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THE TWO RIVERS.

BY C. E. F.

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

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

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

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

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

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

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

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

THE GREAT SECRET OF CHRISTIANITY REVEALED.

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

BY J. M. ROBERTS.

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

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

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

We have here a very clear illustration of the

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

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

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

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

"His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of various Buddhist nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much new light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incarnation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of Caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, and Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others only as twenty-two. The founder of Buddhism is counted as the fourth. * * * Then he lived six years as a penitent hermit, and obtained under the name of Sakyammuni, (i. e. the devotee of the house of Sakya), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakadja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B. C. 224 to 234; according to the Japanese, he was born B. C. 1027; according to other statements, he died B. C. 543. The last statement is the one now generally adopted.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[To be Continued.]

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

HEGESIPPUS, (A Greek Theologian.)

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

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

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

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

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

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

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

IGNATIUS, (Patriarch of the Essenes.)

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

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

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

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

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

"A recent discovery has reawakened the controversy regarding the epistles of St. Ignatius, as it furnishes new elements for doubt. Many critics thought that even the authentic letters were interpolated. The discovery of an ancient Syriac translation of the Epistles to Polycarp, to the Ephesians, and to the Romans, afforded reason for such doubts. This translation, found in the Syriac manuscripts, carried from a convent of the desert of Nitria in Egypt, and deposited in the British Museum of London, was published by R. W. Cureton, under the title, 'The Ancient Syriac Version of the Epistles of St. Ignatius,' London, 1855, 8vo. This Syriac translation which ascends to the sixth century for the Epistle to Polycarp, to the seventh or eighth century for the Epistle to the Romans and to the Ephesians, is shorter than the shortest Greek version and represents more faithfully, according to Cureton the original letters of St. Ignatius. The learned editor, remarking that the passages omitted in the originals, were intended to strengthen the clerical and episcopal authority or to maintain the divinity of Jesus Christ, thinks that these omitted passages were interpolated in the fourth century."

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

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

GREGORY, (Bishop of Constantinople.).

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

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

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

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

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

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

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

CHILDREN'S COLUMN.

Kitty's Mother.

BY A. G. PLYMPTON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I told the truth when I wrote that I could have all the cake I wanted, for Kitty and I used to have lots of it. I don't believe it agreed with me, for before that month was over I became real ill. Now I knew why Kitty didn't care to play, and preferred to loiter all day on the lounge. I could not hold my head up, and I felt as cross as a bear. Oh, how I did snap at people if they spoke to me!

Oh dear, I feel so mad and so sick, I couldn't think of anything half horrid enough to say to her. I could only lie there and cry.

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

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

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

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

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

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

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

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

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

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THE GREATEST NEED OF THE AGE.

From the Philadelphia *Public Ledger*, of June 10 we transfer to our columns a summary of a table showing the result of certain researches by Dr. M. G. Echeverría published in the London *Journal of Mental Science*, under the title of "Alcoholism and Epilepsy," showing the influence of heredity and prenatal conditions in perpetuating the line of certain crimes and diseases through successive generations; "the relationship of intemperance to a whole series of nervous disorders and the craving for strong drink: The *Ledger* remarks:

"We put up hospitals for the insane and afflicted the State is at enormous cost for prisons, correctional institutions and poor-houses, and yet this time is coming when the number of criminals, deranged, idiotic, and other unfortunates afflicted by inherited disease, can almost be computed ahead by the knowledge of the habits of their parentage. Here is a summation of one table, tracing the family relationship of 115 individuals, 68 males and 47 females, who were intemperate. The children counted in families to which they belonged, numbered 457. Of this total, 79 were healthy and 107 died from convulsions in infancy, 37 died from other maladies, 3 committed suicide, 96 are epileptic, 13 are congenital idiots, 19 are maniacs or hypochondriacs, 7 are afflicted with general paralysis, 5 with locomotor ataxy (irregularity in the locomotive organs), 26 with hysteria, 23 with paralysis, 9 with St. Vitus' dance, 7 with strabismus (cross-eyes), 19 are scrofulous and crippled, 3 are deaf, and 28 were still-born. Of this total 227 are living, but not sound, 137 had convulsions in infancy, and 53 have consumptive symptoms with their other maladies. Intemperate instincts have shown themselves in 205 of the 227, and 28 of these are among those counted in the healthy list.

"Just half of the epileptic prisoners in the Wakefield jail in another of Dr. Echeverria's lists, has a known family history of 'drink.' The larger proportion of dangerous lunatics, he states, belong to the class of the alcoholic insane. The safety of society, in more ways than one, is concerned in the removal of such chronic cases from the family circle and from family ties. Another of his tables gives twenty per cent. of epilepsy in the progeny of intemperate persons. Dr. Echeverria inclines to sum it up at eighteen per cent.; while he includes down thirty per cent. of epileptic cases at first instance, directly due to alcohol; a much larger number in which heredity and some accidental agencies besides, co-operate with alcoholic excess to cause the disease directly. Of 225 epileptics with such descent, 17 males and 12 females were the only surviving offspring in their respective families; 18 had all their living brothers and sisters healthy, and the remaining 178 had either brothers or sisters who were idiotic, epileptic, insane, paralytic, weak-minded, blind, scrofulous and crippled.

