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TWILIGHT VISIONS.

BY JOHN C. BLAIR

"Be trustful; the angels are ever near you,
Their unseen pinions are rustling nigh;
They come and go with their smiles to cheer you,
In saintly groups from the silent sky.
Even descending with love and pity,
To loved ones here on the earthly shore,
Through the pure white gate of the heavenly city
They pass and repass forevermore.
The far off bells at twilight are ringing
And silence falls on the sunset sea,
With voices low the angels are singing,
As they sung by the waters of Galilee."

—L. C. Strong, in the Troy Times, Nov. 1878.

The roseate hue of the setting sun
Bathing in glory the azure dome
Is but the reflected light on earth
From God's eternal throne;
Then twilight falls o'er the fading day,
Luring our thoughts from earth away.

Like the sun by a fleecy cloud o'ercast,
A dim regret o'er shadows the past,
And a burden of sorrow heavily rests
On the weary soul as the twilight falls
When the olden days of happiness
From the hallowed past the mind recalls.

In fancy we people the deepening shades,
And gather and group at our side
Our saluted ones from the spirit glades
At the holy hour of eventide;
Through "the pure white gates" that are left ajar
Our loved ones come from their homes afar.

In the holy hush that the twilight brings,
We hear the rustle of unseen wings,
The low faint tone of a far off bell,
Sweetly falls on the listening ear,
Wooing our thoughts by a magic spell
To the loved ones gathering near.

An angel form to our breast we fold,
Thrilling the soul with its fond caress;
Filling the heart as in days of old
With love's sweet tenderness,
And we feel the clasp of a gentle hand,
That shall be our guide in the summer land.

They come to us in the twilight grey,
To roll the stone from the tomb away
Of buried hopes. With a magic wand
The grave is shorn of its dismal gloom,
Dispelled in the light of "the bright beyond"—
The rainbow light beyond the tomb.

"Be trustful; the angels are ever near us,"
They confirm our faith in the sweet belief
That the flower of love in the human heart
Is often watered by tears of grief,
That it may bloom in a deathless love
When our souls shall blend in the realms above.

Troy, N. Y., April, 1881.

THE GREAT SECRET OF CHRISTIANITY REVEALED.

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

BY J. M. ROBERTS.

As our space did not permit us to complete our comments upon the communication of Apollonius of Tyana, in our last issue, we resume that subject, feeling that we can do nothing which is more pertinent to the objects and purposes for which MIND AND MATTER was instituted at spirit request.

We feel that we may safely assume as true and proven, the following historical statements concerning Apollonius. He was born of wealthy parents at Tyana, in Cappadocia, at the very period when it is alleged the Christian's Jesus was born at Bethlehem. At the age of twelve years he was sent to Tarsus in Cilicia, the alleged birthplace and home of St. Paul. Not liking the frivolous habits, of the people of that city, with his father's consent, he retired to Ægæ, a town a short distance from Tarsus, where he remained until after attaining to man's estate. There he studied every system of philosophy, and perfected himself in rhetoric and general literature. There he took up his residence in the temple of Æsculapius, so famed for its miraculous cures, was initiated by the priests of that temple in their mysteries, and performed cures that astonished not only the people, but even those masters of the art of healing. He there finally decided to adopt the philosophy of Pythagoras, and vigorously observed the trying discipline instituted by the Samian sage. He performed the terrible task of five years silence, which he endured cheerfully and without a murmur of complaint. He abstained from animal food, wine and women—lived upon fruits and herbs—dressed only in linen garments of the plainest construction—went barefooted and with uncovered head—and wore his hair and beard uncut. He was especially distinguished for his beauty, his genial bearing, his uniform love and kindness, and his imperturbable equanimity of temper. In these respects he was the personal embodiment of the imaginary traits of the Christian Jesus, and was no doubt the original of the pictures of the so-called Nazarene, now so venerated by uninformed professors of the Christian religion. Determined to devote himself to the pursuit of knowledge and the teaching of philosophy, he gave away his large patrimony to his poor relatives and went to Antioch, then a centre of learning, but little less noted than Athens or Alexandria. There he began his great mission by teaching philosophy to a number of disciples and to the people. He entered the temple of Apollo Daphne, at Antioch, and learned the mysteries of its priesthood. Philostratus describes

the style of speaking adopted by Apollonius, thus: "Apollonius used a style of speaking not elevated, nor swollen in the language of poetry, nor yet one too refined, nor too Attic; for whatever exceeded the Attic mediocrity was considered by him dissonant and unpleasant. He made use of no fastidious nicety in the division of his discourses, nor any fine spun sentences; nor was he ever known to adopt an ironical manner, nor any kind of apostrophising with his hearers. He spoke as it were from a tripod, to wit: 'I know,' and, 'It seems to me,' and, 'To what purpose is this?' and, 'You must know.' His sentences were short and adamant—his words authoritative and adapted to the sense, and the bare utterance of them conveyed a sound as if they were sanctioned by the sceptre of royalty. Being asked once by a subtle disputant why he did not propose what side of a question he should take in argument? he replied: 'When I was a young man, I used to follow that practice, but that is no longer necessary as it is now become my duty not to investigate, but to teach the result of my investigations.' When he was asked, by the same logician, how a wise man should speak, he said as a legislator, for it was the part of a legislator to command the multitude to do, what he himself was convinced ought to be done. In this way he conducted himself at Antioch, and converted many who were strangers to his knowledge."

Now, when it is remembered that this description of the style in which Apollonius spoke, was written by Damis, the friend, pupil and companion of the Cappadocian sage, long before Jesus Christ or the Christian scriptures were heard or thought of; is it not remarkably evident that the original author of those scriptures was Apollonius himself. If identity of style and sentiment is possible, then was the learned Apollonius the original author of the teachings attributed to Jesus Christ; an identity that all the altering, eliminating and interpolating by the Christian hierarchy have not been able to destroy nor even imperfectly conceal. Quoting Cudworth, Dr. Lardner, in "The Credibility of the Gospel History," says:

"Cudworth, in his 'Intellectual System,' says: 'It is a thing highly probable, if not unquestionable, that Apollonius Tyanensis, shortly after the publication of the gospel to the world, was a person made choice of by the policy and assisted by the powers of the kingdom of darkness, for doing some things extraordinary, merely out of design to derogate from the miracles of our Saviour Jesus Christ, and to enable paganism the better to bear up against the attacks of Christianity.' So Cudworth, and I suppose that many learned men of late times, may have expressed themselves in a like manner; but I cannot assent to them."

He further cites Huet, as follows: "He [Philostratus] aimed," says Huet, "and thinks it to have been his principal design 'to obstruct the progress of the Christian religion, by drawing the character of a man of great knowledge, sanctity and miraculous power. Therefore he formed Apollonius after the example of Christ, and accommodated many things in the history of our Lord to Apollonius.'"

Thus we see that the very learned and pious Christian, Huet, was forced to admit the common identity of Apollonius and Jesus—the first described by Philostratus according to the memoirs of Damis, made in the first century; and the latter described by no one knows whom or when, but certainly not earlier than the beginning of the third century of the so-called Christian era, as now contained in what is called the New Testament. As Christian writers have been forced to admit the identity of the respective narratives, concerning Apollonius and Jesus, the only question that remains to be settled is, which was the original author of the so-called Christian teachings? If this has not already been fully done, there remains very little yet to be done to complete the demonstration that Apollonius of Tyana was that author, and not Jesus of Nazareth, nor Paul of Tarsus, as is wrongly claimed by Christian writers.

After stating many reasons for his conclusions, Dr. Lardner, than whom there is no higher Christian authority, says:

"It is manifest, therefore, that Philostratus compared Apollonius and Pythagoras; but I do not see that he endeavored to make him a rival with Jesus Christ. Philostratus has never once mentioned our Saviour, or the Christians his followers, neither in this long work, nor in the 'Lives of the Sophists,' if it be his, as some learned men of the best judgment suppose; nor is there any hint that Apollonius anywhere in his wide travels met with any followers of Jesus. There is not so much as an obscure or general description of any men met with by him, whom any can suspect to be Christians of any denomination, either Catholics or heretics. Whereas I think, if Philostratus had written with a mind averse to Jesus, he would have laid hold of some occasion to describe and disparage his followers, as enemies to the gods, and contemners of the mysteries and solemnities, and different from all other men."

Let it be remembered that Philostratus lived and wrote his life of Apollonius in the reign of Septimius Severus, about the beginning of the third century A. D. At that time there could not possibly have been in existence any of the scripture narratives of the life of Jesus Christ, so nearly analogous to the incidents and events which he related concerning Apollonius. Had there been such persons living, as Jesus Christ and his apostles, and their Christian followers, during the time that Apollonius lived and labored through-

out the then civilized world, Damis, who accompanied him during much of that time, and who recorded every thing worthy of especial note, would have made some mention of such people, either favorably or unfavorably. That he did not do so, is of itself sufficient proof that neither Jesus Christ, his apostles nor the Christian religion, had an existence either before or during that period, which was the only time in which they could have had a real existence. At all events, nothing can be more certain than the conclusion of Dr. Lardner, that Philostratus did not write the life of Apollonius to disparage the Christian religion.

But Dr. Lardner is not content to make that fatal acknowledgment of the Christian plagiarism of the life and labors of Apollonius; but makes an equally fatal acknowledgment in another direction. In disagreeing with Cudworth, Huet and others, as to the life of Apollonius, by Philostratus, having been written to oppose Christianity, Dr. Lardner says:

"With due submission I do not think that Apollonius was a man of so great importance, as is here supposed; for it does not appear, that any adversaries of the Christians, either Celsus or Porphyry, or any other before Hierocles, at the beginning of the fourth century, under Diocletian's persecution, ever took any notice of him in any of their arguments. Nor do I know, that he has been once mentioned by any Christian writers of the first two centuries. When I first met with the observation of Cudworth [herein before given] I was very much surprised, considering the silence of all early antiquity. If this observation were right, I should have expected to find frequent mention of Apollonius in the history of St. John, and the other apostles of Christ; but there is none. We had in that space of time divers learned men, some of them as eminent for extensive literature as any men that ever lived; as Justin, Tatian, Bardesanes the Syrian, Clement of Alexandria, Irenæus, Julius Africanus, Tertullian, Minucius Felix: not to insist on Clement of Rome, Ignatius, or Polycarp, or the histories of them. Of all these we have some remains; they lived in the first two centuries or the beginning of the third; but of Apollonius they have not taken the least notice."

Very true, Dr. Lardner, and why did they not do so? That total silence on the part of those authors of the first and second centuries regarding so eminent a philosopher and teacher as was Apollonius of Tyana, can be accounted for upon but one theory, and that will show that it was a necessity to utterly ignore Apollonius and his philosophical and religious teachings, in order that the Christian religion could gain a foothold to usurp the field he had so grandly occupied. Of all the authors named by Dr. Lardner, the complete works of none of them have come down to us. Besides, the fragmentary remains of the works of the first three centuries that have reached us, have had to pass through the hands of Eusebius, pope Sylvester I., and their coadjutors and successors, who, from the beginning of the fourth century downward to the time when the art of printing ended it, were so assiduously engaged in interpolating, mutilating and destroying every trace of evidence, within their reach, that showed the real origin and nature of the Christian religion. It should have struck the attention of Dr. Lardner, with vastly greater force, that no where in the books of the New Testament is there a single mention made of Apollonius, if we except in a few verses of 1 Corinthians, where it says: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who, then, is Paul, and who Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." In a very ancient manuscript of this Epistle found in a monastery of France by a Huguenot soldier, called the Codex Beza, the name is not Apollos, but Apollonius. But even this positive clue to the identity of Apollonius with the St. Paul of the Christians was attempted to be obliterated by substituting Apollos for Apollonius, as it originally stood. This studied avoidance of all mention of Apollonius in the Christian Scriptures, is positive proof that his recognition, in any way whatever, by the authors of Christianity would be fatal to their scheme of deception and fraud. We wonder they had not had the cunning to obliterate that one reference to the preaching and teaching of Apollonius, and the admission that his teaching was in perfect accord with the teachings attributed to St. Paul. It is an old saying that liars should have good memories. This was never more apparent than in the oversight of not eliminating that tell-tale confession from the 1 Epistle to the Corinthians. There it stands, and there it will stand, thanks to the art of printing, to confound these Christian enemies of truth, and make clear the fraud they are upholding. Dr. Lardner further says:

"The first Christian writer who has mentioned him" (Apollonius), "so far as I can recollect, is Origen, in his books against Celsus, written not long before the middle of the third century. When he says: 'He who would know whether magic has any power over philosophers, may read the memoirs of Mercurius, concerning Apollonius of Tyana, both a magician and a philosopher. In which Mercurius, who was not a Christian, but a philosopher, says, that some, and no inconsiderable philosophers were taken by the magical art of Apollonius and came to him as a magician. Among them I suppose he means Euphrates, and a certain Epicurian. But we can affirm upon the

ground of our own experience, that they who worship the God over all through Jesus Christ, and live according to the Gospel, and pray as they ought to do day and night, have no reason to fear anything from magic.' So Origen is led to speak in answer to some things in Celsus; but it does not appear that Celsus had at all mentioned either Apollonius, or his historian. Apollonius is mentioned by Lucian, but what he says of him is far from being to his advantage. He is also mentioned by Apuleius who was contemporary with Lucian; nor is there any older author now extant where he is mentioned; which must be reckoned an argument of his great obscurity, till he was set up by Philostratus. After that time Apollonius is taken notice of by many; as Arnobius, and Lactantius, and Eusebius, who were led to observe upon Hierocles, whose whole book against the Christians was founded on the memoirs of Philostratus. He is afterwards mentioned by Augustin and other Christian writers; and he is mentioned several times by the writers of the Augustan History, who flourished in the time of Diocletian, or soon afterwards, and by Dion Cassius, and by Eusebius, who commends the history of Philostratus, but says, that instead of entitling it the 'Life of Apollonius' he might have called it the 'Peripatation of a God among Men.'"

