and after them many Christian missionaries have given as the name of the goddess of Porelain. The most honorable titles have been lavished upon him, such as 'very intelligent,' 'very victorious,' 'all powerful and very holy son of Buddha and born from his mouth.' It is not necessary, at this time, to seek the allegorical or metaphysical sense of all these names; but it is very important to determine the age of the historical personage to whom they have attributed them; because Bodhisatoua appeared to have been one of the reformers to whom the Buddhist philosophy is the most indebted. Georgi has put forth many hazardous conjectures on this subject. He takes Bodhisatoua for Sommonokadam or Buddha, and besides for a celebrated monk in China, in the fourth century after our era, under the name of To-thoutching, and even for Scithianus or Manes. In consequence of this error, he made him live in the third century of our era. I ought to confess that the Chinese authors themselves vary as to the epoch of this celebrated man. Some make him live three hundred years after Buddha, others make the interval six hundred years, and finally others eight hundred years after; but the book of Mahaya, from which is borrowed the succession of the patriarchs, settles this difficulty, since it makes Bodhisatoua to die in the thirty-seventh year of Hiau wang (332) six hundred years after the death of Chakai mouni. He was born in the kingdom of Po-lanai, and had received from Founayacha the deposit of the doctrine that he transmitted to the thirteenth patriarch, named Kabimara."

Such is the only account which we have been able to find concerning the personage whose spirit purported to give that communication. Despite a few minor and insignificant discrepancies between the communication, and this Japanese or Chinese account of him, it seems impossible not to regard the communication as authentic and truthful. What are those discrepancies? First, the spirit through the medium stated that he was the twenty-seventh of a line of teachers or prophets from Buddha down; while on the other hand, the Japanese Encyclopedia, cited by Remusat, made him the twelfth patriarch, or depository of the secret of the mysteries of Buddha. Why that discrepancy, we will not undertake to decide. We conjecture, however, that the spirit failed to perfectly control the medium at that point, and thus the error arose, for an error it certainly was, on the part of the spirit. The other three discrepancies relate to a difference of names, or pronunciation of names. The communicating spirit gave his name as Deva Bodhastuata, or Bodhastutia, as nearly as he could pronounce it through the medium. The spelling of it was our own. Remusat, following the Japanese or Chinese text, gives the name as Deva Bodhisatoua, in the Sanscrit. Which is the most nearly correct, as to the spelling of the name we have no means of deciding. Of the thirty-three patriarchs Bodhisatoua is the

only one who has a compound name, and of which Deva was a part. We state these facts in order that the reader may judge as to the identity of this great and venerated spirit. Another trifling discrepancy is, that in the Japanese Encyclopedia Deva Bodhisatoua is called Ma-ming (as it is given by Remusat), whilst through the medium the Hindoo name was given Naw ming as our ear caught the pronunciation. The difference between Naw-ming and Ma-ming to an ear unskilled in the pronunciation of Hindoo names, is very little, and as the pronunciation of names is one of the greatest difficulties that spirits have to encounter, it may be that the spirit pronunciation was slightly defective. The only other discrepancy is in the Chinese name of Bodhisatoua, which Remusat gives as Phousa, whilst the spirit gave it as Pushwa. The same criticism will apply to this discrepancy. We may not have heard or spelled the name correctly, or the spirit may have failed to articulate it as he intended, or the French spelling of the name by Remusat may not be perfect.

We have thus frankly noticed all discrepancies, apparent or real, that we can perceive, between the communication and the Japanese account of Deva Bodhisatoua. The rest of the communication is surprisingly consistent with the distinguished career of this greatest and most renowned of all the Buddhist patriarchs. Indeed, so surprisingly is it confirmed by historical and unquestionable facts, that we have a just right to conclude that all that the spirit related concerning himself and his religion and writings, is substantially, if not literally true. We thus learn that Sakya Muni or Gautama Buddha did not seek to found a religion under the control of a sacerdotal order or caste; but to promulgate a system of practical philosophy suited to the mental and social condition of the poor priest-ridden people of his country. It is true that he himself belonged to the priestly caste of the Brahmins, but his whole life and teachings showed how fully he appreciated the injustice and wrong that attended the Brahmanical system of caste. It seems that Bodhisatoua, who died nearly a hundred years before the Council of Asoka was held, had written the Buddhist sacred books that were passed upon at that council, and he tells us what those books were, and how they were written through his mediumship. He tells us that the metaphysical allegorical style of composition that characterizes the Christian Scriptures originated with him. He says the books or gospels, written by him, were four in number, and bore names or titles that corresponded with Spring, Summer, Autumn and Winter, and that they were related to agriculture, to the different stages of life, and to the divisions of time. He tells us that these sacred books were sent to Singapore, where they were afterwards obtained by Apollonius. He says that those books were produced partly through his entrance, and were the reflex of spirits upon his sensitive organism—that they were partly the result of his own reasoning, and partly given through his intuitional nature. The spirit tells us that it was a cardinal point of their belief that reincarnation of human spirits was a fact, and that as Buddha had taught, that as long as there was a decline of virtue in the world, a good man was raised up to re-establish morality. He tells us that this good man was believed by the Buddhists to be either Buddha himself, or that at his conception he was overshadowed by Buddha. This is fully borne out by the manner in which the patriarchs were selected and recognized, as set forth in the Japanese Encyclopedia, as translated by Remusat. It is still the very foundation of the Lamaical hierarchy of Tibet. The spirit of Bodhisatoua, tells us that his gospels were modified by Apollonius, by reason of which they lost much of their force and sublimity of expression. He says their sacred Buddhist books were called, as near as he could give it in English, "The Code of the Initiated." It seems that Buddhism, had an inner circle made up of developed mediums, who became the preachers and teachers of the initiated, and that there were several degrees of initiation. The tests of mediumship used as stated by the spirit are worthy the especial attention of those who desire or seek mediumistic development at the present time.

View this communication as we may, its value as spirit testimony of the highest order, cannot be questioned. It is useless for any one to pretend that it is not authentic. That it should only be confirmed after an interval of two years, and that by the mere accident of looking up the confirmation of another communication, is of itself sufficient to show that neither the medium nor ourself had anything to do with producing it. Besides, it was given in the presence of Mr. B. B. Hill, a fact which we had entirely forgotten, until he reminded us of it after we had mentioned our discovery of the facts confirming it, only a few days since.

It is true this has been a very wide digression from the especial subject that we had in hand, but it was so intimately related to the communication of spirit Babekra, that not to set forth the facts in that connection, would have been to greatly lessen their very great value. We will now return to the communication of Spirit Babekra.

He says that according to the history of Buddha, extant in his time, he was born five hundred and fifty years before his time, or in the 9th century B. C. The facts set forth by Major Cunningham

absolutely confirms the statement that the teachings of Buddha were not a religion, but a system of moral philosophy, and that it had been perverted by priestly interests from its original object. It was to place it again in its original position that Babekra convened the Council of Asoka, and broke up the sacerdotal administration of Buddhism. It appears that so beset was he in effecting this object, that in inscribing the moral edicts of his reign, he says nothing about Buddha as a god or man, but substitutes the word *Dharma*, essentially meaning *Virtue* as the great aim and object of Hindoo veneration and obedience. Asoka regarded Buddha not only as the great teacher of virtue, but as the embodiment of all virtue or ethics, and so designated him as *Dharma* the human teacher of and embodiment of virtue, rather than Buddha, the divine embodiment of wisdom, as the priests taught the people to regard him. The edicts attributed to the king of Maghada, do not emanate from the priesthood, but from the civil department of the state, as is evident from the careful manner in which everything of a sectarian or sacerdotal nature is excluded from those edicts. Indeed we are amazed when we see how fully this communication is confirmed by the collateral facts that in any way relate to the matters of which this great Indian ruler speaks. He was undoubtedly a Spiritualistic Universalist, and so detested the Brahmanical theory of special election and reprobation, that he seems to have been unwilling to tolerate anything that had the appearance of priestcraft. What Ardilue Babekra undertook to forever destroy through the Council of Asoka, Constantine the Great, six hundred years later, sought to revive and perpetuate through the Council of Nice. As to the respective merits of these Indian and Roman rulers, it is hardly worth while to inquire. The heathen ruler stands forth as a radiant sun, when compared with the Christian saint. As to Asoka being the name of a place, we have no certain means of knowing beyond the fact that it is connected with the great council of Buddhist priests held in India about B. C. 250-241. Asoka is certainly known to be the name of a flowering tree indigenous to India, and is infinitely more likely to have given its name to a place than to a king. It is admitted that the name Asoka, no where characterizes the king in the inscribed edicts of that reign, the king being therein designated as "Priyadarsi, the beloved-of-the-Devas," (or beloved-of-the-Gods). It is therefore almost certain that the spirit tells what is true when he says Asoka was not his name and Ardilue Babekra was. The spirit tells us that with the exception of what he calls "the Moral Precepts or Illustrations from Nature," Buddha left no books behind him; and that all the other books attributed to him were the works of priests; in which Deva Bodhisatoua, whose communication is given above, seems to have had the greatest and most influential hand. There is especial significance in the statement of Babekra, that the reformed Buddhism of his time, will be found in Ceylon and Birmah, as it was in that direction especially, that the reforms instituted by Babekra, took root and flourished; and especially significant is the spirit mention of the close similarity between the sacred Buddhist writings of those countries, and the so-called Christian Gospels.

The spirit tells us that he had among those who came to the Council of Asoka, a priest from the Buddhists of Peru, those from among the direct descendants of the constructors of the cave temples of the Pamchi Pandu, and from Ethiopia in Africa. We are told that at the temple of Boro Bodo, in Java, revelations are to be made which will confirm the truth of all that this spirit has stated, but it will not be given to mankind, until the day when the two worlds shall be united, which he predicts will soon occur. As to this great spirit's statement, that we are prominently helping to bring that day about, we can only say we will never do a tithe to accomplish that end which our soul desires to do.

Babekra tells us that Apollonius received from Iarchus, the chief of the Wise Men of India, the reformed Buddhist Testament, which he, Apollonius, altered, and which has been followed by Christians. This is being demonstrated conclusively by an array of facts which admits of no dispute.

