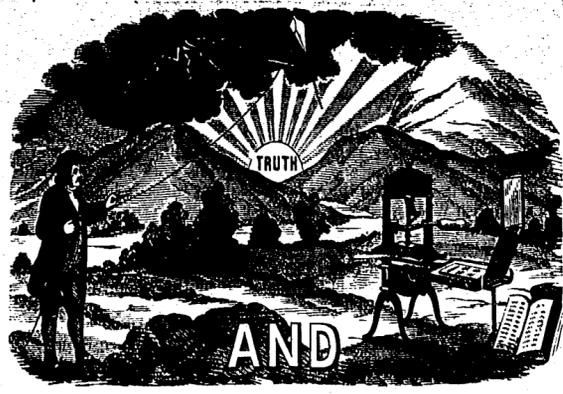


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THE TWO RIVERS.

BY C. E. F.

The river of life and the river of death
Are flowing side by side;
And we see the faces of our beloved
In their ever ebbing tide.

Some are here and some are gone,
Gone to that world above;
And though we see them not we feel
Their never changing love.

Into the river of life they launched,
Babies sweet and fair;
Out of the river of life they passed
Souls grown old, with care.

Into the river of death they plunged,
Lone and sad and drear;
Out of the river of death they stepped,
Into their home most dear.

Upon the river of life I hear
The echo of dying sighs;
Of weary pilgrims, tired of earth,
Saying their last good-byes.

O'er the river of death, the morning wind,
On its phantom wings, doth bear,
The soul of many a mortal man
Away from earth's despair.

Unto the brow of a lovely hill,
Where bathed in golden light,
The spirits of the saints of earth
Await in calm delight.

Oh, may we make our lives so pure,
That when we reach that shore,
We may hear the cry, "enter beloved,
Be happy ever more."

THE GREAT SECRET OF CHRISTIANITY REVEALED.

Apollonius of Tyana, the Jesus of Nazareth, St. Paul,
and John the Revelator, of the Christian Scrip-
tures, Returns to Earth as a Spirit, and
Explains the Mysteries that have
Concealed the Theological Fraud
and Deception of the Chris-
tian Hierarchy.

BY J. M. ROBERTS.

In closing our review of the life of Apollonius, in our last number, we called the attention of our readers to the labored attempts of Dr. Lardner, Huetius and Dr. Parker to show that Apollonius of Tyana was, if not a myth, at least a person of no consequence in his age and generation. We will now show, from conceded historical data, that Apollonius was a man not only of the most distinguished philosophical learning, but that he was equally distinguished for his sound judgment in all the practical affairs of life; so much so as to become the intimate counsellor and adviser of those eminently beneficent Roman Emperors, Vespasian and Titus.

It will be remembered that Apollonius stated in his communication that he was with Vespasian at the siege of Jerusalem, and was the oracle in his camp. As there has been no historical mention of this fact, the truth of it must depend upon collateral historical evidence. This we will now proceed to give. We take the following account of a single portion of the long and useful public career of Apollonius from the Rev. Mr. Berwick's English translation of the "Life of Apollonius of Tyana," by Philostratus. It relates to an early part of his mission to Egypt:

"The following is what passed on his arrival at Alexandria, where the people loved him without ever having seen him, and were anxious about him as if he had been their old acquaintance. The inhabitants of Upper Egypt, in consideration of their attachment to theological pursuits [theological, not philosophical nor magical, remember,] wished him to pay them a visit. From the commercial intercourse subsisting between Greece and Egypt, Apollonius was at once a great favorite with everybody, and from the moment the people heard of his arrival, they were all attention. While he was passing from the harbor to the town, they looked upon him as a God, and made way for him in the narrow streets, as is done for those who carry the sacred relics of the Gods. As he was going along in the midst of a procession, more pompous than governors were attended by, he met twelve men charged with robbery, on their way to execution. When Apollonius saw them, he said: 'I foresee all will not suffer, for that man (pointing to one of them) has made a false confession.' Then turning to the executioners, who were conducting them, he desired them not to go so fast to the place of punishment, and bade them to take care that he to whom he pointed, should be the last man to suffer; 'for I see,' says he, 'he is not guilty of the crime for which he is going to die. For my part I think you would do well in postponing their execution for a short time, and whom perhaps it would be wiser not to put to death at all.' In this way he protracted his discourse, contrary to what he was accustomed. The event turned out as he wished. After eight of them had been beheaded, a horseman rode up with speed and cried out: 'Spare Phorion, he is no robber, he confessed himself guilty through fear of the torture, which has appeared from the confession of those put to the rack.' I need not mention the joy of the Egyptians, nor the applause Apollonius received from a people who, without such an instance of foresight, were well disposed to admire and praise him."

We have here a very clear illustration of the

mediumistic qualities of Apollonius whose whole life of a hundred years was attended by similar, and by far more astounding manifestations of spirit intelligence and power through him. The narrative of Philostratus, on the authority of the personal memoirs of Damis who accompanied Apollonius to Alexandria, then continues:

"When he went up into the temple, a beauty shone in his face, and the words he uttered were divine and framed in wisdom. He approved not of the shedding of the blood of bulls, nor of geese, nor of other animals, for the sacrifices of such victims he thought unbecoming the feast of the Gods. When the Egyptian patriarch asked him why he did not sacrifice? 'I would rather,' said Apollonius, 'ask you on what motive you do?' To this the patriarch said, 'And who is wise enough to reform the established worship of the Egyptians?' 'Every sage,' replied the other, 'who comes from the Indians.'"

Here we have Apollonius claiming that the Egyptian religion was far less spiritual and vastly inferior to the Brahminical or Buddhist religions of the Hindoos—a fact which all history attests. From this reference to the Indian theology as being superior to all others, as well as from many other similar remarks recorded as having been made by Apollonius, there can be no doubt that he regarded the Hindoo learning and knowledge as being vastly before the philosophies and religions of Asia Minor, Judea, Egypt, Greece or Rome. He undoubtedly taught and preached the doctrines of the Indian religions, as being vastly nearer the truth than the doctrines of any other or all other religions. We here see that in the face and power of the Egyptian priesthood, and in their own temple, Apollonius protested against the heathenish priestly device of animal sacrifices as a propitiatory atonement for sin, a religious practice that went down in India with the great Buddhist reformation that took place throughout Eastern Asia in the tenth century, before the so-called Christian era. Precious as time and space are to us, we cannot forego quoting, in this connection, the following brief account of Buddha or Buddhism, from McClintock's and Strong's Theological Cyclopedia.

"*Buddha, Buddhism.* Buddha, the 'sage,' the 'enlightened' (from the Sanscrit *buddh*, to know), is the title of honor given to the hermit Gotama (Gautama) or Sakyamuni, (the 'Hermit of Saky'), the founder of Buddhism, the prevailing form of religion in Eastern Asia.

"His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of various Buddhist nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much new light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incarnation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of Caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, and Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others only as twenty-two. The founder of Buddhism is counted as the fourth. * * * Then he lived six years as a penitent hermit, and obtained under the name of Sakyamuni, (i. e. the devotee of the house of Saky), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakadja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B. C. 2214 to 2134; according to the Japanese, he was born B. C. 1027; according to other statements, he died B. C. 543. The last statement is the one now generally adopted.

"The main facts which the recent investigations, after comparing the discrepant traditions, have established as highly probable, are the following: Sakyamuni was the son of an Indian king, in the sixth century B. C., educated in the luxury of an oriental court. Yet he ignored the pleasures of life, and preferred to wander about as a beggar, in order to get the instruction of the Brahmins. He assumed the preaching of a new religion as the great task of his life, and carried it through with great perseverance, notwithstanding the incessant persecution of the Brahmins. He combated principally against the hierarchy and the dogmatic formulas of Brahmanism, in the place of which he made a simple ethical principle the central doctrine of his system, while at the same time he recognized the equal rights of man, without distinction of birth, rank or sex. He addressed the people in the language of the people, and taught that the suppression of passion was the only road to a union with the world-soul. The aim of life, according to him, is to remove from one's own life, as well as from the lives of

others, the obstacles to a suppression of passions, and by love and meekness to assist others in the work of self-deliverance. When he died, his bones were scattered all over India, and a religious worship rendered to them. His teachings and rules of wisdom were collected in writing, at first in India (Nepal), in Sanscrit, and afterward, in Ceylon, in the Pali language. His disciples and successors have given his teachings a more and more of a dogmatic shape, in which the original simplicity is lost. Gotama, or the Buddha, is generally represented in statues as seated, with his legs crossed, as if in contemplation, as contemplative thought is one of the highest virtues in the system, and is one of the best means of obtaining nirvana, the Buddhist heaven.

"St. Hilary, following principally Mr. Eugene Burnouf, fixes a minimum date for the birth of the Buddha in the seventh century B. C. It is true that the Buddhist works themselves supply no dates, and the inferences are uncertain by which any date of the life-time of Sakyamuni himself can be deduced. If the indications of the Singhalese documents be followed, the death of the Buddha is placed in B. C. 544. According to deductions from Chinese authorities, it might have taken place much earlier; and if the Buddhist character of the rock inscriptions at Guirnar, Delphi and Bhabra, be acknowledged, the spread of the religion in those countries from 200 to 400 years before the Christian era is established. Megasthenes met with Buddhists on the banks of the Ganges; and time must be allowed for the rise of Buddhism in its original seat in Central India, for its expulsion as a heresy from Brahmanism, its development as a specific religion, and its distribution, not in a line, but on an immense area of countries, continuous with India proper. The creed of Buddhism was fixed and developed by ecumenical councils, the first of which was held by Casyapa, a disciple of Buddha, and largely attended. 'The Buddha had written nothing himself; but his chief followers, assembled in council immediately after his death, proceeded to reduce his teachings to writing. These canonical writings are divided into three classes, forming the Tripitaka, or triple basket. The first class consists of the Soutras, or discourses of Buddha; the second contains the Vinaya, or discipline; and the third the Abhidharma, or metaphysics. The first is evidently the fundamental text, out of which all the subsequent writings have been elaborated. The other two councils probably revised and expanded the writings agreed upon at the first, adding voluminous commentaries. As to the dates of the other two councils, there are irreconcilable discrepancies in the accounts; but at all events, the third was not later than 240 B. C., so that the Buddhist canonical scriptures, as they now exist, were fixed two centuries and a half before the Christian era. The Buddhist religion early manifested a zealous missionary spirit, and princes and even princesses became devoted propagandists. It also established foreign missions, most of which were highly successful. In consequence of its great extension, Buddhism split into a northern and southern branch, the former of which, embracing the Buddhist churches of Nepal, China, Korea, Japan, Tartary, Mongolia and Tibet, admitted much of the former mythologies of these countries into their creed; the southern church extended from Ceylon over the whole of Farther India. In the land of its birth, India, Buddhism had to endure a long-continued persecution, and was at last entirely driven out, after it had flourished there about twelve hundred years. * * * It has for many centuries become stationary in most countries; only in Russia is it visibly on the decline. It still counts about 300,000,000 of adherents."

Can any intelligent person attentively peruse that account of Buddhism and not see the identical prototype of the institution of the Christian religion. We will not insult them by undertaking to point out the analogies that exist between these two religious systems from their inception, through their development to the highest degree of influence they have ever attained. Each one is fully competent to do this for himself or herself.

It was these Sacred Scriptures of the Buddhist reformers of India, that Apollonius found at Singapur, and which, about the time that the spirit of New-Ming mentions in a communication to be published in our next paper, were made canonical, in the form in which they then existed, about the middle of the first century A. D. It was to that wiser, purer and truer religion that Apollonius pointed the Egyptian patriarch, when he protested against the materialistic religion of the Egyptian priesthood, in their own temple, and denounced blood offerings, as inconsistent with truth, as exemplified by Buddhism, the great spiritual religion of that age. But let us resume the historical account concerning Apollonius:

"While Vespasian was meditating the assumption of the imperial power in the countries bordering on Egypt, and afterwards to pass into that province, Dion and Euphrates, of whom more will be said hereafter, expected that the people would have public rejoicings. Apollonius was as much pleased as they were, with what was going forward, but as yet did not make it a subject of public declamation, from an idea that such a mode of address became the character of a rhetorician, more than that of a philosopher. When the emperor arrived in Egypt, and was approaching the gates of Alexandria, the sacred order of the priesthood, the civil magistrates, the deputies from the prefectures into which the country is divided, the philosophers and the sages, all went out to meet him. But no part of this pompous procession en-

gaged the attention of Apollonius, who all the time was teaching philosophy in the temple. The emperor received them all with a short speech, which was at once gracious and benign, and then inquired whether the Tyanean was in those parts? They answered he was, and that he was doing all he could to make men better. 'Can you tell me,' said the emperor, 'where I can find him?' 'You will find him,' said Damis, 'in the temple, where, as I was coming here, he said he was going.' 'Let us repair to it,' replied the prince, 'first that I may offer my prayer to the Gods, and next, that I may converse with that most excellent man.' In consequence of this, it was rumored abroad that the idea of possessing himself of the empire was first conceived, when he was besieging Jerusalem, from which he sent to ask the advice of Apollonius, who declined going into a country which its inhabitants had defiled both by what they did, and what they suffered. This was what induced him (having now got possession of the empire) to take a journey into Egypt to discourse with him on subjects which I am going to notice.