Now it must not be forgotten that the writings of Celsus were lost or destroyed long since; nothing being known of what they were, except as Origen has reported them. Whether Celsus did, or did not, mention Apollonius, is a matter of no consequence. Celsus did not write until nearly a century after the death of Apollonius, and may never have met with the memoirs of Damis or Mercurius concerning Apollonius. That Lucian and Apuleius, who wrote while Apollonius still lived or soon after his death, should have mentioned him is sufficient to establish his historical existence. Philostratus had not then come into possession of the memoirs of Damis, Mercurius and Maximus of Ægis, and the history of the life and labors of Apollonius, had been suppressed, not doubt by the influence of the priesthoods of Greece and Rome. The desire of the cultured empress Julia Domna, to learn the history of Apollonius, shows that he was not unknown to fame as a distinguished philosopher, as late as the beginning of the third century, when Philostratus wrote his life of Apollonius. As admitted by Dr. Lardner, all through the third century, there was frequent mention of his name and teachings. But it was not until Hierocles in the beginning of the fourth century boldly charged upon the Christian priesthood their plagiarism of the teachings and works of Apollonius, that the latter found it necessary to set every means at work that could in any way help to conceal the great truth that Hierocles proclaimed with such portentous force. It is true that no one now knows exactly what it was that Hierocles wrote, for Eusebius, who took upon himself the task of destroying the testimony of Hierocles, took precious good care to destroy the work of his formidable opponent, and to give his own version of the matter instead. The reply of Eusebius to Hierocles has come down to us. Why has not Hierocles' arraignment of the Christian priesthood also come down to us? Let that priesthood answer.

We can in no way more effectually show the effect which the Life of Apollonius of Tyana, by Philostratus, had upon the Christian priesthood and clergy, than to cite the observations of Dr. S. Parker, D. D., Archdeacon of Canterbury, published in 1681. We copy it from Mr. Lardner's works. They are as follows:

"But the man of wonders is Apollonius Tyanensis, of whom they boast and insult as the true heathen Messias; in that he wrought not, as Vespasian did, one or two chance miracles; but his whole life was all prodigy, and equal to our Saviour's, both for the number and the wonder of his works. But here first we have in part shown what undoubted records we have of the life of Jesus; whereas, all the credit of Apollonius, his history, depends upon the authority of one single man, who, besides that he lived a hundred years after him, ventured nothing, as the apostles did, in confirmation of the truth, but only composed it in his study; thereby, as appears from his frequent digressions, to take occasion of communicating to the world all the learning he had raked together. Nay, so far was he from incurring any loss by the work, that he was set upon it by a great empress, whose religious zeal in the cause would be sure to see him well rewarded. And though he made use of the commentaries of Damis, the inseparable companion of Apollonius, yet he confesses that Damis himself never published his commentaries, but that a friend of Damis communicated them to the Empress, which himself probably might have forged (as is common in courts) to pick her pocket. However, as for Damis himself, it is evident from Philostratus, his whole story, that he was a very simple man, and that Apollonius only picked him up as a St. Sancho Panza to exercise his wit upon; so that upon all occasions we find him not only baffling the esquire in disputes, but breaking jests upon him, which he always takes with much thankfulness, and more humility, still admiring his master's wisdom, but much more his wit."

"But after all, what the story of Damis was, or whether there were ever any such story, we have no account, unless from Philostratus himself; and therefore we must resolve it all into his own authority alone. And there it is evident, that Apollonius was neither a god nor a divine man, as his friends boasted; nor a magician or conjuror, as his enemies imagined, but a mere fanatic and

pedantic Pythagorean; who for the honor of his sect travelled, as many others have done, into all parts of the world; and when he returned home told his countrymen, that all men renowned for wisdom all the world over were of the sect of the Pythagoreans; and then for advancement of their authority told strange and prodigious tales of their wonder-working power. Though here either he, or his historian, has acquitted himself so awkwardly, as utterly to spoil the tale and defeat the design. This Eusebius has shown at large in his book against Hierocles, by taking to pieces all parts of the story, and discovering all its flaws and incoherences.

"But I shall content myself with proving the vanity of the whole from the notorious falsehood of one particular narration, upon which depends all that extraordinary power which he pretends to; and that is his conversation with the Indian Brahmins, from whom, if we may believe his account of himself, he learned all that he could do, more than the common philosophers of Greece. And if this prove a romance, all the rest of his history must unavoidably follow its fortune."

Here some of the most trivial things related by Damis are cited to show that the Brahmins of India imparted nothing worth knowing to Apollonius. And then he continues:

"And that is the most I can make of the story; though I know that Huetius is of opinion, that all the substantial miracles are stolen out of the gospels and the Acts of the Apostles, and that for the most part, in the words and phrases of St. Luke. And this he has endeavored to make good by a great variety of parallel instances; and thinks it a manifest discovery both of the vanity of Philostratus, and the imposture of Apollonius, where he is only adorned with borrowed feathers, but a great accession to the credit of our Saviour, that when his enemies would frame the idea of a divine man, they were forced to steal their best feathers from his picture. So that, he says, it was no wonder that Hierocles should so confidently compare the miracles of Apollonius to those of Jesus, when those of Jesus were with so little disguise clapped upon Apollonius."

"This was a pretty discovery if it stood upon good grounds; but, alas! most of the parallelisms are so forced, or so slender, or so far fetched, that it were easy to make as many, and as probable, between any other histories whatever. And indeed, in such a design as this of Philostratus, viz. to make up a story as full of strange things as he could contrive, it is scarcely possible not to have hit upon some things like some of those miracles which are recorded in the gospels; so that in some few of them there may be some resemblance, as particularly there seems to be in that of the Gadarene dæmoniac, and the Corycæan youth; yet it is very obvious to apprehend, that this might happen, not by design, but by chance. And whereas Huetius will needs have it, that Philostratus has stolen not only the stories, but the very words of St. Luke, I find no instance of it, only in this one relation, where they both, it seems, use the word *Βασανισμῶν*; and this they might easily do without theft or imitation, it being the common Greek word that signifies torment; so that they could no more avoid that in Greek, than we could this in rendering it into English. Nay, setting aside this one story, I find no resemblance between the history of Philostratus and that of the gospels, that I scarce know any two stories more unlike; for it is obvious to any man that reads Philostratus, that his whole design was to follow the train of the old heathen mythology; and that is the bottom of his folly, by his story to gain historical credit to the fables of the poets. So that it is a very true and just censure which Ludovicius Vives has given of him, that as he had endeavored to imitate Homer, so he had abundantly out-lid him. For there is scarcely any thing extraordinary reported in the whole history in which he does not apparently design either to verify or to rectify some of that blind ballad-singer's tales; but especially in conjuring Achilles out of his tomb, and discoursing with him about the old stories that were told of the Trojan war."

"And yet after all, few of Apollonius's miracles are sufficiently vouched, even in his own history: v. g. the last that I mentioned, of the apparition of Achilles; which had no other testimony but of Apollonius himself, who stubbornly refused to have any companions or witnesses of the fact; beside many other absurdities in the story itself; as his rising out of the tomb five feet long, and then swelling to twice the length; his being forced to vanish away at cock-crowing, and the nymphs constantly visiting him."

"And so again, he pretended to understand all languages without learning any [This is a positive misstatement on the part of Dr. Parker.—En.]; and yet when he came to the Indian King he was forced to converse with him by an interpreter. And whereas the story tells us of the devil's being cast out of a young man by a mandate from the Brahmins, yet it gives us no account of the event of it, only they pretended to do it; but whether it was effectually done, we do not find that either Apollonius or Damis ever inquired."

"But the great miracle of all was his vanishing away at his trial before Domitian in the presence of all the great men of Rome. But then, though our historian be very desirous we would believe it, yet he falters afterwards, like a guilty liar, in his confidence. For whereas at first he positively affirms, that he quite vanished away; at last he only says, that he went away. And this, though he would seem to affirm that it was after a wonderful manner, and nobody knows how, is a pitiful abatement to the bigness of his former expression, 'vanishing away.' Though the truth is, if he stood to it, it must have unavoidably proved itself a lie; for it is utterly incredible, that so strange a thing as that should have been done in so great a presence, and yet never any notice taken of it."

"But in the last place, the historian would fain bid at something of his hero's appearing after death; yet he does it so faintly, that in the conclusion of all it comes to nothing, especially when he tells us, that the time of his death was altogether unknown, and that the uncertainty of it took in no less than the compass of thirty years. And then they that were so utterly at a loss as to the time of his decease, and that for so long a space, were very likely to give a very wise account of the certain time of anything that he did after it!"

"But how, or to whom did he appear? Why, to a young man, one of his followers, that doubted of the immortality of the soul, for ten months together after his death. But how, or where? Why, the young man being tired with watching, and praying to Apollonius, that he would appear to him in this point, one day fell asleep in the school, where the young men were performing

their several exercises; and on the sudden he starts up in a great fright, and a great sweat, crying out, 'I believe thee O! Tyanaeus.' And being asked by his companions the meaning of his transport: Why, says he, do you not see Apollonius? They answer him, No: but they would be glad to give all the world if they could. It is true, says he: for he only appears to me, for my satisfaction, and he is invisible to all others. And then he tells them what he had said to him in his sleep concerning the state of souls. This poor account of the dream and vision of an over-watched boy, is all that this great story affords, to vie with our Saviour's resurrection."

"And now upon the review of this whole story, it seems evident to me, that this man was so far from being endowed with any extraordinary divine power, that he does not deserve the reputation of an ordinary conjurer: 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 that were enough to make a conjurer, 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 for it before Domitian, the emperor, upon coming to hear the cause, slighted both him and his 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 the world over 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. And for his wonder-working faculty which he would needs pretend to, he fetched that as far off as the East Indies, that is, the farthest off, as he thought, from confusion; and yet the account which he has given of those parts is so grossly fabulous, that alone convicts his whole life of imposture and impudence."

Such was the consternation produced by the translation of Philostratus' "Life of Apollonius of Tyana," into the modern tongues of Europe, that Christians both Catholic and Protestant, seem to have cast discretion to the winds and to have floundered into the bog from which it was their chief aim to escape. It will be seen that neither Dr. Parker, Huet, nor Dr. Lardner so much as deigned to notice the real and undeniable facts connected with the life and labors of Apollonius, but spent all their ingenuity in making the most of the fictions or exaggerated recitals which were so common an accompaniment of ancient historical narratives, not one of which does not mingle the marvelous with the well authenticated events, which constitute the ground work and object of all ancient historical records. This avoidance of all notice of the philosophical and religious teachings of Apollonius, by those learned theologians, shows, as nothing else could, their consciousness, that Apollonius was really the Jesus, Paul and John of the "New Testament Scriptures."

We have shown that Apollonius for several years taught and preached at Antioch, and converted many, who were strangers to his knowledge, to a belief in his doctrines. It was owing to this great renown as a spiritual medium and teacher, acquired at Antioch, that certain Jews who had become acquainted with his gifts as a medium, and the remarkable manifestations of spirit power occurring through him, prevailed upon him to go to Jerusalem. This visit, he tells us, he made to Jerusalem when he was just thirty-three years of age, the very age at which it has been alleged that Jesus began his heaven appointed mission. He tells us he was then hailed upon his entrance into that city, by the people, as it has been alleged the entrance of Jesus of Nazareth was hailed, with hosannas and songs of praise to one who came in the name of the Lord. He refers no doubt to the following portion of the (xxi Matthew 9), "And the multitude that went before, and that followed, cried, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he came into Jerusalem, all the city was moved, saying, Who is this? and the multitude said, This is Jesus the Prophet of Nazareth of Galilee." It is true that Apollonius says nothing of his experience at the hands of the Jewish priesthood, and we are left to infer that their treatment of him was less agreeable to him than his reception by the multitude. It is true that there is no historical mention extant, of this visit of Apollonius to Jerusalem, and therefore we may justly conclude that the writer of "The Gospel According to Matthew," after making use of such a historical manuscript to serve his purpose of robbing Apollonius of his duly acquired fame, by substituting the mythical Jesus in his stead, took special care to destroy the historical original. That Apollonius never returned to Jerusalem, until he did so thirty-two years afterward as the oracle in Vespasian's camp, at the overthrow of Jerusalem, would indicate that the usage he had received at the hands of the Jewish priesthood, on his first visit, was such as to deter him from again placing himself in their power. As strong evidence of the correctness of this conjecture, it is well to note, that Judea was the only civilized country that Apollonius did not visit, and throughout which he did not preach, and in which he did not receive the fraternal reception of every order of priesthood. That Damis made no record of this visit of Apollonius to Jerusalem, may be reasonably accounted for by the facts that it was made before Damis began his memoirs, and in all probability Apollonius was too much disgusted with the narrow bigotry of the Jewish hierarchy to inform Damis about it. Apollonius has not told us what followed his joyous reception by the people of Jerusalem. The writers who have made use of that event to exalt their mythical man-god, say, regarding the latter: "And the blind and the lame came to him in the temple and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?' And he left them, and went out of the city into Bethany; and he lodged there." How much of that is taken from the historical memoirs of Apollonius, we may not certainly know; but nothing is more thoroughly authenticated than the fact that Apollonius was a wonderful healing medium—that he restored sight to the blind, strength to the lame, health to the sick, life to those apparently dead, and prophesied with an accuracy that as-

tonished the then civilized world. That he did all these things at Jerusalem, is most probable, if not certain. And thus, through the return of the spirit of Apollonius, we have a chapter of history revised that the writers of the Christian scriptures supposed they had entirely obliterated from its records.

We had hoped to have been able to close our comments on the communication of Apollonius with this number of the paper, but we find we cannot do so with justice to the spirit, our readers, or mankind, for whose enlightenment this grand spirit returned from his high spirit state to speak through the lips of a mortal medium. We will therefore continue it in our next.

[To be Continued.]

A KANSAS CITY CASE.

Which is the Most Remarkable on Record, As the Only Possible Relief.

Was Recommended By a Messenger From the Other World.

[Kansas City Times, May 10.]