"By a reverse light again, inherited nervous affections from parents who have had epilepsy, insanity, hysteria, and other nervous disease, are regarded as the forerunners of intemperate descendants; Hartley Coleridge was a notable instance of this. One distinguished authority, Austin, calls this 'one of the most momentous and weighty factors in the majority of hopeless cases.' It does not need to go to the second generation always for the facts, epilepsy is itself a determining accompaniment of dipsomania. 'It is an exception to meet with an epileptic female criminal who is not at the same time intemperate.'

"The wretched, sodden wrecks of human beings who drift into our almshouses and are packed into prison cells are so frequently real epileptics that some sharp criminals have learned to feign symptoms of this disease for the purpose of bettering their condition or being allowed released from confinement. But the foregoing statistics show that there can scarcely be a more dangerous class suffered to go abroad and left free to t

vagaries of their disease, and to perpetuate themselves in wretched children, than these same 'harmless epileptics' from alcohol. Suicidal mania is said to be more frequent in epilepsy from alcoholic causes, and the same with homicidal impulses also, than is common to ordinary epilepsy. It is quite time that such conclusions as these are not kept within the pages of medical journals, but spread before everyday readers. Cause and effect are interchangeable, it is true, the diseases of one generation make the vice and crimes of another, and the indulgence of the parents' appetites stamps disease in the children. The startling nature of the facts, the awful summing up in these partial lists, is most significant, a sign of the times, when the world is learning to track back along the line of hereditary crimes and inherited diseases.

This is truly a fearful showing and simply proves how hopeless is, and ever has been any attempt to reform the race in its mental, moral or physical aspect, by any process of penal infliction or mere mechanical prevention, by prisons, or so called reformatory institutions, while we ignore the inevitable and over-ruling force of these prenatal influences, and the mode by which they are brought to bear upon existing races and generations. And this is the great need of the age, that people shall be brought to know in what manner these influences operate; how these propensities and vices of the generations gone, are not only transmitted to their unborn progeny, but are made to influence and control the actions of those already upon the acting stage of mortal life—of all those who are by their own inheritance negative and sensitive to such influences. And this should be one, of the most earnest, interesting and beneficent works in our spiritual field, to bring before the world, the facts which go to prove beyond doubt or question the obsessing power of the spirits of those who have gone over to the other shore, with all their vices and propensities and desires strong upon them, and to show the immense though subtle power for mischief which they may exert when in possession of such sensitive or negative organisms as they can use to gratify them; by which these sensitives not only become themselves hopeless victims of such degrading propensities, but transmit the same to their offspring, from generation to generation. These facts we are continually meeting with, and it shall be one of our first and foremost duties to keep them before our readers.

The question will be asked; with this knowledge in our possession, how are we to use it? What shall we do about it? As individuals we can only use our best endeavors, with such positive powers as each may be possessed of, to drive the obsessing influence from our more negative and sensitive neighbors, until by lending them a portion of our strength, we can range them on our side: as a community we must use the most simple and natural remedy; rob the burglar of his tools, take away from the assassin his dagger; in other words deprive the evil and depraved of the means by which all this devastation, this wreck and ruin are brought about. *Prohibition* is the word, not as the word is used in party politics at this time; not prohibition brought about by legal enactment of perhaps a small majority at the polls. We have had quite too much legislation, and prohibitory legislation would only be of doubtful benefit as being impossible of execution, as experience has proved; but if carried out to the letter, in the face of what a large minority of the people might with a show of justice call their rights, it would be short lived or lead to rebellion and bloodshed, which heaven and all good angels forefend. The safe and lasting and beneficent prohibition, will be that of universal public sentiment, which will be sure to follow the knowledge which the facts we are striving to bring to light will teach. When people learn that no individual rights can be, in theory or practice separated from the general rights of all, and that among individual or communal rights, is certainly not included that of selling the proper birthright of unborn generations for a mess of pottage, and leaving them only the inheritance of slavery to the hard task masters misery and degradation then and only then will "prohibition" become fixed and irremovable fact.

"VERILY EPHRAIM IS BOUND TO HIS IDOLS."

Under the heading "Charity—Justice" the *Religio-Philosophical Journal* again attempts to justify the dishonest, untruthful and malicious attacks upon mediums which have been its staple business since, through the foul murder of its former editor and proprietor, it fell under its present management. As we make it a rule not to misrepresent even our bitterest and most unprincipled opposers, we will cite its last manifestation of hypocrisy at length. Here it is:

"The exposure of fraud, or of immoral teachings with their resultant evil practices, comes under the same principle. Shall we stand over a forger's shoulder and see him counterfeit a friend on a note and be silent, for charity's sake? Shall we know that sometimes a clergyman, or a medium, 'steals the livery of the court of heaven to serve the devil in,' by persistent and brazen fraud, and cloak their falsehood for the sake of peace and charity? Because knaves are exposed are honest men and women hurt? Justice demands the timely exposure of deceit and crime for the common good and for the safety and peace of society. Charity demands tenderness of spirit and wise kindness of act toward the erring; their faltering steps out of error into truth; lifts us above all malice or hatred, inspires us when the criminal repents and 'brings forth fruit meet for repentance,' to put his past out of sight and give him our regard and confidence as they are earned by good faith and true conduct. The mo-

disastrous of the abuses of charity is the 'peace and harmony' cry. In the very nature of things, in the divine laws that govern all, is written: 'First pure, then peaceable.' It is noticeable that those who raise the cry, are ready with insinuation or abuse against whoever will not be hoodwinked into serving their ends.