"After the accustomed sacrifices were performed, and before the deputies from several cities were spoken to, Vespasian, turning to Apollonius, said with the voice of a suppliant, 'Make me Emperor.' Apollonius answered, 'It is done already; for in the prayers which I have just offered to heaven, to send us a prince upright, generous, wise, venerable in years and a true father, you are the man I asked for from the Gods.' With this answer the emperor being well pleased (for all the people shouted for joy at what they heard) said, 'May I ask you, Apollonius, what opinion you formed of the government of Nero?' He replied, 'Nero knew, perhaps, how to tune his harp, but he disgraced his authority by too much remissness at one time, and too much intemperance at another.' 'Then you think,' said Vespasian, 'that an emperor should observe the golden mean in the government of an empire?' 'It is not I,' said Apollonius, 'but God himself who has defined equity by the term mediocrity.' (Here we have the fact expressly stated that Apollonius recognized but one God as the source of all wisdom). 'However, in these matters you have very good advisers in Dion and Euphrates,' for as yet he had had no cause of dispute with the latter. Whereupon the emperor, lifting up his hands to heaven, says, 'Oh! Jupiter! Grant me to govern wise men, and wise men to govern me.' Afterwards turning towards the Egyptians he cries out, 'Draw from me as you do from the Nile.' In this manner Egypt got some time to breathe from the weight of oppression under which she groaned.

"As the emperor was coming down from the temple, he gave Apollonius his hand, and leading him into the palace, said: 'Some people may possibly think I act too much like a young man in aspiring to the purple at the age of sixty; but I will justify it to you, that you may justify it to others. In my youth I do not recollect being a slave to riches; and I bore the offices and dignities conferred on me by the government of Rome so meekly, as not to have been thereby either too much elated or too much dejected. Against Nero I never attempted any alteration in the state of affairs, but on the contrary, when he came to the empire, which he received from his predecessor, (though not according to the established laws), I was submissive to authority on account of Claudius, who made me consul, and one of his counsellors. I swear by Minerva, that the tears have often run down my cheeks, when I thought of him to whom he bequeathed the empire. But now that Nero is dead, and that affairs are not altered for the better, but on the contrary are as likely to be as ill, if not worse managed in the hands of Vespasian, I confess I came forward with a degree of ardor to take possession of them, first because I wish to pursue a conduct which may make myself estimable among men, and next, because in the prosecution of my object, I have to contend only with a man who is sunk in every species of debauchery. * * * In my present undertaking, I wish to act under the guidance of the Gods, and like myself. On you Apollonius, I chiefly found my hopes of success, as I know you are well acquainted with whatever regards the Gods, and for that reason I make you my friend and counsellor in all those concerns, on which depend the affairs of sea and land. For if omens favorable to my wishes are given from the Gods, I will go on; if they are not propitious to me and the Roman people, I will stop where I am, and engage no farther in an enterprise un-sanctioned by heaven.

"After this discourse, Apollonius, like one divinely inspired, said, 'Oh! Jupiter Capitolinus, who are supreme judge in the present crisis of affairs, act mutually for each other; keep yourself for Vespasian, and keep Vespasian for you. The temple which was burnt yesterday (at Rome) by impious hands is decreed by the fates to be rebuilt by you.' On Vespasian being amazed at this, he said, 'These things will be explained hereafter. Fear nothing for me. Go on with what you have so wisely begun. At this time, Domitian, the son of Vespasian was up in arms against Vitellius at Rome, in defence of his father's authority. The youth was besieged in the capitol, and in making his escape from the hands of the besiegers, the temple was burnt, the account of which reached Apollonius before it did any other man in Egypt. In the midst of this conversation, Apollonius departed suddenly from the emperor, saying, 'The laws and customs of the Indians permitted him only to do what was by them prescribed.' However, Vespasian whose zeal was only redoubled by what he heard from Apollo-

nus, suffered not the tide in his affairs to pass unheeded, but looked on all things as now fixed and established by it."

Here again we have the fact expressly stated that Apollonius was governed in his teachings and practices by the Buddhistic canonical scriptures of India; history thus confirming in a most surprising manner the correctness of the statement of the spirit of Apollonius in his communication that he procured the Buddhistic canonical scriptures, on his journey to India. What we have here given of the history of a single episode in the eventful and most remarkable life of Apollonius, together with the communication of the spirit of Vespasian given in another column, completely attest the unhistorical fact that Apollonius was, as he states, the oracle in the camp of Vespasian at the siege of Jerusalem. It shows another thing, still more important than all the rest, and that is, that the reputation of Apollonius as a seer, oracle and prophet, was even greater than his reputation as a sage and philosopher. Authentic history and indeed theological fiction, present no parallel to the well deserved renown of that remarkable man. Can any one whose reason is not eclipsed, by religious prejudice and bigotry, be found, who would seek to detract from that renown? And yet it is of this man that S. Parker, D. D., Archdeacon of Canterbury, wrote as follows:

"And now upon the review of this whole story, (Philostratus's Life of Apollonius of Tyana), it seems evident to me that this man was so far from being endowed with any extraordinary divine powers, that he does not deserve the reputation of an ordinary conjuror; for though Huetius has taken some pains to prove him so, yet he gives no evidence of it beside the opinion of the common people and if they were enough to make a conjuror, there is no man of an odd and singular humor (as Apollonius affected to be) who is not so thought of by the common people. And, therefore, when he was accused of it before Domitian, the emperor, on coming to hear the cause, slighted both him and the accusers, and dismissed him from the court for an idle and fantastic fellow. And it is manifest from the whole series of his history, that he was a very vain man, and affected to be thought something extraordinary, and so wandered all over the world in an odd garb, to be gazed at and admired, and made himself considerable in that age by wit, impudence and flattery; of all which he had a competent share."

It was to such a man as is here described by the truthful Christian, Dr. Parker, that the Emperor Vespasian, under whose reign the Roman people enjoyed the highest prosperity, went as a suppliant from Judaea to Alexandria, seeking for Apollonius, to ask him to make him emperor of Rome; and who was chosen by that truly great and learned ruler as his nearest friend and counsellor. A pretty conjuror was this great and most illustrious man, truly! And yet learned and influential Christians like Drs. Parker and Lardner could so far descend from the level of moral rectitude as to seek to mislead their credulous readers in so contemptible a manner. What will Christian priests not do to bolster up the falsehoods and frauds they are impiously teaching as truth in the name of God! There must have been some fearful foreboding on the part of these Christian D. D.'s, (which in this case justly stands for Doctors of Deviltry) that their mythical Jesus would be eclipsed by this perigrinating historical idiot. They soiled their great names, however, for nothing; for the truth is now made manifest by the returning spirits of Apollonius and Vespasian themselves.

One other extract from the Life of Apollonius and we will hurry to a close. It is this:

"As soon as Titus was declared emperor and invested with the imperial dignity, he set out for Rome to become colleague with his father. But first thinking of what consequence it might be to him, to have even a short conference with Apollonius, he requested him to come to Argos for that purpose. On his arrival there, Titus embraced him, and said, 'My Father has written me of all he wished you to know. At present I have a letter wherein he says he considers you as his benefactor, and one to whom we are indebted for what we are. I am only thirty years of age, and have arrived at the same honors my father did at sixty. I am called on to govern, before perhaps I have learned to obey, and I have my fears of engaging to do what I am not equal to perform.' Apollonius then stroking Titus's neck, which was like that of an athlete, said, 'who could subject to the yoke a bull with so fine a neck?' He who reared me from a calf,' replied Titus. In this answer, Titus alluded to his father, under whose discipline he had been educated from a boy. When Apollonius heard this, he said, 'rejoice first at the readiness with which you obey your father, and next at seeing you as a client waiting at his threshold.'"

We have published enough to show who and what Apollonius was as history described him and the reader can judge whether the communication is consistent with those historical facts. We will now test the accuracy of the communication in another respect. We allude to this part of it. The spirit said:

"You will, by examining Josephus's work, War of the Jews, see, that concerning the siege of Jerusalem a certain prophecy was given, or words were spoken, as is alleged, by Jesus of Nazareth, which were fulfilled. You will find what I refer to, in Matthew, 23d chapter and 35th verse, where the so-called Jesus, is made to have asserted that that generation were guilty of all the blood that had been shed from that of Abel to Zacharias the son of Baruch, slain between the temple and the altar exactly thirty-four years after the alleged death of Jesus; and you will find this prophecy then fulfilled, while Jesus is made to have said it was fulfilled in his time; and here you have an example of the authenticity of the Christian Gospels. All this I learned at the very time at which Flavius Josephus wrote the history of the War of the Jews, for I was employed and used by the emperor Vespasian as his oracle, when in the same state as this medium now is, who sits before you."

The spirit manifestly alluded to the 4th section of the sixth chapter, of the 4th Book of The Jewish War, by Josephus, in which there is an account of the fictitious trial of Zacharias the son of Baruch, who was murdered by Jewish Zealots and Idumeans in the middle of the temple after having been acquitted by a fictitiously instituted tribunal. The prophecy of Jesus to which the spirit refers is as follows:

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous

blood shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias son of Baruch whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

Now, Zacharias the son of Baruch was certainly slain, according to Josephus, about the year A. D. 67, when Vespasian was besieging Jerusalem, and as the spirit of Apollonius states he learned at the time Josephus wrote his Jewish War. This was certainly more than thirty years after it was said Jesus was crucified at Jerusalem. Some one beside the spirit of Apollonius had discovered that fatal discrepancy in the Gospel of Matthew, for in a foot note to the section of Josephus referred to, Mr. William Whiston says:

"Some commentators are ready to suppose, that this Zacharias son of Baruch, here most unjustly slain by the Jews in the temple, was the very same person with Zacharias son of Baruch, whom our Saviour says the Jews slew between the temple and the altar, Matt. xxiii. 35. This is a somewhat strange exposition. [Not half so strange as it is true, Mr. Whiston.—Ed.] Since Zachariah the prophet was really the son of Baruch, and grandson of Iddo, Zech. I. 1, and how he died we have no other account than that before us in St. Matthew; while this Zacharias was the son of Baruch."

Indeed! and there is wisdom for us with a vengeance. Why, bless you simple unphilosophical soul Mr. Whiston, "Our Saviour" does not speak of Zachariah, but of Zacharias—not of the son of Baruch, but of the son of Baruchias. Besides no one knows whether or not the prophet Zachariah did not die in his bed, and not by the sword in the temple, or between the temple and the altar. In the language of Robert Ingersoll, "It won't do. It won't do." Messrs Christian plagiarists, you are fairly caught and you might as well own up. "Our Saviour" needs saving badly, for at this rate he will have to cry out, "Save me from my friends." Such friends as Mr. Whiston, would be the ruin of anything, past the possibility of salvation.

The explanation given by Apollonius, of the miracle of raising the dead is so consistent with modern spiritual facts, as to show its essential truth. He claims to have restored animation to bodies in cases such as he describes, and in this he is fully borne out by Philostratus' account of that event. The latter speaks of the body of the Roman lady restored to life by Apollonius, as having shown signs of warmth, which induced Apollonius to exert his great spiritual power to effect the recall of the departing spirit. His brief but lucid description of his mediumistic or spiritual development shows that he could have brought about, or the spirits could have done so through him, all the phenomenal events mentioned in his history as having been influenced by or through him, wonderful and marvelous as they may seem.

The whole communication being so completely born out by the collateral facts of recorded history, we incline to believe the correctness of the spirit's statement concerning his visit to the Isle of Patmos, and there having experienced the vision which was afterwards attributed to John the Revelator, and entitled by the Christian plagiarists, The Book of Revelations. Upon that point Apollonius in his communication says:

"Further, I have to say, I retired voluntarily, for I was neither ostracised nor banished for anything I had done, or said, or written, to the same island to which, as is alleged, the St. John of Revelations went, in the years 69 and 70 A. D. I then wrote what occurred through me in a trance state, not knowing what I wrote, an almost identical story with that attributed to the so-called St. John the Revelator. That story was nothing more than an attempt of the spirit world to give the truths of the spirit life, through a mortal organism, in a day and generation that was not ripe to receive it. That is, the medium chosen for the expression of the teachings of spirits was too much imbued with the mysticism of Judaea and neighboring countries to be well suited for their purpose."