Learning that something of a very unusual character had occurred in connection with one of our Kansas City merchants, Mr. Justin Robinson, of 1416 Grand avenue, a representative of this paper visited the house last Sunday evening. It happened that he arrived just in time to hear a very interesting and eloquent lecture upon the "Synopsis of the History of a Medium's Life," which Mr. Robinson had been requested to deliver to a large number of friends who had assembled for the purpose.

Addressing Mr. Robinson afterward on the subject of the visit, we were informed that it was true he had received a message from the materialized presence of his deceased mother, in which she recommended a remedy for what the doctors pronounced an incurable disease.

Reporter: "It is so seldom those outside of your circle hear of such practical communications being received from the other world, I wish you would tell me all about it."

Mr. Robinson: "Very well; where shall I commence? At the suffering and inconvenience I experienced from the malady—Bright's Disease of the Kidneys?"

"No; I think not. Most of our readers know about the disease, and that it is considered incurable. Tell me how your mother came to give you this message. Has she ever appeared at any other times?"

"Yes, I have seen her several times; some times, when all alone, and at other times in the presence of many witnesses, when she became materialized under the influence of a medium. On this occasion I was alone, at night, and in my bed, where I had been confined for a long time by the disease. My mother silently approached; (it is a strange fact that while we can feel their touch, we can never hear their tread,) and sitting by the bedside took my hand and began to talk. There were several subjects discussed which I do not care to mention; after which she proceeded to tell me there was yet a work for me to do, which must be performed before I could consider my mission here on earth accomplished."

"Could you have accomplished it in the enfeebled condition in which you then were?"

"Oh, no; and so I replied to my mother, asking what there was I could take, that would restore me to health? She told me that there was remedy that would cure Bright's disease of the kidneys, as had been revealed to her in spirit life, and that was Warner's Safe Kidney and Liver Cure; and that I must use it, for my future usefulness and depend upon that alone."

"Did you not hesitate about following this instruction?"

"Not at all; I had suffered so for ten years that it had become part of my life to try anything I could hear of which might possibly be of benefit, and if a stranger, instead of my mother's spirit, had first told me of this wonderful remedy, I should have used it just the same. Why, I believe I had given a trial to every other remedy known, besides visiting nearly every medical spring in the country, and employing the services of numerous physicians. At this time I had severe pains in the region of the kidneys, from which they darted up my back into my head, and even attacking my eyes—the pains in the spine being specially violent. I had not been out of bed for over a week, and yet, three days after, I was so improved as to be up and about, and my improvement continued steadily until I had used fifteen bottles of Warner's Safe Kidney and Liver Cure, when I considered further use uncalled for. It had done me more good than all the other medicines together that I had taken in ten years."

"Do they use medicine in the spirit world?"

"Oh, no! There is no sickness there. But the inhabitants of that land see and know everything which occurs here, and they have that higher vision which enables them to distinguish the good from the bad and see what would be best for our use here below."

"Could you feel the presence of your mother's hand in yours, like the touch of a human hand?"

"Yes, with this exception; it does not seem like a human touch of flesh and blood. Not that it is cold and clammy, but there is an absence of warmth and vitality, almost of that sense of communication such as occurs when two members of our world come in contact."

"Has your mother ever recommended this medicine to others?"

"Not that I am aware of. But I have done so frequently, and every one who has tried it has been benefited thereby."

Hearing a car approaching we hastily said goodbye, feeling as we departed that we had listened to a remarkable experience, and that Mr. Robinson certainly had the appearance now of being a perfectly healthy man. Happening to meet Mr. J. A. White, the druggist, who has just opened a new store at No. 720 East Twelfth street, we mentioned the above incident, and asked if he believed there was a cure for Bright's and other chronic kidney troubles. He answered:

"Yes, sir, I do. I know there is."

"How do you know?"

"From my own experience and from the testimony of others. I had been a victim to kidney disease for a long time, and as it was constantly growing more troublesome I was changing from one remedy to another. I guess I tried every proprietary medicine in my establishment, as well as every prescription I could think of. I consulted three different physicians, the most prominent in the place, and learned from them that it was a severe kidney trouble, which I already knew, besides receiving prescriptions, which I had already

prepared and tried. I had many of the most annoying as well as painful symptoms and suffered more than I like to remember even at this distant date. One day, when having such pains in my back that it seemed as if I could not endure the agony many hours, I had occasion to bend over for something under the counter, when the pain became so intensified that I was temporarily paralyzed and unable to rise. After being helped to a couch I chanced to remember of some remarkable cures credited to Warner's Safe Kidney and Liver Cure, and sent out for a bottle, as I had never kept any up to that time in my store."

"Then you do keep it now?"

"Well, I should say that I did, and I never expect to keep anything better. Why, in two days I had received more benefit than I had from all the medicine previously taken; and before exhausting the first bottle I was completely cured. I look upon it as almost miraculous, in my case, for generally not less than three bottles are necessary, as it is a medicine which slowly builds up the worn out and exhausted kidneys, instead of one which stimulates those organs."

"My wife has since used it, and has derived the greatest benefit therefrom. It is a medicine that I recommend exclusively in such diseases, because it has the rare merit of being perfectly harmless of itself, and yet beneficial in all derangements of the liver and kidneys, from biliousness to Bright's disease."

Two inevitable conclusions come to every reader of advanced ideas from the above facts. First, The inhabitants of this earth are watched and cared for by the dwellers in higher spheres, and Secondly, A remedy which is recommended from the other world, and as thoroughly endorsed in this must possess most wonderful merits, and such as recommend it to all who have the elements of disease or are suffering, and long for happiness."

Spirit Communication from Dr. John C. Warren, Through the Mediumship of Mrs. M. T. Shelhamer.

[From the Banner of Light.]

I am glad to find myself in possession of the medium, for many reasons. I am assisted to control, by my father, who is the medical adviser of this instrument, old Dr. John Warren. I have a message to give from this place that I feel can be best given here, and so I intrude myself upon you. I take an active interest in the welfare of humanity; I must always do so. I feel that in no way can I so outwork my own inward powers and accomplish a good and lasting work, as by returning and seeking to benefit and instruct those who are suffering. And I find so much to be done, so many who are living daily and hourly in violation of the natural rules of life, who are crying out because of the load of pain and weariness pressing them down, and yet who have no idea that it is their own work that brings this pressure upon them. It is rather because of what they do not perform that they are thus tried and troubled. I see so many denying themselves fresh air—that vitalizing element which is so essential to good health; I find so many, especially among our women, who confine themselves in their homes, afraid almost of a ray of sunlight, that natural curative agent, which will, when allowed to do so, hunt out the dark corners and cleanse and purify them, which will benefit the entire system and eliminate from it all taint of corruption; I find so many afraid of pure air and sunshine, that I stand aghast in wonder, not only that you have, but that you are, raising up a race of invalids, who are so debilitated that they hardly care whether they live or not."

But I have not returned especially to speak of these things, only to say in relation to them that it is a pleasure to me to go out into these homes and seek to influence individuals who are thus suffering; to awaken their attention to their daily mode of living; to arouse thought concerning their diet, that they may learn what food is wholesome and what is detrimental to their systems."

I do not confine my labors entirely to any one channel or source, for I find work to do in connection with my father in the hospitals and in other places; but I have one medium through whom I have performed, I may say, great work in the past—lasting work; and through whom I expect to perform a great work—in company with others of her spirit band—in the future."

And I wish to call the attention of the spiritual public to a project of hers, or rather of her spirit band, to benefit humanity, by healing the weak and afflicted, spiritually and bodily; and we hope the idea will be sustained and carried on to completion, so that in the by-and-by, relays of force, and power, and health, and life-giving strength, may be sent forth to others who are weak and suffering. I refer to Mrs. Dr. A. E. Cutter, who is my especial medium, and who proposes to build and furnish a home on Wickett's Island, in Onset Bay, East Wareham, Mass.; a work which is steadily moving forward to completion. It is for no private purpose, for the enriching of no individual, but is for those who are weak and afflicted—particularly for spiritual mediums suffering from bodily ills or spiritual ailments and influences which they do not understand—that they may there find health, and strength, and vitality to resist adverse influences, and to cultivate their spiritual gifts while receiving physical life. I trust that the work of my medium will be forwarded by helpful hands and hearts; that it will be sustained; that she and her spirit guides may not find themselves forced to lay aside their work even for a time, because humanity has not yet grown up to that condition where it can realize that good performed for others, assistance rendered to those in need, and instruction imparted to the ignorant, rebound to the spiritual credit and welfare of the giver."

I wish to add that our institution at Wickett's Island is intended as a school, as well as a home, where the spiritually weak and ignorant—in spirit life as well as in mortal—may receive strength and instruction from spirit teachers through their helpful and well-loved instruments."

[To the Chairman:] This is all I desire to say. I thank you for your courtesy in providing me the means, and allowing me to express myself. I desire you to publish my message some time in June. I am Dr. John Collins Warren. In the past I was called, and known, as Dr. John C. Warren, of Boston. April 26.

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. For full particulars and terms address,

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

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ARISTIPPUS (Grecian Philosopher).

I GREET YOU, SIR:—Long years have passed since I became a spirit. It is necessary for us ancient spirits to come back, for the emanations that we throw off cause people to inquire into the doctrines prevailing at the present day. In this way we benefit you mortals by returning. It is almost impossible to bring here the light that we have obtained as spirits, because your spiritual intellects are beclouded by the coarse emanations thrown off by the ignorant. Spirits of the latter class remain close to this mortal plane of life, and spirits who desire to bring light to it are obliged to fight their way through those ignorant spirits. It is true the higher orders of spirits can come to you mortals, but you will have to become the saviours of those lower spirits. The higher spirits can enlighten mortals, but mortals must educate the degraded spirits. In my mortal life I understood but little about Spiritualism. We made gods of principles. We did this always to our own advantage. That is, we sought popularity and advantage here, instead of what was to benefit us in the after-life. I lived in Athens about 310 years before the Christian time, and my name was Aristippus, of the Platonic school. I have done the best I could.

[The control seemed to be held by the spirit with difficulty, and hence the brevity of his communication. We take the following account of Aristippus from Johnson's Universal Cyclopaedia.—Ed.]

"Aristippus, a Greek philosopher, the founder of the Cyrenaic School, was born at Cyrene, in Africa, about 425 B. C. He was a pupil of Socrates, but did not adopt his principles or imitate his mode of life. He travelled extensively, indulged freely in sensual pleasure, was intimate with the courtesan Lais, at Corinth, and flourished as a courtier and philosophic voluptuary at Syracuse, in the reign of Dionysius the Elder. Though he recognized pleasure as a proper subject for dispute, he appears to have observed some moderation in that pursuit, and to have been remarkable for self-control and equanimity as well as versatility, and a faculty of adapting himself to the vicissitudes of fortune. Plato is reported to have said that 'Aristippus was the only man he knew who could wear with equal grace fine clothes or rags.' He was celebrated for his witty sayings and repartees, some of which are recorded by Diogenes Laertius. His works, if he wrote any, have not come down to us. He despised or neglected mathematics and the physical sciences."

[The confession of this spirit that the old Grecian philosophers sought fame and applause more than they did the good of humanity, would indicate that philosophy, like theology, was a pursuit in which the teachers then, as now, worked for fame and fortune rather than for the propagation of truth. We therefore regard this spirit communication as authentic, for we can conceive of no possible motive for any spirit to seek to disparage the motives of the old philosophers untruthfully. But there is one feature of this communication that we would impress deeply upon the minds of our readers, and that is that the higher spirits cannot educate the lower spirits, and that if the latter are ever saved from their ignorance and degradation it will have to be by mortals. This being so, Spiritualism becomes the most important movement that has ever been instituted for the regeneration and salvation of humanity. All our experience in observing spiritual inculcations confirms the truth of this one most important fact—a fact that is hardly ever so much as mentioned on the platform or in the works on Spiritualism. Give it all possible attention and co-operation in your power.—Ed.]

VESPASIAN, (Tenth Roman Emperor.)

I GREET YOU, SIR:—I might as well introduce myself before I proceed to give my communication. I am sent here by Apollonius of Tyana, and my name was Vespasian. I commanded the forces at the taking of Jerusalem. I was afterwards an emperor. Amongst the Jews, at that time, there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman nor Jew knew aught of what is now known as the Christian Saviour. There was there, Apollonius, who was what you would certainly term, at the present day, a great medium. By laying his hands upon a roll, upon which nothing whatever was written, communications would come from the spirits of our ancestors. In that way this man was of immense benefit to me in the reduction of Jerusalem. He was deified after his death. His features and hair resembled very much the statues of the God Jupiter. He was looked upon in our camp as the reincarnation of the God Apollo. By reincarnation, I do not mean it in the sense in which you understand it to-day, but that he was a god in flesh. The real truth of the whole affair was, that this man was a medium, and all his teachings were identical with those in the God-book of the Christians. He rebuked fevers and diseases, and they left those afflicted with them. Our idea of diseases was, that they were the result of demonology—that is, that they were produced by spirits that were only elementary. But this idea was incorrect, for since I became a spirit, I have failed to find such elementary spirits. But I have found diseased spirits, who are attracted to mortals by their diseases, and they make sick, and help to kill those they obtain control of.

Another thing I cannot understand is, that with all my endeavors to get possession of the old books of the Jews, I did not succeed in getting one; for the Jews destroyed them rather than that they should be desecrated by heathens. Now, how Christians can claim that they have copies of the ancient Hebrew prophets, when I could not obtain one, I cannot understand. This is something I leave the present Christians and Jews to explain; because I searched their dead, their houses, their captives, but could obtain nothing of them except the acknowledgment that the Jews had such books, and none of them were allowed to fall into Roman hands. My main purpose in giving Josephus his life was, to get through him those books; but I failed even in that case. The reason why Josephus never mentioned this Apollonius was, because the Jews, and especially the Pharisees, would have nothing to do with a heathen prophet or philosopher. In fact the Jews were the lowest heathens of my time on earth. They worshipped everything they felt like worshipping. They had no especial code or sys-

tem of laws. The man that succeeded in gaining the most followers governed everything for the time; and that was the reason we Romans were so severe with them. If they caught a Roman soldier by himself, they would cut his throat with as little hesitation as they would kill a dog. You will receive further particulars at your next sitting, from Felix, procurator of Judea. He says he wants to give his solemn spirit testimony that he never heard of one St. Paul, who, it is said, pleaded his cause before him. I thank you for giving me this hearing.