"It may be said, 'Teach higher things; point out the saving grace of spiritual culture; use the silent influence of a sweet and true life; give the world the beautiful facts of spirit presence; and let this poor business of personal rebuke and exposure alone.'"

"This work of spiritual education and practical reform, the teachings of ethics and intuitive morals, should be the leading aim and effort, yet the occasional exposure of wrong is not a poor or useless task; but a duty that cannot be avoided unless we would sink into moral cowardice. If we would give the facts of spirit presence, which the world greatly needs, we must offer the wheat, and not let the poison tares go in as golden grain—for charity's sake! But enough. If we all keep charity and justice in mind and act, we shall always be on the right path, and thus only can Spiritualism command any respect or wield any lasting power for good."

The first radical spiritual heresy (if such a term is permissible) that runs through that canting, puritanical, and hypocritical attempt at evasion of heavy moral responsibility, is the false assumption that any one in mortal form can give the facts of spirit presence to any one, or that mortals can offer the wheat of spirit visitations, and prevent the poisonous tares from going in with the golden grain. All that is solely within the power and province of spirits who control and use the organisms of mediums to manifest their return. Until the tripartite management of the *R.-P. Journal* can get that simple spiritual fact through their wool, or bristles, or whatever hirsute covering they may have upon their noddles, they are wholly incompetent to teach the first principle of Spiritualism. More than this, it is sheer stupidity, if not the plainest dishonesty for any experienced observer of spiritual manifestations to claim to prevent the dishonest tricks of spirits from being played through mediums, in spite of all precautions to the contrary. This arises solely from the fact that spirits are like mortals, good, indifferent and bad; and unfortunately those of the latter classes have more power to manifest themselves than the first. If all spirits were good, honest, truthful and anxious to do right, then there would be none but honest and reliable manifestations. Besides the coming of spirits to mortals through mediums is not in any perceptible measure the result of the mediums' attraction of them, but the result of that of those who are seeking spirit intercourse through them. This accounts to a very large extent why some people cannot get a truthful or reliable manifestation of spirits. They are not sincere and honest themselves, and hence all that comes to them from spirits is of a false or equivocal character. For twenty years we were one of those superlatively wise and sharp persons whom no spirit could deceive; and what was the result? For that long period, in the very prime of our life, we were prevented by untruthful and designing spirits from performing the work, which we began at the age of fifty-two. What might we have not accomplished could we have perceived the truth at the age of thirty, which we are now battling for with all the energies of our mind and soul?

Under the false and, as we have had ample reason to believe, dishonest assumption that the Spiritual movement is controllable by and subject to the direction of mortals, the managers of the *R.-P. Journal* have devoted that paper almost exclusively to advocating a policy that could serve no other purpose than to obstruct that movement and which, if successful, would completely close the avenues of communication between mortals and spirits. Where is there a prominent medium other than Mrs. Simpson of Chicago, who has not been openly assailed, either in the editorial columns of the *Journal*, or through its agents, secret or open, or its correspondence, anonymous or avowed? Mrs. Bundy, Mr. Stebbins and Mr. Francis, name if you can the prominent spiritual mediums who have given the manifestations of spirit presence in the open light, if we except Mrs. Simson, who has not been assailed by that untruthful enemy of mediums? In the cases of Mrs. Billings and Mrs. Lord, who give their seances in the dark, and under no test conditions, so-called, we believe the *Journal* has refrained from slandering them, for what especial reason we are not advised. In no instance that we can recall, has it succeeded in showing that any of the assailed mediums were dishonest in the exercise of their mediumship. In every instance where their accusations have been investigated, the facts showed that the accusations were maliciously false. And the manager of a paper that has been almost wholly engaged in this kind of unprincipled warfare upon mediums, prates of charity and justice and purity! It is simply infamous assurance and hypocrisy. No one has asked the *Journal* people to stand by and encourage fraud, as it falsely pretends has been done. What we have demanded of them is, that they shall cease to misrepresent and assail mediums and Spiritualists, who have given them no just grounds to do so. Whenever we have struck them a staggering blow against their treachery to truth, they have invariably avoided any attempt to ward it off, and resort to just such a begging appeal for leniency as that which we are criticising. No amount of wordy excuses and dodging evasions will be allowed to shield these assassins of Spiritualism from the lash of retributive justice until their infernal work of slander and opposition to truth is completely silenced.

another article we shall deal with the latest outrage which these slanderers have perpetrated against a medium. We will then have something more substantial than glittering generalities, to test what these hypocrites know about "Charity-Justice."