Nothing is more natural than that Apollonius, a philosopher, whose whole life was devoted to making himself acquainted with the mysticism of India, Assyria, Judaea, Egypt, Greece and Rome, should have been influenced by spirits whose earthly lives had been devoted to concealing knowledge under the symbolization of spiritual and essential truth, should have been influenced by the latter to write that mystical puzzle, which has only within the present century been intelligently solved. It is beyond question a verbal presentation of the astro-theological ideas, adopted, canonized and formulated as truth in India, centuries before the time it was given through the entranced medium, Apollonius. Now, it will be observed that Apollonius does not say that he wrote in trance the precise words contained in the Apocalypse, but only "an almost identical story" with it. We have no doubt that this is the fact. Patmos lies near the island of Samos just off the coast of Asia Minor, in the direct route that Apollonius took after leaving Alexandria to meet the emperor Titus in A. D. 70 at Argos, to which place the latter summoned him, to counsel with him as to his duties as a ruler of a great empire. There is the widest difference of opinion amongst Christian writers as to the authorship and interpretation of that mystical production, and as to the date of and circumstances attending its origin. It has been said it was not written until A. D. 94, and then by St. John the Evangelist; the latter having been banished from Rome by Domitian. This is all simply unsupported conjecture. That Apollonius visited Patmos on his way to meet Titus at Argos, or on his way from Argos to Asia Minor, after that famous interview in 69-70, is most highly probable. It would seem his stopping there was voluntary; no doubt, in order to visit the temple on the Isle of Patmos, where now stands a Christian monastery, and being there entranced he wrote a rhapsodical, theological epic, under the influence of hierophantic heathen spirits, not unlike that which constitutes the book of Revelations, canonized by the Roman Catholic hierarchy, as the word of God. This is all the more probable from the fact, as it will be made manifest from other communications given through Mr. James, and now in hand for publication, that the gospel and epistles which Apollonius obtained in India, and canonized in the oecumenical councils of the Buddhist priests about two hundred years before the Christian era, so-called, correspond with singular completeness with the Apocalypse attributed to the Apostle John and others, to the exclusion of Apollonius.

The more we study this remarkable communication, in the light of the communications now awaiting publication, the more confident we be-

come of its genuineness, authenticity and substantial truthfulness. And when it is considered that this remarkable revelation has been conveyed through the untutored intelligence or mental organism of an humble and uneducated man, the wonder is that it was possible.

Again we appeal to the friends who feel the importance of the work that high and advanced spirits are doing through him, to send him such assistance as they can spare. Owing to the use of him in the especial work in which he is occupied, he is disqualified for giving general sittings to a very great extent, and hence he is in a measure dependent upon the kindness of those who realize the momentous consequences that is to flow from his mediumistic services in the work of mental and spiritual emancipation to the human race in both spheres of existence.

We have certainly published facts enough and more than enough to show that the great central figure of the first century of the Christian era, so-called, was Apollonius, the Tyanean medium, sage, and saviour, and not Jesus of Nazareth, the immaculately conceived son of God, and the crucified Christ, of the prevailing Christian superstition. If we have not done so, in the estimation of all our readers, we promise them that we have ample additional testimony now in hand to remove every doubt upon that point.

The responses in relation to our proposed publication of these facts, in book form for preservation, have been unexpectedly numerous and we have no doubt would have been more so could we state definitely what the extent and price of the book will be. But this we cannot as yet do. We, therefore, take this occasion to say that we do not regard these responses as carrying with them any obligation to take the book unless perfectly satisfactory in every respect when it is issued. Our sole object was to test how far such a work would be recommended by our readers. We appreciate the magnitude and importance of such a publication and hope to execute the welcome task acceptably to spirits, and usefully to mortals.—EDITOR OF MIND AND MATTER.

[To be Continued.]

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

HEGESIPPUS, (A Greek Theologian.)

"MY BEST GREETINGS TO YOU.—There is only a fragment of my mortal life now extant. I travelled through almost all the countries at that time accessible. My life was an eventful one. I am set down in history as a converted Jew, when in fact I was not a Jew at all. I was a Greek, and lived in Athens. As I travelled over all those countries, I found the idea of some God saving the people, who was to be born into mortal life, or in fact, as the first speaker said, to-day, a reincarnation of some older God or Gods who would effect this. And upon this tradition the Christians have interpolated the small fragments extant now of the works of my mortal life. In reality it was nothing more than the teachings of the pupils or disciples of the Alexandrian school going out and spreading this idea, which they received from India through Apollonius. This I positively know to be the fact, because I talked with them, and was initiated in some of their secrets myself. But I found that a great deal of it was lost, and while they had some sound moral and philosophical thoughts, they had only one object in view as the basis of their teachings and that was to gain power. At the time I lived—A. D. 170—there was a great desire to gather together these traditions, and to gain possession of ancient manuscripts, in order to patch up a new religion, out of the old ones. At that time, it was a fight between the power of learned scholars and the power of pagan priests. The priests bitterly opposed those who were regarded as learned men. My name was Hegesippus. You will find me mentioned, if anywhere, in Tschendorff's writings, who was one of the best scholars in New Testament matters among modern authors."

[We take the following account of Hegesippus, from McClintock's and Strong's Ecclesiastical Cyclopedia.—Ed.]

"Hegesippus, one of the earliest writers on church history, (between A. D. 150 and 180), was originally a Jew, born near the beginning of the second century. He was converted to the Christian faith, and came to Rome about A. D. 168, where he died, according to the Alexandrian Chronicle, in the reign of Commodus, about A. D. 180. He wrote a collection of the 'Memoirs of the History of the Church,' in five books, from the birth of our Lord to the time of Eleutherus, bishop of Rome, who succeeded Anicetus in A. D. 170. This work is all lost except a few fragments preserved by Eusebius, and one in the Bibliotheca of Photius. Several extracts may be found translated by Lardner. All that remains of Hegesippus is given by Routh, and also by Grabe, and by Galland. 'The reports of Hegesippus on the character and martyrdom of St. James the Just, Simeon of Jerusalem, the rise of heresies, the episcopal succession, and the preservation of the orthodox doctrine in Corinth and Rome, as embodied in the history of Eusebius, command attention for their antiquity; but as they show that his object was apologetic and polemical, rather than historical, and as they bear a somewhat Judaizing (though by no means an Ebionistic) coloring, they must be received with critical attention. The Socinians of the 17th century use his brief statements as proof of the general spread of Judaizing tendencies in the 1st and 2d centuries, and Baur of Tubingen, and his school have recently reproduced this view. Bishop Bull answered the former, and Dörner has refuted the latter. 'The evidence tends to prove that he was not even a Hebrew Christian in the sense of observing the law, and there is the most complete proof that he did not regard the observance of the law as essential to salvation. With the destruction of this premise, the keystone of the two theories of the early Unitarians and of Baur is utterly destroyed. The Unitarians maintained that Hegesippus was an Ebionite or Nazarene, and that consequently the whole church was in his day Ebionitic, though unfortunately, the few Platonizing writers, who formed a miserable exception to the mass, have been the only writers that a subsequent corrupt age has preserved to us. Baur finds in Hegesippus a most determined antagonist to Paul, and his testimony is appealed to as proof that the Petrine faction had gained the predominance, not only in the churches of the East, but even in those of the West. But theories run directly contrary to the repeated testimony of Eusebius, and to all the information which we have in regard to the Western churches, and they

both fall to pieces, unless it be proved that Hegesippus insisted upon the observance of the law as essential to salvation."

[We further quote the Nouvelle Biographie Generale, in relation to Hegesippus.—Ed.]

"Hegesippus, an ecclesiastical historian, who lived in the second century of the Christian era. Eusebius speaks thus of Hegesippus. 'While persecution was carried on with the greatest violence against the Christian name, the truth did not lack generous defenders, who combated that which was false as much with voice as pen. Among the most illustrious of the latter I will name the historian Hegesippus, from whom I have often borrowed passages relating to the apostolic age. He has written in five books, in a style without pretension, the history of the preaching of the Apostles. Eusebius, who thus speaks of Hegesippus, cites from his writings several fragments, among others the following, where the apostolical historian relates the causes of his conversion: 'From the time when I applied myself to the study of the Philosophy of Plato I heard charges that were brought against the Christians. I saw the manner with which they willingly met death, braving everything that causes the greatest dread, and I concluded that it was impossible that such men should be criminals and devoted to pleasure.' Tillemont, who places Hegesippus among the saints, has collected some other accounts concerning him, to wit: 'He was of Jewish origin, and passed from Judaism to the Christian faith. He travelled over the provinces of the Roman Empire to visit men who had conversed with the apostles. He made a journey to Rome, where he remained nearly twenty years, until the Pontificate of Eleutherus. He died at a very advanced age, near the close of the reign of Marcus Aurelius, or the commencement of the reign of Commodus. He is mentioned among the martyrs, and his feast is fixed for the 7th of April.'"

[Such are the meagre biographical accounts of Hegesippus. That there is hardly a trace of truth in what has come down to us regarding him seems very certain. That he was not a Jew, his name clearly indicates, it being evidently Greek. He tells us he was not a Jew, but a Greek; that he travelled over all the countries then accessible to him; that everywhere he found the theological idea of some God saving the people that was to be born into mortal life, or the reincarnation of some older God, who would effect this; that in his writings he mentioned this fact; and that this was the ground for Eusebius interpolating the above cited forgery in his reference to him and his work. Further than this he tells us that this theological idea was especially promulgated by the Alexandrian followers of Apollonius in accordance with the Indian theology brought from India by Apollonius. The spirit tells us that he knows this to be so, from the fact that he had conversed with him about it and was himself initiated in some of their secrets. Even at that early day the spirit tells us that a great deal of the teachings of Apollonius was lost, and their only object seemed to be to gain power. The spirit also tells us that in 170 A. D., when he lived, there was a great desire to gain possession of ancient manuscripts, in order to patch up a new religion out of the old religions. There is little doubt that Hegesippus was one who attempted that very thing, and that his work designated by Eusebius "Memorials of the History of the Church," was a compilation of those ancient manuscripts, most prominent among which was the Hindoo manuscripts brought by Apollonius from India. The reference of the spirit to Tschendorff's writings as the most likely place to find mention of him, is not the least significant feature of his communication, as it indicates that spirits are fully apprised of what is going on here on earth after their departure to the spirit life. That the work of Hegesippus quoted by Eusebius was not preserved after it was used by Eusebius to suit himself, shows that that fraudulent writer and forger of Christian evidence could not afford to have it come down to us, as it would, beyond all question, have put an end to the fraud he labored so hard to perpetuate. It will be remembered that Apollonius, in his communication given three weeks before, stated the fact that Hegesippus had copied his version of the Hindoo gospels and epistles into the Samaritan tongue, from which copy of Hegesippus, Ulphilas, bishop of the Goths, had translated the "Codex Argenteus," before so fully treated of in connection with Ulphilas' communication. We regard this communication as genuine and authentic, and highly important, as cumulative evidence of the fact that Apollonius, and not Jesus, is the real object of Christian worship. And yet this Greek heathen has been made a saint by the Roman Catholic Church.—Ed.]

IGNATIUS, (Patriarch of the Essenes.)

LET US WORK IN THE INTEREST OF TRUTH.—I lived about A. D. 75. I am set down in history as the Patriarch or bishop of Antioch, but I held no such position. I was what would be termed in modern times patriarch or leader of the order of Essenes, who were what you moderns designate Communists. Our ideas were given to us through a medium whose name was Bela, about one hundred years before the time I have named. Almost all the ideas that are embodied in the book called the Christian Testament were taught at Antioch, but not in their present form. The highest and purest man amongst us, who was endowed with spiritual gifts, was looked upon as a god—that is, as if the divine emanations were collected in a human form. Among us Essenes such a man was all powerful. I know of no instance now on earth exactly like such a person; but there is one who approximates nearly to it, and he is the Grand Lama of Tibet. So pure was this man regarded to be, that none were allowed to come into his presence except his own chosen followers. Now, although I was a patriarch of this society, I did not come near to what they called this perfect man. We had four names for him, but I can only give two, which were simple and equivalent to Alpha the beginning, and Omega the end. The others were names that I cannot force through this organism. Our sacred books were made up of events from the time of Bela to the time of the sixth perfect man who was then ruling. They contained extracts from the best moral precepts that we could find in the sacred books of all nations. I have no doubt, since I have seen and conversed with Apollonius, who came to Antioch to learn our system, that he blended the contents of a copy of our sacred writings, which our people gave him as a mark of the highest honor, with the sacred books that came into his possession in India. My name when here was Ignatius of Antioch.

[We translate the following account of Ignatius from the Nouvelle Biographie Generale.—Ed.]