[We take the following account of Vespasian from the Penny Cyclopaedia.—Ed.]

"Titus Flavius Vespasianus, was born near Reate, in the Sabine country, on the 17th of November, A. D. 9. He was educated by his paternal grandmother Tertulla, at her estate near Cosa in Etruria, and when emperor he displayed his affection for the place, and instituted rites in honor of his grandmother's memory. He served in Thrace as military tribune, and having held the magistracies of ædile and questor, in the latter of which he had for his province Crete and Cyrenaica, he became prætor. He had great difficulty in obtaining the ædileship or the questorship, but the prætorship was conferred on him at his first petition, probably through the influence of Caligula, who honored him with a seat at his table. For this favor Vespasian thanked the emperor in the Senate.

"Vespasian distinguished himself as a soldier in the reign of Claudius, first in Germany, where he obtained the station of legatus, by the influence of Claudius's freedman, Narcissus, (A. D. 41-42). Thence he was transferred to Britain; (A. D. 43), where he served as legatus in the expedition of Aulus Plautius, and under Claudius himself, with such distinction, that the triumphal honors were granted to him, and after receiving two priestly offices within a short time, he was advanced to the consulship, which he held as Consul Suffectus during the last two months of the year 51 A. D. During the interval between this time and his pro-consulship, he remained quiet through fear of Agrippina, who was bitterly hostile to the friends of Narcissus. It was therefore probably after her murder, (A. D. 59), that he governed Africa as pro-consul. He returned after an upright and honorable administration, in such pecuniary embarrassment, that after mortgaging all his landed property to his brother, he was compelled to trade in slaves, in order to support his rank. He accompanied Nero in his tour of Greece, (A. D. 67), but having offended the emperor by falling asleep or leaving the room in the midst of his poetical performances, he was banished from the court, and had retired to an obscure city, when Nero appointed him to the command in the war against the revolted Jews with an army of three legions. In less than two years he had conquered the whole of Judea, except Jerusalem, when he was persuaded by his son Titus, and by Mucianus, the pro-consul of Syria, to assert his claim to the imperial throne, which had already been marked as his by many omens. The interval during which Otho, Galba, and Vitellius were struggling for the purple was spent by Vespasian in secret preparations, so that when he was proclaimed emperor at Alexandria, by Tiberius Alexander, the prefect of Egypt, on the 1st of July, A. D. 69, his cause was immediately espoused by the legions of Judea and Syria, by three legions in Mesia and by two in Pannonia. The legions of Mesia and Pannonia were brought over by Antonius Primus, who without waiting for the commands of Vespasian, or for the aid of the Syrian legions, marched at once into Italy. The councils of Vitellius were betrayed by Cuccia, the Consul Suffectus, and his army, though superior in numbers to that of Antonius, was completely routed by the latter in a nocturnal battle between Bedriacum and Cremona. Antonius now advanced slowly towards Rome, receiving by the way the submission of the Italian cities, while Vitellius, in a state of the utmost indecision, left his cause in the hands of the populace of Rome, who compelled Vespasian's brother Sabrinus, the prefect of the city, to take refuge with his adherents in the Capitol, which they then built. The arrival of Antonius at once subdued the mob; Vitellius was dragged from his hiding place and cruelly put to death on the 24th of December, and the authority of Vespasian was established at Rome.

"The emperor now proceeded to Rome, leaving the reduction of Jerusalem to his son Titus. He arrived in the city at the end of the summer of the year 70 A. D., the Senate having in the meantime appointed him, with his son Titus, to the consulship, and conferred upon him all the accustomed imperial honors. His government has received the highest praise. He restored the privileges of the Senate, reformed the courts of justice, restored discipline to the army and order to the finances. He repaired the devastations which Rome had suffered in the recent civil wars, and adorned the city with many new buildings. Among the buildings which he began or completed were the restoration of the Capitol, the Temples of Peace and of Claudius, and above all the Amphitheatre, which has become celebrated under the name of the Coliseum. He died of fever on the 23d of June A. D. 79, in the 70th year of his age and the 10th of his reign.

[Such was the emperor who testifies as a spirit that Apollonius of Tyana was with him at the siege of Jerusalem, and acted as his medium for communication with the spirits of his ancestors. As shown in our remarks upon Apollonius, published last week, both Vespasian and Titus admitted in letters to Apollonius that they were under the greatest obligation to him for services rendered to them as an oracle or medium. The testimony of this spirit that there was nothing known, at Jerusalem, at the time of its capture by the Romans, of any such person as the Christian Saviour, is most important as cumulative evidence that no such person lived at the time claimed as the period of his alleged earthly teaching. That Apollonius was looked upon in the Roman camp as the reincarnation of the God Apollo or as an incarnated God, and the fact that he was a medium whose teachings were identical with the Christian Scriptures, affords the strongest evidence that Apollonius was the real original of the Christian Saviour. His rebuking fevers and diseases, and driving them from the sick, was but the healing process so successfully practiced to-day by healing mediums. The suggestion or statement that spirits are sometimes diseased and that they are attracted to mortals, imparting to them disease and sometimes causing death, is a startling fact that seems to be largely born out by observed events. Especially is this the case with epilepsy, as we have had much reason to know. Who knows how the books of the Jewish scriptures came into the hands of the Christian priesthood?

Nothing of them was known to the most learned of the Greeks and Romans as late as the time of Vespasian. That Apollonius had much to do with saving the life of Josephus there is little doubt from what Vespasian says; for it was the work of Apollonius's whole life to master the religions and mysteries of every people then known to civilization. He undoubtedly used all his influence with Vespasian to save Josephus in the hope that he would learn the secrets of the Jewish religion through him. Vespasian states that he spared Josephus on that account. It would thus seem that Josephus has not been candid in stating the facts relating to his lenient treatment by the Roman conqueror of Judea. This whole communication of Vespasian is singularly confirmatory of the communication of Apollonius. Thus facts accumulate, all pointing to the one result that there is nothing original in connection with the Christian religion.—Ed.]

BRUNEHILD (Queen of the Visigoths).

GOOD DAY, SIR:—Your language is different from mine, but I think I can communicate by help of another. I was murdered by Clothair II., King of Soisson. I was a princess in my own right, and endeavored to uphold the faith and constitution of my people. I come here, to-day, to say that the real charge against me was not that of murder, for I never murdered any one. It is the lying historians of to-day who represent the matter in that light. But the real trouble was that I cared nothing about the Christian religion. I believed none of it. I held to my own God, Odin. I would not accept anything from Christians. I came here to say, that the Christians were busily engaged in my day in destroying our ancient Gothic literature—in destroying all accounts of our Gods and heroes, and interpolating their mediævistic miracles into their books. Their Book is a robbery from the religions of all nations. This I know as a spirit and here solemnly testify to it. My name was Brunehild.

[We take the following account of Brunehild from the Nouvelle Biographie Generale.—Ed.]

"Brunehaut or Brunehild, a famous Austrasian queen, born in A. D. 534 and killed in 614. She was a daughter of Athanagild, King of the Visigoths of Spain; the wife of Sigebert, King of Austrasia; abjured the Arian schism and became a Catholic. Fortunatus, bishop of Poitiers, has celebrated the union of Brunehild and Sigebert, and his verses, which have come down to us, show the taste of that epoch. Chilperic, King of Neustria, wished to follow the example of his brother and allied himself to the powerful family who commanded in Spain; he married Galswinthe, the youngest of the daughters of Athanagild. But he soon regretted that he had contracted that marriage, and at the instigation of Fredegond, whom he loved, he killed Galswinthe. Brunehild was animated with a desire to avenge her sister, and induced her husband to attack Chilperic, who had besides invaded a portion of Austrasia, while Sigebert was repelling the Saxons beyond the Rhine. He defeated Chilperic, pursued him and besieged him in Tournay, where he took refuge. Brunehild was prepared to inflict on Chilperic and Fredegond a terrible vengeance, when some assassins, sent by the queen of Neustria, came to kill Sigebert, in the midst of his camp. The Austrasian army immediately scattered and Brunehild fell into the power of Chilperic. She was a prisoner at Ronen when she seduced Meroving, one of the sons of the King of Neustria. She married him, and some time after this marriage, which was favored by the bishop of Ronen, Pretextat, she sought to save herself and gain Austrasia, where her son Childebert governed. Repelled at first by the Austrasian nobles, she soon resumed her authority and exercised a great ascendancy over the young king. Meantime she had more than once to defend herself against the enmity of Fredegond, who caused the destruction of Pretextat and Meroving.

"In 587, Brunehild, who governed for her son Childebert II., concluded with Gontran the treaty of Andelot, which fixed the boundaries of Austrasia and Bourgogne, and which embraced the first trace of hereditary fiefs. When her son died, she preserved her authority and influence under the reign of her grandsons Thierry and Theodebert. She resided in Austrasia near Theodebert, when the nobles drove her to take refuge in Bourgogne, which was the kingdom of Thierry. She then sought to kindle war between the two brothers. At the commencement of the struggle success was divided; but at last the Burgundians obtained the advantage. Thierry having collected a considerable army, defeated his brother near Toul and Tolbiac, and soon put him to death with his children (A. D. 613). Being master of Austrasia, Thierry prepared to attack Clothair, when he died suddenly at Metz. Encouraged by this unexpected event, and called by the nobles who feared to see Brunehild resume power during the minority of her son Thierry, Clothair took arms. The Burgundians and the Austrasians, under the orders of Varnachaire, mayor of Bourgogne, and of Pepin, chief of a powerful Austrasian family, marched to the encounter on the banks of the Aisne. When Brunehild gave the signal of combat, her troops whom the nobles had seduced, turned their backs, and the old queen, aged more than ninety years, fell into the hands of Fredegond. The latter reproached her with causing the death of ten kings, or sons of kings, and after having been subjected to the insults and outrages of the soldiers for three days, she was bound by her hair to the tail of an untamed horse. The remains of her body were burned and the ashes thrown to the winds. Thus died this celebrated queen, who has been judged so differently by historians. Her memory has been given over to opprobrium by some chroniclers; but it must be remarked that those who have pursued Brunehild were posterior to her at least one century. Contemporaneous historians, on the contrary, in their writings overwhelm her with exaggerated praises. Among them, Fortunat praises her grace and beauty; Gregory of Tours cites her as a model of virtue, wisdom and gentleness; and Pope St. Gregory, as a pious queen, a virtuous regent, and a Christian mother. The modern writers who have defended her memory are Mariana, du Tillet, Papine Mosen, Paul Emile, Boccaccio, Pasquier, Corderoier, Velli, Sismondi, Augustine Thierry, etc. Those who are hostile are, the monk Jonas Fredegair, the bishop of Vienna Adon, and the Benedictine Airmoach. Besides, some great things attract traditionally to the name of Brunehild."

[Such was the queen whose spirit returned to vindicate her memory against the falsehoods of Christian slanderers, and to correct historical errors concerning her earthly career. The crime of Brunehild was certainly not that of murder, but

it was that she adhered to the religion and laws of her people, despite the efforts of the Christian priesthood to win her to their cause. But the most pregnant revelation she makes is, that it was the business of those Christian priests to destroy the Gothic literature of her day on the subject of religion. It is strange indeed that any portion of the Bible of Ulphilas was permitted to escape these assassins of truth. It is not difficult to understand why so little of that tell-tale Bible has reached us. Thus the most important communication of Ulphilas is strangely confirmed by a distinguished queen of the Visigoths, for whose conversion he wrote his Bible, or rather translated it from the Samaritan of Hegissippus. Great souled spirit, we thank thee, in the name of humanity, for these disclosures. Undoubtedly the Christian religion was wholly stolen from the so-called heathen peoples of the world, and every thing has been done to conceal that fact that trained deceivers and liars could do, and thou, Brunehild, hast done well to testify to that monstrous crime.—Ed.]

CARDINAL STEFANO BORGIA.

"GOOD DAY, SIR:—My name was Stefano Borgia, Cardinal at Rome from 1806 to 1810, and died in Lyons, France. There is one thing before which every thing else must bow, and that is truth. No religion—no matter what its power may be here—if not founded on truth, in the spirit life must fail. The atonement of the Roman Church is approaching, and its power will go down in a night of blood. As I can see this with a spirit's eyes, I feel it my duty to say that all the persons or characters spoken of in the New Testament never had an existence, and this is well understood by us priests. I was the leader or head of the Catholic Church at Rome, at the time of the entrance of the French into that city. The first and principal thing done was to hide all the works of the Latin Fathers. Why? Because Christianity cannot stand the blazing light of the originals when placed in the hands of scholars and free-thinkers. A child could almost see how the Epistles have been interpolated and changed to suit the views of the writers, and the foolish ceremonies these writers are advocating, show this. They fight about the communion ceremony—whether they should use water or wine—whether the bread was the real body of Christ or not. There has been more bloodshed—more spirit damnation on account of these follies in regard to these ceremonial laws than on account of all other things put together. This communication is yours for the cause of truth.

[We take the following account of Cardinal Borgia from the American Cyclopaedia.—Ed.]

"Stefano Borgia, an Italian Cardinal, born at Velletri, December 3d, 1731, died in Lyons, Nov. 23d, 1804. He was a generous patron of science, and made valuable collections of manuscripts, coins, and various antiquities. Having been made member of the Etruscan academy of Cortona, in 1750, he founded the celebrated museum of antiquities at Velletri. He was for some years governor of the duchy of Benevento, and by his sagacity, preserved that province from the famine that ravaged the Kingdom of Naples in 1764. In 1770 he became secretary of the propaganda, and during eighteen years that he occupied that office was enabled greatly to enrich his collection of rare manuscripts and antiquities through the missionaries. Pius VI. named him a cardinal in 1789, and put under his care the institution of foundlings, and in 1797, when the revolutionary movement reached Rome, made him dictator of the city. Expelled by the Roman republicans, he retired to Venice, and afterwards to Pisa, where he formed a society of scientific men. He returned to Rome with Pius VII. in 1800 and devoted himself to reorganizing the papal government. He died while on a journey to Paris as companion of the pope. Besides his valuable collections, he left several historical works of some merit.

