

Mind



Matter.

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{FOR MIND AND MATTER.}

THE SALE,

BY T. P. NORTON.

In the year of the reckoning two thousand and one,
Prognostics foreshadow a season of fun,
At a sale of effects on the common below—
Peremptory of course—as the tinklers must go
To the highest of bidders, if any be found,
If not, they will surely be left on the ground,
As a warning to doctors who handle such stuff,
When their patients are choking and crying "enough,"
The lotions and plasters, the powders and pills,
Are labelled according to orthodox mills,
For shepherds misleading their innocent flocks,
And tricksters who deal in vicarious stocks,
Now retiring from business we kindly would say,
For the devil himself has done good in his way,
Having sordidly enlightened our parents in youth
And told, so they said, remarkable truth,
But the way and the time are quite different things,
And hell "has no secure" when a creature has wings,
The business has shockingly fallen away
With brimstone, a drug in the market, to-day;
So down it must go with the shop and its wares
To the land of oblivion where nobody cares.
The furniture—ecclesiastical style,
With downiest cushions, the dolls to beguile,
Require to be cleansed from the odor and rust
Which cling to old bodies returning to dust,
The curtains and cloaks are a mouldering lot,
Like the saints who are buried, and fools who are not,
In a crevice behind the old altar you'll find
The secrets of trade, of the puritan kind,
The racks, and the thumb-screws, and under the stairs
The faggots, and torches, and old ducking chairs,
All carefully hidden and treasured away
In hopes of a prosperous business some day.
Take reason along to examine the tools,
And estimate each by the use of its rules,
Throw orthodox goggles away at the door,
And truth will be clearer than ever before.
The library—part of this falling concern—
Needs endless revision, you soon will discern;
And the books of the law require to be cleaned
From all superstition, and the babies be weaned
From the milk of corruption, and methods of grace,
Which stunted the minds of that barbarous race
Who feasted and revelled in carnage and gore,
Like the god which they made to admire and adore,
Or bribe with burnt offerings to lighten his blows,
And savory mutton to tickle his nose.
The songs you will find of a blasphemous stripe,
With deities mounted in devilish type,
To frighten and capture the ignorant youth,
With error disguised in the garments of truth,
All these must be brought to the light of the day,
For truth to condemn—then crumble away,
The cattle are not what they ought to have been,
The milkers are dry, and the fleeces are thin;
The rains and the lumps, the snakes and the doves,
The beast with four heads and the food which he loves,
So down they must go—neath the hammer of fate,
Without reservation, remorse, or debate.
The building itself, with its cloisters and cells,
Inquisitive boxes, and magical wells,
Must then be thrown open for all to inspect,
The evil exorcise, and the good to select,
If the gem is not buried too deep to be found,
The rest is condemned to be raised to the ground,
Giving place to a temple whose builder is high,
Whose dome shall outreach and encompass the sky;
With no corners for bigotry—no secrets to hide—
No claims to be slain—no deities to divide—
No loams for the filthy—no myths to adore—
No future to dread and no death to deplore;
When war and its evils for ever shall cease,
With religion controlling in beauty and peace,
Experience the preacher and wisdom the guide,
All nature the Bible, and no mischief betide,
Then the earth shall be fit for an angel's abode,
And infinite truth alone be humanity's God;
The law shall be virtue and truth from above,
And the "plan of salvation" be infinite love.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

April 13th, M. S. 36.

GENERAL LYONS.

Good morning—I come into this temple,
searching for material to build up a foundation
that will be eternal. Out of the rubbish of the
past, there seems to be a few fragments that will
do to plant with the foundation of a new structure,
and to me, it seems that the time has come to begin
to erect a temple for all humanity. We do not de-
sign to build that which will only take in a few
of earth's children, or leave any of the hungry
multitude out. When I realize that the hour has
come, and the hungry multitude are looking out
for something that will be to them a power and
strength for that eternal work, I scarcely know
how, or in what way, to take anything from the
old, to place by the side of the new, except one
simple thing, (that seems to be of importance to
me) and that is, the individual desire of knowl-
edge—the reaching out for something higher,
better and purer than any past experiences of
human life. This is something that does not in-
volve prejudice—does not condemn the many
and save the few; but it is a principle, existing
in every human breast. I do not stand here to
tell people how they must live, or what they
must do; for I have learned by experience that
individuals cannot do differently from what they
do, under the conditions that exist at the present
time. And I also know that men and women
must be educated to a higher standard before
they can understand the principle which will
perfect their life's happiness. But I am here with
a desire to give you encouragement in your work.
Every hour you approach nearer—nearer—to that
knowledge, which makes all souls one—which
makes men and women sympathize with one
another. From the time that man first began
to inquire into a future state of existence,
there have been forces at work operating
upon the mind; and in the early days, all
adopted that system which men endeavored
to make—that system that accorded with their
own, selfish purposes. They tried to hold to
this as the only power in existence. They pro-
fessed to bow down to deific power—to reverence
gods—but if you search into the history of those

gods, and learn of the individuals who professed
to worship them, you will find but few who wor-
shipped anything outside of themselves. And
every law made, was made in some way to serve
their own purposes, and through this means they
have subjected woman to almost all kinds of
cruelty, and have not even allowed her an indi-
viduality. To-day, you stand, or act and live, un-
der a government which you think is nearly per-
fect, but how many of its inhabitants, shape, or
at least, have any control over its laws? And
even after men congregate together, and conclude
that such and such things will be better for the
people of the United States, how many obey the
principle, after it is has been affirmed or approved
by the government? Not one, scarcely, can you
find. And when you look for an instance, where
do you find it? Men have lived under such cor-
rupt systems—have imbibed such dark supersti-
tions, that it is impossible to bring out the truth
and make all men understand it at once. But
our purpose is, to work for the elevation of all
humanity. We do not mean to discard any one.
I am willing to say that there is a difference in
individual happiness. Some men and women
have intelligence, and can appreciate the grand
and beautiful; while others have not as high as-
pirations, and their aspirations run in a different
direction. Each one has their grade of happiness,
and it is not just nor right that any one should be
deprived of their legitimate rights. We are
working—working for the rights of mankind—we
are struggling—struggling—to bring truth to the
front; and we ask men and women not to de-
ceive themselves, nor to deceive others, but each
one to work for the truth, as they understand it;
even though they may see differently—under-
stand forces differently—each one has an impor-
tant work to do in this direction. Ques. Who is
it that speaks? Ans. General Lyons. Ques. The
one who fell in battle in Missouri? Ans. Yes.

MARGARET FULLER.

When earnest thinkers congregate together,
they bring something with them that aids us in
our labor of love. [This was said in response to a
remark of Mr. T. P. Norton.] We are working as
best we may, to make the world brighter and
happier; and day by day we gather one link after
another until the chain becomes complete. How
grand it seems, while here below, to hold sweet
converse with the angels above. I am not here
to make rhyme, nor to speak sublimely, but to ex-
press my love to all in the work that lies before
you. Margaret Fuller.

LEMUEL JUDSON.
(Sacramento, California).

By the gods! is this the way we come? [It
seems so.] And this is a demonstration of immor-
tal life, just from the realms of the unseen? You
wonder why we come; but we come to bear tid-
ings to all men, that, as we live and die, we take
up the thread of life and work out a destiny so
grand—so sublime—that mortality cannot realize
what immortality really is. You are sometimes
astonished at the different manner of working of
the power that moves and controls each individ-
ual. You understand there are forces working
for and against men acquiring knowledge and
coming into a true condition of life. Many of
them have passed into a spirit existence not yet
out of the trammels of superstition and igno-
rance; and when their mortal forms were
laid aside it was impossible for them to start
out on a true mission of life. And, as it is
impossible for individuals to change in the twink-
ling of an eye, being dependent upon all the
forces around them, you see to-day a great com-
motion among men. Not along among believers
in Spiritualism—not alone in a few sects—but
the whole world seems to be in commotion, and
every force seems to be directing its course differ-
ently, than it ever did before. This is an evi-
dence of something that will effect the human
family to a greater degree than they anticipate.
Profession was the watchword of the past, and it
reaches up to the present day; but I see that men
and women must recognize and understand the
true principle of action, and then making a cor-
rect application of it before they can expect any
different condition of things from that which ex-
ists at the present day. Yet each force is chang-
ing—each force is making different conditions—
and out of all this travail, confusion and distress,
you will eventually come into a condition of life
superior to any yet known to any nation or any
power that ever existed upon earth. The princi-
ple of universal justice is not to make monarchies,
and to build up monopolies—it is not to make
one man a god, and to crush all the rest—it is not
meant to destroy, but it is meant to build up and
to correct every corrupt system that ever existed.
You talk of nature, and look out and view the
beautiful scenes that are spread before you. Some
of you become so rapt in wonder, and your souls
are so lifted up, that you seem to enter into the
sublimity of that power which creates all that ex-
ists. You seem to approach nearer to a knowl-
edge that makes you happy and true; and it is
through these experiences that you learn wisdom,
and learn that there is a system working through
all nature to perfect all. Now what we ask of
men and women is, to come as near to nature as
possible. We know that education and prejudice
hold you in their folds, and that you cannot all
at once throw off the restraints that society has
put upon you; but we ask you, and ask you par-
ticularly, to be true, earnest and brave. You

have nothing to hide so long as your purposes are
true. You have nothing to profess so long as your
daily acts give evidence of the justice of the forces
within you. Let each man and woman study out
the perfection of themselves and correct the er-
rors that exist within them, and the errors of the
world will soon cease to exist. The power that is
within you, and the forces that are around you,
are hourly shaping your destinies; and it is im-
possible for me, or any other spirit, to come to
you and say, do so and so; because you are con-
trolled by an inevitable law, which moves your
course and shapes your destiny; and it is impos-
sible for any of us to do otherwise than to come
and speak to you in common sympathy. And
out of this, perhaps, will grow a condition to
make you better and happier. Ques. Who is it
that speaks? Ans. Lemuel Judson, of Sacramen-
to, California.

RACHAEL SHIMERMAN.
(Altoona, Pennsylvania.)

GOOD MORNING.—It seems to me that I am lost,
or something. I don't seem to be in the right
place. Ques. Who are you looking for? Ans. I
am not looking particularly for any body, but I
felt a kind of strange, and they said that if I
would come in here I would get balanced, and
know where I was going and what I was doing.
[You have got into the right place.] I am not
very strong, and while I feel like talking more
than I would desire to (because I never talked a
great deal when I was in company. I always lis-
tened), but they said if I came here I should talk
a little, for people would not know who I was, or
where I belonged. Do you think that this thing
called Spiritualism is going to amount to a great
deal? [Yes, I think it is. I think it is going to
amount to everything.] Well, that is what they
say; and they say that even people who don't
know anything about it have got to help make
it a power. I would like to help do it, if it was
all right. [You will find it all right.] I got a
kind of mixed up when I try to study things out,
but they said if I came here, I would gain my
balance and be able to work. Ques. Now if you
would tell us something about you who were we
would be very glad? Ans. My name was Rachael
Shimerman, and I came from about three miles
from Altoona, Pa. I don't claim to be educated,
or anything of that kind; but I was a kind of
confused, and they said if I came here I would
get all right, and be able to take my bearing then.
Ques. How old were you when you passed to spirit
life? Ans. About thirty years old. [You will
get your bearing all right. What made you think
Spiritualism might not be a good thing?] Well,
the reason why I thought so was, because the
clergymen said I should stay away from it—that
it was not a proper thing to be looked into. Ques.
What clergyman told you that? Ans. I heard
them talk about it before I passed away, and they
said it was the devil. I also have been told so in
spirit life. And, now, to think that I have been
brought to such a place! [They did not bring you
here.] Do you think this lady will ever go trav-
elling around the country, so that I will get to see
people and know all places, for I always had to
live at home and work, and I would like to go
about and see a little of the world. [Your coming
here, to-day, will help you to do that. You need
not have that lady to do it for you.] Well, I am
very glad I was allowed to come here. I feel
ever so much better. [You go back and tell those
clergymen they have made a terrible mistake
when they told you not to come here. They do
not know everything. You tell them to learn
something before they undertake to teach other
people. Tell them they had better sit down and
learn something before they undertake to become
teachers.] They say they do know everything.
[They are all blind teachers of the blind and
they, and those they lead, all fall into the ditch
of error together.] I have not yet seen the devil.
[The biggest devil you will see in spirit life, will
be some of those clergymen who try to keep
you from getting the truth.] Well, I ain't afraid
of them now; and since I have been here I will
tell them so.

JACOB WRYDNHAMMER.
(New York City—Long Ago.)