"Saint Ignatius, of Antioch, was one of the Apostolic fathers, also called Theophories or Deifer, and lived in the first century of the Christian era. We are ignorant as to the place of his birth. According to St. Chrysostom, he conversed with the apostles and was named by them as bishop of Antioch. Theodoret adds that the Apostle Peter ordained him, but this assertion does not agree with the recital of Eusebius, who placed the ordination of Ignatius in A. D. 69, that is to say, after the death of St. Peter and several of the Apostles. [We should think so.—Ed.] The Acts of the Martyrs show him to have been full of zeal and firmness for his flock during the persecution of Domitian which passed without causing much injury to the church of Antioch. A more difficult experience was reserved to this church. In 107 A. D. Trajan visited Antioch and immediately commenced a violent persecution against the Christians. Ignatius offered himself a martyr to save his flock. After a short interview related in the Martyrium, Trajan ordered that Ignatius should be taken to Rome and thrown to the wild beasts in the amphitheatre to please the people. During this long journey St. Ignatius had permission to communicate with the Christians of the cities through which he passed. He was exposed in the Roman amphitheatre at the feast of the thirteenth day before the calends of January, or the 20th of December; which was one of the Saturnalian feasts. The friends of the martyr collected what remained of his body, bore the fragments to Antioch, and buried them without the town. Later the emperor Theodosius II. caused them to be removed into the city and placed them in a church which had been the temple of Fortune. The Roman Catholic Church celebrates the martyrdom of St. Ignatius on the 1st of February, and the Greek Church more correctly on the 20th of December. There has been much dispute as to the date of the death of St. Ignatius. The best authorities place it in 107, while some critics attribute it to 116.

"The fact that St. Ignatius, bishop of Antioch, wrote some epistles to different Christian communities a short time before his martyrdom is sufficiently attested. They are mentioned by some respectable authors of the second and third centuries—St. Polycarp, St. Irenæus, Theophilus of Antioch and Origen, who cite three epistles, without indicating that others existed. In the fourth century, Eusebius mentions seven epistles which from his time would run under the name of St. Ignatius; but speaks on this point with a reserve that proves that he was not perfectly sure of their authenticity. He remarks that the Epistle to the Romans and to Polycarp had been mentioned by some ancient ecclesiastical writers; he might have added the testimony of Origen as to what concerns the Epistle to the Ephesians. But neither Eusebius nor any other writer cites testimony in favor of the Epistles to the Magnesians, to the Trallians, to the Philadelphians, and to the Smyrniens. We are ignorant as to whether Eusebius knew any other epistles of Ignatius besides those that he cites; but to-day we have fifteen Epistles attributed to him, of which twelve are in Greek and three in Latin. Of the twelve in Greek, seven pass as authentic. We have two versions of the Greek text of the latter Epistles, one of them shorter, which is supposed to be nearly authentic, the other longer, which has been doubtlessly much interpolated. * * *

"When the labors of Usher and Vossius had fixed the text of the epistles, the French Protestant Daille directed against their authenticity a most formidable attack, in 1666. Pearson replied to him, in 1672, which exhausted the question; and this long controversy ended in recognizing the authenticity of the seven epistles in their shortest form save some interpolations. The epistles of St. Ignatius are distinguished for the simplicity of their thoughts and the fervor of their religious sentiments. * * *

"A recent discovery has reawakened the controversy regarding the epistles of St. Ignatius, as it furnishes new elements for doubt. Many critics thought that even the authentic letters were interpolated. The discovery of an ancient Syriac translation of the Epistles to Polycarp, to the Ephesians, and to the Romans, afforded reason for such doubts. This translation, found in the Syriac manuscripts, carried from a convent of the desert of Nitria in Egypt, and deposited in the British Museum of London, was published by R. W. Cureton, under the title, "The Ancient Syriac Version of the Epistles of St. Ignatius," London, 1845, 8vo. This Syriac translation which ascends to the sixth century for the Epistle to Polycarp, to the seventh or eighth century for the Epistle to the Romans and to the Ephesians, is shorter than the shortest Greek version and represents more faithfully, according to Cureton the original letters of St. Ignatius. The learned editor, remarking that the passages omitted in the originals, were intended to strengthen the clerical and episcopal authority or to maintain the divinity of Jesus Christ, thinks that these omitted passages were interpolated in the fourth century."

"[This conclusion of Cureton was no doubt correct, as it was especially in the fourth century that Eusebius and other Christian forgers of theological evidence were most busily engaged in their nefariously fraudulent work. In the communication of Ignatius we have the fullest confirmation of the truth of the communication which we have heretofore published, from the spirit of Pliny the Younger, in relation to his letter to the emperor Trajan regarding the Communists or Essenes of Bythnia. Some at least, of our readers, will remember that in his communication, the spirit of Pliny said, that in the year A. D. 100 there was no religious sect known in Bythnia as Christians. It is equally certain that there were no such religionists at Antioch at that time, who were called or known as Christians or worshippers of Jesus Christ. This is settled beyond all question by the fact that the Syriac version of the epistles attributed to Ignatius of Antioch contained nothing that would strengthen the clerical or episcopal power of the Christian hierarchy, or that would maintain the divinity of Jesus Christ. That such passages were interpolated to effect those purposes, three hundred years after the death of Ignatius, shows the utter groundlessness of the Christian pretence that there was any such religion as Christianity or any such church as a Christian church prior to the second century. It is, however, an undoubted fact that the Essenes, a communistic sect, of the Asiatic provinces of the Roman Empire at that time, the patriarchal seat of which was located at Antioch. Ignatius was therefore an Essenian, and

not a Christian prelate. It would seem that Ignatius was himself at the head of the Essenes at the very time when Apollonius made his third and last visit to Antioch. We are told by the former that Apollonius came to Antioch to learn the religious doctrines of the Essenes, and that he was furnished with copies of the sacred books of that remarkable sect. The Essenes, he tells us, worshipped a perfect man who was supposed to concentrate within his own person all the emanations from the Divinity himself. They were therefore worshippers of an incarnate embodiment of God. The spirit of Ignatius tells us that the founder of his sect was a spiritual medium, and that his name was Bela, and not Jesus; and that he lived about 25 years B. C. More than this, he tells us that all the religious or doctrinal ideas in the Christian Testament were taught in Antioch, but not in their present form, in the first century, by the Essenes who were not Christians. Especially is the designation of the perfect man, the great central feature of the Essenian religion, to wit, the Alpha and Omega, identical with the Christ of John's Gospel. There can hardly be a doubt that Apollonius did incorporate the Essenian doctrines in his religious teachings. We cannot follow up the analysis of this invaluable communication as it merits. We hope the time will come when we will have time to do it justice. The field of inquiry that it opens up could not be exhausted in months spent in researches as to its full import.—Ed.]

GREGORY, (Bishop of Constantinople.)

LET US CRUSH ERROR:—I feel old in coming back here. I come not of my own will. I am forced here to tell, in this communication, what I know about Christian interpolations, Christian robbery, and Christian lying. I lived for the sake of popularity. I deceived, because it gave me power. I professed a morality that I never possessed. In fact, I was a materialist at the bottom. I had no hope nor idea of an existence beyond the tomb, and I thought the best thing that I could do was to secure physical comforts here. I tampered with the books that have been described here to-day. I substituted names in them that were not in the originals, and from these books, which taught only pure morality, I helped all I could to destroy the idea of man performing any good work of himself, and to induce people to rely entirely for the atonement of their sins on Jesus. I also destroyed many valuable books, for fear some one would discover my fraudulent conduct. I confess that I was one of the principal parties who placed the Christian Scriptures in their present shape, or very nearly so. It is known by every Christian priest, to-day, who knows aught of history, that Apollonius was the original Jesus; and the pagans in my day, in their answers to Christian bishops, said that those bishops positively knew they were lying when they claimed any other Saviour than the Cappadocian Saviour; and charged that, in their artfulness, when they could not destroy the knowledge of Apollonius and his teachings they interpolated the name of Jesus, when by every principle of right the name of Apollonius should have been allowed to remain there. If you must have a Saviour I do not see why you should not have the right one. It is better to build on a reality than on a myth. Apollonius, in spirit-life, has a noble school of philosophy for spirits who desire to be educated. One of the most consummate villains that ever lived, and one that has done more to retard learning the truth regarding this Christ than any other, was Eusebius, for he spent his whole life in interpolating, mutilating and destroying everything that was against Christianity. And the first pope was also guilty of a similar destruction of those books. I might go on further, but the power of control is exhausted. Sign me Gregory of Constantinople. God forbid the bishop.

[The spirit giving that communication must have been Gregory Nazianzen, so-called from the fact that he was a native of Nazianzus in Cappadocia. He was afterwards made bishop of Constantinople and hence gives himself that designation. We take the following account of him from the American Cyclopaedia.—Ed.]

"Gregory Nazianzen, a saint and doctor of the church, born about A. D. 328, died about 389. His father Gregory, a convert from heathenism, was, on account of his holy life and great zeal, made bishop of Nazianzus in Cappadocia, which See he governed forty-five years, and died when about ninety years old. He and Nonna, the mother of the saint, are recognized as saints in the calendars of the church. The son was carefully educated in the schools of Caesarea, Alexandria and Athens, and had for fellow students Basil the Great, Gregory of Nyssa, and Julian the Apostate. At his return to Nazianzus he was baptized, and lived austere as a hermit in company with St. Basil. After some time thus spent in study and religious exercises, he was recalled to Nazianzus, was ordained priest, and assisted his father in the government of his diocese. He fled again for a time to the desert, but fearing to incur the displeasure of heaven by shrinking from his work, he returned to Nazianzus, and on Easter Sunday preached his first sermon. He is considered by many as the most eloquent of all the fathers of the church. His addresses are fervid, florid and fanciful, for Gregory was a poet, and wrote much in verse as well as in prose. Among his early discourses, are two of great severity against the emperor Julian. In 372 he was consecrated by St. Basil, bishop of Sasima; but being prevented from occupying that See, he remained to help his father at Nazianzus. In 378 the death of the emperor Valens, restored peace to the church, and the pastors everywhere sought to revive in their churches their pristine glory, obscured by forty years of Arian domination. Some of the principal Sees were in a deplorable condition, and in Constantinople especially the Christians were without a pastor, or even a place where they might assemble for worship. Gregory was living in retirement at Selencia, but many of the bishops desired to place him in the episcopal chair of Constantinople. He finally yielded to their joint entreaties, and appeared upon his new field of labor. His lowly and penitential exterior made an unfavorable impression upon the citizens of the proud and wealthy capital of the East. The Arians and Apollinarians derided, and even pelted him with stones. Still his great patience and zeal acted favorably upon the people, aided as we are told by several miracles. Many were converted from paganism, heresy and dissolute lives, through his eloquence and learning. Gregory, however, soon became weary of the growing cares of his great See, and although the emperor Theodosius and Pope Damasus and the bishops supported

him against his persecutors, especially against an intruded bishop named Maximus, and although even a council called at Constantinople declared him patriarch, he insisted on resigning all his honors, and retired again to Nazianzus, and withdrew from thence to a solitary abode near Arianus. Worn out by age and unremitting austerities, he died in his retreat. The Latins honor him on May 9th. His ashes were conveyed from Nazianzus to Constantinople, and thence during the crusades to Rome, where they repose under an altar inscribed to his memory in the Vatican church. His works consist chiefly of 55 sermons, 235 letters, and 158 pieces of poetry."

[It is the spirit of this Christian saint and church father who confesses that he was forced to come back and testify his knowledge of the fraudulent character of the Christian religion. It would appear that he was not the self-denying, unambitious man that history has described him to be, nor was he the ascetic moralist he feigned to be. Even more than this, he frankly confesses that he was a materialist at heart, and had no hope nor idea of the after life. Gregory admits that he himself tampered with the books described by Nau-Ming, Hegesippus and Ignatius of Antioch, who had all communicated before him at that seance—that he altered the names they contained, and destroyed many of them in order that he might not be detected in his deceptions. It is this Cappadocian Christian who testifies positively that the Cappadocian Saviour, Apollonius of Tyana, was the original of the Christian Saviour Jesus. If we may credit this spirit, Apollonius is still engaged in his great mission of education in spirit life, and is now enlightening the spirit world as he did this, by his vastly benevolent labors and profound wisdom. That Eusebius was the consummate villain that this spirit testifies he was, is very certain from the unmistakable footprints he has left of his dishonesty and untruthfulness, in almost everything he touched. The first pope who was engaged in the same work of destruction of the books from which the Christian religion was stolen, to whom the spirit of Gregory refers, was pope Sylvester I, who is described in the Nouvelle Biographie Generale as follows.—Ed.]

"Pope Sylvester the First, was born towards A. D. 270 at Rome, where he died on the 31st of December, A. D. 335. Son of Rufinus and St. Juste, he was, at the age of thirty, ordained priest by Marcellinus. His virtues caused him to be chosen to succeed Melchisedec on the 31st of January, 314. The heresy of Arius which burst forth in 319, caused the greatest disturbance to the bosom of the church. To beat it down at a single blow, Constantine, in accord with Sylvester, convoked the first oecumenical council. It was held at Nice from the 19th of June to the 25th of July, A. D. 325. Sylvester detained at Rome by his infirmities, sent to that council, two priests named Gui and Vincent, and charged Osius bishop of Cordora to preside in his name. He addressed to the clergy different regulations, which Bede and Sanguillo have eulogized. He was the first pope who has been represented as crowned with the tiara. His feast is celebrated on the 31st of December."