**BUNDYISM AGAIN SPEAKS THROUGH CAPT. H.
H. BROWN THE ANONYMOUS COWARD
AND SLANDERER.**

In the *R.-P. Journal* of the 18th, inst., is an anonymous article from that avowedly bread-and-butter "spiritual lecturer," H. H. Brown; who, a short time since, wrote us a letter tacitly acknowledging that he was the author of the slanderous attack upon Mr. and Mrs. J. W. Fletcher, under the head, "A Great Infamy," published in the *Journal* of May 14th; and complaining that we had no right to strip his poor disguise from his cowardly person. That the managers of the *Journal* should allow any one to publish such anonymous defamation, as this man Brown has been guilty of, fastens upon them the responsibility which he was too selfish and cowardly to shoulder by writing over his own name. As if not satisfied with the disgrace and odium that was fastened upon them, by our exposure of their joint villainy in the premises, they have attempted a repetition of their vile and malicious purpose to injure Mr. and Mrs. Fletcher, in the *Journal* of the 18th inst. It is headed "Martyr or Criminal," "by the author of 'A Great Infamy.'" It is an unsigned letter to the *Journal*, and begins thus:

"The Journal has at last drawn the fire of our good and staid old *Banner*, and the greatest of your offences is that you have called 'anonymous correspondents' to your aid. May the shades of Junius defend us! Hereafter never let that editor ever publish any article from any of those who editorially write for it, without name of author is attached. Editorial endorsement is no longer proof of character or position, with your contemporary. We fear evil communications are corrupting our venerable brother. The overflow from the full cup at Philadelphia, must have found its way some how into 9 Montgomery Place, for, contrary to precedent, we find therein epithets that sound like weak echoes from the mind and matter establishment of whose company even Brother Colby is ashamed. But the soldier in the heat of battle is forgiven for terrible oaths, and for like cause we forgive our friend in this contest and will never reply in kind."

And we suppose H. H. Brown thinks "Brother Colby" is fool enough to pocket that mean, contemptible insult, offered in the interest and name of the *Journal*, and gulp down the hypocritical "taffy" with which he dishonestly pretends to sugar coat it. We advise Mr. Brown, that it is he who is the fool, in supposing anything so absurd. If "Brother Colby" were again to allow the name of that miserable whelp to disgrace the columns of his paper, he would merit anything that the *Journal* or Brown may say of him. That is all we care to say on that point.

Brown then continues:

"The true question, one pressing closely home to me, epithets or side-issues cannot divert public attention from, is this: Is Mrs. Fletcher a martyr or a criminal? *The Banner* and its correspondents hold her up as one who has dared and suffered for the cause, and by so doing we feel that they are doing more injury to 'our cause'—nothing can hurt the truth, but much may make the work of its teachers onerous, more than years of work can overcome."

We here stop to ask Mr. Brown and the managers of the *Journal* what they mean by continually referring to "Our Cause"? If they mean *Bundism*, they are very right in supposing that the defence of an honest and deeply-wounded medium, whom they seek to injure and destroy, certainly doing great injury to "Our Cause." And that is the only cause that the managers of the *Journal* and their editorial correspondent (as Mr. Brown avows himself to be, with their approbation,) can justly or properly claim as their own: we rather think that the course of the *Banner*, in defending Mrs. Fletcher, is giving them and their cause a fatal injury, and we will be mistaken if they should have any cause to forget it. But we tell Mr. Brown that the real question at issue, and which cannot be avoided, on his part and that part of the paper for which he speaks, is this: Mrs. Fletcher an innocent woman? or are he professedly spiritualistic liars a pack of lying slanderers? That is the question, and you must answer it, or stand convicted of your base villainy. Says this poor whining hungry seeker of spiritual ban:

"Public work in Spiritualism in England paralyzed to-day. Public membership is languishing, and a stronger public sentiment than ever being aroused against our cause, [this hypocritical Bundryte here refers to Spiritualism], by outsiders, and those inside are disheartened and discouraged that they must bear unnecessarily, in the unwise course of a few of our journals [W]e are "our journals"?) and workers such a load of scandal and wrong."

Then why do you so weight yourselves down with such a load of scandal and wrong as you are heaping upon your guilty souls? No, no, no; you cannot, you dishonest traitors to truth, place the door of Mrs. Fletcher the consequences which are solely due to the base and cowardly conduct of the great bulk of those who hypocritically profess friendship for Spiritualism in priest-ridden and cringing cockneydom, where every-right an American medium was sacrificed to give a called English Spiritualists the excuse to lick the dust from the boots of the bigoted foes of Spiritualism, in a land where toadyism to official tyrannism is an universal evil. But let us hear these contemptible accusers of Mrs. Fletcher further. They say:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Materializations in Mexico, N. Y.

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

Editor of *Mind and Matter*:

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

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

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

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

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

JOHN B. FAYETTE.

Spiritualism in Toronto.

Toronto, June 10, 1881.

Editor of *Mind and Matter*:

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

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

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

Respectfully yours,

W. ARNOLD.

Alfred James' Relief Fund.

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

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

EDITORIAL BRIEFS.

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

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

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

MELVIN SPRAGUE.

Cherry Valley, Ohio, June 14, '81.

MUSIC.—We are in receipt of the May number of the "Saalfeld Ten Cent Library," published by R. A. Saalfeld, 839 Broadway, New York. This number includes a Lancers on Olivette, which has had a long run in London, and is all the rage in New York; a beautiful set of Waltzes, the "Amatori," a charming song of Denks, "When first I saw my Darling's Face," which of itself is worth twice the price of the whole number, and another piece. The April number contains a complete Potpourri on "Billee Taylor," whilst each and every one of the series is a marvel of cheapness, and it is certainly astonishing that 16 pages of the most popular music of the day can be sold for ten cents. Catalogues mailed on receipt of a three cent stamp by the publisher.