I come silently into your presence, asking you
to listen to what I have to say. When I used a
physical organization there was not the light that
now exists in the world; but, without any positive
demonstration of the power of spirits to con-
trol human organizations, I imbibed ideas and
thoughts of a future condition which dwell with
me to-day. You have grand opportunities, and I
ask you to unfold them to the best of your ability.
For it does not naturally mean, because men have
advantages that they can always advance, unless
they desire to do so. When I studied the laws of
life, I had not the opportunities that men possess
to-day. I could only learn from experience and
by reading after a few independent minds. Yet
I understood that my spirit would exist in another
condition after the physical form was mouldering
in the dust; but I had no definite idea as to what
that condition of happiness would be, or in what
particular locality it would exist. But after that
change that men call death, I, for a time, could
not realize that I was other than a mortal, still
working out my destiny through the same obsta-
cles that existed while my spirit was embodied in
the form—I say it took me some time to rid my-
self of that condition. After that I began to real-
ize the importance of my physical life. I saw,

then, that it was only a school to fit my spirit for
its future duties. I was not really biased in any
particular direction, for my labors and studies
were almost entirely alone. It seems as though
I had a sympathy with the guidings of nature,
and the grandeur of the manifestations through
that power which moves and acts throughout the
whole universe. I do not come to ask you to
hold yourselves in the same condition that I
did; but I want to say to the mediums that are
being used all over the country to give our
thoughts to the world, to sometimes give atten-
tion to the guidings of isolation. Then it will be-
come possible for men and women, who have
no desire but to speak the truth, to come and use
their power to the very best purposes. This
mingling and confusion—this, one giving one ex-
pression and another, another, confuses even the
forces that control mediums, and make us some-
times seem untruthful, when we mean to utter
nothing but the truth. We cannot sway all the
forces at once; and if there is something that
diverts, in a circle, and each one conversing and
trying to manifest themselves in their own par-
ticular way, they have, sometimes, as much con-
trol over the medium as the spirit that is actually
holding and using it. At least, the spirit takes up
from each element and sometimes conveys ideas
of embodied spirits. This thing must be looked
into, studied and understood. For it is not always
best to be swayed by too many forces—it is not
always best to conclude, because things do not
come as one or two individuals think they ought
to, that they are likely to become a failure in the
end. All over the country, men and women are
studying the subject of Spiritualism. There are
circles being held in every direction, and some
have gathered together and wish, through you to ac-
knowledge to their friends, that they are investi-
gating this subject that has been looked upon as
so ruinous and fatal to men's and women's happi-
ness. Yet the work goes on. But there is another
element that seems to pervade the whole world
in regard to our power of control. Each one is
afraid of admitting evil influences—each one is
trying to protect themselves from some unseen
foe. Let me say that this condition of mind
makes a condition for forces to take hold and use
individuals to their own destruction, sometimes.
We want no man or woman that is mediumistic,
to fear a foe, but to blend into their souls an in-
dependence of spirit and a determination for truth,
and make every effort for elevation; and there is
no power, seen or unseen, that can destroy the
evidence of the power that moves them. We
have worked long and faithfully to bring the hu-
man organization to that condition where we
may be able to speak to men and women, the
same as if we existed in a physical form, and our
work goes on. The disadvantages of our own ex-
periences make us feel interested to try and give
individuals conditions whereby they may work
for themselves. You cannot build up or create
anything out of nothing. You must have mat-
terial. You must have some thought or some
power to move and control even the material that
you possess. We are to-day using various forces
and trying in every manner possible to get the
power strong enough to overcome superstition
and ignorance. No man nor woman was created
to be destroyed—no one that ever was created is
to be eternally lost; but as they work up the scale
of progress, they seem to jostle and to destroy
one another sometimes. But this is a necessity
of the conditions that exist. Make different con-
ditions, and each one will see the necessity of
working and improving—of striving to make men
better, instead of working to their detriment. Do
not let condemnation rest in your souls—do not
let persecution become a part of yourselves; but
each one work in sympathy and love, and the
truth will soon come to you. Ques. Who is it
that speaks? Ans. Jacob Wrydenhammer. Ques.
Of what place? Ans. I came from Germany, and
I died in New York City, many years ago. I did
not live there, but I died there.

THERESA HOLCOMB.
(Prairie Depot, Ohio.)

GOOD MORNING.—I thought I would like to
come here for a short time to see if I could make
a condition for myself to understand this law bet-
ter than I do. I have been in spirit life quite a
number of years, and before I died, I was very
anxious about my own welfare. I imbibed an
idea, somehow, that it was not worth while for
me to try and be saved, and that it was impossi-
ble for me to enter into the kingdom of heaven.
It was the real trouble of my life. I read the Bi-
ble—studied it—and yet I could never feel en-
tirely at rest with myself. I went to church and
thought I did as nearly right as it was possible
for any one to do; but my whole life was one
continual anxiety for fear that I could not enter
into the kingdom of heaven. And when my spirit
did take its flight, I was astonished to find that I
was not dead, and that there was no such place as
people were taught to believe—that is, a heaven
where people sit, sing psalms and pray. I found
my friends waiting for me, and they seemed to
be rejoiced to find that I was liberated after so
much trouble. I want to say to you, that I was
an aunt to the lady I am using. She was not ac-
quainted with me, and never remembered seeing
me. I saw her when she was an infant, and she
has forgotten perhaps that there ever was such
an individual. But we are all coming closer and
closer—trying not only to make ourselves hap-
pier, but to add strength to each one who is strug-
gling through life's uncertain path. When I used

my own physical organization, I was, what the world called, very proud. I had great respect for the admiration of people, and I was beautiful, or at least, people seemed to think me so; and I was looked upon with a great deal of respect and admiration. I would have been, perhaps, happy, if I had not met with quite a number of disappointments, but poverty was not one of them. If you will be kind enough to put my name down, or at least place it where some one of my family will receive my communication, I will be very grateful indeed. My name was Theresa Holcomb, Prairie Depot, Ohio. I feel very happy to think that I am able to come here this morning, and as I have learned that pride does not add to the happiness of any one, I have laid it aside, and will try to meet the condition of the medium's mind as nearly as possible; for I see that she has no feeling of superiority—no feeling that she is better and purer than any one else—but has sympathy for every one that is suffering; and that, I think, is the best condition for the human mind to be in. I will bid you good morning. Please tell the medium to read the communication, will you? for see will not see it, or know of it, unless some one tells her of it. [I will tell her.]

EMMA BROWN.

(Lock Haven, Pennsylvania.)

GOOD MORNING:—I thought I would come in a little while, [That is right.] and see how this thing operated, and I find that I am able to talk; and I feel very grateful that this opportunity is afforded me. I am not able to remain long, or to talk a great deal, or give any account of myself; for I suffered so much in my physical organism that it seems impossible for me to take up my thread of life, and walk through with it. But you may say that Emma Brown of Lock Haven, Pa., came to you this morning, and gave this simple communication. [You will find, Emma, that your coming here this morning, will relieve you of a great deal of that feeling of feebleness that you have had.]

JOHN HARPER.

(New York City.)

This manner of addressing people, is something new to me; and I may possibly fail in what I really design to do. It will be well for you to be very careful, for I do not desire to make any mistakes. But I find that this is a law, that you must come in complete harmony with, if you expect to have satisfactory results. I was interested in science and the progress of the human family, to a certain extent; but I never, till after I laid my form aside and dwelt in spirit, understood the importance of this subject. I did know that minds acted upon one another while in the physical form. I understood that that was a science, or at least, that mesmerism and psychology were a science, but I never fully realized, nor was I able to comprehend, how important it was to understand this science, and make a proper use of every condition that surrounded me. One thing that I have made a study, and that is: Why it is that so many people make serious mistakes, while their friends look on with holy horror and say, why did they do so and so? any person would know better than to do that. And I find that the real parties are not as much to blame, as persons who stand around and conclude that an individual will go entirely wrong. They make a condition for them to do just what the individuals themselves would not desire to do. The blending of minds is something so wonderful, that it will be some time before I will be able to come to you, and give you the correct information in regard to the matter. But there is one thing I do understand, and that is, that I am holding now a human organization. The spirit has left, or at least, is not entirely severed from the physical form, but dwells a short distance away from the body; and here I am, talking and using that form, just as if it was my own. Of course, I am not able to follow out every train of thought, and give you all the knowledge I possess; but it is because I am not fully acquainted with the law, and do not understand how to adapt myself to the organization. But there is one thing that is certain, and that is, we need a body of earnest men to work out this great problem, and to give knowledge to people that will protect them from all the difficulties that have surrounded them in the past. We will be able to give you to understand when you are controlled by spirits, in the mortal form,—how you are controlled, and which of them designs your destruction or elevation. Heretofore men have gone out almost blind. They knew there was a power outside of themselves, and in their earnestness to understand it, they have defeated the very end which they wished to bring about. All are workers, using every instrument to the best of their ability; and we want your aid, knowing that you are earnest workers, trying to reform humanity. But it cannot be done until you get a correct idea of the principle, that is, the principle that creates the misery; and understand the principle that will make the condition for the human family to be happy. It does not matter how much knowledge you possess, if there is not a practical application of your knowledge, it will go for naught. John Harper of New York City. Ques. Of the firm of Harper Bros? Ans. I was connected with them. I thought I might be able to give you a little knowledge. I do not think I have added much to your store, but you can see the direction in which I am drifting. [Your suggestions are very good indeed.] People often wonder why intelligent men do not give different communications from what they do. Some seem to go beyond their abilities, and others beneath them. But there is a difference between spirits. Some spirits adapt themselves to organizations more rapidly than others, and some can express themselves independent of any condition. But it is impossible for any spirit to use an organization exactly as their own, in a moment's practice.

NED YANKTON.

GOOD MORNING:—It seems to me that you have not called on Beelzebub very lately, and I thought I would come in, for fear you would forget me. You know the work must go on. [You are just as welcome here as any body, about this time.] That is the reason I come. I saw there was a kind of a doubt. Some were trying to create disturbances, and if you don't like to give my name to the public, say Ned Yankton has come, and everything will work its way out right after a while. I expect to defeat some of the saints that go along crying out glory hallelujah. Recollect I am not dead, and if you call me any time, I will come and help all I can. [We wondered what had become of you.] We were looking out to

see how you would take our disappearance. Ques. We did not lose faith, did we? Ans. You are afraid some forces will come up and interrupt us now, but you need not fear that. [We are waiting for orders, you know.] They will come, quick and sharp, after a bit. [We expect you to give us directions.] Well, they will do it. This lady, [a lady present in the circle,] is very much exercised in her mind about some things, but she has been misled, and I want her to wait a little while and we will show her what is right. [Now I am going to ask you a question. What influenced that lady's visit to Philadelphia the other day?] I don't think you need hardly ask the question, for you understand that perfectly. I will tell you that Benjamin Franklin did not have anything to do with that. I don't like to talk here, but sometime I will give you a complete answer. I have something to say to that lady also. [Meaning the lady to whom he first referred.]

ONE OF THE GUIDES OF THE MEDIUM.

While you have been listening to spirits giving communications, there has been present a band of men and women, who, while in the material form, did not possess any intelligence whatever. Their organization, were so defective that there was never a word of intelligence fell from their lips; and as all spirits unite, in order to perfect themselves, we have looked with interest upon this band, to see what effect this circle would have upon them. And I will say to you, that the first spark of knowledge has entered into their forces—the first spark that will kindle and grow until they become ripe, beautiful influences, controlling men and women to do good. There is nothing lost in nature—nothing destroyed—and everything naturally improves or rises on a higher and grander scale. The spirit, of itself, is a part of that principle which acts through all the universe; and, under unfavorable conditions, the child is born into the world with an organization that the spirit cannot use to demonstrate to the world anything of use or beauty. Men, sometimes, look upon it with scorn—sometimes, with sorrow—yet no one fully understands the importance of trying to develop such organizations in a way that they may enjoy happiness and peace. Yet, they are, in themselves, a force, silent, unheard and not appreciated, but as time rolls on, each one gathers from some source or other, the first motive power that brings to its mind intelligence—the first power of development. It then grows and improves, and you can look upon it with joy. This is the work that many spirits at the present time are interested in, knowing that out of perfect growth, happiness and peace will come. All the elements must be used—all the forces congregated together, and each one appropriated in the best manner possible. I will leave you to study this subject as you choose. Sometime, perhaps, I may return, and give you a lengthy communication upon this subject. Ques. Who is it that speaks? Ans. One of the guides of the medium.

BECKY O'FLANNAGAN.

(Near Danville, Pa.)