[It is a well known historical fact, that prior to this epoch of the so-called Christian era, there was little unity of purpose and interest on the part of the Christian hierarchy. Then for the first time the present papal power took shape, and everything that was opposed to it was relentlessly destroyed or so modified as to assist in establishing and perpetuating this sacrilegious usurpation of the rights of humanity. It was then that men, wearing the garb of the votaries of divine truth, perpetrated falsehoods of the meanest and blackest die, and labeled them religion. Most prominent in this work were Sylvester I. and Eusebius, bishop of Caesarea. How long will it be before these vile deceivers of their fellowmen will find themselves, like Gregory, forced back to confess their crimes against their humanity?—Ed.]

CHILDREN'S COLUMN.

Kitty's Mother.

BY A. G. PLYMPTON.

I wonder if any one thinks how tiresome it is to be a little girl, and how perfectly horrid a girl's mother can be, if she chooses? No; that's the worst about grown people, they never seem to suspect that there is anything out of the way about them. They are saints in white, of course. Ah, but Kitty's mother! She is perfectly splendid. I don't know Kitty's mother very well, but they live in a "splendidous" big house next to ours, and I often hear what goes on at the other side of the fence.

My mother makes me wait on her all day long. It's "Mary Jane, just put on your hat and run down to Bennet's, and see why they don't send the coal"; or, "Mary Jane, step round to Hazleton's, and tell them to send me a peck of potatoes." Very nice, to be sure. Why don't she "just run round to Bennet's," or "step into Hazleton's" herself, if it's such a trifle.

Kitty's mother says: "Don't wear yourself out carrying that heavy parasol. Let Eliza hold it over your head, love." I heard her as they were walking in the garden.

Imagine my mother thinking that I could wear myself out? No, not though I ran errands and tended baby, and ran up and down stairs all day long.

And oh, once I was in the toy-shop, and Kitty and her mother came in, and her mother did actually say, "Don't you see anything here that you would like, Kitty, dear?" And "Kitty, dear," like a simpleton, said, "No, mamma."

I wish my mother would let me call her "mamma," it sounds so stylish, and makes you feel just like a girl in a book; but she says "mother" is the most beautiful name in the world. I'm sure, I don't think so.

But what I particularly like about Kitty's mother is that she is so interested in everything you do, and is so encouraging. Now, there is that composition I wrote, and mother snubbed so. At least, she said I had better try something more simple, and wouldn't let me give it in. It begins: "It was a beautiful spring morning, and all nature seemed to blend with one accord into each other." Well, I always thought it was real good, and when I read it to Kitty's mother, she said she thought it was beautiful, and that I would turn out a famous authoress.

All this I wrote one day in my journal. It is dated May 21, 1879, a year ago, so now I can tell you what happened afterward when I had a chance to compare Kitty's mother with my own.

One day, Kitty's mother came to see mine. She wanted to adopt me for a companion for Kitty. I was in the room when she told my mother so, and my heart bounced, I can tell you.

I thought mother looked amused at first, and she put her hand under my chin to hold my face up to hers, and said: "Do you want to leave your mother, dear?" I really believe she thought I wouldn't want to go.

When I said, "Oh, mother, do let me," a great blush came over her face. "I will think it over," she said, quietly, to Kitty's mother, "and I'll let you know my decision."

She had a long talk with father when he came home. I don't think he approved of my going, but after the twins were in bed and baby asleep, she came into my room, and told me that she had concluded to let me try it for a month, while she and the children paid a visit to grandpa.

In just a week, I began to be Kitty's mother's little girl. My trunk was carried over to the big house, and I kissed my mother,—my first mother you know, and the twins, and carried the baby to the carriage that was to take them to the station, and after seeing it drive away, I followed Kitty to my splendid new home.

I had never been in the house before. When I had seen Kitty and her mother, it had always been in the garden or the little summer-house near our own home.

"Now we'll go upstairs, and you shall see the room that has been prepared for you," said my mamma.

"Yes, mamma, said Mary Jane, tossing her golden curls as she glided down the marble hall." This I said out loud, but I intended to say only "yes, mamma," the rest came out before I knew it. You see, I was pretending I was in a book.

Kitty's mother laughed outright. "You are the most amusing child," said she; but I should think being called Mary Jane would take the poetry out of anything."

"It does," I said, eagerly. "I want to be called May Jennie instead. Then I would be happy."

"So May Jennie I became. I didn't know just what to make of Kitty. She wasn't a bit like me or any girl I knew. She would do just what I did, but she would never do anything first. She didn't care to play much, anyway. One day I said to Kitty's mother: "I should like to just go and splash around in a mud-puddle as I used to do."

She said: "I am afraid you can't find a mud-puddle, there has been so little rain lately; but you can tell Thomas to take the hose and make one."

"I should feel pretty cheap to do that. I think I'll get a book and read instead."

"There," said she, "that just proves my theory. You never would have cared to do such things, if your mother had not been so strict. Why, my dear, how warm you look!"

I suppose I did look warm. I felt mad. Why should she go and talk in that way about my mother? About this time I began to think it was very queer I had received no letters from mother. It's true I had not asked her to write to me, because I hadn't thought anything about it then. I longed to hear what they were doing at grandpa's. So one day I sat down and wrote:

"DEAR MOTHER:—Why don't you write to me? I want to know if the twins cry as much as usual, and if the baby is as cross now that his tooth is through. I'm having a splendid time."

Then this I scratched out and wrote instead:

"This is a very handsome house indeed. Does grandpa let the children ride old Whitey, and does Aunt Prue make many doughnuts? I can eat just as much cake as I want to, here; but they don't have any doughnuts. I don't see why. Do write soon to your own, MARY JANE."

When the answer came, it was a real short one. Mother said the children had all gone huckleberrying—(Oh, don't I like to go huckleberrying!)—and she never wrote a word about seeing me again. I thought she would say when she was coming home, and how glad she would be to see me when the month was over. Could it be that she expected me to live with Kitty's mother always? I sat right down and cried at the thought of it.

I made my eyes so red, that Kitty's mother declared that I should receive no more letters.

"It just upsets you," said she, "and besides, when a person adopts a child, she doesn't expect the relatives to meddle with it."

Meddle! I began to think I hated Kitty's mother.

I told the truth when I wrote that I could have all the cake I wanted, for Kitty and I used to have lots of it. I don't believe it agreed with me, for before that month was over I became real ill. Now I knew why Kitty didn't care to play, and preferred to loiter all day on the lounge. I could not hold my head up, and I felt as cross as a bear. Oh, how I did snap at people if they spoke to me! Oh dear, I feel so mad and so sick, I couldn't think of anything half horrid enough to say to her. I could only lie there and cry.

I suppose I must have been pretty sick. I know I felt horrid. How I wished I was healthy Mary Jane Hunt again, with the baby and the errands, and the strict mother thrown in.

"She is a hundred million times better than Kitty's mother, after all," I sobbed to the pillow.

When the doctor came, and inquired for Miss May Jennie, I screamed out that my name was Mary Jane Hunt, and I suppose he must have thought I was raving.

But Eliza explained that that was my real name, and May Jennie only my new name I had taken, and all about my coming there to live.

He wasn't the regular family doctor, for he had gone out of town, but I thought this one must be just as good, and better, too, when he took my hand and said:

"Oh, ho! so that's the trouble, is it? Well, Miss Mary Jane, we must get you back to your own mother. That's the kind of medicine you need."

And so a telegram was dispatched that very night to Mrs. Deborah Hunt, and the next morning I was lying in her dear, kind arms.

I had to take my medicines regularly after that, and I got well, but I think the reason was because I had got back to my own mother again, and the doctor thinks so, too.

And now, if any one wants to make me real mad, they have only to call me May Jennie, or ask me if I don't wish my mother was like Kitty's mother.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 605 1/2 North Eight street.

"The trial of Mrs. Fletcher was only an ordinary criminal trial, and for a crime she was convicted, and under like circumstances and for the same thing, we would hope any jury would convict. It was not a trial of Spiritualism. Mrs. Fletcher was a medium just as Beecher was a Christian, Hayden a Methodist, or the whiskey ring Republicans. The trial of these was not the trial of the church or party. A jury of Christians might decide by their prejudices in the first cases, and a jury of opposite opinions might have treated the latter more severely, but that does not make criminals martyrs."

No one will charge us with using these miserable hypocrites unfairly, for we in every instance allow them to state their own case. If they suppose they can disguise their devilish disregard of right and justice, by such special pleading as that, they will find themselves mistaken, that is all. No one has pretended that Mrs. Fletcher is a martyr for the cause of Spiritualism or claimed any sympathy for her on any such nonsensical ground. What has been claimed for her is, that for honestly and usefully exercising her thoroughly established and extraordinary gifts as a spiritual medium, in the city of London, she has been convicted of an offence of which she was never guilty, on the procurement of as vile a scoundrel and Jesuit, as ever played Spiritualism, to wreak his revenge upon a woman who had defied his brutal passions; and this through the perjured testimony of a poor, weak and irresponsible woman, and the bigoted prejudices of English Christian officials. Through means such as these, Mrs. Fletcher has been deprived of her liberty, but of nothing more. Mrs. Fletcher will be honored for her fidelity to her mission as a medium, when Brown, Bundy and company will go down into oblivion with contempt and in disgust. Say these vile wretches, without one particle of evidence of its truth: "Mrs. Fletcher prostituted her mediumship." That is a lie—a black and wicked lie—and you know it, every one of you. Again, says this wretched apology for a man: "Not as a medium but as a criminal under criminal statutes (Mrs. Fletcher), came into court and was convicted. Let our friends find the record that says: 'Sentenced to a year's imprisonment for being a medium, for witchcraft or conjury, before they make her a martyr.'"

This poor fool is the first person who ever had the brazen effrontery to call himself "a teacher of Spiritualism," who had no more sense of decency or consistency, than to class spiritual mediumship with witchcraft and sorcery. We ask Mr. Brown, if Mrs. Fletcher was not convicted of practicing her calling as a medium, and sentenced to one year's imprisonment therefor, then what was she guilty of? Mrs. Davies made no charge of anything else against Mrs. Fletcher. It is true, that she falsely swore that Mrs. Fletcher had deceived her as a medium, but apart from that false testimony, there was nothing whatever to show that such was the fact. If Mr. Brown alleges that Mrs. Fletcher is not a medium, or that she did not act as such in good faith with Mrs. Davies; in the one case he alleges that which we personally know to be false, and in the other that which he cannot possibly know to be true. In either case he is a lying slanderer. Again, this contemptible fool says:

"The Slade trial was a persecution. He was arrested by our enemies as a medium. Note the difference. Mrs. Fletcher arrested by those who love and have at heart our cause, and not as a medium, but as a wrong doer. The cases are opposite: the charge of conspiracy was good in the one case, it cannot be sustained in the second, for every one that has had to do with the prosecution," etc.