[We find the following account of some of the manuscripts collected by Cardinal Borgia in McClintock and Strong's Cyclopaedia of Ecclesiastical Literature.—Ed.]

"The Borgia manuscript (Codex Borgianus, a valuable uncial fragment of some thirteen leaves of the Greek Gospels, with a Thebaic or Syriac version on the opposite (left) page. It derives its name from having belonged to the Vatican Museum of Pius VI. Borgia, *collegit urbani de propaganda fide a secretis*, and is now deposited in the library of the propaganda at Rome. * * * The Borgia MS. has been referred to the fourth or fifth century. It appears that the ignorant monk who brought it from Egypt to Europe carelessly lost the greater part of it, so that what is left is but a sample."

[The importance of this communication may be understood from the fact that the learned Cardinal Borgia made it his especial business to collect the manuscript evidence of the writings of the Fathers of the Christian Church, and all that related to the anterior religions systems of the world. He therefore no doubt tells the exact truth in relation to the fact that the Roman Catholic Church could not afford to have the manuscripts of the Christian fathers to fall into the hands of the learned critics of the beginning of the present century. What the Roman hierarchy were able to secure from the French in 1803, is likely to become the world's property through the confessions and admissions of returning spirits, who can no longer bear the load of guilt of concealing the truth from their mortal brethren. To these spirits we say, come one, come all! It is not yet too late for you to win the thanks and sympathy of awakening humanity.—Ed.]

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:

Amount previously acknowledged,	\$71 24
Mrs. E. S. Sleeper, San Francisco,	8 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

into the *Banner of Light* public circle, and through Miss M. T. Shelhamer, the distinguished trance, test and healing medium, has made his appeal to the Spiritualists of America; through the columns of the *Banner*, to come to the help of the undertaking. We take pleasure in laying his communication before you, and beg of you that you will hear him with favor, and give substantial evidence of your approval of his efforts to serve humanity. Friends, if you do not feel able to give, at least loan Mrs. Cutter the temporary assistance she needs, to make an adequate trial of the spirit project committed to her care. The time was, when we would not have made this appeal to your generosity, for we would have only been too glad to have such an opportunity to be useful to our fellow-men; but we are ourselves engaged in another part of the field, using all our energies to disperse the cohorts of error that are crowding back the coming spirits of light and truth.

It is a pressing need of the hour, that Wickett's Island shall be furnished with all accommodations the coming month, for those who need and seek its spirit chosen advantages. Turn in and help. Mrs. Dr. Cutter is not permitted by her guides to solicit help; but we are not so restrained, and hence we make an appeal in her and their behalf, that we feel sure, if answered, will redound to the advantage of humanity. We regard Dr. Warren's appeal, through the *Banner of Light*, as not only genuine and authentic, but as prompted by a pressing need, known only to spirits, in all its magnitude. Need we say more?

MRS. ELSIE CRINDLE AND HER WORK IN THE EAST.

Some two months since Mrs. Elsie Crindle, who had for the previous two years and more, created such a widespread interest in Spiritualism in California, and especially in San Francisco, made her second visit to this city, and was received with a cordiality and appreciation commensurate with her deservings. Her seances have been attended by hundreds of persons seeking to know the truth concerning Spiritualism, who, with very rare exceptions, acknowledged the conclusiveness of the proofs given by the powerful band of spirit guides who are behind and with her in her grand mission as a spiritual medium. Two weeks ago Mrs. Crindle went to New York City, where, at the residence of Mrs. Decker, 205 East Thirty-sixth street, she has been giving nightly seances to crowded circles. The accounts we have received from those who witnessed the manifestations at those seances all go to show that Mrs. Crindle and her band of guides are equal to the overcoming of the greatest obstacles in the performance of their most useful labors. We take pleasure in publishing the testimonials of Dr. Buchanan and Thos. Street, in regard to the convincing nature of the manifestations which they with many others witnessed at some of those seances.

On Tuesday evening of this week Mrs. Crindle made a flying return visit from New York to Philadelphia, and favored us with another of her very highly interesting and instructive seances, at the residence of Mr. and Mrs. Wiley, at 1128 Vine street. Although no public announcement had been made of the seance, a large company assembled to enjoy the rich treat that was in store for them, although Mrs. Crindle was greatly fatigued with travel and the excessive strain upon her natural powers by her constant application to her mission.

We can only refer to a few of the more marked manifestations which occurred, which will suffice to show the capabilities of Mrs. Crindle's mediumship. Unlike most materializing mediums, Mrs. Crindle does not sit in a dark cabinet. In this instance the cabinet consisted of a dark sliding curtain stretched across one corner of the room, behind which the space was perfectly lighted, as the curtain did not reach within five feet of the ceiling of the room. Every person had ample opportunity to examine all the arrangement, both before and after the seance. There were more than sixteen forms appeared, all females but one. Some of these showed themselves in a full head of light, when every person could see they bore no resemblance to the medium. Most of them identified themselves either by speaking their names, or the names of those for whom they came.

Among the number was the spirit of Miss Lucille Western, the once popular and gifted actress. Usually this form has appeared, both at the seances of Mrs. Bliss and Mrs. Crindle, arrayed in gay and highly ornamented attire, a profusion of materialized jewelry, being an especial mark of distinction. In this instance she came plainly clad in garments of the purest white, gracefully showing her beautiful and symmetrical form and movements. The reason of this change in her usual appearance as a spirit, was soon rendered apparent; for after showing herself several times, once fully out in the room, as if to test her strength, to the astonishment of all present, she drew the curtains wide apart, showing the medium who was lying upon the floor deeply entranced, while she herself stood in full view to the admiration and delight of those who sat in the first three rows of seats, and in a position to plainly see the medium and spirit at the same time. In order to give as many as possible the opportunity of witnessing this conclusive proof of the fact of spirit materialization this was repeated for the third time. At another time two forms were shown at

the same time fully six feet apart from each other, several in the circle declaring that they clearly saw the medium at the same time.

Another incident that had especial interest for ourselves, was the appearance of a lovely young lady, formerly the intimate friend and school-mate of one of our daughters. The mother of this young lady spirit had written to us, to notify an intimate friend of hers, living in Bucks county, this State, when Mrs. Crindle would again hold a circle in Philadelphia. We complied with Mrs. K.'s request, and her friend and her distinguished husband were present. Mrs. Crindle knew nothing whatever of these facts, yet, very soon after the seance commenced, a dear little garulous spirit girl—"Effie Foster," or little "Cobweb," as she sometimes calls herself—began questioning the gentleman and lady about having received the letter request from Mrs. K., who lives in California, to attend the circle. On their replying to the questions affirmatively, Effie announced the presence of the spirit of Mrs. K.'s daughter. A few minutes after, the curtains were parted, and the spirit herself appeared in full view,—distinctly spoke her name, and urged upon Mr. and Mrs. P., who were there at the request of her mother, to send a message to her mother, on behalf of her spirit sister, who could not then manifest, but would soon do so, giving also the name of her sister. That this was the visitation of a materialized spirit, we are as certain as that we live and breathe.

While the manifestations that we have mentioned were taking place we were in the extreme rear of the circle. Having an opportunity offered us to do so, we took a seat close up to the cabinet, and at one side of it. While there, no less than five forms appeared, none of which bore any resemblance to the medium. Two of these spirits fully identified themselves by affectionately embracing their late husbands and conversing with them at considerable length, about matters that were only known to and concerned them. In the case of the latter of those lady spirits she came out three or four times so close to us that her robes touched us. Calling a friend up, who was not accustomed to witnessing such phenomena, he approached her hurriedly and in a manner to repel her. She was then standing close to us and in such a position that we could see the medium at the opposite end of the cabinet from where we sat. As quick as thought we saw that fully materialized and speaking spirit, pass to the medium, and in an instant disappear, as if absorbed in the medium's person. We were enabled to see this by reason of the curtain being left sufficiently open by the retreating spirit, and the light behind the curtain being strong enough to see distinctly what took place.

Soon after, a male spirit appeared whose face we at once recognized as that of our old and true friend, Dr. Philip De Young, who passed to spirit life last Summer: as true a man and Spiritualist as ever lived. Our recognition of this spirit was absolute, his appearance being as natural as when living on earth. Even his dress was the same as that he wore when here. Dr. De Young came to manifest to his sister, who was present and also recognized him, as did two others who knew him in his earth life.

Near the close of the circle, hostile spirit influences sought to invade the cabinet, but were in a measure defeated. The last spirit to manifest was that of an old lady, who was singing "Come thou fount of every blessing," in concert with the circle, when, without any expectation of such an interference, the medium was violently hurled from behind the curtain, when she came out of the trance.

Such facts as these show how impossible it will soon be for the prejudices and bigotry of the world to keep back the general knowledge which Spiritualism has come to impart. Better submit to the inevitable with a good grace, for submit you must.

Mrs. Crindle will spend a month in New York and Boston, before going back to California, her present address, and for the next two weeks, being 205 East 30th street, New York City.

God bless and prosper this faithful medium.

Letter from Dr. Abbie E. Cutter.

Editor of *Mind and Matter*:

Please allow me space in your valuable paper to make a statement in reference to the electro-medicated amulets, which I have been directed by spirit chemists to make and offer for sale, as a protection against contagious diseases, epidemics, malarial poison, etc. The full and complete direction for making these amulets was given by Dr. Whiting, my old teacher while in earth life, and Dr. J. C. Warren, who has for many years been instructing and assisting me in treating cancers, tumors and eruptive diseases. There are twelve kinds of roots and herbs, charged with electricity and magnetized by spirit chemists. A metal disc is on each one, which also being electrified, a stimulating action is kept up on the nerve centers, which destroys the poisonous germs of disease, before they have time to germinate and develop in the system.

Dr. Warren says one of the most direct causes of cancer patients increasing so rapidly all over the country is due to vaccination. He also says, and many other scientists and spirits who have been victims to this unjust custom unite with him in this assertion: "that never until that most pernicious habit is entirely abolished, can the people be free from the germs of this most loathsome disease." The spirit world are doing all they can to impress upon the people the evils that are sure to result from inoculating into the system such a poison. The desire of the spirits for having these amulets made, was in order that people should

have a more scientific and humane method of protecting their loved ones from smallpox, scarlet fever, diphtheria and other infectious diseases.

These amulets being magnetized by spirits, serve to form a direct line of communication between this band and those persons who wear them, and when one is sent out some spirit goes with it, finds out the physical, mental and spiritual condition of the person, reports to the band, when such spirit as can produce the chemical change that is necessary, is at once placed in charge of the patient.

So diseases are not only eradicated from the system, but the spiritual gifts are developed also. They will prevent undeveloped spirits from getting possession of the organism which is the cause of much suffering.

The priests and prophets of old understood these laws, and in healing diseases cast out the evil or undeveloped spirits from those suffering from physical infirmities. They also magnetized aprons, kerchiefs and other articles, and sent them with healing properties which restored people to health, happiness and spirituality.

As many diseases are becoming epidemic and likely to become widespread this summer, those spirits who have this matter in charge are very anxious that people should adopt this means of protecting themselves and children from becoming affected.

They are exceedingly anxious that every person born into earth life should live and learn all that is intended for this department, then when they graduate to spirit life they will be qualified to enter upon its duties.

Every effort that is being made to cure the ills of humanity without drugs and minerals is through spirit influence, and is all tending to make the body more spiritual and bring the people of the two worlds together. At first the magnetized paper was prepared by mediums controlled by spirits, now, as in Mr. Bliss' paper and these amulets, the spirits materialize and with their own hands manipulate these things, and as one class of physicians cannot cure all diseases, nor all persons, neither can one band of spirits affect all people; and in cases where the paper or amulet alone does not produce the desired effect, the combined wearing of the two, may produce most wonderful results.

That the leaders of this band of spirits are chemists of a very high order has been practically demonstrated at Mrs. Bliss's seances and others I have attended, where spirits materialize full forms; and they say, that when the place is ready for them to work in at Wickett's Island, they will chemically prepare remedies that will eradicate from the system the germs of cancers and other malignant diseases from those who put themselves in communication with this band of spirits, no matter what part of the world the patient may be in. Now, the lines of telegraphic communication that are being formed by these amulets will serve to bring a very strong power to operate when necessary, and sensitive mediums will be protected from the envious and undeveloped spirits getting possession and causing inharmonious and much unhappiness. All Spiritualists and persons who have seen or felt the evil results of vaccination, or of powerful drugs taken into the system, and who would like to overcome their evil effects and eradicate those poisons from the body, should send for one of these amulets, and induce all they can to wear them. They are low in price, and many persons who are out of employment could do well as agents.

I am directed to make this offer: that any person who will send one dollar enclosed in a stamped envelope, with their full name and address on it, shall receive an amulet, and the name shall be submitted to the band, and whatever communication shall come from the spirit world shall be written out and sent in the envelope. They shall also be registered as co-workers with the spirits who are establishing their headquarters at Wickett's Island, Onset Bay, East Wareham, Mass., from where spirit messengers will be sent to assist their co-workers whenever their services are required. Persons who send a dollar for the communication and amulet, if they wish information upon any particular subject, should write their questions in a clear, distinct manner, and each question separate; that is, a line or two should be between each two questions. But advice must not be asked upon more than one subject in each letter, as the answers will all be written by spirit hands, either on slates or upon paper, as the conditions may be at each sitting.

All orders received after the 20th of this month will be placed on file and answered in the order in which they are received. Any person sending five dollars shall receive one dozen of the amulets, become a member, and be entitled to three communications upon different subjects.

All letters requiring an answer must contain stamp. Address,

DR. ABBIE E. CUTTER,
East Wareham, Mass.

Among the Mediums at Brooklyn.