Oh, my! I made a mistake; I did not mean to come in here. I don't want to go to spiritual meetings, and I won't stay. [Oh, yes, do stay a little bit; we want to talk to you. If we are really wrong, we want to be put right.] Just as like as not I will go to hell for coming in here, and I ain't going to stay. [You are all right. We will do you good, perhaps. Talk to us a little and tell us who you are, and you will find you are among friends. Can you not realize that we are sincere?] Maybe it is so, but they said it would not be right to come here. Ques. Who told you that? Ans. Why, the priest told me not to come here. Ques. What priest told you that? Ans. Well, he said I should not tell his name, and I won't do it, because he says if I do, he won't forgive my sins any more. [I will forgive your sins.] You are not any Catholic; you cannot forgive my sins. [No, I am not bound up in the Catholic Church.] [Addressing a lady in the circle:] What made you come here if you were a Catholic? I was a Catholic, but the good angels led me to see better. That Catholic priest would not have let you come here; friends have brought you here to be helped. Do you say you were a Catholic and got to believe this? [Yes, indeed, for twenty years.] Have you not suffered awfully since you quit it? [No, nothing could make me go into the Catholic faith again.] Do you think I could be happy out of it? [Yes.] Will you help me out of it. [Yes.] I will tell you one thing; I did not tell the priest everything I did. [I will tell you what you will find—that this is the happiest day of your life. When you get out of this form you are holding, if that priest meets you, you tell him that you have been to a spiritual meeting, and it was not so bad as you thought, and as he told you it was.] Well, I did not confess all to the priest, and I will come back. [You just tell that priest that you have been to a spiritual meeting, and it is a place where people get light and have a right to be themselves. Tell him he had better come here and learn something.] My name was Becky O'Flanagan, and I lived near Danville, Pa. I got scared—I thought I was in the wrong place. [You need not be afraid of purgatory, or any such place.] Do you think there is any harm in not telling him everything? [No, he can not forgive you your sins—he only pretends to have that power. How old were you when you passed to spirit life?] I was old enough to be a pretty good church member. I tell you what troubled me, they made me pay so much, and I had not a good deal to do with it.

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I can see her now in her calico frock,
And her old sunbonnet brown,
With her merry face and her gentle eyes,
And her gold hair falling down;
Though 'tis many a year since she used to wait
For me when the school was through,
And I'd hasten to join at the end of the lane
My little playmate, Sue.

There were other girls in the school, perhaps,
Who were prettier far than she;
But there never was one with merrier ways,
Or one more kind to me.
If my play grew rough, I was checked at once,
By a look from her eyes of blue,
For she governed me by the law of love,
My little playmate, Sue.

She always stood at the head of the class,
And how hard I used to try
To learn my lessons and get advanced,
In order to stand near by!
And however heavy my task might be,
'Twas an easy thing to do;
For more than the teacher's, I held the praise
Of my little playmate, Sue.

Together we'd wander through the field,
Her little hand in mine;
We'd watch the butterflies flit by day
And at night the fireflies shine;
We were friends in work, we were friends in play,
And how fast the moments flew!
For I was happiest by the side
Of my little playmate, Sue.

You ask how it is I recall her so,
And remember her face so well,
After all the years that have come and gone?
But the reason's not hard to tell.
For the little girl that I played with then,
Became, when she older grew,
The dear, true wife who is by my side—
My little playmate, Sue.

—Illustrated World.

Flo and Flora.

BY ADA C. STODDARD.

"It's too bad!" declared little Flo Stetson, pulling off her hat. She had come to spend the sunny half-holiday with her cousin, whose name was the same as her own, but who didn't begin to be so rosy and dimpled. "I don't call such doings as that fun!"

"What?" asked Flora, glancing up listlessly from a lapful of canvas and worsteds. And Flo told her. It was at school the day before, which had been the last day of March, that the boys were recounting the tricks they had played in other years, and little Micky Lanahan asked in his funny way, "Sure, an' who bees April-Fool?"

Micky was a new boy. He stood leaning against the school-yard fence as he spoke, with his small red hands in his pockets and an anxious look on his face as he gazed down at his boots. Those boots were a sad trouble to Micky; they were very large, and the toes turned up and gaped wofully, and they were all he had.

A shout arose in answer to Micky's question from that merry, thoughtless group. "He don't know April-Fool, boys."

"Oh, Boots!" "We've been acquainted with him ever so long."

"And we'll give you an introduction when the time comes," laughed Fred Stetson. "Won't we, boys?"

"And they're going to," say Flo—"Fred and Teddy Blake—and I don't think it's fair. His folks are real poor, and his mother's sick almost all the time. They make fun of his boots, you know—and they are dreadful things, really—and so they are going to hang one of the boxes that new shoes come in on the door, with a bundle of papers in it, and 'April-Fool' printed on the inside piece. And they're going to look in the window and see Micky when he gets it. Fred's fooled me lots of times to-day, but I don't care for that. I don't think it's much fun, though, and it's mean to fool that little Micky Lanahan. So!"

Flo's cheeks glowed cherry red, and she talked rapidly. Flora listened with kindling eyes.

"Flo," she cried, "I will tell you what to do. All the time my ankle's been sprained, you know, I haven't spent my pocket money. I've got two dollars now, and I was going to buy you a birthday present; but I'll spend it for a pair of shoes for Micky instead, if you're willing."

Was Flo willing? She almost screamed with delight.

"Oh, you dear Flora!" she cried. "And I'll change the boxes! Oh, Flora Millings, what fun! Such a joke on Fred and Teddy! And Fred said he wouldn't be fooled once this April. Oh, oh!"

Flo could not wait. She put on her hat and almost flew down to the shoe store and home again. Fred's box neatly tied up was on the hall table waiting for night, and it was only the work of a moment to replace the little bundle of papers with a pair of stout shoes.

"Such fun!" said Flo to herself, and she almost burst out laughing when, after tea, Fred took the box from the hall table and went off with Teddy Blake.

"After all, I don't half like this," he said to Teddy. "If it was any other fellow, I wouldn't care a snap. But of course it's only in fun. I told him we'd introduce him."

"Of course," laughed Teddy; and so they made their way down a cross street and through an alley to the little tumble-down house Micky Lanahan called home.

Fred put the box down quietly at the door and rapped. They had plenty of time to dodge around the corner of the house to a window; and they were looking in even before Micky had his hand on the latch.

It was such a poor little room, bare-walled, bare-floored, and scantily furnished! A thin-faced woman sat bolstered up in the old rocking chair it contained, and a lamp burned dimly on the rickety table. The big boots stood in a corner, and when Fred's gaze fell upon them he suddenly turned it the other way.

"Ted," he whispered, "I wish we hadn't. I do wish we hadn't Ted."

There was a shrill cry of joy from Micky then. He had opened the door and discovered the box, and his freckled face was beaming with delighted surprise when he came back into the room.

"Och, mother, it do be shoes!" he cried. The thin white face in the rocking chair was turned eagerly toward the boy.

"Sure it can't be the truth, Micky."

"Dad it is, mother!" cried Micky, tugging at the string. "What else should it be now?"

Fred at the window groaned inwardly.

"Such a miserable thing to do!" he said. "I'd give a dollar to be out of it, Ted. I don't see—"

"You did it yourself!" said Teddy, not very good naturedly. "You thought of it, and all, but I'd give another dollar if we hadn't, and that's a fact. Let's go."

"Wait," said Fred. "We'll make this up—Hullo! Why, Ted—Ted Blake!"

For Micky had got the troublesome twine unknotted at last, and had pulled from the box those stout thick shoes. And he was capering about the room wild with joy.

"Beant they illegant, mother? Oh, mother, look! Did ye ever see the loikes? An' 'twas April Fool that fetched 'em—it says April Fool on the paper! Sure it's a fine old gentleman he is. Oh, mother, it's cryin' for gladness I am, sure! 'Twas April Fool fetched 'em till me."

"Then April Fool never did a better piece of work," said Teddy, feeling not a bit ashamed of the tears that filled his own eyes almost to overflowing. "But, I say, old fellow"—and he began to laugh.

I think you can not imagine two more astonished boys than those who slid softly away from Mrs. Lanahan's window and hastened off home in the darkness.

"Such a good joke!" laughed Fred. "I never was so glad of anything in my life."

"We'll pay for those shoes, anyhow," said Teddy. "Can't you guess who did it, Fred?"

"I think 'twas Flo and Flora," Fred answered. "Anyway, I'm almost sure Flo had a finger in the pie."

He was quite sure of it when a little later, he opened the hall door at home. For a plump little form glided up to him, a dimpled little hand tucked itself under his arm, a rosy little mouth was placed close to his ear, and a soft little voice whispered, "April fool!"—Harper's Young People.

Obsession—A Letter From J. H. Mendenhall, Unionport, Ind.

BRO. ROBERTS:—Obsession, the Jesuit weapon from the spirit side of life against Spiritualism, and the king destroyer of bodily and mental functions, is becoming so prevalent an ill among the sensitive class of our great populace, that it demands of every philanthropist his most serious attention. This is a disease but seldom conceded, and less understood by the professional medical fraternity; and even if it were wholly recognized, their mode of treatment for human ills can offer no healing balm or restorative virtue to the sufferer in such case. It is an affliction that drugs and lancets can never reach; but like all other human ailments, requires the cause to be removed before its effects will cease. There are two parties always concerned in every case of obsession—the inflicter and the afflicted; both of which demand of the therapist his most strict attention. Medical science, it is to be said with regret, knows nothing of the former, either as party or his troubles, and but little, if anything more, of the nature of the latter. It is too conservative for this, as also for many other of the human ills of the nineteenth century. Nothing short of a true and unbiased knowledge of Spiritualism in its phenomenal phases, and the law of its government, can offer a successful remedy for this Jesuitical curse. I say Jesuitical curse, because it is the only alternative left to that order of religious unfortunates, in spirit life, wherewith they may continue the propagation of their religious tenets. If they can succeed in closing the channels of free thought by seizing media, and so control, or rather derange their mental systems as to bring both them and Spiritualism into disrepute, and to destroy the only opportunity for the better and higher unfolded intelligences, to communicate to the world below, their lessons of wisdom and individual freedom, then their system of mental enslavement—the curse of curses—can be made a sure thing. Having given this subject much thought, and having had no little experience in the treatment of this most horrible form of mental and bodily disturbances, I feel the sphere of duty enlarges commensurately with my experience. With these facts in view, I therefore, in compliance with the frequent and earnest request of my spirit guides in the curative art, say to those who may be suffering the indescribable torments of evil influences, known as obsession, that I hereby tender them my professional services as a therapist from this present date, March 31st, M.S. 36. In making this offer as a strong and unretiring sympathizer with the poor suffering ones of earth, it may be due those who may feel interested in the matter, and who may deem my abilities trustworthy in their cases, to make this honest statement of myself, viz: I am not known to the world, as I know of it, as a scientist, or one of any great literary attainments. I wear no honorary titles or badges of distinction, nor ask any higher one than that of a noble, useful man. Financially, I am as nought, or as one occupying nature's humblest circumstances; yet, knowing myself best, I enjoy the sweets of life. I will further say, I have seen obsession, perhaps, in its most fearful phases, even to that of causing its victims to stand, or attempt to walk invertedly, that is, upon their heads and hands; others with their reason so dethroned as to have the lunatic asylum made their home for months without improvement—what else could one expect? Others, again, have been made to attempt to sacrifice their honor and even virtue; and yet others who have threatened me when treating them, with the menaces of death; and in all these instances, the poor pitiable wreck of humanity has received relief at my hands. I think, then, that I know something of the nature of obsession. This, together with my confidence in my spirit guides, in psychiatry or the principles of mental cure, I feel warranted in speaking words of cheer for those who may visit me at my residence for relief. I would say, however, there may be cases of obsession too obstinate to be cured, or even relieved without long, persistent effort. But our motto should be: If I fail to succeed at first, try again. I therefore promise my charges, to do my best. Always write me before coming, that we may avoid the consolidation of too many bad influences by their being brought together, which would retard progress. Charges in all cases reasonable. J. H. MENDENHALL, Unionport, Ind.

[Continued from the Eighth Page.]

come down to us: 1. 'Ymnos eis Mnemosuman (Philostatus Vit. Apoll. I. 14; Suidas, s. v. Apoll.). 2. 'Pythagoron dachia,' and 3. 'Pythagoron Bios,' mentioned by Suidas, and probably one of the works which, according to Philostatus, Apollonius brought with him from the cave of Trophobius. 4. 'Diatheke,' written in Ionic Greek. (Phil. i. 3; vii. 39.) 5. 'Apologia,' against a complaint of Euphrates the philosopher to Domitian (viii. 7.) 6. 'Peri manteias asteron.' 7. 'Teletai e peri thaunon,' (iii. 41, iv. 19; Euseb. Prep. Ev. iv. 13.) 8. 'Chrismoi,' quoted by Suidas. 9. 'Nykthemeron,' a spurious work. 10. 'Epistolai LXXXV.' Bishop Lloyd supposes those which are still extant to be spurious works. On the other hand, it must be allowed that the laconic brevity of their style suits well with the authoritative character of the philosopher. They were certainly not inventions of Philostatus, and are not wholly the same with the collection to which he refers. The 'Apologia' which is given by Philostatus (viii. 7) is the only other extant writing of Apollonius."

When Bishop Lloyd supposes the surviving epistles of Apollonius to be spurious work, he certainly makes an end of the Epistles of the New Testament, as it is called; for those epistles are, one and all, as the collateral facts of history fully confirm, the surviving epistles of Apollonius. If they are spurious, then they are so because the Christian fathers altered and changed them to rob Apollonius of the credit of their authorship. This was not exactly "robbing Peter to pay Paul," but it was certainly robbing Apollonius to give Paul the credit of what he, Paul (for short), had written. Such is the account that the Christian enemies and defamers of Apollonius of Tyana are forced by the facts of history, to give of him and his labors, mainly by the unanswerable biography of Philostatus. It is the spirit of that distinguished author that returns and gives the communication that we are about to comment upon.