Nothing could show plainer the innate "cussedness" that animates the breast of this man Brown, who by his brazen impudence and continued advertising of himself, which he has especially made use of the *Banner of Light* to do, has deceived Spiritualists into giving him that "bread and butter," which he confessed, the prospective loss of, compelled him to adopt the role of an anonymous slanderer of Mr. and Mrs. Fletcher. Dr. Slade was persecuted—Mrs. Fletcher is not? Yes, you poor lick-spittle, that is just what might be expected of you. Get out, you vile hypocrite! Could you not get along without telling so manifest a lie as that? Mr. and Mrs. Fletcher were not accused, nor was Mrs. F. arrested, by those who love and have our cause at heart. A more gratuitous lie than that, even such a scoundrel and hypocrite as this Brown is, could not have invented. What are the facts? Mr. and Mrs. Fletcher were arrested in this country, on the perjured affidavits of a vile and totally unprincipled woman, who had lived a life of profligacy, and who for that reason was shunned by all who knew her and her past life. She made the acquaintance of Mr. and Mrs. Fletcher, through no seeking of theirs, but through her own scheming, and by the grossest falsehoods concerning herself and her antecedents, and by making strong appeals to their sympathies, as a defenceless and unprotected woman, without a friend or relative to counsel with or assist her; she foisted herself upon them, to involve them in her vile and dishonorable, if not unlawful complications of personal relations. This woman was unfortunately a medium, and a bigoted devotee of the Roman Catholic Church. In seeking to force herself and her personal involvements upon Mr. and Mrs. Fletcher, how far she was influenced by evilly disposed Catholic or other spirits, may never be known; but it is charity to suppose that she was largely controlled by these spirit pests of humanity throughout her vile and treacherous conduct towards her benefactors. This woman

had the further misfortune of being brought under the psychological power of one Jim McGeary, a Jesuit enemy of Spiritualism, and every person identified with it. Under the pretence of a concern for the welfare of Spiritualism, this unprincipled wretch, who had made threats to be revenged upon Mrs. Fletcher for indignantly repelling his coarse and brutal advances of a dishonorable nature, sought out Mrs. Davies and bringing her under the control of his vile will, compelled her to take a course that has deprived her of the very property which she placed in the hands of Mr. and Mrs. Fletcher, to save it from those who sought to rob her of it. At the last accounts we had of the matter, the whole of the property restored to Mrs. Davies by Mr. and Mrs. Fletcher (the moment she requested its return) has been attached and is held to pay the lawyers who procured the conviction of Mrs. Fletcher, and the trumped up claim of Jim McGeary, the scoundrel who was the cause of her vile and unprincipled conduct and all the trouble and disgrace and loss which has been brought upon her by the enemies of Spiritualism, in order to injure that uncompromising foe of Christian fraud, falsehood and superstition. The gallant Jim McGeary, who took this poor misguided and weak woman under his especial care; and who deprived her, by his intimate association with her, of any proper claims to respect or confidence, has had the contemptible meanness to attach her property, for a claim of a large amount that he trumped up, for his officiously friendly services. It is these people, Mrs. Hart-Davies and Jim McGeary, two Catholic bigots, and the natural enemies of all that the Catholic Church condemns, that H. H. Brown, a so-called "spiritual teacher" designates as "those who love and have at heart our cause," (meaning Spiritualism). We wonder the earth did not gap and swallow the lying wretch, while he penned that falsehood. But this is not the extent of his mendacity. He says:

"Rather than restore the property to which she had no moral right. Mrs. Fletcher elected to go to law. [This is totally false, and Brown, the liar, knew it.—Ed.] She used it," he says, "first in charges that were damaging, but unproven against Dr. Mack and Mrs. Davies. [Dr. Mack is the alias of Jim McGeary.—Ed.] She provoked the quarrel in our own family. [We presume by his own family he means Jim McGeary and his abandoned and cheated victim, Mrs. Davies.—Ed.] and from our own ranks."

Every word of this is utterly false, as all the facts clearly show, and none but a man destitute of every sense of moral principle would have been guilty of such untruthfulness, even to deceive others into believing himself a saint in purity. We know nothing of the character of this man Brown, except as he has disclosed it in this connection, through the *Journal*, of which he claims to be an "editorial correspondent," (whatever that may mean).

But here we come to a matter that is so personal to ourself, and our public work, that our readers will feel that we have not dealt with this base, sneaking, lying, cowardly wretch, in terms one whit beyond his just deservings. He says:

"The smoke of personal feeling will soon blow away and the true issue be clearly seen, and we do ask all lovers of the cause [He here means Bundyism.—Ed.] to stand firm and not by seeking other liberal organizations, the ones known to be opposed to evil [He here means Spiritualism.—Ed.] leave the Banner of Spiritualism to be carried by Roberts, Bliss, Holmes, James & Co. Let them rather be sent to the rear and the proud epithet of martyr that they claim, be reserved for those who would purify and uplift."

Hypocrisy and malice may have wider possibilities than this anonymous but naked villain has displayed, in reference to ourself and our public defence of those true and tried and triumphant mediums, Mr. and Mrs. J. Nelson Holmes, Mr. and Mrs. James A. Bliss, and Alfred James; but we think it is hardly possible. The Banner of Spiritualism will never be borne by mortal hands, and no man claiming to have a particle of sincerity in him, as a professed Spiritualist, would suggest the possibility of it. Thank God! the Banner of Spiritualism floats high above the reach of mortal ambition, or mortal degradation. It is in the hands of those, who have risen above the littleness of that earth that tolerates the existence of such human moral abortions as H. H. Brown, Jim McGeary, John C. Bundy and crew, *et id omne genus*.

It is not Mr. and Mrs. Fletcher who are on trial at the bar of public opinion; it is the Daviseses, McGearys, Browns, Bundys, Harrisons, Horns and their infamous associates, in England and America, who have sought to strike a deadly blow at Spiritualism, by destroying two of the first and foremost mediums who have given their services to the spirit world. Already these hell-hounds begin to realize that they will not be able to lap the blood of their intended victims, and they are already whining and crouching in hopes to lure their prey from their stronghold in public confidence. But of all the baseness to which they have descended, there is nothing that compares with their disgraceful attempt to win Mr. Fletcher to join them in their blood-thirsty efforts to reach Mrs. Fletcher, by falsely pretending that they regard him as an innocent man, and all the guilt as hers. Hear this mean, contemptible sneak further:

"We have," he says, "this appeal to make to Mr. Fletcher in this country and his friends in England. Do not agitate this matter further. It can only result in evil to you and to the cause, and for our love of both we wish you would let the matter rest where it is. Do not press suits now in

court. Do not institute others, and rather than submit to suit from any of Mrs. Hart-Davies's friends, admit the truth and save further exposure and humiliation of all who love our cause."

What do you think of the honesty and integrity of the man who could conclude that damnable and disgraceful attack upon an outraged woman, with that Machiavelian appeal to the supposed selfishness and cowardice of Mr. Fletcher, to induce him to betray his wife, and give her over to the diabolical savagery of Brown, Bundy & Co. We have heard this villain throughout his dishonest efforts to mislead the public as to the facts of this whole matter, justifying his villainy by pretending to desire to vindicate Spiritualism, and glorifying Mrs. Davies, and Jim McGeary for their services to Spiritualism. Here we have him begging that these miserable tools of the enemies of Spiritualism shall be spared, by the confession of Mr. Fletcher, that their false and perjured charges against Mrs. Fletcher were true. Words fail us to express our loathing and disgust for the wretch who could be guilty of such superservicable treachery to truth, honor, honesty, and justice.

From this time forward we will keep our eye on this wolf in sheep's clothing, who has sneaked into the spiritual fold, and will hold a club in readiness to break his fangs, before he has had the opportunity to wreak his wolfish malice upon those who take him for what he professes to be. He calls himself, H. H. Brown, generally affixing the title of Captain to it. In what service he holds a captain's commission, we are not informed; but we infer from his public performances it is in the service of the "Prince of Darkness."

Friends, bear with us, if we have used language that may seem to you unbecoming the occasion; and remember that we have a better opportunity to judge of the just and proper requirements of the hour, as we are in the very forefront of the battle for truth, right and justice, against those who seek to give these their death blow. No language can properly characterize the conduct of those who, like this man Brown, profess to be "teachers of Spiritualism," and who, in order to help himself, is ready to sell his soul for a mess of pottage.

Unless Mr. Fletcher is hopelessly lost to his own welfare, as well as the obligation he is under to uphold truth: he will never for a moment heed the suggestions or "appeal," as he calls it, of this man Brown, and those for whom he speaks, whose every act proclaims them, his deadly enemies, while they seek to poison his mind with their hypocritical profession of love.

We will not believe that the cause of Spiritualism has sunk so low as to have any place for such hypocrites, and we demand that they shall be driven forth to take their proper place with the enemy whose favor and patronage they are bidding for. Such corrupt and selfish scoundrels have no more right in the camp of Spiritualism than had the "money changers" of old, "in the temple" at Jerusalem. The latter it is said were driven out by "The Son of God himself," the former will be driven out by those still higher and greater than he—the combined spirits of the great and mighty dead. Flee from the wrath of aroused all powerful spirits, for in that near hour of which you dream not, you will fall helpless and hopeless, while engaged in your impotent attempts to take the spiritual movement out of spirit hands.

Materializations in Mexico, N. Y.

OSWEGO, N. Y., June 13, 1881.

Editor of Mind and Matter:

Last evening I attended a seance at the residence of Oratio Daniels—Mrs. Daniels and Miss Sykes mediums. Twenty-seven persons, ladies and gentlemen, were present from different localities. The two parlors were used, one for the sitters, the other for the mediums as a cabinet; the rooms being separated by a dark curtain. During the evening many materialized forms came from this cabinet, the forms differing in size and general make-up—many much larger, and some much smaller than either of the mediums; several of these forms were recognized by their earth friends, and the earth friends were greeted by caresses and angel kisses. The number of forms presented to the sitters was twenty-two—men and women, old and young, beautiful Indian women, and those of different nationalities. Seven of this number were Orientals, who claim they belonged to a nation who lived in the far distant past, in the East, and near the torrid zone, where but a small part of earth was inhabited by man. At that time they inherited the earth. The "wise men of the East" they claim were their descendants. They were a nation of astronomers, versed in knowledge of occult forces and laws, they now return to earth to give of the lessons learned in earth life and the spheres—their history, religion, mode of living, and the facts of all history to benefit earth people. In these assertions they are positive and very decided.

Five of these orientals were men large, tall, broad shouldered, large heads, high foreheads, and noble and commanding in person; some of them wearing long, flowing beards that reached to the waist; some beards and hair as white as snow, others as black as a coal. All are dressed in long loose flowing robes of pure white; the women in white skirts, showing full Turkish pants, with feet encased in delicate white slippers. On their head they wear a white turban. Sadie, the beautiful oriental, is small, has full round features, and is decidedly a beautiful woman. Her fair rounded arms are encircled by elegant gold bracelets. She is active and very decided in her movements, and seems the guiding star of her oriental friends. She came several times from the cabinet alone. Then came with three men, orientals, who were presented to the sitters in oriental costumes. I was permitted to take each one by the hand, and received and returned their kindly greetings. After these retired, Sadie came

with three more, one of which was a woman. These materialized men are large and look sufficiently heavy to turn the scale at two hundred to two hundred and fifty pounds. Their appearance was grand and imposing. Sadie brought paper and pencil from the cabinet. She placed the paper in my hand, stood by my side and wrote a communication explaining what she desired, as previously she had failed to convey the ideas by signs or characters made by her fingers and hands. Sadie tells us she has been in spirit life two thousand years. In appearance she looks the young lady of eighteen or twenty.

During the evening the curtains between the rooms were held aside by a spirit several times, showing the mediums, one reclining on a sofa, the other in her chair. At one time the window directly back of the mediums, the curtain of which was drawn a little aside by an unseen power, letting into the room a flood of moonlight, shining directly on the forms of two females, whose dresses shone like burnished silver, these two spirit forms were back of the medium, and at the same time five or six feet to the left of the medium stood two other forms, but not lit up by the moonlight. The first spirit to materialize was Wyoma, an Indian woman, who came several times. She is dressed in pure white, showing leggings and moccasins trimmed with beads. On her head is a cap with feathers. At each time she came she displayed a bright light on her person just above the waist. She is pretty, has a splendid form, and is a kind and lovely spirit. Fanny, a beautiful spirit, who has been with me through much of my earth life, came with two others. She greeted me with angel kisses. Henrietta, my daughter, met her father with love's fondest expressions. The other one was a fairy form dressed in short skirts and tights, with her feet encased in small delicate slippers. She moved her feet in such a manner that they plainly said, "We belonged to a ballet troupe." The Witch of the mountains, a tall, graceful spirit, came and stood in the opening between the curtains, and sang several times in a clear, sweet and distinct voice, delighting her audience. She then came out on the floor and to the sitters. She saluted me with a kiss and caresses. Several controls came as usual. Madge, the Gipsy girl, the control of Mrs. A. Smith came fully materialized, with bare feet. When asked if she was bare-footed, she placed one in a lady's lap, who acknowledged they were bare, and exclaimed, "Oh, how cold!" Madge was delighted with the situation, and so expressed herself in various ways. This was her first appearance in a materialized form.

During the evening the spirit of a lady who passed out suddenly a few years since, (she was on a pleasure yacht that blew up) came and was very anxious to be recognized by friends that were present. She made two or three efforts, and the last effort she stayed away from the cabinet so long that she began to dematerialize. She was assisted to get back to the cabinet, and when she reached the curtain her head was but a short distance from the floor, and her persistent effort ended in her sad disappointment. Grotta, Mrs. Daniel's control, lovely Grotta, came, sang, danced and delighted all, and with good-night kisses for all, she retired to the cabinet, after which Three Stars, Miss Sykes's control, came to the aperture and talked with the sitters, but as the forces were used up she could not come out. Many of her friends were disappointed in not hearing her poetic effusions. Three Stars is a lovely spirit of an Indian maiden, and is highly gifted in poetry and prophecy. She delights all with her presence. One or two faces appear at the aperture, and the seance is closed, and the mediums are aroused from their three-hour's trance, and the friends depart for their homes, or the homes of their friends, to meditate on the wonderful manifestations they have witnessed during the past three hours.

JOHN B. FAYETTE.

Spiritualism in Toronto.