That gathering at Asoka, was perhaps the greatest spiritual circle that was ever assembled on the earth, being composed of one thousand or more fully developed and acknowledged spiritual mediums, for every Buddhist priest was required to pass the test of mediumship. That their should have been a Pentecostal shower of spirit impartation was natural, but that we should have the long concealed fact that the pentecostal gust took place at Asoka in India, and not at Jerusalem, made known from the spirit world, is certainly a curious coincidence, to say the least. The spirit undoubtedly refers to the following portion of the New Testament. (Acts ii, 1.)

"And when the day of Pentecost was fully come they" (the apostles) "were all with one accord, in one place."

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

"And there appeared unto them cloven tongues as of fire, and it sat upon each of them."

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

We find this in Acts, but the spirit tells us it was also in the writings of Apollonius, from

which the writer of Acts obtained it. It is an admitted fact that the Book of Acts, was the last book of the Christian scriptures written, and is made up of odds and ends thrown together, to account for the connection of the writings or epistles of the Apostle Paul with the Christian Gospels. As Apollonius of Tyana was beyond all question, the author of the Epistles attributed to St. Paul, it was no doubt from some of his lost or destroyed writings that most of Acts was compiled. That there should have been such a rushing storm or *holy gust*, and spiritual fire at the Spiritualist Council of Asoka was very natural, but that any such event took place at Jerusalem, there is no evidence whatever. The Book of Acts, is the work of an unknown author, who did not dare to refer to a single authority to show the truth of any of his narrated events.

The testimony of the spirit as to the claim of the Gees Buddhists, that the oldest proofs of civilization is to be found in Nubia and Kordofan, is in accord with the testimony of several other spirits who naturally knew the truth of what they said.

But the extreme length of this review of the matters relating to the great Indian reformer, forbids that we should prolong it. We must, therefore, reluctantly close it at this point, leaving much unsaid that we ought to say if time and space permitted.

Special Notices.

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

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

Mrs. Jennings, with her husband, Doctor Jennings, are sojourning at Neshaminy Falls, and can be found at tent No. 27.

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

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

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

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

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

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

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

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

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

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A FOOL PROFESSED ON "APOLLONIUS OF TY- ANA AND JESUS CHRIST."

According to a previous notice, which has been repeated, Wm. Emmette Coleman, the literary idiot of the Bundyste clique of opponents of Spiritualism, in the *R.-P. Journal* of August 25th, has fulfilled his promise to attempt to discredit the universally acknowledged historical fact, that Apollonius of Tyana visited India, where he became not only thoroughly acquainted with the Gymnosophic philosophy of that country, but an initiated adept in its propagation and use. Coleman tells us that he was incited to thus make a fool of himself, because "The purported spiritual communications under review, claim that Apollonius of Tyana brought from India, certain Hindoo sacred rolls, containing lives of Buddha and Krishna, and that these formed the basis of the Christian Gospels." We have received and published many communications bearing upon the visit of Apollonius of Tyana to India, and the relations which that visit had to his teachings as a reformer of the religion and morals of his time. But no where in any of those communications is their any such claim as Coleman falsely pretends has been set up for them. If there had been any foundation, whatever, for that false statement Mr. Coleman would have shown a desire to speak the truth, if he had stated to what communication he referred, or where and in what way any such claim was set forth. As he did not attempt to do this very proper thing we may infer that he willfully lied about it.

Coleman further says: "This fiction is founded upon the supposition that Apollonius travelled extensively in India." He certainly is so given to fiction, in stating the position of those whom he seeks to misrepresent and defame, that it seems utterly impossible for him to tell the truth, where he can possibly twist in a lie with the "yarns" he has such a foolish penchant for spinning. None, to our knowledge, ever pretended that Apollonius ever travelled extensively in India. His visit to that country consisted solely in visiting the Mountain of the Wise Men of India, and returning without any purpose whatever of noting the characteristics of the people or the country of India. His mission was solely to study the philosophy of that country under its most renowned masters, to accomplish which he remained with

them during a period of five years, as we are informed by the spirit.

Again Coleman says: "The visit of Apollonius to India being the foundation upon which rests the whole theory involved in these pretended messages, it behooves us to carefully consider this asserted journey, and see if any evidence is in existence that such a journey was ever made. This visit to India is the key stone in the arch of absurd fancies reared by these spurious 'communications' from 'ancient spirits'. Decompose this, and the entire structure crumbles into nothingness." We are at a loss to determine whether brazen impudence or a propensity for inveterate lying, had the most to do with that certainly most mendacious and groundless aspersion of Mr. James and ourself. William Emmette Coleman has no personal knowledge upon the subject upon which he claims to know so much. He never was present at any sitting we have ever had with Mr. James, and knows nothing whatever about the matter, and yet this graceless villain assumes to insinuate, for he had not manhood to charge Mr. James, or ourself, or both, with having deceitfully concocted spirit communications, or what purported to be such, with the intention of deceiving the public. A man who could be guilty of such groundless impudence, is a man only in the form he wears. Within he has not an attribute that would not disgrace a beast. If there is a human being who is so lost to all sense of decency as to believe that we would be guilty of such an act of dishonesty; the only favor we ask of them is, never to outrage our feelings by their presence. To know that we are hated and feared by such human curs is the best assurance we could have, that we are entitled to the respect and confidence of all decent and truth loving people.

Much as we loathe the task of showing up this human beast, we are compelled to shovel away the filth with which he strews his disgusting trail. We do this in the hope that there will sometime be an end of the abominable necessity of taking any notice of such things (not men) as Wm. Emmette Coleman, and the usurper of the editorial chair which was emptied by the assassin's bullet to make way for him to destroy Spiritualism, if in his devilish power to accomplish it. We couple the editor of the *Journal* with Coleman in this connection, as we believe that the latter is employed, by the same Jesuit enemies of Spiritualism, who have been furnishing the funds that have kept the *Journal* afloat thus far. As we stated, the communication purporting to come from the spirit of Apollonius of Tyana, was published more than two years ago; but with the exception of a feeble and futile attempt on the part of Coleman, which we replied to more than a year ago, and which replied silenced him, he did not dare to resume his attack upon it until now. He has never dared to quote a line of the communication that he could take any exception to; but, he now seeks to state things that neither that, nor any other communication contained, to accomplish his dishonest and untruthful purpose. He will find that his failure before was but insignificant as compared with what it will be now.

In the pursuit of his purpose Coleman goes into what he wants his uninformed readers to regard as a very learned and critical review of "The Life of Apollonius of Tyana," by Philostratus. This effort of his is a conglomeration of plagiarisms from the writings of various Christian authors of later times, who have sought to get rid of the damning fact that the whole Christian fabric was erected upon the writings and teachings of the Cappadocian philosopher, and Saviour of men, as he was called both in, and after, his time. There is hardly an original idea and few original expressions anywhere in it.

Not satisfied with vainly trying to show that Apollonius never went to India, he equally, in vain, tries to show that he was not born at the very time it is falsely claimed that Jesus was born. Coleman writes :

"Some where about A. D. 45, Philostratus tells us, Apollonius, then residing at Antioch, determined to visit India, by way of Babylon, to consult the Magi and Brahmins. According to Philostratus, Apollonius was then forty years old, viz. at that time he is made to call himself 'a young man' (Book I, chap. 18), and in an account of him from Malala's 'Chronicles,' found in Dominici, he died in his thirty-fourth year (Book X, pp. 263-4. Bonn edition)."

Here we have a dishonest attempt to ignore the historically known fact that Apollonius was yet living in the beginning of the reign of Trajan, or until the beginning of the second century. What did the reckless fool think, when he sought to show that Apollonius died at the age of thirty-four years, when no fact is better known than that Apollonius was in Rome in the time of the reign of the emperor Nerva, and was consulted by him as a philosopher and seer, when Apollonius must have been more than ninety-five years old. Of what value is the statements of a man who could be guilty of such an attempt at imposition. It must never be lost sight of as a fact, that having stolen his religion and his teachings, the Christian thieves have sought in every possible way to show that Apollonius never had any right to what they plundered from him. The wonder is that there are such positive facts still known and recorded as leave not a doubt that the whole religion attributed to Jesus Christ and St. Paul, was stolen and appropriated, in their names, at the expense of the real person to whom the whole credit of that religion is due.

We scorn to notice the plagiarized quibbles of Christian writers which have long since been set aside by persons making any pretension to candour and learning, and which Coleman strings together to get rid of the fact that Apollonius of Tyana was the one character that fixed the attention of the civilized world as a reformer in the first, the second and the third centuries; during which time the name of Jesus Christ can no where be found in any authentic work now extant. We will undertake to find the mention of the name and acts of Apollonius, in authentic works of that period, thousand times, if Coleman will undertake to find the name Jesus Christ once.

Coleman says, without giving any authority for the monstrous assumption: "As before pointed out, the life of Apollonius, as given by Philostratus, is based upon that of Pythagoras. Pythagoras having, according to tradition, visited India and studied with the Brahmans, of course Apollonius must do the same; hence the fictitious narrative, by Philostratus, of the latter's journey to India."

It is such infernally untruthful assertions as that which marks every thing that this miserable literary pretender writes. There is no truth whatever in the assertion that Philostratus made the traditional life of Pythagoras the basis of his life of Apollonius. On the contrary, he expressly states that the facts he relates were gathered from the accounts of Apollonius, by Maximus of *Ægea*, by Damis, the travelling companion of Apollonius, and by Morganes, and from the Testament of Apollonius, which contained the principles he taught. There is not a word said about any life of Pythagoras, traditional or otherwise, having been used by Philostratus. Coleman simply lies when he makes that assertion; whether wilfully or ignorantly, makes little difference. It is but a groundless conjecture of prejudiced Christian writers, which Coleman, according to his habit of literary thievery, puts forth as his own.