Editor of *Mind and Matter*:

Herewith I send my kind compliments and a report of a grand seance with Mr. Rothermel in this place on Monday night at the house of Mrs. Donovan, No. 199 Washington street. A good harmonious circle met, and about 8 o'clock the medium stretched his curtain across the corner of the large and well furnished parlor. After the arrangements were made, and we were seated alternately male and female, as far as possible, he was put under positive test conditions, being seated in a chair in front of the curtain, with the usual assortment of instruments upon a small table behind. Mr. Rothermel asked for the handkerchiefs, which were handed him and were tied around his thighs, and then some strong tape sewed fast to the corners and tied fast and tight around his wrists and the upper ends sewed fast together; precluding the possibility of his using his hands in any way whatever. After these preliminaries, and before the placing of the small curtain which covers the medium as he sits in front of the large curtain, the spirits began to rap on the table and handle the instruments, showing their presence, and we began to sing. Soon a beautiful lady-like hand was put through the solid curtain without a hole or rent in it, and hastily withdrawn, leaving the curtain intact as before. Hands were seen in various positions fully six feet from the medium, the number and variety of which it would be impossible to detail,—from the brawny man's hand to that of the delicate child; three sometimes appearing at the same time. As the first noteworthy performance, after the medium was secured and enclosed behind the front curtain a beautiful lady-like hand projected through the curtain and took the medium's necktie and

collar off and threw them at me. Soon after, the spirits called me up and directed me to go inside of the curtain. I entered at the further end from the medium, and while there they handled me in various parts about my legs and feet, seeming to want to take off my boots on such holy ground. I then saw three hands at one time,—one through the curtain, one on the table, and one at the farther end of the curtain from me. All this was done in a light sufficiently bright for reading fully eight feet from the burner. Soon a telegraph instrument was called for, and the variety and interest of the communications, all of the sitters in the circle know for themselves; the instrument being operated by the spirits and the messages read by the medium. The message to me was: "If you do not stop your wanderings, the old ladies' feet will get sore." To me it was a private and very good test of their interior knowledge. After these very beautiful manifestations, they called for pencil and paper, and they began to write messages to many of the sitters; to Mr. Chas. Miller, Mr. Drake, and a stranger whose name I do not know; also to myself; all receiving beautiful and interesting communications. That to Mr. Miller was from our worthy ascended brother, Judge Edmonds, relating to the work being done to release Susie W. Fletcher.

The one to Mr. Drake from his sister was excellent, and the one to the stranger referred to is a wonderful test; he wrote some private matter on a little billet of paper and wound a string around it, tying it tightly and in a peculiar manner, which I saw handed to the spirit, who, without opening it, read and answered it in a beautiful and correct manner, to his great surprise and satisfaction; and as an irrefutable test to me, the spirit wished me to go to the back of the room and give a private name as a countersign, so that no one could know it but the assistant of Mr. Rothermel, who wrote the name given on a sheet of paper and handed it to the spirit hand extended to receive it through the solid heavy curtain. Soon the sheet was written upon and I was called to receive it from the hand of a spirit, which I did, and shook hands with the beautiful warm spirit hand; then as I stooped forward it patted my head very pleasantly and solidly. I think nearly all got a written message; some very private and therefore all the more satisfactory.

Mrs. Britt had headache and lay down on the sofa and the spirits called her up, called for a glass of cold water, and with it bathed and pathetized her head in a most beautiful and efficient manner, relieving the pain, and she lay down on the sofa again and went fast asleep, and so remained until the close of the seance, when, at the request of the spirit, I waked her up.

After the message writing was done, the spirits requested to have the light nearly put out, and asked if the window was open in the back parlor. All being arranged to suit, they said they would bring some flowers to every one in the circle, which they did, bringing them in turn to each, beginning with the oldest lady in the room, a different kind to each; and while they were giving out the flowers, spirits were seen and heard in the back parlor as if passing in and out through the window and rapping on the table. To me they gave one of the finest rosebuds I ever saw, just opening. Several florists to whom I afterward showed the bud, pronounced it the Pearl of the Garden, one of the most rare and costly and fragrant of roses. It was wet with dew or recent watering, and sweetly fragrant. Toward the close the spirits put the tambourine on the head of the medium, and would put a group of flowers in for some of the party present. Mr. Miller got a beautiful flower for Mrs. Miller, and one for the sweet little pet grandchild.

Before closing the seance, the dear spirits, as if to satisfy every soul, of the truth, asked several different persons in succession to come up and hold the medium's hands, while the spirits showed theirs two or three at a time in different places. The flowers were sometimes given by two hands so far apart as to show that more than one form was engaged in giving them out. Carrie Miller seemed to be prominent in bestowing flowers. One little hand appeared showing with its own interior light white as whiteness itself. I have, however, given but a part of the glorious seance, which closed, and the dear medium was released from his cruel test conditions, after being kept tied up as described more than three hours.

Yours for eternal truth and progress,

THOMAS STREET.

Brooklyn, N. Y., May 31.

[From the *Banner of Light*.]

The Voice of the First Association of Spiritualists of Philadelphia.

Whereas, J. William Fletcher, late of England, has been engaged during the months of March and May of this year, 1881, to the great satisfaction and profit of the First Association of Spiritualists of Philadelphia as their speaker in the public meetings regularly held by them; now be it

Resolved, By the Board of Trustees of said Association, that they recognize in the speaker and medium, J. William Fletcher, an eloquent and truthful exponent of the facts and philosophy of Spiritualism; whom they shall gladly welcome to future service under their auspices for the good of the public, and as well to the social intercourse in which he has been found a useful friend and courteous gentleman.

Carried unanimously, May 30th, 1881.

True copy of the record.

E. S. WHEELER, Cor. Sec.
1st Ass'n of Spiritualists of Phila.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in *MIND AND MATTER*—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work; if those of our friends who have any desire to possess the work when completed, would notify us of such desire,—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

EDITORIAL BRIEFS.

MISS LOTTIE FOWLER has returned to Boston, and can be found at 14 Montgomery Place.—*Banner of Light*.

SPIRITUALISTS' PICNIC.—The eighth annual picnic of the Association of Spiritualists of Western Connecticut will be held at Lake Compounce, on Wednesday, June 15th, 1881.

We regret to learn that the *Herald of Progress*, of England (New Castle on Tyne), is not well sustained, and that its managers have been compelled in consequence to dispense with the efficient services of W. H. Lambelle.—*R.-P. Journal*, June 11. Which will doubtless be the fate of all who join in the hue and cry against worthy and tried mediums.

THE attack of L. L. Palmer (in the *R.-P. Journal* of the 21st ult.) on Mrs. Ada-Hoyt Foy, of San Francisco, is shameful, as we are aware she is one of our most reliable mediums. Years ago we tested her powers, and know whereof we speak. As a platform test medium she is probably the equal of any we have in the United States.—*Banner of Light*.

MR. W. HARRY POWELL, having returned from his extended tour in the West, gave a reception on Thursday evening last at the residence of Mr. Wiley, No. 1128 Vine street. Mr. Powell expects to remain in Philadelphia for some time, and will give sittings as heretofore for slate writing and other test manifestations at his residence, No. 224 North Tenth street.

MR. THOS. STREET requests us to say that he is doing all he can to further the interest of the Mediums' Home. He writes: "The project is received with favor by a large number of Spiritualists as I go on my way. In a few days I shall have done my work here (New York) and in Brooklyn, and shall then go on through Connecticut. My address will be: Care of Mrs. M. C. Coleman, New Haven, Conn."

GROVE MEETING.—There will be a one day grove meeting under the auspices of the Michigan State Association of Spiritualists and Liberalists, on Sunday, June 26, on the boating grounds at Four Mile Lake, four miles west of Paw Paw. Cephus B. Lynn, of Massachusetts, and George H. Geer, of Minnesota, are engaged as speakers, and a grand time is anticipated. A ten-cent admission fee for each adult will be taken at the gates to defray expenses. L. S. Burdick, president, Kalamazoo, Mich.; E. L. Warner, secretary, Paw Paw, Mich.

SPIRITUALIST HOME.—Mrs. S. Selfe informs us that she has opened a home and healing institute at No. 65 Mulberry street, Newark, N. J., where the sick and afflicted will receive the personal care of Mrs. Winslow, "one of the most successful magnetic and healing mediums," who visits the home at stated times to heal the sick. Mrs. Selfe, herself a distinguished trance medium and clairvoyant, will give daily sittings, and on Wednesday evening instruction in the development of mediumship.

MRS. H. V. ROSS, whose materializing seances in this city gave much satisfaction to those who attended them, was obliged to leave at a moment's notice in answer to a telegram announcing the serious illness of her mother at her home in Newport, R. I. Reaching Newport, as speedily as she could, she found her mother unconscious, in which condition she remained a few days and then passed to join those in whose presence and guidance she had long believed and trusted. Mrs. Ross was prostrated by the event, and has held no seances since its occurrence, May 19th, but proposes now to re-commence them. Her present residence is East Providence, R. I., at which place she may be addressed, care of P. O. Box 25.—*Banner of Light*.

A WORTHY CASE for the benevolent and those possessing more than they need of this world's goods, is that of Mrs. R. H. Lyon, of Washington City, D. C., to whose case we called attention some time since without meeting with any response thus far. Mrs. Lyon has lost her health in the service of her country and her fellow-men in the hospital, and has been several years disabled with rheumatism; and having lost what means she possessed, is unable to seek relief by a change to a more healthy locality for her particular complaint. She desires if possible to visit the hot springs of Arkansas, or if that cannot be accomplished, to place herself in charge of some physician of special experience in such cases; but is without means for either. Any aid that our readers may be disposed to tender her will be thankfully received and duly acknowledged by her; or if preferred by the sender, it can be sent to this office, and will be duly acknowledged and forwarded. Mrs. Lyon's address is No. 225 New Jersey avenue, N. W., Washington, D. C.

Mrs. Crindle in New York.

To the Editor of *Banner of Light*:

Mrs. Crindle has given two materializing seances at 205 East 36th street, New York, to the entire satisfaction of those who attended, and will continue her seances through this week. I have been present on both occasions and have never seen anything superior. The rich costumes of some of the figures, the bright light in which they were seen, the animated conversation and singing of the spirits, and their intercourse with the company outside the cabinet, certainly place Mrs. Crindle in the highest rank of materializing mediums.

J. R. BUCHANAN.
1 Livingston Place, June 5.

Report of the Hartford Convention.

The Convention of Spiritualists and Liberalists advertised for Hartford, May 28 and 29, 1881, was called to order by the president, L. S. Burdick, at 3 o'clock P. M., on Saturday, in Reynolds' Hall, with a fair audience present. The afternoon was occupied with short speeches from the different speakers and members present—closing with an impromptu poem by Mrs. C. Fannie Allyn, of Boston, Mass., from the subject, "My Spirit Home," and four others, selected by the audience.

Saturday evening—Mrs. Mary C. Gale, of Lansing, Mich., gave a short address on Evolution, after which she described spirit forms in different parts of the hall, some of which were recognized. Mrs. Allyn then gave a psychometric glove reading, most of which was admitted to be correct, closing the session with a poem.

Sunday morning—Convention met at 9.30, devoting one hour to a live conference. On motion, the chair appointed committees, viz: one on finance, to act with Mrs. R. A. Sheffer, treasurer; E. L. Warner, of Paw Paw; Mrs. Sarah De Moss, of Decatur, and M. C. Wilson, of Fennsville; and one on memorials, Mrs. Elvira Chidester, of Bangor; J. De Moss, Decatur, and Mrs. Lide Brown, of Breedsville.

Mrs. E. C. Woodruff, of South Haven, Mich., gave the morning address, taking for her subject, "The perfections of God and the faults of man," she compared man to an oak, needing an eternity in which to ripen—thought people would like to jump into goodness, rather than wait to grow into it. Her entire lecture was one profusion of choice gems, to which we have not time or space to allude. Finance committee reported favorably, when Mrs. Allyn gave a poem to close.

Afternoon session met at 2 o'clock, when the committee on memorials reported as follows: "Your committee on memorials would respectfully report, that in the ever revolving order of events, Sister Lydia Sheffer Tucker has been called to change the seen for the unseen, and is no more with us in the physical form, and in memory of the quiet life and unassuming deportment of our sister, we have only the best living example of self-sacrifice to others' good that has been exemplified in a life of interested usefulness for others; and to the friends and relatives of our sister, we would extend our heartiest sympathies and condolence." Voted to adopt the report and place it on the files of the Secretary.

Mrs. Allyn gave the afternoon address from a subject given by a member of the audience: "Is the origin of idolatry truth or ignorance?" She held that it was born of superstition and cradled in theology, and her utterances were bold and radical, with an occasional humorous anecdote by way of illustration, holding the audience in wrapt admiration for over an hour. Another of her poems closed the session.

Sunday evening—Convention met at 7.30; Mrs. Elvira Chidester, Vice President, in the chair. The increasing audiences at each session culminated in a full house. Mrs. Gale spoke on Progression. She urged the necessity of harmonious homes, that spirit children might be attracted; showed progression from ancient mediumship to the present, under the same guiding law.

Mr. Bigelow, of Kalamazoo, was present, and added harmony to each session of the convention by his soul-inspiring music and songs. Mrs. Allyn gave three glove readings, which were acknowledged correct in every particular; followed by a poem, which closed the exercises of the convention.

E. L. WARNER, Secretary.

Paw Paw, Michigan.

A Grand Seance with Mrs. Crindle in New York.

New York, June 5, 1881.