The spirit well says that no reasonable person would suppose for an instant that Julia Domna, the accomplished patron of learning, would have asked him, the most accomplished member of her literary circle, to have transcribed the life of any less than a most distinguished historical character. It would seem that there was no satisfactory life of Apollonius in existence at that time, in the Latin or Greek tongue, and that the Memoirs of Damis the Ninevite were not in Greek or Latin, but in some Oriental tongue from which Philostatus translated it. Fortunate, indeed, was it, for the cause of truth, that that friend of Damis preserved his writings, and gave that copy of them to the Empress Julia. But for that fact, but little trace could now be found of Apollonius and his philosophical and literary labors. When rescued from their oriental obscurity and rendered in the polished Greek of Philostatus, they became too precious as treasures of literature to be lost in the deluge of priestly knavery that swept over the world in the name of the Christian Church. At all events, through Damis, his friend, Julia Domna, and Philostatus, we have been permitted to know much of the truth concerning this most wonderful man. Never in the whole history of the human race has a grander character adorned the stage of human action; and we deem it a happy privilege to have it in our power to do something to vindicate his memory, and rescue the true import of his teachings from the corruption, falsehood and selfishness under which it has been buried by the Christian Church for the past sixteen centuries. We thank the spirit benefactors of humanity, who have deemed us worthy to be their humble helper in accomplishing this greatly needed work, for their confidence in us, and trust they deem it not misplaced.

The reference of the spirit to the discovery by Julia Domna of the striking resemblance between the statues of the god Apollo and Apollonius, we have no means of verifying, but the statues erected in honor of Apollonius in Rome, must have been quite numerous at that time. That the statue of Apollonius was placed beside that of the god Orpheus, among the penates or household gods of the emperor Severus, and that he was worshipped by the latter, shows the value that was set upon the character and teachings of Apollonius, as late as the middle of the third century, as nothing else could. If "Our Lord," as Prof. Jowett says, was worshipped by the emperor Severus, it is very certain that he was worshipped in the person of Apollonius, and not in the person of Jesus of Nazareth, who, up to that time, had never been heard of at Jerusalem, Rome or elsewhere.

In relation to the sources from which Philostatus drew his materials for his biography, we take the following from Chapter iii, of Charles Blount's English translation of Philostatus's Greek text:

"There was a certain ingenious man called Damis, (sometimes dwelling in the ancient city of Nineveh), who applied himself to the philosophy of Apollonius wrote both his travels (wherein he saith that he was his companion), and also his Sentences, Sayings, and Predictions. One who was an intimate acquaintance of Damis's, brought the Empress Julia to the knowledge of his Commentaries, which till then had not been published: (this Empress Julia was much addicted to the study of Rhetoric,) therefore I conversing frequently in her court, she commanded me to transcribe those Commentaries, and bestow some pains on the relations contained in them: for Damis had given a plain, but uneloquent description of them. I had moreover the acquaintance of one Maximus an Aegian his book, wherein was contained all the Deeds of Apollonius in the city of Aegia. There is likewise a Testament written by Apollonius himself, whereby it plainly appeareth how much he was enamored with philosophy. Neither is there any credit to be given to Mæragenes, who writing from books concern-

ing Apollonius, seemeth to be altogether ignorant of his actions. In what manner, therefore, these dispersed Relations of Apollonius were gathered together into one volume, as also the cause which incited me to compose these books, I think is sufficiently declared."

It thus appears that while in his work, Philostatus speaks disparagingly of Mæragenes as a reliable authority, he mentions him in his communication, as his authority for the facts appertaining to some portions of his work. On the other hand, he mentions Maximus of Aegia as one of his authorities in his work, while in the communication he does not mention him, but mentions Euasthanes. Why he does not mention the Testament written by Apollonius himself, in the communication we do not know, unless he made but little use of it in composing his biography. All the facts would seem to indicate that Damis did not commence his Memoirs or Commentaries on the life and labors of Apollonius, until after he met the latter at Nineveh, when he was on his way to India. At that time, Apollonius was past forty years of age. It seems that Maximus, had made a record of the events of his life while at Aegia, in the Temple of Asculapius, where, young as he then was, he gained the greatest renown as a healer and philosopher. After leaving Aegia, there seems to have been no record kept of his doings, until he determined to set out on the wanderings in the search, and in the dissemination of knowledge, which only ended with his great old age, he surviving a hundred years or more. Prof. Jowett says there seems to have been a gap in his history of nearly twenty years. That is true so far as historic records go, but not true so far as the spirit testimony of Apollonius is concerned. After his wanderings through the countries of Asia Minor, fulfilling his Pythagorean probation of long years of silence and contemplation, he went to Antioch and opened a school where he taught the modified Essenian philosophy which he had conceived, and which it was to be his life's mission to give to the world. It was there he held fellowship with the great Essenian patriarch Ignatius of Antioch; and in time gained the highest name for learning and wisdom of all the philosophers of his time. Especially did he gain renown as a healer of all human maladies by virtue of his sympathetic and magnetic nature. At that period there seems to have been a great outpouring of spirit power upon the people of southwestern Asia, and especially upon the people of Judea. Hearing of the wonderful doings of Apollonius at Antioch, the Jews became importunate that he should appear among them, and at length prevailed upon him to visit Jerusalem, for which place he set out. Apollonius, as a spirit recounts the incidents attending his entrance into Jerusalem, and the result substantially as is related in the gospels of the Christians concerning Jesus of Nazareth. The jealousy of the Jewish priesthood was so aroused against him, on account of the popular excitement occasioned by his wonderful work of healing among them, that he was compelled to seek safety by flight. Returning to Antioch, he resumed his teachings there, and continued them until he decided to start for India. There is no doubt some good reason why that portion of Apollonius's life work is not forthcoming at this time, which will be disclosed in the future. It is by no means certain but that the copy of Philostatus's work that has been permitted to come down to us, has been suppressed by the Christian pontiffs or their kingly tools. That gap covers the precise time when it is said Jesus of Nazareth was performing those miracles of spiritual power, for performing which he has been worshipped as God. In this connection we are led to notice one passage in the Gospel according to Matthew, which shows that the hero of that Gospel was not a Galilean, but quite another person. (Matt. iv. 23, 24).

"And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

"And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

Now so far as Syria is concerned, that was certainly the case with Apollonius, who at Antioch, the capital city of Syria, was overwhelmed with his labors as a mediumistic healer. That Apollonius, who had for many years been performing his miraculous cures in the very heart of Syria, should have acquired fame in that extensive country was natural, but that Jesus of Nazareth of whom no one had heard until then, should have had such an extensive fame in so short a time was perfectly absurd. We venture to say that that brief mission, attributed to Jesus of Nazareth in after centuries as having been performed in Galilee and Judea, was nothing more nor less than a parody on the account of the journey made by Apollonius from Antioch to Jerusalem, and his stay among the priest-ridden and superstitious Jews. He would naturally have gone by way of Galilee, and no doubt preached and healed as he went, creating the very excitement among the Jews that he created wherever he went afterwards, from India and Egypt, to the most polished cities of ancient Greece and Rome. Reader, is not this a most natural and unavoidable inference? It is just this part of the grand and unprecedented career of Apollonius that has been blotted out. Is it not most significant that it

is during the period of this journey of Apollonius to Jerusalem by way of Damascus and Galilee that the only part of the life of Jesus Christ our Lord that amounted to anything is fixed?

But more than all else, is the testimony of the spirit of Philostatus important, when he tells us that in the third century at Rome, the especial and original seat of the Christian Church, that Apollonius of Tyana was worshipped as the Saviour of men, at the very time he, Philostatus, wrote his biography. Is this not a most significant fact, for fact it is, as Christian writers are forced to admit? Had Jesus of Nazareth been so worshipped at that time, what sense or reason would there have been in the Emperor Severus and his subjects to have worshipped Apollonius as a saviour? But this is not all, the star dedicated to Apollonius, was a star in the zodiacal constellation Aries or Agnis, the Lamb, in which the Sun crossed the equinoctial line, at the vernal equinox, thus identifying Apollonius as the crucified lamb, whose crucifixion redeemed the world from the desolation and death of winter. The sacrifice of the purest virgin of Rome to Apollo, the Sun-god, and the supposition that her soul passed to Apollonius in Paradise, shows the veneration in which the memory of the latter was held, at least one hundred and fifty years after his transition to spirit life.

We know from dear bought experience, that the spirit of Philostatus is correct when he says that Roman Catholic and other Christian spirits are the curse of humanity on account of their spiritually but voluntarily enslaved condition, and their earth-bound purgatorial despair.

It is certainly true that there was no Christian religion at Rome until more than fifty years after Philostatus's transition from earth. The religion relating to the worship of the Hindoo Christna was not openly taught and, the sect was without influence. Their symbol, the phallic cross, showed the Indian origin of their belief. No such person as Jesus of Nazareth was then known, and the great probability is that Apollonius was the Nazarene who went through Galilee to Jerusalem. He was undoubtedly an Essene, and the Essenes were called Nazarites by the Jews as a term of reproach.

It is impossible for us to dwell more fully on this most valuable communication, but we have adduced more than amply enough to show its substantial correctness from beginning to end. The reader has little idea of the labor these researches cost us, in addition to our usual editorial work, or they would seek to disseminate them by every means in their power. That we are sustained in health and strength to perform this labor, is only to be attributed to the spirit forces who have opened the way for the promulgation of these astonishing revelations of historical facts.

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Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.
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A single lady is desirous of finding a situation in a small family, as house-keeper, or as general help in any light work. A home-like situation preferred. For further information apply at the office of MIND AND MATTER.

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Shares are offered at this *Red-Rock* price, for the purpose of opening up the Mine to a greater depth, and to erect (at first) a 5-stamp mill, and for other necessary machinery.

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Address, J. WINCHESTER, President,

Columbia, Cal., April 10, 1883.

Special Notices.

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

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

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

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

Dr. J. H. RHODES, clairvoyant Physician, has removed from 505½ North 8th street to 720 Noble street, Philadelphia, Pa.

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

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

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7:45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9:45 A. M.

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

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

Mrs. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. Dr. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Where is there one word in that paragraph that shows that Mr. Bundy is a Spiritualist, or that the *Religio-Philosophical Journal* is a spiritual paper. Where is there a word that is not in protest against, and in opposition to, Spiritualism, as much so, as is the habit with the Secular and Sectarian Christian press to indulge in against it, and those who are supporting it? We have read it carefully, and can see in it nothing else. On the contrary we see in it nothing but an apology for, and justification of those who lose no opportunity to misrepresent, slander and denounce mediums and Spiritualists generally, and who insist that Spiritualism is either a silly absurdity or the work of the Christian Devil and his legions. It would seem that Mr. Bundy thinks that Spiritualists (mediums included) are not opposed and persecuted enough, by their self-righteous bigoted Christian antagonists, and their egotistical, self-important and stupid materialistic censors; and, therefore, that he should hiss them on to a more virulent manifestation of their jealousy, fear and chagrin, than they have yet exhibited, and point them to his own miserable conduct in that direction, as an incentive to greater exertion. Where are there Spiritualists who have had the honesty and courage to avow themselves Spiritualists and the constancy to show themselves to be so, who have not done it at the fearful cost of social, political, and business ostracism? We know of few, if any such. Over this irrational and despicable treatment of Spiritualists, Mr. Bundy rejoices. Why should he not? Has it not been his main work, ever since the assassins bullet gave him control of the *R.-P. Journal*? But Mr. Bundy is not content to sneer at the sacrifices Spiritualists have made in upholding what they knew to be the truth; but he is guilty of the ineffable meanness to boast that he had not had to encounter those sacrifices, at the hands of the opponents of Spiritualism; and, at the same time, has the brazen faced assurance to call himself a Spiritualist! Why should not those opponents of Spiritualism treat Mr. Bundy's "views with respect"? His views and theirs are "six of one and half a dozen of the other;" why, then, should they not cover him with laudation, as the Tories of the Revolution did Benedict Arnold, who sought to betray the cause of freedom, as these do the cause of truth? Mr. Bundy could not more pointedly confess his unfaithfulness to his professions as the editor of a Spiritualist paper, than when he says: "I know of no paper in the United States, of the secular press, which does not respect the *Religio-Philosophical Journal*, not one." The more the damning shame of the unfaithful editor that makes that disgraceful boast. We know of not one secular or sectarian paper which has reviled Spiritualism and

Spiritualists, and these are ninety-nine per cent. of the whole number, that feels it can afford to speak of us, or of our paper, respectfully. When Mr. Bundy says there is as much bigotry among Spiritualists as there are outside, he not only slanders them, but states what he must know to be untrue, if he is capable of knowing anything. No intelligent and true spiritualist can be a bigot, for every fact and teaching of Spiritualism is against bigotry and in favor of the broadest latitude of thought and belief. Those who call themselves Spiritualists, and are bigoted in any sense of the word, are not what they call themselves. If Mr. Bundy has not seen enough of true Spiritualists, and does not know enough of the teachings of Spiritualism to know this, he would do well to haul down the spurious spiritualistic flag under which he has been sailing, and run up the Jesuitical Bundyite rag that he has been unable to conceal. We think the Spiritualists of New York gave Mr. Bundy proof enough that they were no bigots, when they allowed him to insult them, with impunity and patience, in that impertinent and wholly gratuitous manner. It would really seem that Mr. Bundy was disgusted at their untimely generosity in sitting there and listening, forbearingly, to his studied and deliberate insults; for he mildly suggested to them that it was "possible such remarks" were "not wholly opportune." Any fool might have known that it was not only possible, but that it was a positive and most disgraceful fact. The idea of this hypocrite choosing the 35th anniversary of Spiritualism, and the city of New York for that display of Bundyite arrogance and impudence, should be intolerable to every friend of propriety and decency, whether Spiritualist or anti-Spiritualist. But when Mr. Bundy so plainly told his auditors that they "should entertain a greater respect for the views of those in opposition to" Spiritualists, and that they "should treat" those opponents "decently and respectfully," he was guilty of an act of ill breeding and injustice that showed his deep seated malignity, in the premises.