TORONTO, June 10, 1881.

Editor of Mind and Matter:

Before holding a seance last night the principal control—Dr. Lamont—of the medium, Mr. Church, rapped for the alphabet and said: "If we do nothing more, to-night we intend to operate on the medium in such a way as to cure him of tipping." Mr. Church is unfortunately addicted to drinking to excess; at the same time he is regarded as a first-class medium of various phases, particularly for materialization.

Six of us formed the circle, including one lady and an old Spiritualist, Mr. Alexander Anderson, formerly of your city. Almost immediately after being seated the medium was entranced and the doctor requested me to go up stairs and fetch a small pitcher of water and set it beside the medium's chair. This I did. He then took a glass funnel that was on a shelf in the cabinet and filled it with water, holding the bottom with his finger; after medication he administered the water to the medium, who almost immediately commenced retching most violently. A second dose was given and the medium becoming exhausted, the doctor laid him on the floor. Afterward he raised and placed him on the chair, giving him a third dose, with the same result. After a time he took him out of the trance and declared that the medium could not now swallow liquor without throwing it up.

The doctor was a French physician who passed away about 55 years ago, and was 66 years of age. He has already effected some marvellous cures of diseases of long standing, amongst them Mr. Anderson's son, an epileptic of 23 years standing, and that with seven baths only; myself of deafness of one ear with two baths, and various cases of rheumatism of long standing, by from one to five baths.

Respectfully yours,
W. ARNOLD.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$87 58
Mrs. H. W. Ballard, Malone, N. Y.	1 00
Mrs. H. Whiting, Stratford, Ct.	5 00
I. E. Simpson, Chattanooga, Tenn.	2 00
I. V. Pedron, Camden, Ark.	1 00
Eliza Sellon, St. Louis, Mo.	1 00
W. A. Mosley, N. South Lyme, O.	1 00
A Friend, Yuba City, Cal.	1 50
Benj. Keen, North Turner, Me.	5 00
H. D. McCutcheon, Atlanta, Ga.	3 00
Judge Packard, Riverside, Cal.	1 00

EDITORIAL BRIEFS.

ELSIE CRINDLE will hold public circles on Friday, Saturday and Sunday evenings, at Everett Hall, No. 398 Fulton street, Brooklyn. Admission \$1. Afternoon seances at Mrs. Ruggles, No. 342 State street, Brooklyn.

HENRY CRINDLE will hold a public circle at Carter's Hall, No. 25 East Fourteenth street, New York, on Monday evening, June 27, for materialization, physical manifestation and flower test. Admission 50 cents. Daily sittings at No. 342 State street, Brooklyn. Slate writing.

GROVE MEETING.—There will be a Grove meeting of Spiritualists and Liberalists in Cherry Valley, Ashtabula county, Ohio, on Sunday, July 17, 1881. First discourse at 10.30; then intermission of one hour and a half, and picnic dinner, to be followed by two discourses in the afternoon. Moses and Mattie E. Hull, of Linesville Station, Pennsylvania, are engaged as speakers. Their reputation here will insure a large and enthusiastic meeting. Come early and bring your baskets. MELVIN SPRAGUE. Cherry Valley, Ohio, June 14, '81.

MUSIC.—We are in receipt of the May number of the "Saalfeld Ten Cent Library," published by R. A. Saalfeld, 830 Broadway, New York. This number includes a Lancers on Olivette, which has had a long run in London, and is all the rage in New York; a beautiful set of Waltzes, the "Amatori," a charming song of Denks, "When first I saw my Darling's Face," which of itself is worth twice the price of the whole number, and another piece. The April number contains a complete Potpourri on "Billee Taylor," whilst each and every one of the series is a marvel of cheapness, and it is certainly astonishing that 16 pages of the most popular music of the day can be sold for ten cents. Catalogues mailed on receipt of a three cent stamp by the publisher.

The Michigan State Association of Spiritualists and Liberalists will hold their next annual camp-meeting on the beautiful camping grounds on the banks of Goguc Lake, 1 1/2 miles from Main street, city of Battle Creek, Mich., commencing Aug. 12 and closing Aug. 22, 1881. Rev. J. H. Burnham, of Saginaw City, Mich., and A. B. French, of Clyde, Ohio, are engaged as speakers, and we expect to complete the list soon, of which we will speak later. Goguc Lake is a beautiful sheet of water, carrying on its bosom two steamboats, with several sail craft. Friends of humanity everywhere are invited. Let us make a heaven here and now. L. S. Burdick, president, box B, Kalamazoo; E. L. Warner, secretary, Paw Paw.

We are pleased to announce the fact that a new medium for the materialization phenomena of spirit return has been recently so rapidly developed, as to rank with many of the first mediums for that phase of spirit manifestations, and other phenomena occurring through mediums of that class. We are not at liberty to make known the medium to whom we refer, but hope to have permission to do so before long. At a seance that we attended on Monday evening last, we witnessed the most positive phenomena of spirit return, a prominent feature of which was the frequent appearance of two living forms at one and the same time in a light so strong as to distinctly see every feature. The seances that this medium has given have thus far been private and select, but it is to be hoped that under proper restrictions the public may have the opportunity of witnessing the positive proof of spirit presence that takes place at these seances.

The Banner of Light of the 18th instant, thus expresses itself in relation to the nefarious course of the R.-P. Journal since it fell into the hands of the Bundys. It very sentimentally says:

"The crooked policy and wily sinuosities of the R.-P. Journal are beginning to be pretty clearly understood by all true Spiritualists in every part of the country. As evidence of this fact, we are in the receipt of many letters from different localities, from prominent friends of the cause, endorsing our exposure of that paper's nefarious course for several years past."

The Banner's exposure of the crooked and serpent-like windings of the R.-P. Journal was made none too soon for its own credit. We very much doubt that it would have done it now, but for the vile and malignant attacks of the Journal and its anonymous correspondents, upon the Banner, for its refusal to join the Journal in its purpose to help the enemies of Spiritualism, by joining in their hue and cry after Mr. and Mrs. Fletcher. We have not waited for the Journal to personally assail us before exposing "its crooked policy and wily sinuosities." We have had a wide awake eye on the reptile from the very beginning, and have stood club in hand to deal it a blow whenever we saw it strike at the cause upon which it had crawled, only to crush it to death in its slimy folds. For doing this clear and unavoidable duty as a faithful Spiritual journal, MIND AND MATTER has been misrepresented, its editor slandered, and every unfair means possible has been used to injure both. Throughout the several years that the Journal has been pursuing its "nefarious course," we have whacked the loathsome thing until past recovery, and yet not a whimper of disapprobation of the Journal's crooked and sinuous ways, nor approval of our method of putting an end to them, ever escaped from the Banner. It has been content to stand back, and under the appearance of a placid equanimity, allow outrages to pass unnoticed, that renders its present vindictive attitude towards the Journal all the

more conspicuous. If we mistake not, the Banner has lost no opportunity to publish the commendatory letters sent to it, approving of its utter indifference to the "crooked policy and wily sinuosities" and the "nefarious course" of the Journal. We trust its present very proper attitude toward the Journal will cause it no detriment, which we think it cannot do, in view of the fact that all true Spiritualists in every part of the country understand the nefarious course of the Journal since it has been exposed by the Banner. We have waited long to see the Banner people arouse to a consciousness of the mischief the Journal has been doing to the cause of Spiritualism, and we congratulate them that they now seem to be fully awake to what we have long felt was a duty on their part to the cause they have led. Don't get to dozing again, or the serpent with his crooked policy and sinuosities may continue his nefarious course. We would in a friendly way suggest that it will be wisdom to take some notice of H. H. Brown, who is being used by the Journal as editorial correspondent (so he says and they admit) anonymously to do and say that which they dare not say editorially themselves. This is the latest wriggle of the "pesky Serpient." Give him such a kick as he deserves, and you will put an end to the anonymously slandering conduct of men and women, who dishonestly and selfishly seek to drag down those who are above them, in order that they may not themselves be obscured. Help us "Bro. Colby" to deal with this contemptible hypocrite as he deserves.

Mrs. Cutter's Mediums' Home at Wickett's Island. A. C. Billings, of Waukesha, Wis., in a letter to Mrs. Cutter, early in the Spring, makes a suggestion which we place before our readers in the hope that some who have a mechanical profession and who may have time to spare may take the hint and lend such personal assistance to our worthy friend, Mrs. Cutter, and her worthy enterprise, as they may feel disposed to lend, as summer recreation. He says:

"I shall not abate my interest and hearty co-operation in your efforts to establish a Sanitarium at Wickett's Island, that is to be entirely under spirit control. The time has just arrived for the establishment and maintenance of such an institute, and you will be sustained by both spirits and mortals to consummate one of the grandest institutions known to medical science. "I am myself a builder and nothing would please me more than to go and help construct the buildings necessary to carry forward the enterprise. Be assured there will be no lack of means to consummate and carry into practical working all that will be required by the projectors of the enterprise."

Dr. A. B. Dobson Appreciated in Clinton, Iowa. CLINTON, IOWA, June 20, 1881.

DEAR SIR.—Enclosed find two dollars for one year's subscription for your paper commencing with number 29, volume 3, if you have back numbers on hand. You can count on me as a life subscriber, if your paper continues to support persecuted mediums, as in the past.

The R.-P. Journal has recently printed several articles, claiming to be exposures of A. B. Dobson of Maquoketa, Iowa, by Col. Buswell and a Mr. Hunt. Bro. Dobson has a great many friends in this community, who are grieved at the unjust and false accusations made in the Journal. I have been well acquainted with Bro. Dobson for the past six years, and during most of that time he has made us a visit each month, and while at this place my house has been his home. We have had sittings frequently, and many who have been present desire to say that the accusations and claimed exposures are unjust, untrue and false in every respect.

The friends and believers in Spiritualism in this city have just organized a society for their mutual improvement, and intend to procure lecturers and mediums, and to hold meetings and sociales every two weeks. We organized with about twenty members, and will soon have a much larger membership, and will be united in the promotion of the cause, hoping to do much good in this community.

Fraternally yours, O. H. JACKSON.

Mind and Matter Free List Fund. This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Table with 2 columns: Name and Amount. Includes Mrs. E. S. Sleeper, San Francisco, 3 74; W. A. Mosley, S. New Lyme, Ohio, 1 00; B. Chadsey, Rushville, Illinois, 1 00; J. B. Campbell, M. D. V. D., 5 00; J. M. C., 1 00; J. W., 2 00; C. G., 1 00; Mrs. T. B. Hall, Charlestown, Mass, 1 00; E. M. Jones, Philadelphia, 2 50; A Friend, Yuba City, Cal., 1 50; Benj. Keen, North Turner, Me., 5 00; Col. S. P. Kase, Philada., 10 00.

Mediums' Home Fund. We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

Table with 2 columns: Name and Amount. Includes Am't previously acknowledged in MIND AND MATTER \$119 50; Cynthia C. D. Allen, Springfield, Ohio, 1 00; A. Hornick, Vienna, Illinois, 1 00; F. W. Smith, Rockland, Maine, 50; Total Paid, \$122 40. PLEDGED: Pledges previously acknowledged in MIND AND MATTER \$258 00; Samuel Graham, Kingsbury, Ind., 2 00; Mr. and Mrs. Geo. Dodson, Terre Haute, Ind., 2 50; J. D. Robbins, Terre Haute, Ind., 50; Mrs. Corbit, Malvern, Ark., 1 00; Mrs. Dr. J. Bull, Little Rock, Ark., 1 00; J. V. Pedron, Camden, Ark., 5 00; Total Pledged, \$268 50. Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Special Notice from "Bliss' Chief's" Band.

I, E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-ct. stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA, PARISH OF POINTE COUPEE. I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper. Witness my official signature this 9th day of April, A. D. 1881. JOS. F. TOUNOIR, N. P. SEAL.

Offer of Mrs. T. P. Allen. Any person sending me two dollars and fifteen cents, (\$2.15) and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to MIND AND MATTER. MRS. T. P. ALLEN, Box 77, Gowanda, N. Y.

Don't Fail to Improve This Opportunity. To any person who will subscribe for MIND AND MATTER for one year, I will send to order of notice from the editor of the same, either a clairvoyant examination for disease, about its curableness, etc., or a prescription of vegetable remedies; or a vital healing treatment by prepared paper or other vehicle; or a communication from a named spirit person or friend; or a brief delineation of character; or information and advice about a stated matter of business, or relating to social or matrimonial affairs as desired. All disorders and infirmities come within the sphere of this treatment for help and cure; considering and including as diseases, the love for or habit of using tobacco, opium and intoxicants; or obsession, causing fits, insanity and other irregularities. Can, upon examination, readily determine whether obsessed, and if so, by bodied or disembodied spirits. No person can have a thorough application of this vital healing treatment without being either essentially physically and spiritually benefitted, progressively restored to health, or immediately and permanently cured. Will forward to the order of present subscribers and other persons, either as above, for one dollar and ten cents received, same as to new subscribers. In all cases send a lock of the applicant's hair or recent hand writing, with statement of real name, age, sex, description of disorder, or the subject and object sought, and ten cents or more, to pay postage and writing expenses. Address, DR. G. AMOS PERICE, P. O. Box 129, Lewiston, Maine.