Coleman most falsely pretends that the history of Apollonius is mainly, if not solely, dependent upon the rhetorical account of him by Philostratus. Such is, how-ever, the farthest from the truth. It is true that there is no other account of Apollonius, by name, now extant, that purports to be a biography of him; but, notwithstanding the manifest efforts of the Greek and Roman founders of Christianity to ignore his name in connection with their spurious religion, showing that the so called Christian Scriptures relate to him and his teachings, and not to Jesus Christ or St. Paul, as has been falsely pretended. Besides it must never be forgotten that no one at this time can tell what Philostratus wrote, or did not write concerning Apollonius. It is an admitted fact that the manuscripts from which the Life of Apollonius, by Philostratus, was copied and published, was not earlier than the tenth century, seven hundred years after Philostratus wrote it, and six hundred years after Constantine and Eusebius undertook to plagiarize it in the name of Jesus Christ. As Coleman has accomplished nothing more than to revamp all previous attempts of prejudiced Christian writers to conceal the Apollonian origin of their spurious religion, we will quote the admission of a Christian writer in regard to the main incidents in the life of Apollonius. We quote from the article "Apollonius of Tyana" in "A New General Biographical Dictionary Projected and Partly Arranged by the late Rev. Hugh James Rose, B. D., Principal of King's College, (London (1837)). The writer says :

"The life of Apollonius, as represented by Philostratus, is probably a symbolical account of the reaction of paganism in the second century, and in common with the portraiture of Pythagoras by Porphyry and Iamblichus, was designed to recommend a purer system of morals, and to restore the simpler ritual, and the fœtal precepts of the earlier ethnic creeds. It partakes of the nature of the philosophical romance, and a book of travels. It would require, perhaps it would repay, a philosophical commentary, to separate what Philostratus interpolated, from what he found in the Testament of Apollonius (Diathekei, Philostratus, I. 3), the note-book of Damis, and the biographies of Maximus, Mœrpagenes, and others now lost [We say designedly destroyed.—Ed.] For the marvellous narrative of the Indian travels of Apollonius, he possibly consulted the works of that crowd of contemptible historians, who celebrated the Partian victories of Marcus Antoninus. Some of his stories, however, are disguised, but not improbable facts; and some, perhaps, like the tales in Ctesias, are literal and ignorant versions of the picture and symbol writing, such as were to be seen on the walls of Chel-Menar (Poleopolis). *The historical evidence of Apollonius is, however, unquestionable:* the pagans compared his life and actions to those of Christ; and our elder divines, and especially Henry Moore (Mystery of Godliness, b. iv, c. 2-15; v. c. 7, &c.), injudiciously revived the parallelism. The fathers of the Church believed him a magician (Macellin, ad Augustin. ep. 3; Augustin. ep. 4. 49; Lactan. D. I. v. c. 3); and after his death he received divine honors (Dio. lxxvii. c. 18; Vopiscus in Aurelianus. c. 24; Lamprid. in Alexand. 29); and intellectual homage, (see Sîdon. Apollin. ep. viii. Sîrmond). The following are perhaps among the real events of the life of Apollonius:

"He was a native of Tyana in Cappadocia, honored about the commencement of the Christian era, and a wealthy and illustrious family, which traced its origin to the first Greek colonists of the city. At the age of fourteen, his father, who was also named Apollonius, sent him to Tarsus, [how suggestive of Pol (Paul) of Tarsus!—Ed.] for instruction in grammar and rhetoric; but the manners of the Tarsians displeasing him, he was removed at his own request to the neighboring town *Æge*. *Enrenus*, a Pythagorean, from Heraclea on the Euxine (Ereklî), was his master in philosophy; but the lessons and the practice of his instructor were at variance with each other. Ar-

Apollonius determined to form for himself, from the pure precepts of Pythagoras, a consistent system of doctrine and life. Henceforth, he abstained from animal food, and from the use of everything that had animal life. His garments were of linen, his shoes when he did not go barefoot, were of the bark of trees. His hair and his beard were allowed to grow; and although wine was produced by a harmless and beneficent plant, he refrained from it since its effects disturbed the calmness and composure of the soul. He cultivated assiduously the society of the priests, and assumed the grave and benign demeanor of one whose thoughts were abstracted from all sensual and worldly objects. The town of Ægæ, was the resort of philosophers of different sects; and from the doctrines of the Porch, the Academy, and the Garden, Apollonius selected those which harmonized most readily with the Pythagorean. Whether he was a saint, an impostor, or a fanatic, his system, voluntarily adopted at the age of sixteen, presupposes much strength of character, and demanded no ordinary self-denial. Upon the death of his father, Apollonius, then in his twenty-first year, resigned the larger share of his inheritance to his elder brother, a lover of pleasure and of self, who required many things superfluous to a philosopher. Of the remainder, he reserved but little, dividing it among the poorer members of his family. [Lucian says he gave to the poor of his native town.—Ed.] He now imposed upon himself the quinquennial silence of Pythagoras. * * At the end of five years he repaired to Antioch, where he publicly lectured on the doctrines of the Samian philosophy. But his method was opposite to that of Socrates. He avoided places of public resort, and promiscuous assemblies, saying, that he required for his hearers not people but men—οὐκ ἀνθρώπων εὐδαίμων ἀνδρῶν. The shady spaces of groves, especially within the precincts of a temple or around a gymnasium, were his favorite resorts. He dictated rather than discoursed; lightly esteeming the dialectic and rhetorical display of the Platonic and Peripatetic teachers. He adopted the *autos ephus* of Pythagoras, saying that in his youth he had doubted and inquired, but in his manhood he knew and taught. Throughout his public ministry, the aim of Apollonius was to restore the original meaning and ritual of the different forms of paganism, under its subdivisions of divine, hero, and demon worship. The first hours of the sunrise were devoted to personal ceremonies performed in solitude, or in the presence of such alone as had passed through the quinquennial silence. Afterwards, if he were in a Greek city, he discoursed philosophically with the priests upon the nature of the gods, or upon the best modes of restoring or purifying the local observances of religion. If among barbarians, or strangers to the Hellenic form of Polytheism, he inquired into the origin of their rites, and reformed them when indecorous, or fallen into decay. Then he gave instructions to his scholars, resolving their doubts by brief apophthegms and terse decisions. The noon-hours were given to public lecture upon the Pythagorean doctrine and polity. Then the cold-bath, exercise, and the 'dinner of herbs.'

* From Antioch, Apollonius proceeded with two attendants only, into the far east, to converse with the Magicians at Babylon and Susa, and with the Brahmins of India. * * At Nineveh, he met with the future companion of his wanderings, and his biographer, Damis, who to an untiring faith, and simple honesty, added an acquaintance with the road, and the languages of the further side of the Euphrates; for although Apollonius knew all the dialects of men, and had even learned from the Arabians to interpret the voices of animals, he did not disdain the services of an experienced guide and linguist. This is probably one of the inconsistencies Philostratus did not find in his original documents, since he has adorned and idealized tale, there is still enough of plain story to make the adventure of Apollonius not more extraordinary than those of any other traveller with similar objects would have appeared at the time this journey, if not entirely fabulous, was undertaken. Apollonius himself appears to have disclaimed supernatural gifts; he practiced divination indeed, and the interpretation of dreams, but in no greater measure than a well educated augur or hierophant might have done; and these were arts which had been cultivated for centuries, and reduced to fixed laws of calculation. His eastern journey is, however, obscure and mixed up with fiction, that it will be sufficient to observe that his intercourse with the Parthian Bardanes at Babylon, fixes the date of Apollonius's travels to about 48-50 A. D. Both the times and the geography of Philostratus are inexplicable; since he allows Apollonius on four months to go from the Tigris to the seat of the Brahmins, near the Ganges, and return by the coast up the Euphrates to Babylon again; as he makes the Ganges and the Indus to be not distant one from the other. 'The Magi,' Apollonius said, 'taught him something, and learnt something from him in return,' and that 'they were wise, but not thoroughly so.' The Brahmins never after acknowledged as his masters in wisdom; and at a later period of his wandering, he contrasted their sound philosophy with the intolerance of the Ethiopian Gymnosophists, and the envious and selfish spirit of the Greek philosophers.

We have given the above summary of the events of the first fifty years of the life of Apollonius, as authorized, if not written, and published by a learned Christian divine, and a Professor in one of the first Colleges in Great Britain. The reader may thus fitly judge of the nature of the attempt of William Emmette Coleman, to deny these undisputed facts of history. We ask whether this conceited rattle-brain has any right to complain if we set him down as a stupid fool. It is very certain that Apollonius remained a long time in India, mastering the vast literature, not of the Brahmins but of the Buddhists of India, and becoming thoroughly conversant with their thaumaturgical knowledge and practices of those remarkably learned and skilled Spiritualists. To show what an incorrigible dolt and crack-brained fool Coleman is, we quote him as follows:

"After a careful examination of the entire Iliad narrative, I fail to find one solitary statement in it evidencing that the writer ever was in India, or that Apollonius ever saw that country. It is beyond all doubt a fiction from the first line to the last. If Apollonius ever was in India, certainly not a single thing connected with his journey is mentioned."

ney can be found in this book; and this book is our sole authority for his supposed visit to that country."

It would be hard to conceive how the most inveterate liar could publish such glaring falsehoods as are contained in that short space. There are many particulars given of that journey that utterly preclude the possibility of its having been invented by Philostratus or any other person. It is the narrative of one who must have shared in the events narrated, as happening upon that journey, no doubt enlarged upon and embellished by the fertile imaginations of the rhetorical transcriber of the simple statement of facts made by Damis, the companion of Apollonius on that famous journey. This fact any person can readily see who will read the Life of Apollonius (written as is alleged) by Philostratus; and yet William Emmette Coleman is reckless enough in his mendacity to deny this conceded fact, in order to deceive the ignorant readers of the *R-P. Journal*, the mendacious slandering organ of Bundyism.

Again Coleman repeats the falsehood: "It is claimed that Apollonius brought from India the sacred rolls containing the lives of Krishna and Buddha." No one, so far as we know, either spirit or mortal, has claimed any such thing; and until the miserable liar states who set up such a claim, and when and in what manner it has been set up, we will conclude it is a lie of his own invention. Coleman thinks to make a point against the well known fact that Apollonius was in possession of the sacred books of the Gyranosophists of India, and used them largely in his written teachings and doctrines, because no mention is made in Philostratus's narrative concerning those books. This is amply accounted for from the fact that Damis, throughout his narrative, so far as it is preserved by Philostratus, everywhere admits that Apollonius did not allow of his presence when visiting and conversing with the learned men of Babylon and India, nor did he acquaint him with what occurred between them. But apart from this, had Damis been made acquainted therewith and recorded the same; and had Philostratus followed that part of his narrative, it is very clear that the Christian priesthood, into whose hands the work of Philostratus fell, would have seen to it, that nothing of that kind should come down to us. How came it that Apollonius had such a high regard for the Hindoo philosophers as to acknowledge them as his masters; and for the Hindoo doctrines as to make them the basis of his theological, philosophical and ethical teachings? That he was more intimately acquainted with Oriental knowledge and learning than any man of his age, is certain. Will Coleman, the wiseacre, tell us how he acquired that knowledge, if not by a long residence among, and study of the vast literature of the learned Hindoos?