Dear reader, we would gladly go no further in showing up the true aims and purposes of Mr. Bundy, as shown by his most recent public utterances, but our duty would not then be performed; and therefore we must proceed. He continued:

"Now with regard to this question of mediumship and phenomena, those who read my paper, and those who read the papers which comment upon it, know pretty well what my position is."

As MIND AND MATTER has done about as much of that kind of commenting as any other paper, we claim to know pretty clearly what Mr. Bundy's position is, and we know that position is most hostile to both mediumship and the phenomena that occurs through mediumship. As we want to be entirely fair to Mr. Bundy we will allow him to state his position in his own way. Here it is:

"Every seance and every experiment for spirit phenomena, must stand entirely upon its own merits. The fact that genuine manifestations were given in the presence of a medium last night, is no positive evidence that the manifestation of to-night will be genuine. Hence the necessity of demanding that each experiment shall stand on its own merits, and when, as is often the case, fraud has been detected, (whether it be on the part of the spirit, or of the medium I will not discuss), and a seance is held the next night, and is called a vindication, that has nothing whatever to do with what has transpired before, or with what is to come in the future."

If that Jesuitical position will do Mr. Bundy any good, he is welcome, so far as we are concerned, to all it will profit him. If Spiritual media are to be tried and condemned upon such a purely irrational and unfair process of judgment as that, then should Mr. B. apply for a patent method of doing injustice to mediums, or for preventing them from enabling people from reaching the truth that spiritual phenomena make manifest. If the long tested honesty and good faith of mediums, before an alleged "exposure," as is often the case, through the fraud and deception of the accusing "exposers," and not of the medium; and if subsequent tests of their honesty and good faith is not to protect them against such fraud and deception on the part of their accusing enemies; then who would ask any medium to place himself or herself in the power of such miscreants? If Mr. Bundy would ask or expect them to do it, he would do so only as their enemy, and in order to disgrace and ruin them. That is just what his "position" as stated by himself, amounts to. Again Mr. Bundy says:

"I see no other way but that every person connected with the spiritualistic movement, be he medium or not, must be responsible for his own acts."

Who objects to that? No one so far as we know. But why is that rule any more applicable to persons connected with the Spiritualistic movement, than to those not connected with it. What we object to, and what every just or reasonable person objects to, is, that spiritual media shall be held answerable for the fraud, falsehood, deceit and dishonesty of others, whether spirits or mortals. If there is any class of people who have a special right to protection against, and immunity from the injury of others, it is that class of psychological sensitives through whose mediumship spiritual phenomena are produced by spirits; and not to give them that protection and immunity from injustice while sitting for spirit control, would be, virtually, to prohibit mediumship, or at least its exercise. The man who cannot see this, is a fool, and the man who will not see it, or seeing it, denies mediums that reasonable justice is their en-

emy and the enemy of Spiritualism. But in order to show that Mr. Bundy is just such an enemy, we will quote him further. He says:

"We talk about the non-responsibility of mediums when under mysterious influence. They are just as much responsible for their acts as is the man who drinks whiskey. At the moment of committing the crime he may be insane, but he brought the insanity upon himself, by his environment, by his own acts."

Could the most deadly Jesuit enemy of spiritual media, enunciate a more iniquitous rule for judging mediumistic sensitives? We cannot conceive how it would be possible. What is a medium? It is a human organism that is capable of being used by disembodied spirit intelligences, independent of, or in spite of, the will of the intelligence to which it naturally belongs, and in most cases without any consciousness of action on the part of the latter intelligence. To compare such a sensitive, when under the voluntary or involuntary control of a spirit or spirits, to a drunkard who goes out and commits crime, is simply infamous in a man who certainly must know the injustice and impropriety of the comparison. We can come to no other conclusion, than that Mr. Bundy is seeking to destroy and prevent all exercise of mediumship by those who are gifted with it. That he is doing this without a motive we cannot imagine. What then is his motive? To help Spiritualism it cannot be. To oppose and injure it? Undoubtedly. In whose interest? In the interest of its enemies. Who are they? The Christian and especially the Catholic Christian priesthood. Why seek to serve them? Because it pays him, or he thinks it does. Can there be any doubt about it? We think not.

But let us follow him a little further. He says:

"As I move up and down the world, associating with business men in every walk of life, from the highest to the lowest, [by "lowest," Mr. Bundy must mean those men who in Brooklyn and elsewhere follow the meaneast of all businesses that of lying about mediums.—Ed.] "I find that, with very few exceptions, we can get into the hearts of men and women, and find a friendly feeling towards Spiritualism per se. Of course they frankly bring out an 'if' or a 'but.' There never was a reform movement, political, social or religious, but what has had its cranks. We are getting rid of them. We do not see so many short-haired women and long-haired men, among us as we used to do. They are scarce, and they are getting scarcer. All that is required on our part is work."

Who will doubt, after this, that Mr. Bundy is a Jesuit enemy of Spiritualism of the shortest haired stripe; indeed the top of his head, after the most priestly Jesuit style, is not only without hair, but shines with the lustre of the head of the veriest roue. It is no wonder that he should despise those who have not prematurely lost their hair, as he seems to have done. The men and women of whom he speaks in that disreputable manner, have been those whose virtues preserved them from the natural consequences of vice. If Mr. Bundy had some of the long hair on his head which he feigns to despise, he would make a better appearance among virtuous people. It would seem that that "providence" which attended Mr. Bundy at Greenfield, staid by him to the last, or he would not have given himself away in that uncalled for and self-condemnatory manner. May that "providence" continue to attend him until his hypocrisy shall become so plain to all, that he can deceive or injure no one by his sayings or doings, is the worst wish we have for him.

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

DR. B. F. BROWN has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.

DR. W. M. KEELER is now holding seances in Washington City, D. C. P. L. O. A. Keeler has returned there from Frederick, Md.

HON. WARREN CHASE will speak in Toledo, O., during April and visit the New England Camp Meetings during the Summer.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

SOLOMON W. JEWETT, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering humanity.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 108 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

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

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

DOCTOR BATES will deliver a lecture, at Thompson Street Church, on Tuesday evening, April 24th. Subjects, Taxation and Metaphysics. After the lecture, Mr. Slater, medium, will give tests for an hour. Public cordially invited.

FRANK T. RIPLEY, informs us that he will start the 30th of April for Boston. Any person desirous of securing his services en route, must address him before that time, at room 24, Exchange Block, Indianapolis, Indiana.

MRS. JAMES A. BLISS, will leave Boston June 1st for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton, Mass., (a newly developed materializing medium) will accompany her.

MRS. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

MRS. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

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

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

DR. WM. B. FAHNESTOCK, Wallhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Wallhalla, S. C.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. For further particulars, see *Public Ledger*. The public cordially invited.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

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

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

DR. ANNIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

A Vigorous And Logical Reply To Gregory St. Bernard.

SANTA BARBARA, California, March 28th., 1883. Editor *Mind and Matter*:

DEAR BROTHER:—I notice in MIND AND MATTER of March 16th., a criticism of my criticism of a lecture delivered in Boston, in January last, through W. J. Colville, inspirational speaker.

Now I would "kindly but very decidedly" say to Gregory St. Bernard, my critic, that I do not make my "opinion" or the opinion of any other man or myth, "the standard of truth," and consequently, I "presume" nothing of the kind that he infers; nor do I have any "rational method of concluding" that an individual who has no mention in history,—who lived at a time when scores of others lived, who were not so great, as is claimed for this mythical character, and who have a place in history,—was "a great teacher who offended the ruling powers, and was by them made to suffer death on the cross." I certainly cannot accuse Bro. St. Bernard,—as he did the writer—"of being entirely ignorant of Catholic and Protestant teachings," on mystical theological points, especially that of transubstantiation, after such an exhibition as he has given in his criticism. He admits that "we have no convincing proof of who Jesus Christ was, nor of what he really did and said"—and if not convincing proof, it is no proof at all;—and then "rationally" to arrive at his conclusions, that there was really such a person as Jesus Christ, "who was a great teacher," is certainly beating the Christian theological dogma of transubstantiation, whereby the bread and wine of the communion table become the veritable body and blood of Christ. I think the brother must have learned that lesson of theology o'er well. By a similar process of reasoning, he makes a character unknown to history—by his own admissions—a veritable reality. If he had read your criticism of the same lecture, in MIND AND MATTER, of Jan. 27th., he would have omitted at least one half of his criticism, or have modified it quite materially. But the point I wished to make, in my criticism, was simply this; that by thus constantly referring to the purported teachings of Christ—teachings that were old when he is said to have lived—in that reverential manner; we were helping to keep alive a superstition that is cursing the world; and I still cannot see what possible good can result from it. It appears "to puzzle Bro. St. Bernard to know, why the testimony of those spirits who declare they have seen Jesus, is not as good as the testimony of those who no doubt, quite sincerely believe they have never seen him."

Has my critic ever seen a communication from a spirit who lived at the same time, and in the same country, in which it is claimed Christ lived, who has ever said that he knew him on earth or in spirit-life either? I have not, and I have read carefully the communications that have appeared in MIND AND MATTER on that subject, from that class of spirits; during the past three years. I think it is not very difficult to understand, why some spirits might return, and claim that they had seen Jesus in spirit life, in view of the fact of the vast numbers of those who have gone there, under conditions similar to those of Hormisdas, whose forced communication appeared in MIND AND MATTER of February 24th.

I have no doubt but that Apollonius of Tyana, and those other noble spirits of ancient times, who are striving so earnestly to remove the superstitions that are cursing humanity to-day; the very foundation of which rests on this mythical character; will feel very greatly obliged to the brother, for the candor and frankness manifested in saying that "he has no doubt but that they quite sincerely believe that they have never seen Jesus."

Quite a goodly portion of the brother's criticism, is devoted to criticising his own peculiar views, in showing how a mythical character can become a living, physical reality, and a great teacher; and yet, we be under no moral obligation to heed his teaching. But "we should be guilty of egregious error did we blindly accept statements because they were his; even though he should stand materialized before our eyes, and give us irrefragable proofs of his actual existence and spiritual exaltation." Again, in all candor, would I ask, why not let the whole mythical story go by default, until "at least the discoveries are made of the convincing proofs," to which my critic refers? Until the time, when those proofs are forthcoming; let us all join with the mighty army on the spirit side of life, and each contribute his mite, to "hasten the happy time when the truth shall make all free."

ANNIE RUSH.

The Freethought Directory.

But few seem to understand at the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN, Salamanca, N. Y.

A Generous Offer.

To any person who sends me two dollars for one year's subscription to MIND AND MATTER, I will give one ticket to attend one of my seances. This offer to hold good for any place I may be in.

CARRIE M. SAWYER, St. Louis, Mo.

THE I. AMBROSE COMMUNICATION IS A FRAUD. WHO PERPETRATED IT?

Our readers will remember that in April 7th number of *MIND AND MATTER* we published a letter from James H. Young dated New Orleans, March 22d, containing the following paragraphs:

"The following communication was given to George P. Benson at a circle held by Messrs. Keene and Davignon, on Thursday evening, March 15th, 1883, in the presence of sixty persons."

"While in the trance state Mr. Keene gave many remarkable tests, giving full names and messages, which were recognized or received by friends present. He announced the presence of this spirit, who gave his name, and said he would write on the slates. The slates used were new, brought there that evening tied together, having a small piece of pencil within. Mr. Davignon and Mr. Benson held the slates, their clasped hands forming the table. They stood in the light, in view of all present, when, in about three minutes, both inner sides of the slates were closely written upon, the following message being an exact copy, which I have carefully compared with the slates at Mr. Benson's request."