The Michigan State Association of Spiritualists and Liberalists will hold their next annual camp-meeting on the beautiful camping grounds on the banks of Goguc Lake, 1½ miles from Main street, city of Battle Creek, Mich., commencing Aug. 12 and closing Aug. 22, 1881. Rev. J. H. Burnham, of Saginaw City, Mich., and A. B. French, of Clyde, Ohio, are engaged as speakers, and we expect to complete the list soon, of which we will speak later. Goguc Lake is a beautiful sheet of water, carrying on its bosom two steamboats, with several sail craft. Friends of humanity everywhere are invited. Let us make a heaven here and now. L. S. Burdick, president, box B, Kalamazoo; E. L. Warner, secretary, Paw Paw.

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

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

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

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

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

Mrs. Cutter's Mediums' Home at Wickett's Island.

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

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

Dr. A. B. Dobson Appreciated in Clinton, Iowa.

CLINTON, IOWA, June 20, 1881.

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

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

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

Fraternally yours,

O. H. JACKSON.

Mind and Matter Free List Fund.

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

Amount previously acknowledged,	\$71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois,	1 00
J. B. Campbell, M. D. V. D.,	5 00
J. M. C.,	1 00
J. W.,	2 00
C. G.,	1 00
Mrs. T. B. Hall, Charlestown, Mass,	1 00
E. M. Jones, Philadelphia,	2 50
A Friend, Yuba City, Cal.,	1 50
Benj. Keen, North Turner, Me.,	5 00
Col. S. P. Kase, Philada.,	10 00

Mediums' Home Fund.

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

CASH.	
Am't previously acknowledged in <i>MIND AND MATTER</i>	\$119 50
Cynthia C. D. Allen, Springfield, Ohio,	1 00
A. Hornick, Vienna, Illinois,	1 00
F. W. Smith, Rockland, Maine,	50

Total Paid.....

\$122 40

PLEDGED.	
Pledges previously acknowledged in <i>MIND AND MATTER</i>	\$258 00
Samuel Graham, Kingsbury, Ind.,	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.,	2 00
J. D. Robbins, Terre Haute, Ind.,	50
Mrs. Corbit, Malvern, Ark.,	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.,	1 00
J. V. Pedron, Camden, Ark.,	5 00

Total Pledged.....

\$268 50

Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

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

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

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

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

STATE OF LOUISIANA,
PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881. Jos. F. TOUNOIR, N. P.

SEAL.

Offer of Mrs. T. P. Allen.

Any person sending me two dollars and fifteen cents, (\$2.15) and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to *MIND AND MATTER*.

Mrs. T. P. ALLEN,
Box 77, Gowanda, N. Y.

Don't Fail to Improve This Opportunity.

To any person who will subscribe for *MIND AND MATTER* for one year, I will send to order of notice from the editor of the same, either a clairvoyant examination for disease, about its curableness, etc.; or a prescription of vegetable remedies; or a vital healing treatment by prepared paper or other vehicle; or a communication from a named spirit person or friend; or a brief delineation of character; or information and advice about a stated matter of business, or relating to social or matrimonial affairs as desired. All disorders and infirmities come within the sphere of this treatment for help and cure; considering and including as diseases, the love for or habit of using tobacco, opium and intoxicants; or obsession, causing fits, insanity and other irregularities. Can, upon examination, readily determine whether obsessed, and if so, by bodied or disembodied spirits. No person can have a thorough application of this vital healing treatment without being either essentially physically and spiritually benefitted, progressively restored to health, or immediately and permanently cured. Will forward to the order of present subscribers and other persons, either as above, for one dollar and ten cents received, same as to new subscribers. In all cases send a lock of the applicant's hair or recent hand writing, with statement of real name, age, sex, description of disorder, or the subject and object sought, and ten cents or more, to pay postage and writing expenses. Address,

DR. G. AMOS PERICE,
P. O. Box 129, Lewiston, Maine.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to *MIND AND MATTER* for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as *MIND AND MATTER* exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

An Extraordinary Offer of Dr. A. D. Dobson.

DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3-ct. 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.

[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 Vitaphilo 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 psychometric reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A. C. Williams' Generous Offer.

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

PHILADELPHIA SPIRITUAL MEETINGS.

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

RHODES' HALL.—Spiritual Headquarters, 565½ 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, Penn., every Sunday, Monday, Tuesday and Wednesday, from 9 A. M. to 5 P. M., also at 41 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, 407 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. 712 Sansom street, Room 5.

Mrs. H. D. Chapman, Medium for the sick in body and mind, No. 128 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 53 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 Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 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. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circles 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. Rosilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct. stamps. Developing circle Tuesday evenings.

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 5 P. M., at No. 821 Elmworth 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 5 p. m.

THE UNWELCOME CHILD; OR, ROOM AMONG THE ANGELS.

BY W. P. R.

Is there room among the angels
For the spirit of your child?
Will they take your little Mary
In their loving arms so mild?
Will they ever love me fondly
As my story books have said?
Will they find a home for Mary,
Mary numbered with the dead?