We feel like apologizing to our readers for giving so much attention to the untruthful scribblings of Coleman; but to take no notice of his vapors would be to give them an appearance of importance which, in no sense, belongs to them. Coleman winds up by saying:

"The conclusion of the matter is, that the bogus messages in question are wholly false and in the highest degree absurd; that they tend to bring Spiritualism into lasting discredit; and that all lovers of truth and right in the spiritual ranks, should sternly reprobate their existence and continuance."

On the other hand, the conclusion of the matter is that Coleman has shown himself to be an unmitigated literary fraud and conscienceless liar; a vile and impudent slanderer; an absurd and impotent would-be dictator; a shallow-pated hypocrite; and a standing disgrace even to the most disgraceful of all disgraces the diabolism of Bundyism. There may be a few unprincipled fools who regard such performances as this of Coleman through the columns of the Bundyite organ, as having some relation to the cause of Spiritualism, but these will die out with the utter discomfiture of such base slanderers and liars as are Coleman, and the editor who must soon share his disgrace and ruin. A few more such fruitless efforts as this one of Coleman to sap the very foundation of Spiritualism, will place him, and all who imitate his infernalism, in the place in public estimation where we long since showed they fully belonged. Try it again, you poor fool. You have hurt no but one but yourself, your master of the *Journal*, and the work in which you are mutually engaged.

J. C. B. ON THE QUESTION OF THE ORGANIZATION OF BUNDYISM.

The editor of the *R-P. Journal*, writing on the subject of a new attempt to organize Bundyism, in the last number of his paper, says:

"The question of Organization is growing in interest among the better class of Spiritualists [Bundy always means the Bundyite slanderers and enemies of Spiritualism, Spiritualists and Spiritual mediums, when he speaks of 'the better class of Spiritualists,' just as every bigoted Catholic Jesuit priest means Catholics, when he talks to his people on the subject of Spiritualism.—Ed.] throughout the country, despite the opposition of those whose interests will be injured by its successful accomplishment. The opposition of cranks, dishonest mediums, charlatans, social freedom shriekers, and those newspapers in sympathy with one or more of these classes, was expected and really desired. It needed no prophetic word to tell that the Association formed at Sturgis would receive the uncouth vituperation of an alleged newspaper [What a fool the poor knavish whelp is, to be sure!—Ed.] published in Philadelphia, and the no less determined, though more politic [Why didn't you say cowardly and dishonest?—

Ed.] opposition of the Boston paper. Both sheets depend on the superstitious, fanatical and undeveloped, for their main support, and both knew that an organization with a standard of character would hasten their already declining influence; both will soon learn how futile are their efforts to stay the tide of progress, or to hold the intellectual and moral class in subjection."

The low-lived hypocrite who writes that, very well knows that he could in no way more grossly insult us than to couple ourself and MIND AND MATTER with the "Boston paper," to which he refers. We have even less respect for that paper and its editor than we have for the impudently disgusting Spiritualistic pretender who runs the Bundyite organ. We are well aware that the head of Colbyism is as much opposed to the organization of Spiritualism as he is to the organization of Bundyism. Not so ourself. We are in favor of a general and compact organization of Spiritualists to advance the cause of Spiritualism, and when the hypocrite of the *Journal* says or intimates that we are not, he simply lies. It is equally untrue that we are opposed to the Bundyite organization, or so called organization, that was effected on paper by the dozen or so Bundyites who, a few weeks ago, met at Sturgis, Mich. We are extremely glad that these people have at last done something that will serve, to some extent at least, to relieve the cause of Spiritualism from the curse of Bundyism. This is what we have long worked for, and waited for. We feel like giving these people a vote of especial thanks for relieving us of a duty, the performance of which has been most distasteful to us. The necessity of kicking them out of the ranks of Spiritualism is avoided by their voluntary retirement to themselves. We are told that there is to be a standard of character as the basis of fellowship of the Bundyite Sturgis organization. The editor of the Bundyite organ does not tell us what that standard of character is, or is to be; but as he, and Wm. Emmette Coleman, and M. F. Fletcher, and Joseph Beals, and Wm. R. Tice, and S. B. Nichols, and A. H. Daily, and others of that ilk, come within the Sturgis standard of character, we infer that hypocrisy, cant, falsehood, slander, disgusting assumption, and general "cussedness," are the qualifications most sought for in that "organization."

But there is one ground of opposition to the Sturgis affair which every sincere friend of Spiritualism will never yield, and that is the lying and swindling pretence that the Sturgis meeting, or its action, had any relation to the cause of Spiritualism, whatever. It was, as the editor of the *Journal* plainly implies, a scheme to float that "alleged newspaper" a while longer, under the false and fraudulent pretence that it is favorable to Spiritualism, and that it is not used in the most dishonest and unprincipled war against it. The editor of the *Journal* tells us that on motion of A. H. Daily, of Brooklyn, the Bundyites of Lake Pleasant adopted the following:

"That a committee of five be appointed by the chairman (Dr. J. Beals, president of the N. E. S. Camp Meeting), to report a plan of State or District organization to comprise the Eastern States, the State of New York, and such other States as the said committee shall include in the plan, to further the cause of Spiritual truth, upon the basis of the American Spiritual Association, recently organized at Sturgis, Michigan; to confer and co-operate with the said national association."

This is the spirit of the purest Bundyism and will amount to no more than did the Brooklyn Fraternity dodge, or the equally absurd fizzle of the Martial Music demonstration of A. J. Davis, Wm. Emmette Coleman, and their silly squad of men and women followers. It has nothing to do with Spiritualism, and no Spiritualist possessed of a grain of common sense will have anything to do with it. Let these enemies of Spiritualism do their worst. The sooner the better for all concerned. They will find but few persons so unprincipled as to profess to be friends of Spiritualism, who will have anything to do with anything that the *R-P. Journal* advocates, or is interested in. Bundyism, whether it emanates from Chicago, Brooklyn, or Lake Pleasant, is a stench in the nostrils of all sincere Spiritualists.

THE CHAMPION LIAR AT HIS CONGENIAL WORK.

The editor of the *R-P. Journal*, writing from the Dead-head Quarters, furnished him by his Bundyite tools at Lake Pleasant, seeks to create the false impression that we were concerned and interested personally in the notoriously disgraceful proceedings, which has characterized affairs at the present Camp-meeting at Lake Pleasant. One week of the presence of John C. Bundy, with his Brooklyn contingent, and the Lake Pleasant denizens of the "Heavenly Court" last Summer at that place, was enough to satisfy us that no one who was not lost to shame, would ever, with any satisfaction, attend that camp-meeting, so long as the present Directors were in control there. We were earnestly solicited to surrender our self-respect, and to join in the movement to oust the controllers of that unfortunate enterprise. We refused, absolutely and unreservedly, to have anything to do with the Lake Pleasant camp-meeting, or anybody who submitted to the iniquitous actions of its management. When, therefore, the editor of the *Journal* says there was any movement in our interest at Lake Pleasant Camp-meeting this Summer, he wilfully lies. In regard to the people he designates "cranks, dishonest mediums, charlatans, social freedom shriekers," &c., who took part in any proceedings at Lake Pleasant, we can only say, we have had nothing

to do with such people, there or elsewhere, and will not have, if we know it. We train in no such company, any more than we do in the society of the Bundyite knaves, hypocrites, liars and slanderers, who have managed, in a very short time, to give Lake Pleasant a notoriety and infamy, that must forever destroy its usefulness to Spiritualism. We will have more to say on this subject as time proceeds. The question is fast being forced upon Spiritualists, whether camp meetings can be prevented from becoming the disgrace of Spiritualism. Of one thing we are certain, and that is we will have as little to do with them as possible hereafter. They seem to serve no other purpose than to give a few weak-headed men a chance to show what fools a little brief authority will make of them, or to show how a few loafers can be provided with a little unearned money. We closed our account with camp-meetings a year ago, and hope to be considered out of all such movements in the future, even in sympathy. We are thoroughly convinced that they are infinitely worse than useless to Spiritualism.

Correspondence.

Editor of Mind and Matter:

Enclosed please find stamps, as renewal for the one paper I cannot think of doing without. The communication from E. V. Wilson, in July, I felt to be a real god-send to many of our poor struggling mediums, myself included. If we could only be positive to our surroundings and negative to our spirit controls, I know, for one, it would be much better and we could do more good. But how can we?—that's the question. It seems to me it would be a kind of dare-devil, don't-care person that can do as required by Bro. Wilson. For instance, take a person that never intentionally did a wrong act in their lives, and have them sit as mediums for strangers that know nothing of their character, and then the communications are not satisfactory, or perhaps are, with the exception of the names of the spirits communicating. When through, and feeling that you have done your whole duty as best you could, have them turn round and say, I don't believe one word of it; if it was a spirit at all, it would give its name; she made it all, and many a time the poor distressed medium's eyes have been entirely expressionless and bloodshot; but she made this all, of course. Oh, what she must suffer if she continues faithful to her calling!

God bless you, Bro. Roberts, for your kindness towards our mediums. It were better for those who would harm one of these, our little ones, that trust in us—yea, better that a mill-stone were about their necks, and they in the depth of the sea—they must pay the penalty.

Yours for truth and progress,
Mrs. S. E. BUELL.
Fredericktown, Knox Co., Ohio.

Spirit Communication From Mrs. C. M. Morrison.

DEAR FRIEND:—At the close of a sitting I had today with the medium for medical purposes, the enclosed communication from Mrs. Morrison to you was given, and I was directed to forward the same to you. I should be pleased to see it in print in MIND AND MATTER.

Yours truly,
H. B. WILLIAMS,
COMMUNICATOR.