This was followed by a communication comprising nearly four hundred words, and purporting to be given by the spirit of I. Ambrose, an English Presbyterian clergyman, who died in 1674.—We published the communication without suspecting there was any trick or deception connected with the matter. Our attention was soon called to the fact that the communication was almost a verbatim copy of a communication which had been given more than a year before through the mediumship of Alfred James, and purporting to come from the same spirit, the only alterations being a short but essential omission to make sense of what was said in the original, and the only addition a short sentence at the close, addressed, apparently, to Mr. Benson. It was impossible not to conclude that a trick had been played by somebody. The spirit of Isaac Ambrose, if acting in good faith, would not have repeated a communication one year after he had first given it, in the precise words he had used before, with the exception of an essential sentence. If the slate-written communication comes from a spirit, it certainly comes from a spirit who was not acting in good faith. If it is asked what motive a spirit would have to do so? We answer, to deceive. There are spirits who make it their business to seize upon and follow mediums for no other purpose than to seek to discredit them and prevent the truth from becoming known, as to the utter falsity of the Christian religion. The communication of I. Ambrose was a fearful arraignment of that false religious teaching, and must have made bigoted Christian spirits furious. Not daring to deny the justness of that arraignment, any cunning spirit who purposed to break the force of that communication, would take the course that this spirit did, if it was a spirit out of the form who executed the trick. Having in good faith published the bogus communication, and thus, at the request of those concerned, been made, unwittingly, a party to the fraudulent transaction, it became our duty to wipe our hands of the whole matter by frankly stating our views of the case as they were before us. We have since received the following letter from Mr. Benson, which, we are frank to say, does not meet the matter, in our estimation. But as we will not deal unjustly with any one, knowingly, we publish what he has said in the way of explanation:

"To *Mind and Matter*.—This is to certify that I examined the slates upon which the communication signed I. Ambrose given to me at a seance held by Messrs. Keene and Davignon, on Thursday evening, March 15th, 1883, and in the presence of sixty or more persons. I found those slates perfectly clean, with a small piece of pencil therein enclosed. Mr. Davignon held one corner and I the opposite, our left hands clasped beneath. The writing could be distinctly heard by all at the distance of ten feet. The parlors were brilliantly lighted and we were in full view of all present. It was written in about three minutes, and upon opening the slates we found both the inner surfaces entirely covered with very fine writing, which communication, heretofore printed in *MIND AND MATTER* is a true and correct copy. No one can be a greater foe to fraud than I am, and I stand up in bold defiance against any one who says I am accessory to any fraudulent motive whatever. I am honest and true to the cause I have espoused, and ever will remain so despite the slanders and scoffs of the outside world. If a spirit or mortal seek to injure me, I say let them try; truth will prevail and retribution will follow the footsteps of the falsifier."

"Respectfully yours for truth,

"GEORGE P. BENSON."

"New Orleans, April 12, 1883."

It will be seen that Mr. Benson raises a direct question of veracity with Mr. James H. Young, as to the circumstances under which that communication was given at the New Orleans seance. Mr. Young expressly stated: "The slates used were new, brought there that evening tied together." He says nothing about their having been untied and examined in the presence of the sixty persons who were present, one of whom, he leaves us to infer, he was. Supposing the communication was genuine, Mr. Young did not think it necessary to give that essential information, if true. Mr. Benson, who requested Mr. Young to copy and send the alleged communication to us for publication, after its fraudulent nature was detected, says: "I examined the slates," etc., "in the presence of sixty or more persons." Why was that statement not made by Mr. Young, if it was true? Why leave it to be inferred that the slates were not opened in the presence of the sixty persons, if they were so opened? We leave Messrs. Young and Benson to settle this strange

clashing of statements between them. As to the sound of the pencil writing, being heard fifteen feet away, if true, it does not conclusively prove that the writing was going on within the slate when it was heard, for we have heard the same thing in Mr. Davignon's presence, when there was not a word written. On the other hand we have received positively spirit written communication, under the most absolute test conditions, when not a sound of writing could be heard. Mr. Benson lays great stress upon the fact that the room was strongly lighted when he and Mr. Davignon held the slates. That is a point of no account in this instance, unless the slates were examined by the company immediately before they were held for the writing. Mr. Benson, does not say that he gave the sixty persons present, any chance to examine the slates, but confines himself to saying that he examined the slates in the presence of sixty persons. This kind of an examination of the slates, was simply preposterous if made, for it left everything to the good faith of Mr. Benson, and nothing to the knowledge of the sixty persons, who were to be convinced of the genuineness of the spirit writing that might occur. This kind of indication does not speak very loudly for Mr. Benson's desire to do the square thing by those sixty investigators, and we would have thought just as well of him if he had not made so lame an attempt to exonerate himself from aiding a deception whether committed by spirit or mortal. Unless he can make some better explanation of his part in this transaction than he has done, he will have no one but himself to blame, if we conclude, finally, that he is not the fair and truthful man he claims to be.

We have now done what we feel to have been our duty in the premises, and there leave the matter. We know the alleged communication to be a heartless fraud, whoever may have been the perpetrator of it, and as such denounce it. Where the responsibility of it lies, let those decide who can upon such facts as it is in our power to give. We want spirits and mortals to know that we will not be silent when we have reason to question their good faith; and we assure them that they will hurt no one but themselves, if we are in any way imposed on by them.

THE BUNDYITE VENOM.

John C. Bundy, while sneaking about the country in search of some method to work us injury, found time, it seems, to send the following exhaustive editorial to his dying publication, the *R.-P. Journal*. It is about all the poor discomfited wretch was able to do to manifest the malice towards himself that is consuming him:

"Jonathan M. Roberts spent the thirty-fifth anniversary of Modern American Spiritualism in Ludlow Street Jail, having been arrested, the night before, on arriving in New York city, upon a warrant issued in a suit begun against him for libel by William R. Tice. On the Monday following he secured bail, and, no doubt, bled himself away to the city of Brotherly Love. One of his bondsmen is said to be engaged in retailing spirits—corn and rye."

Can it be possible that John C. Bundy is so bereft of reason as to imagine that such petty malice as is therein manifested, can injure any one but himself? If so, then he is more dangerous and injurious to himself than he can possibly be to us or anybody else. This attempt to belittle Mr. Spencer, one of the gentlemen who kindly went our bail, for no other reason than that he went our bail, shows the desperate strait in which our unlooked for release placed Bundy. Mr. Spencer is an old and respected resident of New York City, who has kept, for a long time, one of the oldest eating saloons on Broadway, and is the superior, in every sense of the word, of the human brute who thus seeks to injure him, and himself. We had three other friends who were willing to have gone our bail, who could have qualified in any amount that could have been needed to give us our liberty.

A vile and meaner outrage than was our arrest, it would be difficult to imagine. It was most malicious and wholly inexcusable. It was the last desperate move of baffled malignity, and if its perpetrator is satisfied with his performance, we do not know why we should complain.

Mrs. C. A. A. CHAMBERLIN, of Waitsfield, Vt., has forwarded us a report of the Spiritual Convention, held at East Granville, Vermont, on the 9th, 10th, and 11th, of March, which has been a long time reaching us and as it is now so late, we will give the main features of the occasion. Addresses were made by D. T. Averill, Northfield Vt.; D. Tarbell, E. Granville, Vt.; A. E. Simmons, Woodstock, Vt.; Mrs. Pratt, Granville, Vt.; Dr. Grice, St. Albans, Vt.; Mr. Hill, Lowell, Mass; Dr. Davis, W. Randolph, Vt.; Mr. Knight, Waterbury, Vt.; and others. Music was furnished by Dr. A. H. Reynolds, of Tunbridge, Vt., violinist, accompanied by his two daughters, Miss Zoe E. aged 12 years, and Josie D. aged 9 years, who are better known as the Reynolds Sisters. Their extreme youth renders their performance upon the violin truly remarkable. Organ and vocal music, by Miss Carpenter, of Granville, Vt., who possesses richness and volume of voice above the average of singers. Dancing Saturday evening to enliven the occasion. Conferences between times, which were well attended and participated in. A vote of thanks was tendered the Rail Roads for reduction in fares—also to D. Tarbell and his co-workers for their generous hospitality and one likewise to the mediums in attendance.

The Spirit of Huaraca, One of the Mound Builders of the Mississippi Valley, Appears in Materialized Form and Gives an Extraordinary Communication.

NEW YORK, April 7th, 1883.

Editor of *Mind and Matter*:

DEAR SIR AND BROTHER:—I enclose a communication relating an incident which has happened to me while investigating the phenomena of materialization. There are several features in this incident which to my mind give it a remarkable character, showing plainly to any one who will study it, the entire absence of coalition between any of the parties concerned. If you think it is worth publishing I would like to see it appear in your interesting and valuable paper.

I take this opportunity to express my indignation and regret for the shameful persecution you had to endure lately, while going through New York City. It is no doubt hard to bear, but remember it has added one more bright jewel to the glorious crown which will be gems to wear in that land where persecution shall cease.

Yours in the Truth,

J. F. JEANNERET,

N. B.—I have appended my address to the communication, so that any one who may wish to look at the strange spirit writing may readily find me.

On the evening of the 18th of March last, I attended a seance for materialization, held in New York City, at the residence of Mrs. Stoddart-Grey, 339 West 34th Street, her son DeWitt being the medium. One of the first forms to appear, was that of a very tall and slim man, much over six feet in height, and who I recognized readily, he having materialized once before while I was there, and purporting to be some ancient spirit; the form could not speak, and I thought it might possibly be Yermah, for Yermah had manifested to me previously through Mrs. M. E. Williams' mediumship. As the spirit called me to the cabinet, I asked is this Yermah, and he made what I took to be an assenting motion, after that taking a piece of paper and a pencil lying on a table in front of the cabinet, he began writing in the light, but making no satisfactory progress, he retired to the darkness of the cabinet, completed his communication, and handed it over to me as he came out again. Looking at the paper, I was surprised to see it covered with strange characters, unlike any ancient or modern calligraphy, which I had beheld before. As I believed the spirit to be Yermah, and supposed the writing to be Atlantean, I had it forwarded to Dr. James Cooper, of Bellefontaine, O., the medial translator for the Ancient Band, acquainting him with my supposition and requesting him to translate it. Here is a copy of the answer I received through Dr. Cooper's kindness which I take great pleasure in acknowledging here.

"The writing or rather attempt at writing is not Atlantean or from Yermah, but is by one of the Mound Builders of the Mississippi Valley Huaraca, pronounced *Warraca*, as I hear it pronounced (spoken). The writing is very imperfect, so much so indeed that it cannot be literally translated. The substance is as follows: 'As the rising sun drives before him the shades of night, so will the spirits of the past unlock and clear away the rubbish from the long sealed channels of ancient history, that the truth may prevail, and put to flight the darkness of superstition and ignorance. To all who love light rather than darkness.'"

The original communication is now in my possession, and I will be glad to exhibit it to any one who may feel interested in the matter.

This is conclusive evidence of genuine mediumship, and I take pleasure in recommending Mrs. Stoddart-Grey's seances and the mediumship of her son DeWitt, as deserving the notice of honest investigators. Both his dark and light circles present interesting features, and followed as they are by written answers given to written questions, addressed to spirit friends, and folded up that the medium can have no cognizance of the contents, a phase of mediumship in which he is generally very successful, a very interesting and pleasant evening can be enjoyed by any one attending those seances.

J. F. JEANNERET,

64 Nassau St., N. Y., Room 8.

[We are pleased to know that Mrs. Gray and her son De Witt Hough are again in the field of active work for Spiritualism, for we know them to be grand mediums for the manifestation of returning spirits. Mother and son together constitute a mediumistic battery that enables spirits to perform the most interesting, instructive and astonishing results. All success to them.—Ed.]

Terre Haute and Its Mediums.

BROTHER ROBERTS:—I reiterate my statement made in your issue of April 7th.

"As to Mrs. Stewart, she is a genuine medium, and, as I fully believe, a good woman, and to claim that the committee men are otherwise than honest is simply absurd, but I would also say, 'honesty of belief is no criterion of truth,' and the feeling held by that committee in reference to Catholicism opens the door for Jesuit tricks. I will give you one incident to illustrate what I mean."

One day while sitting in Dr. Pence's office, a colored gentleman came in who was soliciting contributions to aid in building a church for his people. The Doctor said he had already given all he felt inclined to give; then the man turned to me and remarked: "Perhaps this lady will give something?"

"No, sir; if I had a million of dollars, I would not give one cent for such a purpose."

This decided answer seemed a surprise, and after he was gone, Dr. Pence asserted that the churches were doing their work. "Why," said he, "but for the influence of the priest over the Catholics here, it would not be safe for you to be on the street after night," (he referred, of course to the ignorant masses.)

This roused me, and I made some pointed remark, when, in confirmation of his position, he stated a case, in which hundreds of excited Catholics gathered where a negro was held for trial for insulting a Catholic woman. The officers could not disperse them without violence, and the priest was sent for; he came, ordered them to leave and they obeyed, and when the prisoner was confronted by the woman, she said he was not the man.

This was told to me by the Doctor, in proof of the usefulness of the priesthood. It made me sick

at heart to see such blindness—such a concession of the fact of Catholic power. The officer who appeals to any set of religionists to aid (as religionists) in keeping the peace, deserves the contempt of all right thinking minds. What shall we say then when a Spiritualist, a member of a committee to watch over the interests of one of the best mediums in the world, uses such an argument to prove that the Catholic priest is a useful member of society; useful through his priestly power over the besotted ignorance which Catholicism creates and tends to perpetuate?