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

I have sorely tried you, mother,
Been to you a constant care;
And you will not miss me, mother,
When I dwell among the fair.
For you have no room for Mary,
She was ever in your way;
And she fears the good will shun her:
Will they, darling mother, say?

I was not so wayward, mother,
Not so very, very bad;
But that tender love would nourish
And make Mary's heart so glad.
Oh, I yearn for pure affection,
In this world of bitter woe,
And I long for bliss immortal
In that land where I must go.

For Mind and Matter.

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

BY F. J. BRIGGS.

I am not attempting a history of this Synod, but I design to notice some historic truths and facts connected with it, or pertaining to it, that we may discriminate between its real status and acts, and the falsehoods charged upon it, and scandals circulated against it.

That Synod was a culmination—a crisis. It was one among the few events that have changed the course of the world's progress, and given its history a new direction. It can never be repeated. It is a summit—a "dividing ridge"—a higher elevation in the geological upheavals of the world of humanity, than any for a long distance of time in its past or in its future. Standing on this summit, we look back and see the Christians through three centuries, increasing in numbers, churches and influence; the Jewish church overthrown, and the nation annihilated; and Paganism weakening and waning, and growing more and more intolerant, as it came to realize more clearly its want of adhesiveness and its declining strength.

With this Synod we see Christianity and heathenism brought face to face, and it is accepted as a religion, a force, an organized power within the Roman empire. And while it is taken under the protection of the royal people, it is absorbed into the state and controlled by it. It paid for its protection by the loss of its freedom. If it deprived Paganism of its name, it received it to itself, and drew most of its inspiration from it. The churches are no longer separated into numerous independencies, but are united under the emperor as their head, with one creed given to them by the royal mandate to adopt, and the regular course of church history properly begins.

After the middle of the second century, synods or councils of the churches became quite numerous. But they were local, confined to one district at a time, and such a thing as a general synod for the combination and unification of all Christendom had never been thought of, and would not have been allowed by the imperial government. These synods, together with the multiplication of churches from the first or parent church of a district or region of country, gave rise to the order of bishops, as the head over the presbyters, and then over a diocese or a number of churches. And then there arose among the bishops the dignity of a metropolitan bishop. When Constantine was converted, the bishops were the highest officers of the churches, and it was these that Constantine convened to constitute the Synod of Nice, which they denominated at the time, "The Great and Holy Synod," in distinction from the small preceding ones.

1st. The first thing in order seems to be the moral status and intelligence of this Synod taken as a whole. It would naturally be about on a par with the moral condition and intelligence of the Christian world at that time. It would neither be much above nor much below that. To ascertain this status, we want information from those whose comprehensive survey, and careful, clear discriminations, enable them to present the general moral contour of the whole territory of Christendom, and not be mainly engrossed with the high, fair and salubrious places, or the low and marshy filthy regions. We do not want to follow guides who are delighted to present all the folly and crime and ignorance they can discover, and show us only that; nor one who would pass that by, and not give it its due prominence and proportions. We want to know the fair average, and to be guided by that. To do this, I know of no writer more trustworthy and better qualified than Lecky in his "History of European Morals from Augustus to Charlemagne." That covers the period and occupies the whole ground, whilst his uncompromising rationalism and rejection of all appearance of the supernatural, and disgust of the church's arrogance and pernicious follies, must prevent his being partial to, or disposed to flatter the Christians. He writes:

"No other religion ever combined so many forms of attraction as Christianity, both from its intrinsic excellence, and from its manifest adaptation to the special wants of the time. One great cause of its success was that it produced more heroic actions and formed more upright men than any other creed; but that it should do so was precisely what might have been expected.

"It is not surprising that a religious system which made it a main object to inculcate moral excellence, and which by its doctrine of future retribution, by its organization, and by its capacity for producing a disinterested enthusiasm, acquired an unexampled supremacy over the human mind. There can indeed be little doubt that for nearly two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equalled, has never for any long period been surpassed. Some serious signs of moral decadence might indeed be detected even before the Decian persecution, [A. D. 250], and it was obvious that the triumph of the church, by introducing numerous nominal Christians into its pale, by exposing it to the temptations of wealth and prosperity, and by forcing it into connection with secular politics, must have damped its zeal and impaired its purity.

"In the first two centuries of the Christian church, the moral elevation was extremely high, and was continually appealed to as a proof of the divinity of the creed. In the century before the conversion of Constantine, a marked depression was already manifest. The two centuries after Constantine are uniformly represented by the Fathers as a period of general scandalous vice."

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

"It has been observed by a great historian, that we may trace three distinct phases in the history of the Church. In the first, religion was a question of morals; in the second, period, which culminated in the fifth century, it had become a question of orthodoxy (and its introduction was aided by this very council); in the third period, which dates from the seventh century, it was a question of munificence to monasteries." "The period of almost absolute darkness continued from the sixth to the twelfth century."