Mr. Roberts:—Dear Friend and Brother in the Work—I am frequently drawn into your sphere, and am able to realize how fully you are the instrument in the hands of the spirit world for great good. My eyes are now open to what is transpiring in the cause of Spiritualism and humanity, and I perceive there are enemies to the truth on both sides of the river of life. Those who are in the body are governed by selfishness and greed, consequently they become the fitting instruments for undeveloped spirits to work through, and you are not mistaken in the idea that many of the worst foes are members of our own household. There can be no compromise with selfishness and ignorance. The sword of Truth must sever every connection that would hold the noble purposes of the spirit world subservient to these self-appointed leaders. Dark is the present hour. The shadows of the gathering storm obscure the sunlight of heaven, but as surely as the shadows are here, so surely shall a day dawn when Truth shall reign triumphant.

Accept my best thoughts, and believe me, I was never more drawn to my work than now.

Mrs. C. M. MORRISON.

[The spirit speaks our sentiments exactly.—Ed.]

Testimonial to Dr. J. J. Huber.

I wish to say a few words to the readers of your paper in regard to Prof. J. J. Huber of Mechanicsville, Iowa. In my grief stricken hours caused by the death of my children, I have been led to correspond with several mediums, and have been comforted by so doing. Some of the mediums have described my children, and have told me they were bright and happy spirits.

Hearing of Bro. Huber, (through a correspondent of MIND AND MATTER,) I was impressed to write to him, very soon after my daughter Ida passed away, two years since. During the past two years, we have held correspondence, and I must say that my soul has been satisfied. My children, four in number, two passed away in infancy, (a son and daughter) over thirty years ago, Carrie eight years ago, with Ida came to Bro. Huber, and gave me satisfactory evidence of their continued life in the great beyond. Ida my daughter of twenty-four years at her death, has been enrolled among his band of exalted spirits, and he sees and converses with her daily, and through the messages received, my heart has been made to rejoice, knowing that they come from my dear loved ones.

Let all who read this, and who have lost friends, and are bowed down in sorrow, write to Professor Huber and send him one dollar for the first letter and fifty cents with four letter stamps for the second letter (as he is poor), and they will be greatly rejoiced to know of his wonderful gifts. He is a psychometric reader of disease and prescribes, and also gives messages from spirit friends.

Friends, don't fail to write him and send him fees. You will never have cause to regret it, for by so doing your loved ones from the other side will come in rapport with him. God bless him.

Yours for truth,
Mrs. ELIZA S. DODGE
Rochester, Minnesota.

WE WILLINGLY COMPLY with the request of our most highly esteemed and appreciative friend, Mr. B. B. Hill, in publishing his "open letter" to the readers of MIND AND MATTER. No person knows better than this true friend of Spiritual truth, the value and importance of the Spiritual work that has been, and is being done, through the columns of MIND AND MATTER; and he has an especial claim to be heard upon that subject, as he has given ample proof in more substantial evidence than words of, not only his appreciation of the work of the spirit world, but also his qualification of judging what is most practical and useful in promoting this movement of movements of all the ages. We can only say, that should any of the friends act upon the very earnest recommendation of Mr. Hill, in the direction of his proposition, that every cent thus contributed will be used in the manner and for the purpose he suggests. There is a growing interest being manifested continually in the work of the spirits through MIND AND MATTER, but all too little for the consummation of the grand purposes of the spirit workers, who desire to reach the ear and attention of every mortal.

Mrs. CARRIE M. SAWYER, the distinguished materializing medium from San Francisco, is in the city, and will hold her first seance on Saturday evening, September 1st. Time and place can be learned by calling at this office. Mrs. Sawyer will, if circumstances permits, conclude to remain a while with us, and give a series of seances, of which particulars can be obtained on application to the office of MIND AND MATTER, 713 Sansom street.

We are informed that Mr. F. O. Matthews will lecture for the Second Association of Spiritualists of Philadelphia at Thompson Street Church, between Frankford Road and Front street, during the month of September, morning and evening. A most interesting feature will be spiritual tests from the platform after each lecture.

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. ANNIE E. CUTLER,
Onset Bay, East Wareham, Mass.

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

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

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

A Frenchman, living in Louisiana, whose wife deserted him, amused his neighbors by telling how he got her back without trouble. "Did I run after her and beg her to come back?" he dramatically asked. "No, I did not run after her. I zhust publish in za papaire zat I have drawn fifty thousand dollaire in ze lottery, and she vas back much quicker as no time."

Some clever young ladies have invented a new plan for securing husbands. They go out boating with the man of their choice, contrive to upset the boat, and then grab him and save his life. The victim, in the first burst of gratitude and admiration, generally makes the desired proposal to his heroic preserver.

When Henry was courting Sarah he used to boast that he had a "boss" girl; now that he is married he finds that he has a "boss" wife; but he never mentions it.

A pawnbroker named his boy Cyclone, because he thought people would come to him sooner when they wanted to raise the wind.

WANTED—One or two furnished rooms in central portion of the city. Address Dr. B. F. Brown, MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa.

AN OPEN LETTER TO APPRECIATIVE MINDS.

It has been my purpose for some time past to interview the readers of MIND AND MATTER, especially that portion who understand and appreciate its able and faithful editor, and who regard MIND AND MATTER as a channel through which the spirit of truth is now breaking its way to mankind from the realms of spirit life and light.

This light and those truths, have lingered within the womb of time for untold years waiting for conditions which would render their advent possible. Meantime the span of spiritual light has been firmly anchored on either shore, between the two worlds,—the gates are open—and the busy lines of light are conveying messages through mediumistic channels from the dear departed loved ones, as well as truths of the highest importance to mortal and immortal minds, from those who inhabited this planet not only centuries, but ages back upon the line of progress and human unfoldment.

Now, after so much has been accomplished, the important question arises: do we comprehend and appreciate this greatest and highest achievement of the nineteenth century? I fear not. Or do we realize that truth and error have grappled anew in the struggle for supremacy in both worlds; and that the welfare of the race is at stake, and that spiritual light and knowledge (if they are permitted to enter), are the only elements which can vanquish error and cause ignorance to flee away, thus leaving truth and right victorious.

The time seems to have fully come to put these questions to a test, that we may determine as to what extent we realize the situation, and value the truths that are coming to us, not to be hidden under a bushel, but to be spread broadcast over the earth. This however requires ways and means.

Instead of being read by ten thousand readers, the truths that are being brought forward in MIND AND MATTER ought to be read by ten times that number; and might be, if even those would do what they could to aid in this matter, who appreciate the communications, and the valuable editorials pertaining to the same, as well as the able defense of assailed mediums which has been made in this journal. I fully believe there is a large number who will respond to this appeal for human progress.

Mr. Roberts, the able editor of MIND AND MATTER, receives many kind words from appreciative subscribers and friends, expressing their deep sympathy, and high appreciation of the brave stand he has taken, and the unprecedented effort he is putting forth in the cause of spiritual progress. I know that Mr. Roberts highly prizes every word of encouragement thus given. But they will not pay for printing, postage and paper, to enable him to send out one thousand extra copies of MIND AND MATTER per week, as sample copies, that the multitude may read and subscribe, and thus extend the circulation of the only journal that hews to the line, whether it cuts off the limbs of a priest begotten theology and church craft, or the heads of the malignant enemies of truth. Wherever its battle axe falls, it means liberation for the captive soul, swept under by error's dark wave. It means defense of the channels chosen by the good and beneficent in spirit life, not for one, but all of its phases of intercourse and manifestation. It also means the defense of phenomenal Spiritualism.

Another item in this connection. It is no small matter of expense to pay the mediums through whom the many valuable communications come, that are found in MIND AND MATTER weekly, and which are read by thousands with great interest and profit. Then comes the labor of reporting and rewriting them for the printer, and last but not least, comes the many hours of toil to make the researches as to the earthly history of the spirit minds who communicate, and write up the editorial comments necessary to place the facts and truth plainly before the public mind. Night and day alike have to be occupied in this process, for which the over-worked editor gets nothing but the inward satisfaction that he is toiling to bring the truth to light, which will make every soul free indeed. Now, the many who receive light and knowledge from his labors (which are probably unprecedented in the history of any individual, under like circumstances), might lighten his burden by enclosing to him what contributions they would never miss to assist in extending the circulation of the paper. The mere pittance paid for subscription is only what it costs outside of the editorial labor. It is now, as it has been in all the previous history of the world, whatever movement is made against the stereotyped errors and false teachings of the past and present, upon which has been built up institutions based upon the selfish interests of the few, is and always has been received with that rigid opposition which has ever been the fate of truth and progress.

I do not think Mr. Roberts asks or expects remuneration for his herculean labors in the interests of Spiritualism; but he does want many more readers and subscribers, that the truth may come to all.

When this paper was started, at the urgent request of noble and beneficent minds in spirit life, he stepped to the front to defend mediums and phenomenal Spiritualism. I remember well the time. It was when many an old veteran in Spiritualism had become disheartened at the prospect, as medium after medium (the batteries used

by the spirit world in this battle for truth) was attacked and captured by superior force; there was little or no chance to defend them publicly, as no one except a favored few could get a word into the Spiritual papers, and they to be admitted must be so prescribed that anything like a vigorous defence of mediums was impossible. In fact, what was said in Spiritual papers, as a general thing, as to the mediums, where a question was raised as to the truth of the manifestations, was worse than silence. But, when the editor of MIND AND MATTER appeared on the field, it reminded the writer of Sheridan, when he suddenly appeared to his confused and demoralized army, and as they heard the voice of their commander, confidence was restored, the rank and file took courage, and at once saw their way out of their condition of disaster.

I know that many a veteran soldier in Spiritualism took courage when Mr. Roberts announced his line of battle for mediums, and the truth of phenomenal Spiritualism. He has faithfully held his position against fearful odds, consisting of the open enemies of mediums and Spiritualism in all its phases, as well as those who professed to be Spiritualists and yet did what they could to crush out phenomenal Spiritualism, and its mediumistic channels, who were evidently too unwise to understand that Spiritualism without phenomena is as impractical and useless as mind without matter.

Some exceptions have been taken as to the manner of battling employed by Mr. Roberts. It is according to the style and make up of some individuals to be governed by sophistry, love of gain, and even hypocrisy in dealing with men and things, as well as public questions; while others of a more practical and honest turn of mind, manifest themselves more effectively directly and to the purpose, not fearing or hesitating to call men and things by the names which evidently belong to them. I am inclined to believe that Mr. Roberts belongs to the latter class.

Now, this white kid glove aestheticism which some individuals affect who would have the world think that they are not only better, but more pure and honest than others not of their kind, is quite transparent to the earnest practical and vigorous thinker, who well knows that polish and fancy toggery are of little account on the battle field of mortal strife. This fact holds good, as it presents itself to us, when applied to the spiritual and mental planes of the world's great battle for truth.