Editor of *Mind and Matter*:

Arriving at the residence of Mrs. Decker, No. 205 East Thirty-sixth street, an hour too early for the seance, I spent the hour in very pleasant converse with Mrs. Hechtman and Mrs. Cort. The cabinet was improvised at the back of the parlor as usual at her seances, the drapery and curtains by which it was enclosed not reaching the top of the room by about a foot, allowing considerable light to enter the cabinet above the partition, and the spirits came out in more light than I ever saw them do before. The first that manifested came to the curtain and looked toward me twice, retreating each time a little. Then she came out direct to me, patting my head softly with both hands and kissing me, speaking plainly in a strong whisper, her name, Hannah: it was my dear sister who passed into spirit life forty-six years since; after which a very beautiful, tall and portly female spirit came to the curtain, opened it wide, standing sometime in the bright gaslight in full view of all, retreating twice behind the curtain and coming out again further, more beautiful. One of the controlling spirits, Mr. Gruff, came as usual and talked plainly to the audience, paying his compliments especially to those whom he recognized: I made my name known to him and he said he was glad to become acquainted with such as me, for I was a worker. After this a little girl about six years old, came and chattered at a great rate. Also, a little boy came and wanted a drum; then came three ancient spirits, not recognized; then a beautiful young lady came out and, coming around the table, tore a piece of paper from some sheets lying there, took up a book, opened it, and taking my pencil that was lying on the table, placed the paper on it and wrote something to Dr. J. R. Buchanan, which message was afterwards read. Then a very beautiful girl of some 14 or 15 years came out and stood modestly at the opening of the curtain, while the control, Mr. Gruff, sang through the large tin trumpet, "I came to the spot where the white pilgrim lay." After which he and we sang together and he whistled as correctly as a person could in full earth life, during which a young lady walked out toward Dr. Buchanan and called plainly "Joseph!" meaning the doctor; she was recognized. Then came Star Eye, one of Mrs. Crindle's well known controls, appearing several times as usual at her seances; she finally came to me and kissed me, throwing her large lace sleeve over my head and kissing two ladies near me, then she retreated, and at the request of another lady, came out and kissed her. Then a general change in the position of the sitters was ordered and the lights turned a little down for some male spirits to manifest, when, after singing, Dr. Buchanan's Uncle David manifested, speaking plainly and looking very much like the doctor, beckoning to and recognizing him. Then the little drummer boy came out again, then a lady while Mr. Gruff sang and whistled. One of the young lady spirits helped me to sing "Home, Sweet Home," after which the medium came out of the cabinet exhausted.

THOS. STREET.

Michigan Mediums' Association.

To the *R.-P. Journal*.

The Board of Censors of the above Association met at Liberal Hall, Lansing, May 20th, for the purpose of perfecting their organization and the examination of applicants, the president, Rev. Chas. A. Andrus, in the chair. Considerable business pertaining to the Board and its future was transacted, by which it is placed on a better footing; among other things the filling of the various professional chairs as follows:

Professor of anatomy, obstetrics and surgery, Dr. R. M. Lewis, of Chesaning.

Professor of theory and practice, Dr. Walden DeClarence, of East Saginaw.

Professor of physiology and chemistry, Dr. Geo. Bliss, of Fowler.

Professor of pathology and materia medica, Mrs. Dr. E. E. Hatch, of Elkhart, Ind.

Professor of clairvoyance and magnetism, Dr. M. B. Sheets, of Lansing.

These constitute the examining board before whom all applicants must come, or give some evidence of their proficiency and ability to practice, when to those qualified, diplomas in regular form will be granted, and to those unable to bear the test, certificates will be issued. Eight applications were made and diplomas granted, one being Dr. Chas. E. Taylor, of St. Thomas, Danish West Indies, a prominent and earnest worker in the field of Spiritualism.

Amendments to the objectionable medical bills now before the legislature were adopted and presented for attachment.

The Professors were instructed to prepare themselves to deliver a course of lectures at the coming annual meeting, to be held at Lansing, July 30, when applicants from any state or country will have an opportunity to qualify.

A. E. NUGENT, Secretary.

Lansing, Mich.

BLACKFOOT'S WORK.

TESTIMONY OF A PROMINENT LECTURER.

Binghamton, N. Y., June 1, 1881.

Dear Sir:—I have been desirous of writing to you for some time, but have found no opportunity until now. I am glad to report that the magnetized paper which you presented me, you will remember, the afternoon I called upon you, cured me of quite a serious bronchial difficulty. No sooner had I applied it than Blackfoot controlled me, and gave me such a treatment as astonished those who were with me. I was healed immediately, and up to this date have had no return of the trouble. I have made this statement to many friends, and some are anxious to try it. Enclosed find stamps for which please send me two packages. Very truly yours, Mrs. H. S. LAKE.

A MOST REMARKABLE CURE.

Gertrude E. Smith, Woodstock, Conn., writes: "I have been troubled with retention of urine and inflammation of the bladder for nine years, and am cured after using only three magnetized papers. My cure was sudden and seems to be permanent. I have been terribly bad off this last winter and thought I could not live long. I am wondering every day how it is I am cured. I think it miraculous. I never spent a dollar to such advantage, as the one I sent you for magnetized paper, although I must confess I had some doubts when I sent it. I am very grateful to you."

CURES KIDNEY COMPLAINT AND HEADACHE.

Mrs. J. Munroe, Pleasant Valley, Iowa, writes: "Magnetized paper received. I have suffered intensely with my kidneys for three months; have been treated all the time by a skillful doctor but got no relief, had very little sleep during that time. On receiving the magnetized paper, I applied it immediately, and in ten minutes time the pain in my back was all gone, and the two following nights I slept so sound that my husband could hardly awaken me. I have been improving ever since, thanks to you and your faithful band. My daughter Mrs. Ellen Rick, of Cedar Rapids, was sick in bed with local difficulties and sick headache: on receiving the paper she applied it to her back, and in three hours felt much better. She then took the paper off and held it in her hands. In ten minutes her hands were covered with perspiration, and her sick headache entirely gone. I think it is truly wonderful, and words can never express my gratitude to you and your band for the benefit I have received from Blackfoot's magnetized paper."

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.

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 Vitaphathic 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 1, 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 Laflin 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.

OMRO, 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 psychometrical 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 Magnetic Healer.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska 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, 505½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS.—Medium and Magnetic Healer, under the powerful control of his Indian guide "Blackfoot," will treat patients at his residence, No. 226 South Eighth St., Philadelphia, Penna., every Sunday, Monday, Tuesday and Wednesday, from 9 A. M. to 5 P. M., also at No. 61 Irving Place, New York City, every Thursday, Friday and Saturday, from 9 A. M. to 9 P. M. Terms for treatment \$3.00. Patients visited at their residences in special cases.

MRS. JAMES A. BLISS.—Materializing Medium, will hold seances at her residence, No. 226 South Eighth St., every Tuesday and Friday evenings at 8 o'clock. Admission \$1.00.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Consultation free, 467 North Fourth St. Office hours from 10 A. M. to 3 P. M.

Mrs. M. Mansfield, Magnetic Healer, clairvoyant examinations free, every Thursday and Friday, at No. 713 Sansom street, Room 9.

Mrs. H. D. Chapman, Medium for the sick in body and mind, No. 1208 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 65 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for slate writings and communications.

Mrs. Tillie R. Beecher, Trance-Test Medium, No. 237 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 224 North Tenth Street.

Mrs. Hohlbeck, 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, 448 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.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 861 North Broad St., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.

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 6 P. M., at No. 821 Ellisworth Street.

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 6 p. m.

THE LATEST CONFIRMATION OF THE TRUTH OF SPIRITUAL PHENOMENA.

BY JOHN W. GRATTAN, COUNSELLOR-AT-LAW.

PITTSBURGH, PENNA.

Several years engaged in close study of the theory of spiritual philosophy, through the evidence of men of great intelligence and irreproachable character, convinced me of the truth as far as human testimony could go to prove a fact; but it has only been lately my good fortune to have personal experience with spiritual phenomena. I am well aware that no testimony however reliable and trustworthy it may be, would change or alter the pre-conceived opinion of the large majority of mankind, so eloquently described by the late Thomas Carlyle; but to a thinking man, whose reason is not enslaved in superstition, bigotry or insanity, I trust the following narrative of facts will prove interesting and instructive.

On page 855 of Epes Sargent's "Scientific Basis of Spiritualism," will be found a wonderful description of slate writing, obtained through the mediumship of Mr. R. W. Sour, of Titusville, Pa., in the presence of over two hundred persons, at a camp meeting. It is through the same medium I have witnessed the manifestations I shall describe; and as I have seen him daily for nearly two months, I can more than corroborate the testimony of G. B. Stebbins, Esq., who says: "he is an intelligent, sincere and devoted man." His age is about thirty-four; tall and slim built, weighing about one hundred and thirty pounds, possessing a broad full forehead, light grey eyes, dark hair and moustache, and in every particular a refined, modest gentleman. Mr. Sour has been residing for some time past at Titusville, where he is well known, and in a quiet manner, has given several private seances, at which many astonishing results were obtained. Mr. William Fleming, an old merchant and well known citizen of Pittsburgh, has for many years been quietly investigating the new science, and hearing of Mr. Sour's success, invited him to visit Pittsburgh and remain his guest. In compliance with the request, Mr. Sour made Mr. Fleming's country residence his home for a few weeks, and on the evening of the 10th of April, this year, I attended a seance held at the same place, being the first one of many I have participated in under the mediumship of Mr. Sour.

Our first circle was composed of ten persons, and held in a second story chamber, containing a small closet, which had been prepared as a spirit cabinet, with a light wooden door and an aperture about five feet from the floor, to enable materialized faces, etc., to appear. I had purchased three pairs of new double slates the day previous, and saw them lying on the table perfectly clean.

After the circle had been arranged, the medium showed us the clean surface of a pair of slates, placed a piece of pencil in between, and in full light, after extending them on the ends of the fingers and thumb of the right hand, we all heard the pencil writing, and in a few moments he handed the slates to Mr. Fleming, who, upon opening them, showed us a carefully and well written letter signed "Jessie" and addressed to "Dear Uncle and Aunt Mary." Mrs. Fleming at once recognized the writing as the same as other letters she had received from her niece "Jessie" whose body was then lying in the grave. But in addition to the proof of similarity of handwriting, the tenor of the letter and names mentioned, together with private family matters therein contained, could only be known and understood by the uncle and aunt to whom it was addressed.

After this successful manifestation, we were directed to prepare for a dark circle. The light was extinguished, and with joined hands we sang "Nearer My God to Thee." Not many moments elapsed before I observed a bright bluish light about a foot from the floor and distant about five feet in front of me near the cabinet. I at first thought it was a creature of my imagination, having read so much concerning hallucination, etc., but when asked by several in the circle if I saw the "spirit light," I knew it was no illusion. Other lights of the same character were observed in different parts of the room, but no effort was made to test the power or intelligence that caused them. As it was my first circle as an investigator, I simply observed the manner it was conducted, and the conditions necessary for successful materialization; but at all subsequent seances, have brought into requisition my own reasoning faculties, without relying on ancient forms and ceremonies of old investigators, and have received astonishing results, proving beyond the shadow of a doubt the supreme intelligence, delicacy and power of living beings whose presence can be manifested to all who seek the truth and comply with simple conditions necessary to enable them to appear.

After observing the strange manifestations for a while, we were directed to prepare the lights for materialization. Having no musical instrument of any description in the room to assist us, we furnished our own music by singing, but the spirits, probably taking pity upon us, varied the monotony by accompanying us with a triangle. While thus engaged the curtain in the cabinet window was drawn aside, and the face of an old man appeared, with close-cut whiskers upon his well-rounded features. Mr. Fleming at once recognized him as Epes Sargent, whom he had known personally in life. He was followed by the hand and arm of a lady, covered with soft lace, or other gauzy material. Other faces appeared in rapid succession, and after a short pause the long, thin hand and arm of a lady appeared, and, in answer to questions, was identified as the niece of Mrs. Fleming, who had died of consumption. The arm was as beautiful as marble, and almost as white, but very much wasted, as "Lottie's" was, when last seen in her coffin. As the arm was disappearing a face and the long hair of a woman was observed in the rear of the cabinet, throwing kisses with her hand to her young son in our circle, who at once recognized her. Mr. Sargent then appeared, and in a loud whisper, as though it was difficult for him to speak, said, "Good night; God bless you all."

This closed the seance, and as we returned to the drawing-room I was shown an engraving of Epes Sargent; and at once recognized the similarity between it and the materialized face we had seen at the cabinet window.

On the following Sunday we again assembled at the same hour and place, but before describing the wonders we all witnessed, I will here state that up to this time I could not have received a more clear or convincing proof of the genuineness of the slate-writing manifestations, but was very much puzzled to understand the spirit-light business.

Wm. Crooks, Esq., F. R. S., of London, testifies regarding these luminous appearances, as follows:

"These being rather faint, generally require the room to be darkened. I need scarcely remind my readers again, that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorized oil, or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but cannot." This is the testimony of one of the greatest chemists and scientific men now living.

At 8 P. M. we opened the seance with a dark circle. A large music box, with the capacity for playing six different tunes, was placed on the table and was brought into action.

We were interested in listening to the music, when we were astonished to hear some one whistling. Mr. Fleming asked if we heard it, and as we had about settled the question, by trying to believe it was a part of the mechanism of the box, our faith was destroyed by hearing a long, loud, shrill whistle, and seeing bright lights dancing over the cover of the instrument which had been raised to allow the music to be more distinctly heard; but to prove still further it was a natural whistle, we heard the cover of the music box fall with a crash, which at once muffled the tones and the jolly whistle was no longer doubted. The triangle could be also heard floating about the room in front of our faces, and it kept intelligent time to the music and accompanied the singing. I afterward found I could get affirmative or negative answers from it to my questions.

While listening to the strange sounds, we saw two bright lights almost together and then separate in a graceful curve. Mr. Bliss who with his wife had lost his life at the terrible railroad disaster at Ashtabula, was given the credit as being the spirit that controlled these two lights, and his favorite tune, "Hold the Fort," was usually sung when they appeared, when they would move like a baton and wave in a graceful manner as if swung by arms of giants.

After witnessing this beautiful phenomenon, the music box was again brought into requisition, but after it had performed a short time the music suddenly ceased before it had finished half the time. We were surprised at such a sudden silence when all at once, after resting about six seconds, it went on again as if nothing had occurred. The cover would fall and rise of its own volition, and the tunes would change from one to another without regard to the order in which they were designed to be performed. But we congratulated ourselves when the spring had run down, it would stop; but judge of our astonishment, when the last slow notes were feebly sounding, we could all hear the invisible power, with a bright light dancing, moving the ratchet and winding up the spring. We began seriously contemplating throwing the machine out of the window, as it was impossible for Mr. Fleming to stop, or in any way control its queer antics. Several in our circle began speaking to unknown beings whose hands were touching them; but I will speak of my own personal experience.