Generous Offer by a Well-known Cincinnati Medium. To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists. MRS. A. M. GEORGE, Rooms 14 and 15, 114 Mass Ave., Indianapolis, Ind.

An Extraordinary Offer of Dr. A. D. Dobson. DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3ct. postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

A Most Valuable Offer—Spirit Obsession Diagnosed. BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

Dr. R. D. Goodwin's Grand Offer. Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement, see seventh page.

A Vitaphic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year. J. B. CAMPBELL, M. D., V. D. 266 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer. Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice. JOSEPH MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer. BROOKLYN, N. Y., March 11, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

A Chicago Medium's Generous Offer. No. 7 Laffin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully, MRS. MARY E. WEEKS.

Dr. Dobson's Liberal Offer. For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa.] DR. A. B. DOBSON.

A Mediums Valuable Offer. GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year. Yours respectfully, MRS. DR. SAYLES, 365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer. OMBRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometric reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair. DR. J. C. PHILLIPS, Psychometrist, Clairvoyant and Magnetite Healer.

A. C. Williams' Generous Offer. A. C. Williams, Medium and Psychometrist, of Granville, Malaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

PHILADELPHIA SPIRITUAL MEETINGS. A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle at 8 o'clock by Mrs. Powell.

RHODES' HALL.—Spiritual Headquarters, 565 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

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Mrs. THIELE R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

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Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct. stamps. Developing circle Tuesday evenings.

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Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

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DR. W. B. FAINESTOCK has returned to Lancaster, Pa., for a limited time, and all who are desirous of learning the science of Statuvolism, should consult the Doctor at once. For terms and instructions apply direct to W. B. FAINESTOCK, M. D., Lancaster, Penna.

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The great demand for the History of the true inwardness of the hostility to Spirit Materialization, that have appeared in the columns of MIND AND MATTER, has induced us to bind up a large number of back numbers, containing the serial in PAPER COVERS. They will be sent to any address in the United States or Canada for 50 cents postage free. If Spiritualists want to convince their sceptical friends of the determined opposition to materialization of spirit forms, they should buy this serial to distribute free.

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THE UNWELCOME CHILD; OR, ROOM AMONG THE ANGELS.

BY W. P. R.

Is there room among the angels For the spirit of your child? Will they take your little Mary...

Tell me truly, darling mother, Is there room in heaven for me? Will I gain the home of spirits...

I have sorely tried you, mother, Been to you a constant care; And you will not miss me, mother...

I was not so wayward, mother, Not so very, very bad; But that tender love would nourish...

For Mind and Matter.

THE SYNOD OR COUNCIL OF NICE—SOME OF THE "BOTTOM FACTS."

BY F. J. BRIGGS.

I am not attempting a history of this Synod, but I design to notice some historic truths and facts connected with it...

That Synod was a culmination—a crisis. It was one among the few events that have changed the course of the world's progress...

With this Synod we see Christianity and heathenism brought face to face, and it is accepted as a religion, a force, an organized power within the Roman empire...

After the middle of the second century, synods or councils of the churches became quite numerous. But they were local, confined to one district at a time...

1st. The first thing in order seems to be the moral status and intelligence of this Synod taken as a whole. It would naturally be about on a par with the moral condition and intelligence of the Christian world at that time...

"No other religion ever combined so many forms of attraction as Christianity, both from its intrinsic excellence, and from its manifest adaptation to the special wants of the time..."

"It is not surprising that a religious system which made it a main object to inculcate moral excellence, and which by its doctrine of future retribution, by its organization, and by its capacity for producing a disinterested enthusiasm, acquired an unexampled supremacy over the human mind..."

"In the first two centuries of the Christian church, the moral elevation was extremely high, and was continually appealed to as a proof of the divinity of the creed..."

It is not right to attempt to apply the degeneracy of those later centuries to the beginning of Constantine's reign as sole emperor, as has been attempted. Again Lecky says:

"It has been observed by a great historian, that we may trace three distinct phases in the history of the Church. In the first, religion was a question of morals; in the second, which culminated in the fifth century, it had become a question of orthodoxy..."

We see, then, that no one can be sustained in ascribing the degeneracy of later centuries to the times of this Nicene Synod, or in representing the bishops of this synod as degenerate, barbarous and corrupt as those of the later synods during those rapidly degenerating times...

"The virtue of the best Pagans was perhaps of as high an order as that of the best Christians, though it was of a somewhat different type, but the vice of the worst Pagans certainly far exceeded that of the worst Christians..."

2d. We now ask attention to the classes of people to which the individuals of this synod belonged, and of which they were. They are thus described by one thoroughly qualified to speak: "But it was the diversity of the persons, and the strangely marked characters dividing each from each, which more than any display of numbers, constituted their peculiar interest..."

To characterize these classes of men as a "set of drunken bishops and lawless bacchanals," is scandal of the brutish kind. Among the three hundred and eighteen, there might have been some bad men in some of the classes; some who were disposed to be sycophants, and others indiscreet or willful...

They were an assembly of fallible men, but not mean men. They had their passions and prejudices, and they were vehemently, and even angrily manifested at times, as they always are in assemblies convened of all parties for free discussion of matters deemed of most vital importance...

[TO BE CONTINUED.]

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia...

A. JAMES, No. 1119 Watkins St., Philada., Pa.

Prof. J. B. Campbell's Vitapathic Institute.

Presented to Prof. Campbell by the class on the evening of graduation, Cincinnati, April 30, 1881.

We, the students of Vitapathy, just graduated at the Spring Term of the American Health College, hereby tender to Prof. J. B. Campbell, M. D., V. D., the honored founder and teacher of the great Vitapathic System, our highest gratitude and full appreciation of his grand lectures and able instruction in his great and glorious system of health and life, for body and soul...

Judson H. Clark, V. D., Mrs. S. W. Clark, V. D., Scio, Allegheny Co., N. Y.; Mrs. O. E. Dwight, V. D., Friendship, Allegheny Co., N. Y.; Abraham James, V. D., Freedom, N. Y.; Mrs. Jane A. Sayles, V. D., Mrs. Jennie S. Kies, V. D., Elmira, N. Y.; Elijah Epperson, V. D., Walnut, Illinois; Samuel Smalley, V. D., Mrs. Mary D. Smalley, V. D., Bunkerhill, Illinois; Daniel Shaub, M. D., V. D., Muncie, Indiana; Mrs. Mina Smith, V. D., Denver, Colorado; Mrs. L. M. Johnson, V. D., Hicksville, Ohio; Mrs. L. J. Innes, V. D., Cincinnati, Ohio; Mrs. E. J. House, V. D., Seldon, Ohio; A. J. Berry, V. D., Mt. Vernon, Ohio; G. W. Randall, M. D., V. D., Gettysburg, Kansas; R. J. Patty, M. D., V. D., Queens, Tennessee; Daniel W. Lyle, M. D., V. D., Tecumseh, Nebraska; S. Rohwer, M. D., V. D., Telluride, Colorado.

An Appeal From F. F. Follet.

BRO ROBERTS:—You and many of the readers of MIND AND MATTER, are doubtless aware of the circumstance of my starting out on the 9th of August last, to make a tour of the State of Illinois, in the interest of Freethought and Universal Mental Liberty. I well knew that what I was undertaking was as yet unpopular with a large portion of the American people...

The Spiritualists and Freethinkers largely resent the reading class. Yet I am pained to find so many of them in my travels who do not take any of our Spiritualist or Liberal papers. And I press this matter upon them wherever I meet them. But notwithstanding all discouragements, I determined to make a year's tour over this State, with my horse and buggy, in the interest of Liberalism. And I have travelled nearly or quite thirteen hundred miles in a zigzag route south through the eastern part of the State to within fifty miles of Cairo and back as far as Springfield on my return trip north...

In some respects my undertaking has been more of a venture than was that of D. C. Demore, when he started to build a steamboat with less than a dollar's capital to start on. It was comparatively easy for him to convince those to whom he applied for help, of the practicability of having a steamboat to carry the freight and passengers that there was to be carried at that time on the Mississippi. And he also had the utmost confidence in the spirit voice that said to him "Build a steamboat." It had spoken to him many times before, and it had never deceived him or told him a lie...

has been impressed to send me a little aid, or I have been led to some one who has bought some books of me, so that I have had the wherewith to keep moving ahead. But, just now, I seem to be needing a little help, as I have not been able to dispose of any books for the past two or three weeks, and I have been working day and night to get the State League Convention well before the people...

My postoffice address for the next month or more, will be Springfield, Ill.; and any mail matter sent here to me will be forwarded on, and though I may be a hundred miles away, it will reach me. Yours for enlightened scientific spiritual truth and universal mental liberty. F. F. FOLLET.

Springfield, Ill., May 30, 1881.

Book Notices.

History of Woman Suffrage. Edited by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage.

We have received from the publishers, Messrs. Fowler & Wells, the first of two volumes of this work, a handsomely printed and bound volume of 878 pages (Royal 8vo.); finely illustrated with steel plate portraits of many of those women who have been prominent workers in the movement of which the work is no doubt an exhaustive and of course reliable history; coming as it does from the pens of those themselves so active in the ranks. To give anything like a critical notice of so extensive a work would be a formidable undertaking, as it would involve the production of a volume in itself. The features represented by the beautifully executed steel plate engravings, although not all of them familiar to us, are no doubt so to most of those who have been interested in the movement in the past, and will recall pleasant memories of the days of trial and conflict, long after the fact of Woman Suffrage shall have obliterated the memory, or at least have smoothed down the sharp thorns of woman's sufferings...

Cyclopedia of Education, by Kiddle and Schem. Printed and bound in superior style the book will be sold at \$1.50. Published by E. Steiger & Co., New York.

Ever since the Cyclopedia of Education, by Kiddle and Schem, was issued, and universally accepted as a standard and indispensable book of reference for professional educators, it has been urged that this book be reproduced in form and price suited to a far wider sphere of usefulness, viz.: as a manual for all teachers and also all parents earnestly interested in the education and instruction of their children. In compliance with this demand, an abridgement of the Cyclopedia will be issued in June, entitled "The Dictionary of Education and Instruction," embracing, with the necessary modifications and abbreviations, those articles which relate directly to the theory and practice of teaching as well as to home education. This smaller work—from which a selection of specimen pages is before us—will be of essential service to teachers both in private and in public schools, for study as well as for reference. It will be welcomed by teachers in normal schools also, as a work which can be readily used as a text book or reference guide by their students. To those who take part in teachers' institutes, this compendium comprising instruction upon all the topics to which attention is to be called, will prove particularly valuable. A brief work like the Dictionary, comprising all the articles that relate to practical education, must likewise afford a convenient guide to such parents as do not wish to leave the instruction of their children exclusively to the school teacher, but are anxious to take an active part in it themselves, thus co-operating with the work of the school.

From Under the Cloud.

For reasons well known to honest truth-seekers, the Spiritualists of St. Louis have been under a cloud for many years, and many worthy mediums have been compelled to shun our city. A meeting was called for last Sunday, and many progressive minds were present to decide upon the best plan for permanent organization. A society was formed with the determination to stand by and defend all true mediums and lecturers who may come here. Under the auspices of the society, circles will be held in various parts of the city, and lecturers will be engaged to give light and knowledge to the people. A charter will be applied for, a suitable building as church or meeting-house obtained, and a paper established as soon as possible. Quakers, Methodists, Universalists, etc., have each suffered persecution in their day, as have the spiritualists at the hands of orthodox bigots and so-called Christian denominations. But thanks to the God-given truths of Spiritualism, it has spread faster than all other religions united, and opposition can have no effect.

Lecturers and mediums proposing to visit St. Louis, are invited to address, Dr. R. D. GOODWIN,

623 Locust street, St. Louis, Mo.

Progressive papers please copy. June 9th, 1881.

Frank T. Ripley at Antwerp, Ohio.

ANTWERP, Paulding Co., Ohio, May 18, '81. Editor of Mind and Matter:

DEAR SIR:—I see that MIND AND MATTER is a true defender of mediums, and feeling that all good mediums should be recognized and recommended, would say Bro. Frank T. Ripley, having just recovered from brain fever, has been giving us some grand tests and proofs of immortality. He is a grand test medium, giving descriptions and names in full, age and year of death, in public audiences as well as private seances. He is just the test medium and lecturer that societies need, and is now ready for engagements for the fall and winter. His address for the present is Antwerp, Paulding Co., Ohio.

Yours respectfully, MRS. H. S. LIDDILL.