It is the earnest well directed thoughts and deeds of honest minds, bent upon reaching the truth, let it lead where it may, whether rough bars or polished shafts are used as weapons of warfare in the struggle for the right. These, we say, have led on the column of progress and spiritual unfoldment in the world's history; and in this phalanx the editor of MIND AND MATTER has been accorded a more exposed position and a greater work.

Shall we cheer him on by word only, or by deed as well, in his arduous labors, by forwarding him what assistance we can in the way of means to increase the circulation and subscription of MIND AND MATTER, as well as to aid in the defense of mediums, and thus push the battle to a successful issue?

I fully believe that there are many who not only see the importance of thus spreading the truth, but who will do what they are able to do to assist in this important work as soon as their attention is called to the same, and thus co-operate with the spirit world by engaging the attention of as many minds as is possible, that they may be benefitted by the truths and communications that reach us from the spirit shore, to light up the path of human progress; and that humanity may cease to stumble and fall in the darkness of error and ignorance.

Now, the churches raise millions every year by the asking, which are used mostly or entirely for the purpose of continuing the enslavement of the mind under their creeds and dogmas, which are but the sediment eliminated from the abrasion of the dark ages, when man groped his way in primeval darkness.

If, however, so much can be done by the church to fasten the shackles of spiritual darkness upon humanity, shall not something be done by those who have received the greater and higher light of spiritual truth, to bear that light to the multitude? If so, now is the time to act instead of waiting until we are called to the spirit shore, to regret, as many are now doing, that come to our circles and seances, lamenting that they did not do what they might and should have done to diffuse the light, and aid in advancing the truth they had received while in earth life.

I appeal to those who have received the light—work while the day of mortal life lasts, for when we pass to the other shore the door of opportunity closes, and we move on to read the record of our mortal career written on the tablet of the inner life.

I hope the editor of MIND AND MATTER will consent to insert this letter, believing as I do that many will donate what they can for the purposes before mentioned.

There are many who can give of their abundance and never feel it; and all who are interested in the promulgation of the truth can do something, if it is but to give their mite, all of which I know will be faithfully appropriated to the purpose above mentioned.

I also hope that others will feel impressed to write letters on this subject, for MIND AND MATTER, who have more time and ability to devote to the same than the writer. I must now leave this very important subject for the consideration and action of those who may read this.

My proposition is simply this. To raise a fund to be called the contingent fund, and used for the purpose of aiding to increase the circulation of MIND AND MATTER, as herein suggested, and to this end I hereby donate one hundred dollars, all of which is respectfully submitted to the editor, and the readers of this journal.

Philadelphia. B. B. HILL.

P. S.—In connection with the above, I wish to say a few words, not of Alfred James the individual, but of Alfred James the medium. That, as an individual, he has faults in common with the rest of mankind, I do not for a moment deny. At the same time I am aware that he is, by virtue of his peculiar make up, one of the best mediumistic channels between mortal and spirit life, the result of which is that some of the most important communications have come through his organism, bearing upon the history of the past, the untold value of which will not be fully understood until they are fairly brought before the people, the Bundy clique to the contrary notwithstanding. I have lately read a chapter of assertions over the name of W. E. Coleman, in which the redeeming quality of truth is painfully lacking. This article, so characteristic of the writer, was found in its usual and proper channel, the R. P. Journal, whose chief aim seems to be to slander and bring into disrepute, all mediums, as well as those who would defend them. In relation to the communications which are weekly given to the world through the organism of Alfred James, Coleman says; he is a fraud and deceiver, and further sets forth that the editor of MIND AND MATTER has entered into a conspiracy to deceive and mislead the public in reference to these communications from ancient spirits. To those who know the facts relative to this matter, such absurd statements are simply ludicrous in the extreme. Now, if Coleman knew personally anything of James as a medium, there might be some excuse for his malicious attack. He has, however, never investigated his mediumship, and is three thousand miles away from the object of his abuse, how could he know anything of his mediumship? He does not care for James, the individual, it is the medium that he desires to annihilate, for the reason that through that channel, comes truths and facts which upset his (Coleman's) calculations. To those who understand Coleman's tendencies, whatever he might say as to the matter under consideration, would be entirely without effect. Those, however, who know little or nothing of his style, might be misled. Having sojourned in California about half of the time for the past five years, I have had an opportunity to learn something of W. E. Coleman's characteristics, as well as to note his many attempts to injure and scandalize mediums, against whom he seems to have a deadly hatred. This would be man among men, figures conspicuously as a cowardly insinuator and slanderer, whenever his prejudices are to be gratified. He is indifferent as to what he says or writes, so that he may the more grossly slander and misrepresent a medium. By the way, who ever heard Coleman speak well of any medium? I have never been fortunate enough to see or read anything over his name of that kind. To have the name of such a person as Coleman mentioned in connection with Spiritualism, is an insult to the cause; and his presence in any way associated with the subject, a misfortune deeply to be regretted by all who are Spiritualists in deed, and not merely in name.

The rating above applied to Coleman, can justly and truly be passed upon the entire Bundyite clique, as far as the abuse and misrepresentation of mediums are concerned. A few words more as to the medium James, and the communications from ancient spirits, which are being transmitted through this instrument and I close. I have had a full opportunity for several years to observe and investigate this channel for communications, and I deny the slanderous assertions and insinuations of Coleman, as well as the rest of the medium persecuting clan. My experience proves that the communications in question do not come from Alfred James, as a source, or from Mr. Roberts the editor of MIND AND MATTER, or from any other mortal mind, but that they are transmitted through his organism as a mediumistic channel. I have been present when many of them have been received, in fact, a considerable number of them have been communicated through this medium while unconsciously entranced at my residence; each spirit manifesting an individuality of marked distinctness. To such an extent was this manifest, that I say, without hesitation, that no mortal actor now living, or that has lived in the past, could personate these various individual spirits in their manner of speech and gesture, to say nothing of the communications which I consider the most wonderful and important revelations of the age in which we live. Hence, the result of my experience and investigation is, that Alfred James, as a medium, is in no sense a fraud. Now, which should be accepted as evidence of a fact, the results of one's experience and investigation, or the slanderous insinuations of those who have never made an effort to ascertain the truth and facts, as to this mediumistic channel? Let the readers of

this journal decide for themselves as to this question.

I am glad, however, to know that a considerable number of the readers of MIND AND MATTER are responding to the appeal made by the editor of the same, with such sums as they can spare, to assist in sustaining this medium. For, as is the case with other mediums, he is prevented from doing anything outside of his mediumship to meet the necessities of physical life. The friends can never do an act that will more essentially help to sow the shining seeds of truth than to assist in sustaining the mediums through which it comes, from those who have passed on where spiritual light lighteth the way for every soul.

B. B. H.

Resolutions Passed by the Officers of the Second Association of Spiritualists at Philadelphia on the Oath of their Secretary, Mr. C. W. Yard.

Editor of Mind and Matter:

At an adjourned meeting of the Board of Officers of the Second Spiritual Association, held in their hall on Monday evening, August 20th, 1883, it was on motion agreed that the Secretary be instructed to send a copy of the resolutions adopted by the board, on the death of our late Secretary, Bro. C. W. Yard:

Resolved, That in the physical death of our worthy Secretary and Brother, C. W. Yard, we have lost one of our most faithful workers and co laborers in the cause of humanity.

Resolved, That we, the Second Association of Spiritualists of Philadelphia, deeply sympathize with the family of the deceased brother, knowing as we do, with proper conditions, that he may still communicate with us.

Be it further resolved, That the Secretary be authorized to spread the resolutions on the records of the church.

(Signed by) Christian Schall, Miss Alice Tyson, Mr. James Marlor, Mr. Ambrosia, Mr. Wm. Yard and John T. Lowder, Committee.

Yours respectfully,
JOHN T. LOWDER, Secretary.
2245 Holman street, Philada.

EDITORIAL BRIEFS.

Mrs. M. E. WILLIAMS, materializing medium, is visiting in Canada. She will return to New York and open her seances at 462 West Thirty-fourth street the 1st of September.

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.

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

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

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

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

J. W. KENYON's appointments are, Sunday, September 3d, Sterling, Ill.; from Sept. 15th to 23d, Tama, Iowa; for the month of October, at New Boston, Ill., and the first and second Sunday in November, at Geneseo, Ill. Would like to make engagements in Tennessee and Missouri for the winter. Please correspond. Permanent address, J. W. Kenyon, Jackson, Mich.

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.

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.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

June 29th, M. S. 36.

ARDILUA BABEKRA.

(The famed Buddhist Reformer—Miscalled, King Asoka).

I GREET YOU, SIR:—I will, in giving this communication, speak very slowly, because I want every sentence I utter to tell on behalf of truth. I will begin by saying, that the great mistake of modern times is, the supposition that Buddhism is an offshoot from Brahmanism, and that Buddhism stands in the same relation to Brahmanism that Christianity does to Judaism. It is true that Gautama Buddha was an Indian prince, and also a Brahman, but he was not a reformer of Brahmanism. Buddha, according to his history, which was extant in my day, was born in the Nepal mountains, about five hundred and fifty years before my time; and he began to teach a system of spiritual universalism, while Brahmanism was essentially a Trinitarian religion. And he further held that, as no man brought anything into the world, and could take nothing out of it, that if people endeavored at all to live a pure life, they reached the sphere of heaven or rest suited to their individual natures and conditions—all of which doctrines you will plainly see in Modern Spiritualism; whilst the Brahman's doctrine was that of caste and of the elect, both in this world and in the next. But all religions are subject to leeches in the persons of priests; and these priests, by their mistaken zeal, and cupidity in regard to this world's goods, corrupt and defile all religions. Buddha's teachings, in their earliest form, did not constitute a religion. They constituted merely a moral philosophy. It was because those teachings had been corrupted by the Buddhist priesthood, that I endeavored, about B. C. 260, to purge Buddhism of its false teachings, and, in some senses, of its idolatrous proceedings. It was for that purpose that I convened the Council of Asoka, a name by which I have been known; but it was the name of the place, and not of the man. The only place, in extant works, in which my name is mentioned, is in the writings of Abel Remusat. My right name is Ardilua Babekra, but in the book to which I refer, the name is given as Ardelos Babekra.