I received a great deal of kindness from Dr. Pence and his family, and as to his most estimable wife, she has not only my genuine respect, but my love, for she is one of earth's choice spirits; still, this a public matter, and one of so much importance, that at the risk of seeming ungrateful, I must speak as I feel.

On another occasion, when I had stated to Dr. Pence, that under no consideration would I send a child to a Catholic school, he replied:

"There is where we differ; I would, and we intend to send our Perdita as soon as she is old enough." Had not the facts already been given to the public, I should shrink from speaking of Mrs. Stewart's domestic sorrows; but the desire to remove her children from the influence of an inebriate father, coupled with influences like the above, is what led her to place them in a Catholic institution.

Where are our multitudes of Spiritualists, that they are not up and doing—that we have no school in which our children can be placed, and be free from the bigoted influences of churchianity? Where are those in our ranks who are worth their millions? Are they waiting for the angels to do it all? Do they expect to sing "Summer-land—summer-land," and float away on rosy-hued clouds, after neglecting their work here? Awake, oh sleepers, ere it is too late! Poverty and toil is my lot, but I would not change places with those, who, having means, fail to make unselfish use thereof.

Mrs. Stewart's children are both good mediums, and the blindness of those, who in her trouble, encourage her to send them into such danger, seems to me, almost, if not quite, criminal. I witnessed wonderful manifestations of spirit power in Mrs. Stewart's seances, but I am fully satisfied that all is not materialization which is so claimed—satisfied that influences are at work which will eventually destroy her grand mediumship, unless she breaks away from her surroundings entirely—away from Minnie, her present control, and begin anew elsewhere.

I saw no evidence of trickery on the part of either Mrs. Stewart or her committee, but that there is spirit trickery there I fully believe, and if I read Minnie aright, she would not hesitate to play a prank on such as she thought she could. It seems to me that I never thought so fast in my life, as when at Terre Haute, and I have much to say, sometime, upon the laws governing materialization, which I cannot say now.

One night, soon after going there, I awoke with a consciousness of spirits, from whom I shrank, but Orondo and others of the Atlantians came and drove them away. I wrote to Dr. James Cooper about it; knowing that he has talked with the Atlantians for years, I thought he might give me an explanation of the matter.

The reply came that the Jesuits were trying to weave a veil over my perceptions, so that I should not watch them too closely. Dr. Cooper believes fully in Mrs. Stewart's mediumship and in her honesty, and would rejoice to see her triumph over both the malice of her enemies, and the mistakes of her unwise friends.

As to Messrs. Pence, Hook and Conner, I knew only Mr. Hook, before going to Terre Haute, and my prejudices were all in their favor. I met Mr. Hook about eleven years ago at a State Convention, and I must say that in meeting him again, I felt very much disappointed. Spiritualists should define as they grow old, while the reverse saddens the friends and rejoices the enemies of the cause, whether in or out of the body.

LOIS WAISBROOKER.

In Memoriam.

BY C. J. BARNES.

Hiram Jackson passed to the higher life on Saturday, March 24th, 1883, from Peoria, Ill., aged near fifty-five years; though of his exact age the writer has not positive knowledge.

Beyond the pain, the conflicts, and sorrows of earth life—beyond the misunderstandings that oftentimes cloud the brightness of its friendship—a husband, a father, a friend, and brother, has passed away. From the bondage of mortal life his freed spirit has entered that freer, purer, fuller life, to realize all the sublime possibilities of the human soul. Not as unripe fruit has he fallen, but in the rich autumn of his day he is crowned with the ripened fruits and golden grain of a long life well lived. Now he has passed the inner portal that leads to broader, grander spheres of being; where the spirit, passing from stage to stage of growth and development, unfolding and expressing more and more of its divine powers, reaches its fullest perfection. We would not shed sorrowing tears that he has gone, but rather send out after the new-born spirit a glad "God-speed thee, spirit," on thy upward journey in thy new life.

But for those who have sustained the bitter loss of husband and father, we have tears of deep, heartfelt sympathy. The heart cannot so readily yield up its loved, even though we know our loss is their gain. But the beautiful truths of our philosophy can help, even them, to smile through their tears, when they remember, that though the loved form has passed from their mortal sight, yet, in spirit, he can come even nearer to them than before, and with his spirit heart pulsing and thrilling with a love purified and intensified by the change, whisper to them that though the body die, love is deathless. Then let us all be comforted.

A few more years, a few more tears,
And we'll meet again in the upper spheres.

As we go to press, we receive the information that the Legislature of Ohio, has just passed a law, taxing clairvoyants, mediums and seers \$300 per annum each, and classing them with Astrologers and Fortune Tellers. We will next week have something special to say upon this Christian outrage of the Ohio legislative bigots. The unconstitutionality of the act, as well as its infamous partiality, will be demonstrated.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

March 22d, M. S. 35.

FLAVIUS PHILOSTRATUS.

(The Biographer of Apollonius of Tyana.)

I SALUTE YOU, SIR—I wrote the life and adventures of Apollonius of Tyana, by the order of Julia Domna; and no reasonable person would suppose for an instant that she would have desired an adept in Oriental languages to have transcribed them for her, if the character to whom they related had not been of great note. Whoever denies the statements of critics, that Apollonius of Tyana was a great man in his day and generation, denies the truth. Among the first and most remarkable discoveries of the Empress Julia, was the identity or striking resemblance of the sculptured features of the faces of the Roman deity, Apollo, and of Apollonius of Tyana, as they were then represented at Rome. I took the facts of my history of Apollonius from the Memoirs of Damis (the St. John or beloved disciple of that great man) from his birth to the beginning of the second century; and from Mœraxes to the time of Eusebius. All these men were biographers of Apollonius before my time, and from their works I wrote my history of him. But every effort has been made by succeeding popes and emperors since the reign of Constantine the Great, to destroy what I wrote of Apollonius. But it is a fact that he, Apollonius, was, by the Romans, worshipped in the days of Septimius Severus as the great Prometheus or the saviour of men, and this continued up to the time when I wrote his history. The feasts in honor of him were always celebrated, in connection with a certain star (such as the star of Bethlehem), and this star was in the constellation Aries or the Lamb. He was worshipped as the centre of God's eternal circle. Under the idea of propitiatory sacrifice, mankind had sacrificed every animal from a frog to a horse and finally ended with human blood offerings; and this was deemed a necessity in my age to purify a soul. This was concurrent with the purification related by Euxenus. From his days to my time there was just as much of sacrifice observed as in previous times. The purest virgin of Rome had to die in honor of the god Apollo, and her soul passed to Apollonius in Paradise. Now I will say in conclusion, I saw hundreds of persons kissing the Greek cross and offering up that last dying prayer of the Promethean saviour, accompanied with the burning of myrrh and frankincense as incense, the same as you see this done in the Christian churches at your approaching Easter festival. The Catholic spirits are so shut up in their earthly acquired dependence upon their priests that they cannot ascend as spirits out of that condition, and they are forced back to the earth. No ascent is possible for them while thus held, and they react upon you mortals with disastrous force.

There was no such religion as the Christian religion in my day. There was a sect who worshipped the Hindoo Christna under the Greek modification of the name, Christus. Their religion was a mixture of Buddhism, Platonism and Greco-Gynosophism; and their first and most important rite was circumcision. But they were not very numerous or widespread. They resided mainly at Ephesus, Cairo and Rome. The chief symbol of their religion was a circle within which were represented the human sexual organs. They were very secret in their movements and their teachings were very obscure. No one knew of such a person as Jesus of Nazareth at that time. The Nazarenes were held in the greatest contempt by the Jews, and it was for that reason the Christian priesthood chose that obscure village of Judea, for the scene of Jesus's abode. I am Flavius Philostratus.

[We take the following account of Philostratus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"The most celebrated of the Philostrati is the biographer of Apollonius. The distribution of the various works that bear the name has occupied the attention and divided the opinions of the ablest critics, as may be seen by consulting Vossius, Meursius, Jonsius, Tillemont, Fabricius, and the prefaces of Olearius and Kayser to their editions of the works of the Philostrati. At the very outset there is a difference regarding the name. The *Dios Sophiston* bears the phenomena of Flavius, which we find no where else. In the title to his letters he is called an Athenian. Eunapius calls him a Lemnian, so does Synesius. Photius calls him a Tyrian. The best means of settling the point is by consulting the author himself; and here we find no difficulty. He spent his youth, and was probably born in Lemnos, hence the surname of Lemnius. He studied rhetoric under Proclus, whose school was at Athens, and had opportunities of hearing, if he was not actually the pupil of some of the foremost rhetoricians and sophists of his time. If we may believe Suidas, Fronton was his rival at Athens, and probably Apianus, who also was opposed to Fronton, and of whom Philostratus speaks as his intimate friend, was his colleague. It is true that Suidas speaks of this Philostratus as *probo*, but the time, that of Severus, fixes it to be Philostratus, the biographer. As he was called Lemnius from his birthplace, so on his arrival at Rome from Athens, or while teaching there, he was called Atheniensis, to distinguish him from his younger namesake. The account given by Suidas of his having been alive in the time of the Emperor Philip (A. D. 244-249), tallies precisely with what we find written in his own works. Clinton conjectures the time of his birth to be A. D. 182, but this seems too late a period, and we may fix on A. D. 172 as not improbable. We have no notice of the time of his removal from Athens to Rome, but we find him a member of the circle of literary men, rhetoricians especially, whom the philosophic Julia Domna, the wife of Severus, had drawn around her. It was at her desire that he wrote the life of Apollonius. From the manner in which he speaks of her, and the fact that he does not dedicate the work to his patroness, it may safely be inferred that she was dead when he finished the life; she died A. D. 217. That the work was written in Rome is rendered probable, from his contrasting the sudden descent of night in the south of Spain, with its gradual approach in Gaul, and in the place where he is writing. That the same person wrote the life of Apollonius, and the lives of the sophists, a fact which we have hitherto assumed, appears from the following facts. He distinctly affirms that he had been in Gaul.

The writer of the lives of the sophists had also been in Gaul; for he mentions the mirth which the language of the sophist Heliodorus to the Emperor Caracalla, while in Gaul, had occasioned him. This confirmed when he refers his reader to his work on Apollonius, as well known."

In relation to the Biography of Apollonius, the same work says;

"It is divided into eight books, and bears the title *Ty es ton Tyania Apollonion*. In composing it, he" (Philostratus) "seems at first to have followed Herodotus as his model, whom, however, he forsakes as he gets into those parts where he finds an opportunity to be more rhetorical, as in the appearance of Philostratus before Domitian. "It would be endless to enumerate all the works that have been written in whole or in part regarding this life of Apollonius. An examination or notice of them will be found in the prefaces of Olearius and of Kayser. The work itself was first published by Aldus, 1502, Venice, fol., with a Latin translation by Alemannus Rhinuccinus, and along with it, as an antidote, Eusebius *contra Hieroclem*. The other editions having this work contain the whole works of Philostratus, as will be mentioned afterwards. The life of Apollonius (with a commentary by Artus Thomas) was translated into French by Blaise de Vigenere, 1596, 2 vols. 4to., and repeatedly republished, the translation being revised and corrected by Fed. Morel, one of the editors of Philostratus. A translation of the two first books, with notes professing philological, but only partly so, and partly containing a commentary of bitter infidelity, was published in London, 1680, fol. The translation, and probably the philological notes, both of which evince much reading but not accurate scholarship, are by Charles Blount, whose tragical end is told by Bayle. The other notes were partly derived, it is said, from a manuscript of Lord Herbert. This translation was prohibited with severe penalties, in 1693, but was twice reprinted on the Continent."

It is not a little singular that this most invaluable work of Philostratus has never been wholly translated into English. It is very evident that the scholars of English speaking peoples, have too much regard for their popularity to venture to give their patrons an English translation of this Christianity—annihilating narrative of the life, adventures and teachings of the real author and founder of that ecclesiastical fraud. As it is not in our power to lay before our readers the whole work of Philostratus, we will do the next best thing, and give them the account of Apollonius, by Benjamin Jowett, M. A., Fellow and Tutor of Balliol College, Oxford, England, as published in Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Apollonius Tyaneus, a Pythagorean philosopher, born at Tyana, in Cappadocia, about four years before the Christian era." [It is almost certain that he was born, on the first day of the first year of the so-called Christian era, and that the beginning of that era was fixed upon the day of his birth, by the Roman Catholic Church, because he, and not Jesus Christ, was the real founder of its religion.—Ed.] "Much of his reputation is to be attributed to the belief in his magical or supernatural powers, and the parallel which modern and ancient writers have attempted to draw between his character and supposed miracles, and those of the Author of our religion. His life by Philostratus is a mass of incongruities and fables; whether it have any groundwork of historical truth, and whether it were written wholly or partly with a controversial aim, are questions we shall be better prepared to discuss after giving an account of the contents of the work itself.