We see, then, that no one can be sustained in ascribing the degeneracy of later centuries to the times of this Nicene Synod, or in representing the bishops of this synod as degenerate, barbarous and corrupt as those of the later synods during those rapidly degenerating times. When one says, "that all of them (the synod) were composed of men of about the same character," in order to make out the "Council of Nice was a set of drunken bishops and lawless bacchanals," he is engaged in the dirty business of trying to sweep the dirt of later barbarized ages into the Council of Nice where it does not belong. And with regard to the most degenerate times of the Christian dark ages, from "the ignorance that followed the barbarian invasions," let us not forget this one important truth so well presented by Lecky:

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

2d. We now ask attention to the classes of people to which the individuals of this synod belonged, and of which they were. They are thus described by one thoroughly qualified to speak: "But it was the diversity of the persons, and the strangely marked characters dividing each from each, which more than any display of numbers, constituted their peculiar interest. There were present, the learned and the illiterate, courtiers and peasants, old and young, aged bishops on the verge of the grave, beardless deacons just entering on their office; and it was an assembly in which the difference between age and youth was of more than ordinary significance; for it coincided with a marked transition in the history of the world. The new generation had been brought up in peace and quiet. They could just remember the joy diffused through the Christian communities by the edict of toleration published in their boyhood; but they had themselves suffered nothing. Not so the older, and by far the larger part of the assembly. They had lived through the last and worst persecutions, and they now came like a regiment out of some frightful siege or battle, decimated and mutilated by the tortures they had undergone. There must have been some of the aged inhabitants of Nicea who remembered the death of the two martyrs, Tryphon and Prespicus, who, in the reign of Decius (250) had been dragged through the streets of the city, bleeding from their wounds, in the depth of winter. There must be some who retained from their grandfathers the recollection of that still earlier and more celebrated persecution in Prithynia, recorded by Pliny in his letters to Trajan. Most of the old members must have lost a friend or brother. Many still bore the marks of their sufferings. Some uncovered their sides and backs to show the wounds inflicted by the instruments of torture. On others were the traces of that peculiar cruelty which distinguished the last persecution, the loss of a right eye, or the searing of the sinews of the leg, to prevent their escape from working in the mines. Both at the time and afterwards, it was on their character as an army of confessors and martyrs, quite as much as on their character as an Ecumenical Council that their authority reposed. In this respect no other council could approach them, and in the whole proceedings of the assembly, the voice of an old confessor was received almost as an oracle." (Stanley on the Council.)

To characterize these classes of men as a "set of drunken bishops and lawless bacchanals," is scandal of the brutish kind. Among the three hundred and eighteen, there might have been some bad men in some of the classes; some who were disposed to be sycophants, and others indiscreet or willful. But a vast majority of the synod proper were men who had been tried, and not a few of them to the extreme. They had been proven to be men of that sterling virtue, probity and conscientiousness, that they could be neither bought, cajoled nor tortured to flinch from a defense of the right as they saw the right. They were sincere, earnest and faithful. Their integrity, temperance and abstemiousness, cannot be disputed. They may not have been judicious at all times, but they were honest forever. The descriptions of the later and woefully degenerate councils, must not be applied to this. The scandal is too transparent, such meanness too disgraceful.

They were an assembly of fallible men, but not mean men. They had their passions and prejudices, and they were vehemently, and even angrily manifested at times, as they always are in assemblies convened of all parties for free discussion of matters deemed of most vital importance, as was this council. We know they were men, but as a class, as an assembly, they were an assemblage of earnest, conscientious, well-meaning men, gathered in from very remote regions, with different habits and associations, thoughts and modes of thought, and ways of expressing their thoughts; and yet the council was orderly on the whole—not virtuous. While criticizing candidly, and condemning at times, severely, as we must, it becomes us to speak respectfully of "the Fathers of Nicea."

[TO BE CONTINUED.]

Alfred James

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

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

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

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

We, the students of Vitapathy, just graduated at the Spring Term of the American Health College, hereby tender to Prof. J. B. Campbell, M. D., V. D., the honored founder and teacher of the great Vitapathic System, our highest gratitude and fullest appreciation of his grand lectures and able instruction in his great and glorious system of health and life, for body and soul, which he, by his great wisdom and superior skill, has founded, and so ably taught; giving to the world the only system of health and life worthy to be depended upon, and really worth many times its cost. May he live long to spread its blessings to all mankind.

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

An Appeal From F. F. Follet.

BRO. ROBERTS:—You and many of the readers of MIND AND MATTER, are doubtless aware of the circumstance of my starting out on the 9th of August last, to make a tour of the State of Illinois, in the interest of Freethought and Universal Mental Liberty. I well knew that what I was undertaking was as yet unpopular with a large portion of the American people. The educated portion of those who oppose Freethought and free investigation in religious matters, are the priesthood, who feel that their "craft is in danger," from the rapid spread of Spiritualism and other phases of Liberalism. Another portion are the men of wealth who seek popularity—while a third class of our opponents are the merchants, mechanics, and tradesmen, who are afraid that the acknowledgement of an unpopular religious belief will hurt their business. And it is this that keeps them back from coming out and acknowledging the truth, or at least from investigating to ascertain what is truth, and in what direction it may be found; more than it is their honest convictions that the effete dogmas of Christianity are true. But the great bulk of the Christian church, is composed of those who care not to know any new truth, or who dare not read and investigate for themselves—and of that still more ignorant class, who read not at all, or at most only read the Bible. And this last named class comprises nearly if not quite one half of the Christians of to-day. They believe in Christianity because their ancestors have believed in it before them. And they are Christians for about the same reason that was given by the man who persisted in going to the mill, with a stone in one end of his sack and his grist in the other, who when he was shown the economy of throwing away the stone and balancing his grist by dividing the grain, the only excuse he could give was his father had always went to the mill in that way, and his grandfather before him had went to the mill in that way, and did anybody suppose he was fool enough to think that his father and his grandfather did not know the best way for a man to go to the mill. Such as these will talk to you of the wondrous wisdom of Solomon, and say if you don't believe that Solomon was the wisest man the world ever has or ever can produce, and that King David, (one of the vilest licentious and murderers of whom history gives any record,) was a man after God's own heart, then you are a liar, and a fool, and you ought not be allowed to run at large in a civilized community. Of such is Christianity as we find it in this country to-day.