A soft warm hand was placed gently in my right hand and patted my head in a friendly manner. An involuntary thought entered my mind that it was my old friend and companion Robert A. Warnock, who had been crushed to death on the Pacific Railroad at Elko, Nevada, about twelve years previous. I asked, "Is that you, Bob?" and received a vigorous rubbing and tapping on my hand and knee, which was distinctly audible to every one in the circle. I repeated the question by adding the full name, and was caressed in an affectionate and gentle manner by my invisible but yet perfectly natural friend. To my question, "Are you happy, Bob?" I was afraid what little hair I have left on top of my head might have soon worn away by friction.

In answer to Mr. Fleming's question, I informed him it was the son of the late Mr. Warnock, the New York hatter, who was so friendly toward me, and in life he was one of the very few male companions I had a very warm regard for. Mr. Fleming then asked if Bob would not recognize an old friend of his father's, one who had been engaged in the same business for so many years. The wish had no sooner been expressed when we heard the loud friendly rubbing and pounding on Mr. Fleming's hands and knees.

While nearly every one was engaged in consulting with friends whom they had last seen in their coffins, we heard the strange sounds of drum sticks beating on the floor in an artistic manner. It was known as Tommy the Drummer, who had been a prominent character in Titusville until one day when he was frozen to death. In life his name was Tommy Buckley, aged about thirty-eight, and known as a skillful drummer. Asking him to touch me with his drum sticks, he would do so in a gentle manner, but upon any inanimate substance he would make it sound.

While interested in this new feature of rapping, my hand was again touched by my invisible friend. As the music box, triangle and whistling were going on, I asked the question, "Bob, can you whistle?" and in a second, we all heard his whistle within a foot of my face, and the ladies at my right and left spoke of the movement of the air caused by his cold breath blowing so close to me. His manner was very distinct and natural. In a joking manner I said I did not believe he had a mouth, when all saw the bright light shining for about three seconds where the sounds of whistling were heard coming.

Several surprising phenomena occurred, among which was the coming of an old plantation darkey who usually makes his appearance in a dance when the medium is strong enough; but I will hasten on to describe more interesting manifestations. We were directed to prepare for a light circle, and as I have considerable to relate, will not enter into details which all can easily learn who desire to investigate the phenomena.

The pleasant face of Mr. Sargent first appeared, and was followed by a number of known and unknown faces, hands and arms. Among the former was a woman dressed as a Sister of Charity, who appeared to direct her gaze at one in our circle who had always been a devout member of the Roman Catholic Church; but since he has renewed his acquaintance with his deceased brother at our dark circle, does not see the necessity of employing a priest to save his soul.

The intellectual face of a man appeared with eye glasses, which glistened in the reflected light as he turned his head.

A curtain opening in the centre had been substituted in place of the wooden door in our first seances, and the faces had been seen through an aperture cut in one side of it about five feet from the floor.

After a large number had shown themselves, we saw the first materialized full form appear. It was the figure of a lady dressed in white, with large flowing sleeves, and her face covered with a veil. She stepped half-way out of the cabinet and was in sight several seconds, but was unable to

step farther out. Mr. Fleming had recognized her as Juliet T. Burton, whom he had known personally in life. Lottie then appeared with both arms and waved them in a playful manner to her uncle and aunt. Mr. Sargent appeared as usual, with his "Good night, God bless you all."

At a seance held in Pittsburgh, in the presence of twenty-six persons, the controlling spirit of the medium gave a very interesting lecture. He described himself as Judge McCougle, a native of the South, and before the war of 1812 he had occupied the bench as a magistrate, but died in that year. During the war of the Revolution he was a captain in the Federal service. The usual manifestations occurred in both dark and light circles, with the additional one of a lady shaking hands with her deceased brother-in-law, who materialized at the cabinet window.

Another seance was held at the same place a few evenings after, at which were present seven ladies and one gentleman, besides the medium and myself. The cabinet was a very simple affair, being arranged by myself, and consisted of two dark curtains opening in the center, thrown over and pinned on an iron rod resting on two staples in a corner of the room, over which was thrown a black shawl. The usual openings had been made for materialization.

After forming the circle about six feet from the cabinet, I extinguished the light. In a few moments the strange lights appeared. I then informed the persons composing the circle that if they would sing "Hold the Fort," Mr. Bliss would manifest his presence. The usual result followed, and all were astonished at the intelligence displayed and the beauty of the lights.

This seance had been held mostly for the purpose of enabling the widow of the brother-in-law mentioned to see him, if it was possible. Both sisters were in the circle, and as the lights were waving we could hear the voice of the first lady speaking to her husband, whom she last saw lying in his coffin. She was very much affected, and sobbed like a child.

To divert attention from this family scene I asked if my old friend, Bob, was present, and was answered by a flash of light and a jingling on the spirit triangle. Others in the circle had been talking to their friends, and in a short time I felt the old familiar hand caressing me. I asked if he would shake hands with me, when all heard the loud and hearty slap he gave it. It required no effort, upon my part, to convince those in the circle of the reality of his presence, as they were having the same proof from their loved ones, while all could hear the medium groaning and sighing in his chair.

As the manifestations were very strong, I began to experiment upon my own account. I inquired if our chief whistler, Clint McCormick, was present, and received an affirmative response, as before mentioned. Upon inquiring for Tommy we heard his drumsticks rattling on the carpeted floor. I then asked if Bob had brought his whistle with him. His reply was a bright light and a long, loud whistle within a foot of my face, seen and heard with astonishment by all.

After I had succeeded in organizing my unearthly orchestra I requested the ladies to sing, which they had no sooner commenced when we heard the accompaniment of two distinct and musical whistles in alto and tenor, the bright lights of Mr. Bliss keeping time, the triangle floating in the air and Tommy drumming as loud as he could on the carpet, but as he could not make himself heard distinctly, he changed his position like a flash of lightning, and we all heard him drumming loudly on the wooden partition. It was a surprising performance, and as we ceased singing we were favored with a drum solo, well executed.

In addition to the usual materializations before mentioned, we saw in the light circle the full form of a very tall and large man dressed in the surplice of an Episcopal clergyman. He stepped half-way out of the cabinet, waved his large but well-formed hand to us, and then retired.

After other manifestations had occurred Mr. Sargent appeared, and, in a distinct whisper, directed us to get the slates, and he would write through the medium. I at once showed both sides of a new pair of slates to every one present, placed a small piece of pencil between, fastened them together and handed them to Mr. Sour, who had then appeared outside the cabinet. In presence of every one, and in bright light, he placed them on the ends of the fingers and thumb of his right hand, and in a few seconds we heard sounds of writing. Upon its conclusion he handed the slates to me, and upon opening them all read the following well-written letter:

"FRIENDS OF PROGRESS:

"If you keep on with your circles you will reap the fruit of your troubles.

"One of the reasons that this city is not more to the front, is because your developments have not been uniform and regular.

"Much depends upon you. For the sake of the truth, and all concerned, I hope you will organize and go right on.

"Yours, for the Truth, EPES SARGENT."

I still have the slates in my possession, and will be pleased to show it to any honest investigator.

On Sunday, the 24th of April, I attended another seance at Mr. Fleming's country residence, and, in addition to the usual numbers that had before assembled, we were favored with the presence of Mr. Rouse, the Chief of Police of Titusville, and brother of the H. H. Rouse mentioned in Mr. Sargent's last work. At half-past seven we assembled in the usual room, and, in addition to the music box, I had brought my guitar and harmonicon. Mr. Fleming had placed two bells—one a very large, and the other a tea-bell—on the table, and, with a pitcher and glass of water, all were crowded on the small table. Mr. Fleming, as usual, sat on the right end of the circle, Mr. Rouse about ten feet distant, and I was placed about midway between them. After the medium had taken a chair outside the cabinet the light was extinguished and the music box started to play. A bright light was shortly observed near the cabinet, and without disturbing a thing on the table, or making the slightest noise, the large bell was heard ringing near the high ceiling over the cabinet. This was succeeded by the mystic triangle floating in front of our faces. Lights could be seen moving in all directions, and we all felt that the intelligent power was unusually strong. For the first time I heard the large and heavy music box moving through the air, its cover falling and rising, and, with the guitar, floated over our heads and in front of our faces. Tommy used his drumsticks on the lower side of the guitar as some one else played the strings on the other side, the bells were ringing loudly, and Bob and Clint were whistling merrily. The control asked us to sing anything, without regard to time or music. We all entered into the spirit of the thing, and started "John Brown's body lies

mouldering in the grave." The music box was playing "Johnny comes marching home." The bells rang as if swung by arms of giants. Mr. Bliss endeavored to keep time with his lights, but he must have been greatly affected, as his lights performed circles and danced in the air. The harmonicon was blown in our faces, and all the instruments were in the air at the same time and in different parts of the room; but the wild concert could not last. It was so ridiculous and absurd as to evoke an outburst of hearty laughter, and I have no doubt the spirits joined, as they still continued their strange antics for a while after we had ceased singing; but after a while we could hear every article returned to the table without disturbing the water or slates or disarranging a single article from its proper position.

A voice purporting to be C. V. Wilson, then spoke through the medium, and after a light was struck the controlling power gave a specimen of his powers, as he has often done in life, in reading characters and incidents in one's life. As he was personally known to Mr. and Mrs. Fleming, he spoke in a very thankful manner for past kindnesses, but as he could not express himself well through the "Dutch throat of the medium," he said he would write through him. Mr. Sour then seated himself, and holding a pair of slates which we had all examined as before described, both sides were soon filled with a very long and well-written letter, one of its requests being for help to rescue Mrs. Fletcher from the English prison. We then held a light circle, and after the usual salutation of Mr. Sargent, one of the first to appear was the brother of the Chief of Police, Mr. Rouse. The face was fully materialized, possessed a happy jolly look, and smiled pleasantly to all. As I was interested in observing others, speaking to and recognizing relatives and friends, I did not pay particular attention to a strange face that soon appeared. As it was not very distinct I did not observe it very closely; but as it was moving from view, it looked directly towards me. As it resembled the features of my old friend Bob whom I had last seen about twelve years previous, I asked if it could be he. In an instant the curtain was drawn aside, and the old familiar smiling face of Robert A. Warnock appeared as natural as I had so often seen him in life. He bowed and seemed delighted that I had at last recognized him. After several other materializations, Mr. Sargent appeared and bade us good night; but as the medium was still strong enough to endure the strain, the control or the Judge as we called him, directed that another dark circle be prepared. I have tried to use simple language to describe the phenomena I had already witnessed, but to convey an accurate impression of what occurred in this part of the seance I find it impossible. The bells, harmonicon, guitar, music box, loud whistling, the triangle, drumming and our attempt at singing formed a conglomeration of sounds I am unable to describe. The lights were flashing in every direction, when suddenly the discordant elements subsided, and the silence of the tomb succeeded as if by a pre-arranged signal. We soon became conscious of the presence of a number of unearthly guests. Every one in the circle was being touched and caressed at the same time, amongst whom Mr. Rouse was heard talking in a familiar manner to his dead brother. I will here state that at one time a more uncompromising sceptic than Mr. Rouse never existed. He is a man of iron nerve, plain common sense, and by the nature of his vocation, familiar with the arts of scoundrels and frauds; but having calmly investigated the phenomena, he is one of its most staunch advocates and fearless defenders. He wears his hair cut very close as all the gentlemen do who have attended our circles, but for all that he is willing to stand in the pillory of public opinion as a long haired Spiritualist. When the time comes, as it soon will, that men of moral and physical courage, pronounce to the world their belief in the great truth of Modern Spiritualism, it will be a sad sight, the gentle shepherd hiding himself behind the petticoats of his deluded flock, who have so long worshipped the Lord by proxy, and it will require all their efforts to sustain their exposed and fainting darlings. Our positions in the circle remained the same as before described. After being convinced of his presence, Mr. Rouse said, "Henry, pat Mr. Grattan on the head hard as you can." As quick as thought I felt the hand on my head with the ends of the fingers pointing towards the centre of the circle, making it necessary for the arm and body to be behind me. As no one could move behind my chair without breaking the circle or entering the room door, the proof was convincing; but if I had wanted more I soon received it. Mr. Rouse spoke while his brother was rubbing my head and said, "Come here Henry and take this bunch of keys to Mr. Fleming." In a second we all heard the keys jingling in the air in front of our faces and Mr. Fleming said they were placed in his hand.

It will be as well to remember, that this was the first occasion that Mr. Fleming's and my name had been mentioned, and then while we were sitting in complete darkness, to demonstrate the superior power and intelligence predominating in these celestial visitors. Bob, as usual, made his presence known by slapping my hand, loudly and tapping my face and knees. As a grand finale, the concert was renewed, and for about twenty minutes the music was almost deafening.

On the Sunday evening following, we obtained a very handsomely written letter, signed Juliet T. —, which was recognized as the handwriting of Juliet T. Burton, who was well known in life by both Mr. and Mrs. Fleming. It consisted of nearly three hundred and fifty words, and was written on both interior sides of a pair of slates in less than ten minutes; all the capital letters being beautifully shaded.

I have attended a large number of seances with Mr. Sour, but will describe only one more phenomenon in this article. On the evening of the 8th of May, at Mr. Fleming's, the medium sat at the entrance to the cabinet, with his body inside and his hands in plain view of all in the circle, resting on his knees. While he was in this position, we saw a child's hand appear at the cabinet window, and in a few seconds another one was observed, both fully materialized and belonging to a very small child.

We were completely satisfied with this wonderful manifestation, while the medium's hands were in plain sight; but I have one more nut for scientific investigators to crack and that is this additional phenomenon.

While looking at the child's and Mr. Sour's hands, another pair of hands appeared at the aperture, one on either side of the small pair, and remained in view for about a minute while those of the medium were moving on his knees. This of course is old reading to intelligent Spiritualists, but to the student in spiritual science, all I have to advise is, "Seek and ye shall find, knock and it shall be opened unto you."