"Apollonius, according to the narrative of his biographer, was of noble ancestry, and claimed kindred with the founders of the city of Tyana. We need not stop to dispute the story of the incarnation of the god Proteus, or refer it with Tillemont, to demoniacal agency. At the age of fourteen, he was placed under the care of Kutydemus, a rhetorician of Tarsus; but, being disgusted at the luxury of the inhabitants, he obtained leave of his father and instructor to retire to the neighboring town of *Age*. Here he is said to have studied the whole circle of Platonic, Sceptic, Epicurean, and Peripatetic philosophy, and ended by giving his preference to the Pythagorean, in which he had been trained by Euxenus of Heraclea. Immediately, as if the idea of treading in the footsteps of Pythagoras had seized him in his earliest youth, he began to exercise himself in the severe asceticism of the sect; abstained from animal food and woolen clothing, forewore wine and the company of women, suffered his hair to grow, and betook himself to the temple of *Æsculapius* at *Age*, who was supposed to regard him with peculiar favor. He was recalled to Tyana in the twentieth year of his age, by his father's death; after dividing his inheritance with a brother whom he is said to have reclaimed from dissolute living, and giving the greater part of what remained to his poorer relatives, he returned to the discipline of Pythagoras, and for five years preserved the mystic science, during which alone the secret truths of philosophy were disclosed. At the end of the five years, he travelled in Asia Minor, going from city to city, and everywhere disputing, like Pythagoras, upon divine rites. There is a blank in his biography, at this period of his life, of about twenty years, during which we must suppose the same employment to have continued, unless indeed we have reason to suspect that the received date of his birth has been anticipated twenty years. He was between forty and fifty years old when he set out on his travels to the East; and here Philostratus sends forth his hero on a voyage of discovery, in which we must be content rapidly to follow him. From *Age* he went to Nineveh, where he met Damis, the future chronicler of his actions, and proceeding on his route to India, he discoursed at Babylon with Bardanes, the Parthian king, and consulted the Magi and Brahmins, who were supposed to have imparted to him some theurgic secrets. He next visited Taxila, the capital of Phraortes, an Indian Prince, where he met Iarchas, the chief of the Brahmins." [This is a mistake. He did not meet Iarchas at Taxila, but on the Mount of the Sages in Upper India.—Ed.] "and disputed with Indian Gymnosophists already versed in Alexandrian philosophy. This eastern journey lasted five years; at its conclusion, he returned to the Ionian cities, where we first hear of his pretensions to miraculous power, founded, as it would seem, on the possession of some divine knowledge derived from the east. If

it be true that the honors of a god were decreed to him at this period of his life, we are of course led to suspect some collusion with the priests, who are said to have referred the sick to him for relief. From Ionia he crossed over into Greece, visited the temples and oracles which lay in his way, everywhere disputing about religion, and assuming the authority of a divine legislator. At the Eleusinian mysteries he was rejected as a magician, and did not obtain admission to them until a later period of his life; the same cause excluded him at the cave of Trophonius, from whence he pretended to have obtained the sacred books of Pythagoras, and which he entered by force. After visiting Lacedæmon, Corinth, and the other towns of Greece, he bent his course towards Rome, and arrived there just after an edict against magicians had been issued by Nero. He was immediately brought before Telesinus the consul, and Tigellinus, the favorite of the emperor, the first of whom dismissed him, we are told, from the love of philosophy, and the latter from the fear of magic power, which could make the letters vanish from the indictment. On his acquittal, he went to Spain, Africa, and Athens, where on a second application, he was admitted to the mysteries; and from Athens proceeded to Alexandria, where Vespasian, who was maturing his revolt, soon saw the use which might be made of such an ally. The story of their meeting may be genuine, and is certainly curious as exhibiting Apollonius in the third of the threefold characters assumed by Pythagoras—philosopher, mystic, and politician. Vespasian was met at the entrance of the city by a body of magistrates, prefects and philosophers, and hastily inquired whether the Tyanean was among the number. Being told that he was philosophizing in the Serapeum, he proceeded thither, and begged Apollonius to make him emperor: the philosopher replied that 'he had already done so, in praying the gods for a just and venerable sovereign,' upon which Vespasian declared that he resigned himself entirely into his hands. A council of philosophers was forthwith held, including Dio and Euphrates, Stoics in the emperor's train, in which the question was formally debated, Euphrates protesting against the ambition of Vespasian and the base subterfuge of Apollonius, and advocating the restoration of a republic. This dispute laid the foundation of a lasting quarrel between the two philosophers, to which Philostratus often alludes. The last journey of Apollonius was to Ethiopia, whence he returned to settle in the Ionian cities. The same friendship which his father had shown was continued towards him by the emperor Titus, who is said to have invited him to Argos in Cilicia, and to have obtained a promise that he would one day visit Rome. On the accession of Domitian, Apollonius endeavored to excite the provinces of Asia Minor against the tyrant. An order was sent to bring him to Rome, which he thought proper to anticipate by voluntarily surrendering himself, to avoid bringing suspicion on his companions. On being conducted into the emperor's presence, his prudence deserted him; he launched forth into the praise of Nerva, and was hurried to prison, loaded with chains. The charges against him resolved themselves into three heads—the singularity of his dress and appearance, his being worshipped as a god, and his sacrificing a child with Nerva for an augury. As destruction seemed impending, it was a time to display his miraculous powers; he vanished from his persecutors; and after appearing to Darius at Puteoli at the same hour he disappeared from Rome, he passed over into Greece, where he remained two years, having given out that the emperor had publicly acquitted him. The last years of his life were probably spent at Ephesus, where he is said to have proclaimed the death of the tyrant Domitian at the instant it took place. Three places, Ephesus, Rhodes, and Crete, laid claim to the honor of being his last dwelling place." [It will be found that his last dwelling place was Patmos, where he wrote the Gospel according to St. John, and the Book of Revelation, as will be made manifest by a communication now in hand from the spirit of Euthalius, bishop of Sulce.—Ed.] "Tyana, where a temple was dedicated to him, became henceforth one of the sacred cities, and possessed the privilege of electing its own magistrates.

"We now proceed to discuss very briefly three questions. I. The historical groundwork on which the narrative of Philostratus was founded. II. How far, if at all, it was designed as a rival to the Gospel history. III. The real character of Apollonius himself.

"I. However impossible it may be to separate truth from falsehood in the narrative of Philostratus, we cannot conceive that a professed history, appealed to as such by contemporary authors, and written about a hundred years after the death of Apollonius himself, should be simply the invention of a writer of romance. It must be allowed, that all the absurd fables of Ctesias, the confused falsehoods of all mythologies, (which become more and more absurd as they are further distant), eastern fairy tales, and perhaps a parody of some of the Christian miracles, are all pressed into the service by Philostratus to adorn the life of his hero; it will be allowed further, that the history itself, stripped of the miracles, is probably as false as the miracles themselves. [Apply that style of criticism to the hero of the Christian Gospels, and what becomes of Jesus of Nazareth?—Ed.] "Still, we cannot account for the reception of the narrative among the ancients, and even among the fathers themselves" [italics ours], "unless there had been some independent tradition of the character of Apollonius on which it rested. Eusebius of Cæsarea, who answered the *Logos philolethes pros Christianos* of Hierocles (in which a comparison was attempted between our Lord and Apollonius) seems to allow the truth of Philostratus's narrative in the main, with the exception of what is miraculous. And the parody, if it may be so termed, of the life of Pythagoras, may be rather traceable to the impostor himself." [Reader, think of this Christian bigot calling Apollonius the original of his mythical Jesus an impostor! What is the counterfeit myth then?—Ed.] "than to the ungenuity of his biographer. Statues and temples still existed in his honor; his letters and supposed writings were extant; the manuscript of his life by Damis the Assyrian was the original work which was dressed out by the rhetoric of Philostratus; and many notices of his visits and acts might be found in the public records of Asiatic cities, which would at once have disproved the history, if inconsistent with it." [Where are there any such records of his alleged contemporary Jesus Christ? If one could be found anywhere, it would be hailed as the Saviour of the Christian religion by every prelate and priest in Christendom.—Ed.] Add to this, that

another life of Apollonius of Tyana, by Mœraxes, is mentioned, which was professedly disregarded by Philostratus, because, he says, it omitted many important particulars, and which Origen, who had read it, records to have spoken of Apollonius as a magician whose imposture had deceived many celebrated philosophers. The conclusion we seem to come to on the whole is, that at a period when there was a general belief in magical powers, Apollonius *did* attain great influence by pretending to them, and that the history of Philostratus gives a just idea of his character and reputation, however inconsistent in its facts and absurd in its marvels." [That is not so foolish a conclusion after all.—Ed.]

"II. We have purposely omitted the wonders with which Philostratus has garnished his narrative, of which they do not in general form an essential part. *Many of these are curiously coincident with the Christian miracles.*" [The italics are ours. Mark this, reader, Prof. Jowett does not venture to say "are curiously coincident" with Jesus's miracles, or Christ's miracle, but with the "Christian miracles." That is treating his Lord Jesus Christ, the great champion miracle worker, rather shabbily, to say the least.—Ed.] "The proclamation of the birth of Apollonius to his mother by Proteus, and the incarnation of Proteus himself, the chorus of swans which sung for joy on the occasion, the casting out of devils, raising the dead, and healing the sick, the sudden disappearances and reappearances of Apollonius, his adventures in the cave of Trophonius, and the sacred voice which called him at his death, to which may be added his claim as a teacher having authority to reform the world—cannot fail to suggest the parallel passages in the Gospel history. We know, too, that Apollonius was one among many rivals set up by the Eclectics (as, for instance, by Hierocles of Nicomedia in the time of Diocletian,) to our Saviour—an attempt, it may be worth remarking, renewed by the English freethinkers, Blount and Lord Herbert. Still it must be allowed that the resemblances are very general, that where Philostratus has borrowed from the Gospel narrative, it is only as he has borrowed from all other wonderful history, and that the idea of a controversial aim is inconsistent with the account which makes the life written by Damis the ground work of the more recent story. Moreover, Philostratus wrote at the command of the empress Julia Domna, and was at the time living in the palace of Alexander Severus, who worshipped our Lord with Orpheus and Apollonius among his penates: So that it seems improbable he should have felt any peculiar hostility to Christianity; while on the other hand, he would be acquainted with the general story of our Lord's life, from which he might naturally draw many of his own incidents. On the whole, then, we conclude with Ritter, that the life of Apollonius was not written with a controversial aim, as the resemblances, although real, only indicate that a few things were borrowed, and exhibit no trace of a systematic parallel."

Is it not amusing to see how Christian critics flounder fruitlessly about to reconcile undoubted historical facts with the fraudulent pretences of the "Gospel history," as they are pleased to designate their string of theological fables. It is a fact that must end all possible controversy as to whether Philostratus borrowed any part of the "general story of our Lord's life," or whether the latter was not bodily stolen from the life and writings of Apollonius of Tyana, that Philostratus does not mention Jesus Christ, or his twelve apostles, or either of the so-called Christian Gospels, as having furnished him any of the materials for his biography; but that the main source of his information was the memoirs of Damis and Maximus of *Age*, of the life doings and teachings of Apollonius the beloved master, written while yet Apollonius was living. It is certain that when Philostratus wrote his biography, Jesus of Nazareth had never been heard of. That there is, therefore, any striking analogy between the life of Apollonius and the life attributed to the Christian Jesus, is sufficient to show that the latter is but a bungling parody, on, or plagiarism of Philostratus's Life of Apollonius. Of this fact we have now in hand ample spirit and historical testimony to fully establish. But let us quote Prof. Jowett further:

"III. The character of Apollonius as well as the facts of his life, bear a remarkable resemblance to those of Pythagoras, whom he professedly followed. Travel, mysticism, and disputation, are the three words in which the earlier half of both lives may be summed up. There can be no doubt that Apollonius pretended to supernatural powers, and was variously regarded by the ancients as a magician and a divine being. The object of his scheme, as far as it can be traced, was twofold—partly philosophical and partly religious. As a philosopher, he is to be considered as one of the middle terms between the Greek and Oriental systems, which he endeavored to harmonize in the symbolic lore of Pythagoras. The Pythagorean doctrine of numbers, and their principles of music and astronomy, he looked upon as quite subordinate, while his main efforts were directed to re-establishing the old religion on a Pythagorean basis. His aim was to purify the worship of Paganism from the corruptions which he said the fables of the poets had introduced, and restore the rites of the temples in all their power and meaning. In his works on divination by the stars, and on offerings, he rejects sacrifices as impure in the sight of God. All objects of sense, even fire, partook of a material and corruptible nature: prayer itself should be the untainted offering of the heart, and was polluted by passing through the lips. This objection to sacrifice was doubtless connected with the Pythagorean doctrine of the transmigration of souls. In the miracles attributed to him we see the same trace of a Pythagorean character: they are chiefly prophecies, and it is not the power of controlling the laws of nature which Apollonius lays claim to, but rather a wonder-working secret, which gives him a deeper insight into them than is possessed by ordinary men. Upon the whole, we may place Apollonius midway between the mystic philosopher and the mere impostor, between Pythagoras and Lucian's Alexander; and in this double character he was regarded by the ancients themselves.

"The following list of Apollonius's works have

[Continued on the Third Page.]