I will now speak of the Council of Asoka itself, and of its object. This council acted the same part in Buddhism as the Council of Nice did afterwards in Christianity. I designed to discover by the aid of the priesthood, how much of their teachings were genuine and how much false, in their accepted Buddhist books. I, as a spirit, know that, with the exception of the moral precepts of Buddha and his parables—called "Illustrations from Nature"—that all the remaining Buddhist writings were by the priests, after Buddha's death. Among the Buddhists of Ceylon, and of the king-dom of Ava, or Birmah, you must look for the evidence of the truth of what I here assert, that is, that the rolls and books of reformed Buddhism, found among the people I have named, are almost a counterpart of your Christian New Testament; and more than this, you will find there, that the dresses of the priests of this modern Buddhism are identical with the dresses worn by the priests of the Catholic Church.

At the Council of Asoka, there appeared a chief or priest who had journeyed in a boat, similar to a Chinese junk, all the way from the coast of what you now term Peru, who claimed that his ancestor had been sent out as one of the seventy disciples of Gautama Buddha, and had planted that religion in the country of Peru. There were others at that council who had letters or writings coming down from their ancestors, who had founded the Panch Pandu. The object of constructing those subterranean temples was, that those who did so might be secure in their enjoyment of their worship from the surrounding sayages. At the temple of Boro Bodo, is evidence of the truth of what I have said here to-day; but which evidence will not be placed before the public until the day, which is now rapidly approaching, of the junction of the two worlds, spirit and mortal, which desired day no one is helping to forward more rapidly than yourself.

Apollonius of Tyana received from Iarchus, the Reformed Buddhist Testament, and that Testament was the one that has been followed by Christians, they altering it to suit themselves. But Christian scholars are doing everything they can to prove that Buddhism is later than Christianity. Thanks to the great architectural works of our ancestors, we have that at our command that will ever outfound them.

We had at that Council of Asoka, what Apollonius (called St. Paul by the Christians) describes as a Pentacostal shower. This, in fact, took place at Asoka. The billions of Buddhist spirits who congregated about this council were so glad that their religion was about to be purged of its corruptions and perversions, that they caused the most wonderful manifestations of their presence, at that time and place.

In conclusion I would say, for the many Buddhist priests who were at the Council of Asoka, from the Gees country in Africa, that they claimed that the oldest stone works on this planet are to be found in the ruins throughout Abyssinia, Nubia, and Kordofan; and that the oldest civilized inhabitants of those countries worshipped the Sun. And their signs can be interpreted, using the sun and its movements as the explanatory key. They want this claim inquired into, and promise to aid in the search to that end. They claim that any experienced archaeologist can easily prove the facts to be as stated, by examining the still existing ruins of those countries. Ques. Where was Asoka, at which the Council was held, located? Ans. It was very near to Bombay. I will only add that many of the priests who attended the Council of Asoka, assembled previously at Singapore, and came thence to the council.

[It is rarely indeed that a communication has been given that has been of equal interest and importance to the one we are about to test by the light of recorded facts. We cannot do less than copy, at some length, the account of the ruler who has been regarded in history as Asoka, king of Maghada. It is true that this will occupy much time and space, but we have no other method of showing the great value of this communication. We shall quote from Major Alexander Cunningham's most interesting and valuable work, "The

Bhilsa Topes, or Buddhist Monuments of Central India," London, 1854, (chapter viii, page 87), he says:

"Chandra Gupta, the founder of the Mauryan dynasty of Maghada, was the illegitimate son of the last Nanda by the beautiful, but low caste, Mura, from whom he obtained the name Maurya. In the 'Mudra Rakshasa,' a Sanscrit drama detailing his elevation, Chandra Gupta is frequently named Vrishala, a term said to be equivalent to Sudra; and as Nanda himself was the son of a Sudra woman, there can be little doubt that the celebrated Maurya family were of Sudra extraction. In the early part of his career, Chandra Gupta led a wandering life in the Panjab; and was, most probably, engaged with his fellow-countrymen in opposing Alexander. His chief adviser, the Brahman Chanakya, was a native of Takshasila, or Taxila, the capital of the Western Panjab; and it was in that country that Chandra Gupta first established himself by the complete expulsion of the Greek troops left by Alexander.

"It would appear that the Greek colonists in the Panjab had first been placed under Philip, while the civil administration of the country remained in the hands of its native princes, Taxiles and Porus. Afterwards, on the murder of Philip by the mercenary soldiers, Alexander directed Eudemos and Taxiles to govern the country until he should send another deputy. It is probable, however, that they continued to retain the charge, for after Alexander's death, in B. C. 323, Eudemos contrived to make himself master of the country by the treacherous assassination of king Porus. Some few years later, in B. C. 317, he marched to the assistance of Eumenes, with 3,000 infantry and 5,000 cavalry, and no less than 120 elephants. With this force he performed good service at the battle of Gabiene. But his continued absence gave the Indians an opportunity not to be neglected, and their liberty was fully asserted by the expulsion of the Greek troops and the slaughter of their chiefs. Chandra Gupta was the leader of this national movement, which ended in his own elevation to the sovereignty of the Panjab. Justin attributes his success to the assistance of banditti, but in this I think he has been misled by a very natural mistake, for the Arattas, who were the dominant people of the Eastern Panjab, are never mentioned in the Mahabharata without being called robbers. They were the republican defenders of Sangala, or Sakala, a fact which points to their Sanscrit name of Arashtra, or kingless. But though their power was then confined to the Eastern Panjab, the people themselves had once spread over the whole country. They were known by the several names of Bahika, Jartika and Takka, of which the last would appear to have been their true appellation, for their old capital of Taxila, or Takka-Sila, was known to the Greeks of Alexandria, and the people themselves still exist in considerable numbers in the Panjab hills. The ancient extent of their power is proved by the present prevalence of their alphabetical characters, which, under the name of Takri, or Takri, are now used by all the Hindus of Kashmir and the northern mountains, from Simla and Subathu to Kabul and Bamiyan. On these grounds I venture to identify the banditti of Justin with the Takkas, or original inhabitants of the Panjab, and to assign to them the honor of delivering their native land from the thralldom of a foreign yoke.

"This event occurred most probably about 310 B. C., or shortly after the march of Eudemos to the assistance of Eumenes. It was followed immediately by the conquest of Gangetic India; and in 315 B. C., the rule of Chandra Gupta was acknowledged over the whole northern peninsula, from the Indus to the mouths of the Ganges. The authorities differ as to the length of Chandra Gupta's reign, which some make thirty-four years, and others only twenty-four. This difference may, perhaps, have originated in two distinct reckonings of the date of his accession; the one party counting from the date of Nanda Mahapadma, in B. C. 325; and the other party from the conquest of India, in B. C. 315. Some assumption of this kind is clearly necessary to reconcile the different authorities; unless, indeed, we take the only alternative of adopting the one and of rejecting the other.

"At this period the capital of India was Pataliputra or Palibothra, which was situated on the Ganges, at the junction of the Erranabos, or Alaoi River. The former name has already been identified with the Sanscrit Hiranyabahu, an epithet which has been applied both to the Gaudak and to the Sone. * * * According to Megasthenes, Palibothra was eighty stadia, or nearly nine miles in length; and fifteen stadia, or one mile and two-thirds, in breadth. It was surrounded with a deep ditch; and was enclosed by lofty wooden walls, pierced with loop-holes for the discharge of arrows.

"Towards the close of the fourth century before our era, when Alexander's successors were at peace with each other, the great Seleukos, having consolidated his own dominions, turned his arms towards the East, with the intention of recovering the Indian provinces of Alexander.

"But the plains of Northern India were no longer divided amongst a set of petty chiefs, whose gallant but useless resistance had scarcely checked the great Macedonian's advance. For the Mauryan prince, who now wielded the sceptre of the East, could bring into the field that vast army of six hundred thousand men, whose very numbers had before daunted even the stoutest hearts of the soldiers of Alexander. The main object of this expedition was therefore impossible. Where a successful advance cannot be made, an honorable retreat becomes a decided advantage; and this Seleukos secured for himself, by yielding to Chandra Gupta the doubtful allegiance of the provinces to the west of the Indus, for a valuable present of five hundred elephants. These friendly relations were cemented at the time by a matrimonial alliance, and were afterwards continued by the embassy of Megasthenes to the Indian Court at Palibothra.

"Chandra Gupta died in 291 B. C., and was succeeded by his son Bindusara or Bimbisara; to whose court a second Greek embassy was sent, either by Seleukos, or by his son Antiochus Soter. * *

"About the middle of his reign, B. C. 260, Bindusara, or Bimbisara, deputed his son Asoka to quell a serious revolt in the district of Taxila. The people came forth to meet him with offerings, and to assure him they were not displeased with the king, but with the minister who oppressed them; on which Asoka made his entry into the town with great pomp. He then conquered the kingdom of the Swasas or Khassas, who were most probably the people of Kashmir. For the Khassas

were the early inhabitants of Persia and of Northern India, before the Arian immigration, which drove them from the plains to the hills, where they still exist in great numbers, and now form a considerable portion of the population of that vast chain of mountains which stretches from the banks of the Helmand to Brahmaputra. * *

"Shortly after the reduction of Taxila, the successful Asoka was appointed to the government of Ujain, the capital of Malva. Asoka set forth to assume charge of his government in about 274 B. C. On his way he tarried some time at Chaitiyagiri or Baisnagara, situated at the junction of the Besali River with the Betava, two miles to the northward of Bihla. Here he gained the affections of Devi, the lovely daughter of the Sresh-ti or 'chief man' of the place. A year afterwards she bore him a son named Mahendra, and one year later a daughter called Sanghamitra, both of whom became celebrated in after times as the introducers of the Buddhist religion into Ceylon.

"Of Asoka's administration of Ujain little is known, save the establishment of a celebrated place of punishment, which was significantly named Hell, because criminals were therein subjected to the same tortures in this life, as have been generally accorded to the wicked in the next. During Asoka's government of Ujain, the people of Taxila again revolted against Bindusara, who deputed his eldest son Susima to reduce them; but the prince was unsuccessful. During his absence, the king fell grievously sick, and directed his ministers to send Prince Asoka to Taxila, and to recall Prince Susima to court, that he might establish him on the throne. But the ministers, who were friendly to Asoka, deceived the king by false reports of his illness, and at the same time informed the young prince that his father was on his death bed. Asoka instantly hurried from Ujain to his father's palace at Pataliputra; but the sudden appearance of his younger son, showed the king that he had been deceived; and in the midst of a fit of passion, he burst a blood vessel and died. This event happened in the year 263 B. C., when Bindusara had reigned twenty-eight years.