The Spiritualists and Freethinkers largely represent the reading class. Yet I am pained to find so many of them in my travels who do not take any of our Spiritualist or Liberal papers. And I press this matter upon them wherever I meet them. But notwithstanding all discouragements, I determined to make a year's tour over this State, with my horse and buggy, in the interest of Liberalism. And I have travelled nearly or quite thirteen hundred miles in a zigzag route south through the eastern part of the State to within fifty miles of Cairo and back as far as Springfield on my return trip north; and life and health being spared me, I hope to reach the northern part of the State in time to run another Liberal camp-meeting this fall; and I feel that I can assure the readers of MIND AND MATTER that my labors have not been in vain. I have organized several Liberal leagues, and sown a wide streak of Liberal and Spiritualist literature all along the route of my travel; and within the next two weeks, I expect to complete the organization of the Illinois State Liberal League; so that we shall have a Liberal organization in this State under which all classes of Freethinkers can come together and unite for the promotion of freedom of conscience. I have done this with very little pecuniary aid or help; the amount received thus far being less than \$30; and this has mostly come (as well as the kind entertainment I received for three months from friends in Perry county during the late severe cold winter) from those the least able to contribute.

In some respects my undertaking has been more of a venture than was that of D. C. Denmore, when he started to build a steamboat with less than a dollar's capital to start on. It was comparatively easy for him to convince those to whom he applied for help, of the practicability of having a steamboat to carry the freight and passengers that there was to be carried at that time on the Mississippi. And he also had the utmost confidence in the spirit voice that said to him "Build a steamboat." It had spoken to him many times before, and it had never deceived him or told him a lie. But when I started out on this trip with less than five dollars in my pocket and a few dollars worth to fall back on, knowing that I should have to live mostly in hotels, and pay stable bills for my horse, as I went from town to town and from city to city,—and no spirit voice that could speak to me and tell me where to go or what to do. Yet, I have been impelled to go forward, and I believe that there are spirits or spirit forces that are helping me. And when things were looking dark all around me, and when I seemed to be almost "hedged in," there has been a way opened for me, some to me unknown friend

has been impressed to send me a little aid, or I have been led to some one who has bought some books of me, so that I have had the wherewith to keep moving ahead. But, just now, I seem to be needing a little help, as I have not been able to dispose of any books for the past two or three weeks, and I have been working day and night to get the State League Convention well before the people. So if any one feels impressed or disposed to send me a little help, I shall be pleased to have them do so. I did not start on this trip with any expectation of personal gain, and every dollar sent to me will be used for the good of the cause.

My postoffice address for the next month or more, will be Springfield, Ill.; and any mail matter sent here to me will be forwarded on, and though I may be a hundred miles away, it will reach me.

Yours for enlightened scientific spiritual truth and universal mental liberty.

F. F. FOLLET.

Springfield, Ill., May 30, 1881.

Book Notices.

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

We have received from the publishers, Messrs. Fowler & Wells, the first of two volumes of this work, a handsomely printed and bound volume of 878 pages (Royal 8vo.); finely illustrated with steel plate portraits of many of those women who have been prominent workers in the movement of which the work is no doubt an exhaustive and of course reliable history; coming as it does from the pens of those themselves so active in the ranks. To give anything like a critical notice of so extensive a work would be a formidable undertaking, as it would involve the production of a volume in itself. The features represented by the beautifully executed steel plate engravings, although not all of them familiar to us, are no doubt so to most of those who have been interested in the movement in the past, and will recall pleasant memories of the days of trial and conflict, long after the fact of Woman Suffrage shall have obliterated the memory, or at least have smoothed down the sharp thorns of woman's sufferings. We shall try to find time for a regular "square meal" at so rich a feast as this work seems to promise, when we may feel inspired to give a short post prandial discourse. We are not informed of the price at which the volumes will be sold, but that and all other desired information may be had from the publishers; Fowler & Wells, 753 Broadway, New York.

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

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

From Under the Cloud.

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

Lecturers and mediums proposing to visit St. Louis, are invited to address,

Dr. R. D. GOODWIN,

623 Locust street, St. Louis, Mo.

Progressive papers please copy.
June 9th, 1881.

Frank T. Ripley at Antwerp, Ohio.

ANTWERP, Paulding Co., Ohio, May 18, '81.

Editor of Mind and Matter:

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

Yours respectfully,
MRS. H. S. LIDDILL.