"Immediately on his father's death, Asoka seized the government, and gave orders for the slaughter of all his brothers, save Tishya, who was born of the same mother. His eldest brother, Prince Susima, who had marched against him from Taxila, was cut off by an artifice; and the Mauryan dynasty was thus reduced to the single family of Asoka; who, finding himself safe from the usual jealousies and intrigues of relatives, gave up his whole energies to the achievement of military glory. In the short space of four years he succeeded in reducing the whole of Northern India, from the mountains of Kashmir to the banks of the Narbadda, and from the mouth of the Indus to the Bay of Bengal; and India, perhaps for the first time, was brought under the control of one vigorous consolidated government.

"During the first three years of his reign, the mind of Asoka was fully occupied with views of worldly ambition and personal aggrandizement; but in the fourth year, when all India was at peace, his restless activity found a more pleasing occupation, and a more lasting employment, in the acquisition of the Buddhist faith. Like his father Bindusara, he had been brought up as a worshipper of Agni and Surya, of Indra and Vayu, and, like him, he showed his respect for the Brahmins, by feeding sixty thousand of them daily. But Asoka was of a passionate and impulsive temperament; and when he became a convert to Buddhism, he embraced it with the fervent zeal of his ardent nature; and though, like Alexander, he may once have wept that no more worlds were left for him to conquer, he now found that he had still himself to subdue. The task though difficult, seemed not impossible; and the royal convert, who had before been called Chand-Asoka, or 'Asoka the Furious,' now submitted himself to the outward discipline of the Buddhist faith, and at last became so distinguished a follower of Dharma, that he acquired the more honorable title of Dharm Asoka, or Asoka the Virtuous.

"The first proof which Asoka gave of his conversion to Buddhism, was the dismissal of the sixty thousand Brahmins, in whose stead an equal number of Sramanas, or Buddhist ascetics, were daily fed. His next act was the distribution of the relics of Sakya to all the chief cities of India. These relics had been collected by Ajatasatra, at the instance of Kasyapa, and were deposited together in one large Stupa at Rajagriha. But the king had now determined to manifest his zeal for the faith of Buddha, by the erection of eighty-four thousand Vihars, or monasteries, in honor of the eighty-four thousand discourses of Buddha. As this precise number has always been deemed a fortunate one both by Brahmins and Buddhists, it may be looked upon as the common expression for any large number. These Vihars are said to have been erected in eighty-four thousand different cities. I would reject the thousands, and read simply eighty-four cities and eighty-four Vihars. The building zeal of Asoka is fully confirmed by the Chinese pilgrim Hwan-Thsang, who travelled through India in the middle of the seventh century of our era. At different places on his route, from Anderab, beyond the sources of the Kabul River, to Conjeveeram, in the south of India, and from Pito-shilo, in the delta of the Indus, to Tambuk, at the mouth of the Ganges, the pilgrim saw upwards of fifty large Topes, besides numerous Vihars, all of which were attributed to Asoka. This account agrees with the statements of the Mahawanso, which ascribed to Asoka the building of splendid Chaitiyas on all the spots rendered memorable by the acts of Buddha. All these buildings were completed within three years.

"This great king was not, however, content with the erection of stately buildings for the service of his religion, but like a true Buddhist, while he sought the achievement of his own salvation, he wished for that eternal happiness for others. With this view he is said to have promulgated eighty-four thousand royal edicts for the extension of Dharma. Numbers of these edicts, engraved on rocks, and on stone pillars, still remain in different parts of India to attest the general accuracy of the Buddhist annals. The oldest edicts are contained in the rock inscriptions, which have been found at Dhauri in Kuttack, at Girmar in Gujrat, and at Kapurdigiri near Peshawar. As these three places were the most distant points in Asoka's dominions, they were no doubt specially selected as the fittest positions for the inscription of these immortal religious ordinances.

"In all these edicts, the promulgator names himself 'Priyadarsi, the beloved of the Devas.' This appellation, which is evidently only a title,

has led Prof. H. H. Wilson to doubt the general identification of Asoka with the Priyadarsi who published the edicts. The learned professor rests his scepticism on the following grounds, which it is necessary to examine in detail, out of respect for one who has rendered such distinguished services in every branch of Indian literature.

"1st. 'It is doubtful whether the edicts of Priyadarsi have any connection with Buddhism, the meaning of the inscriptions, to say the least, being equivocal.' Again, 'There is nothing in the injunctions promulgated that is decidedly and exclusively characteristic of Buddhism.'

"2nd. The total omission of any allusion to Buddha himself by any of his appellations Sogata, Tathagata, Gautama, or Sakya.

"3rd. The identification (of Asoka with Priyadarsi) rests upon a passage in the Dipawanso, 'a work of rather doubtful character,' which is besides a composition of the fourth century of our era.

"4th. 'It seems very inexplicable, why in none of the inscriptions his own appellation Asoka, or Dharmasoka, should ever be mentioned.'

"5th. Chronological difficulties of which it is not easy to dispose.

"The first objection appears to me to rest entirely upon the translation of a single word Dharma, which, as James Prinsep truly observed, is the 'keystone' of all the edicts. By translating Dharma, wherever it occurs, sometimes as 'piety,' or 'religion,' and sometimes as 'morality' or 'virtue,' the whole scope and purport of the edicts of Priyadarsi are entirely lost sight of. These ordinances, on all the pillars, and on the rocks, both at Girmar and at Kapurdigiri, are styled by the king himself, dhamalipi, or 'edicts on Dharma.' James Prinsep translates this word as 'religious edict,' and Prof. Wilson omits all mention of dharma, and simply calls the inscription an 'edict,' but to obtain the full force and meaning of the term, it should be rendered as I have given it above, 'edict or ordinance on Dharma,' that is on the religious law of Buddha. If the word Dharma had occurred but once or twice in these inscriptions, it might have been rendered by any one of the ordinary meanings given above; but in the rock inscriptions it occurs no less than thirty-seven times; and in combinations with other terms which prove it to be wholly and emphatically Buddhistical. Thus, in the 5th Tablet, we have Dhamma-vadhiya, which Prinsep translates 'increase of religion,' and Prof. Wilson, 'augmentation of virtue,' but which ought to be rendered 'advancement of Dharma'—that is, the propagation of the Religious Law of Buddha. This is still more clearly shown in the opening of the 11th Tablet, in which dharma has been translated by both as 'virtue.'

"Devanampiyo, Piya-dasi dja evam ahanasti etarissam danam yarasam Dhamma-danam Dhamma-sanstavo va Dhammasan vibhago va Dhammasan bandho va."

"Thus saith King Priyadarsi, the beloved of the Devas: There is no gift like the gift of Dharma; whether it be knowledge of Dharma, or inheritance of Dharma, or close union with Dharma."

"And towards the end of the same Tablet: 'idam sadhu, idam katavyam sotatha karni—lokavassa aradha hoti parato va anantam punam bhavati tena Dhammadanena.'

"This is well: this should be done: (and for him) who doeth thus, there is happiness in this world; and everlasting holiness hereafter is obtained by this gift of Dharma."

"Other passages of similar force and value might be quoted at length; but it will be sufficient to mention that the whole of Priyadarsi's edicts are dedicated to the attainment of one object, Dharma-vardhana, the 'advancement of Dharma.' For this purpose he directed that 'men learned in Dharma' should be appointed to 'establishments of Dharma,' to preach 'sermons on Dharma,' to the 'people united in Dharma.' These doctors of Dharma were also directed to penetrate amongst the unbelievers, to mix with high and low, rich and poor, hermits and worldly men, for the purpose of instructing them in the perfect observance of Dharma.

"Throughout all these edicts, both on pillars and on rocks, Priyadarsi announces his own adherence to Dharma (or the law of Buddha), and his belief that the love of Dharma (Dhammakama) would continue to increase. He inculcates that Dharma consists in the strict observance of most duties, in the performance of pious acts, and in the entire subjection of the passions; and he declares that Dharma will be advanced by the prohibition (ahinsa or avihinsa) against taking life. Dharma is in fact the only key by which the meaning of these inscriptions can be unlocked; and its frequent and emphatic use, throughout these royal edicts, shows that their promulgator was a firm and zealous adherent of Dharma, or the law of Buddha. Asoka was the same; for which reason the people called him Dharmasoka.

"I may observe here that Mr. Turnour, the translator of the Pali Annals of Ceylon, appears to have felt the full force and meaning of Dharma, which he always gives in its Pali form of Dhammo. Had he translated it simply as 'religion,' the true sense of many passages would have been utterly lost. But he was living in a Buddhist country, and in daily intercourse with Buddhist monks, and he therefore knew and appreciated the peculiar significance of the term; which stamps the follower of Dharma as an undoubted Buddhist, or observer of the 'Religious Law' of Buddha.

"Professor Wilson's second objection is the omission of any mention of Buddha himself, by any of his well known appellations. But this is met by the frequent and emphatic use of Dharma, the name of the second person of the orthodox Buddhist Triad. Bhagavan is also twice mentioned in the 13th Tablet of the Kapurdigiri inscription; but this title, although very commonly used by the Buddhists, is only an epithet for the Supreme Being, and might therefore have been used by the Brahmins of those days as well as by the Buddhists. The common Brahmanical term, however, is Bhagavat, and I believe that the use of Bhagavan is almost peculiar to the Buddhists. But though the omission of Buddha's own name in these inscriptions cannot, perhaps, be now explained, yet the Buddhistical faith of Priyadarsi is placed beyond all doubt by his mention of Buddha, Dharma, and Sangha, the three members of the orthodox Buddhist Triad, in the short rock inscription found at Bhaba, near Jayur.

"Professor Wilson's third objection is the asserted identification of Asoka with Priyadarsi, which rests upon a passage in the Dipawanso, 'a work of doubtful character and of comparatively modern date.' Regarding the authenticity of the Dipawanso, I hold an opinion entirely different to Professor Wilson's. His doubts of its genuine-

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