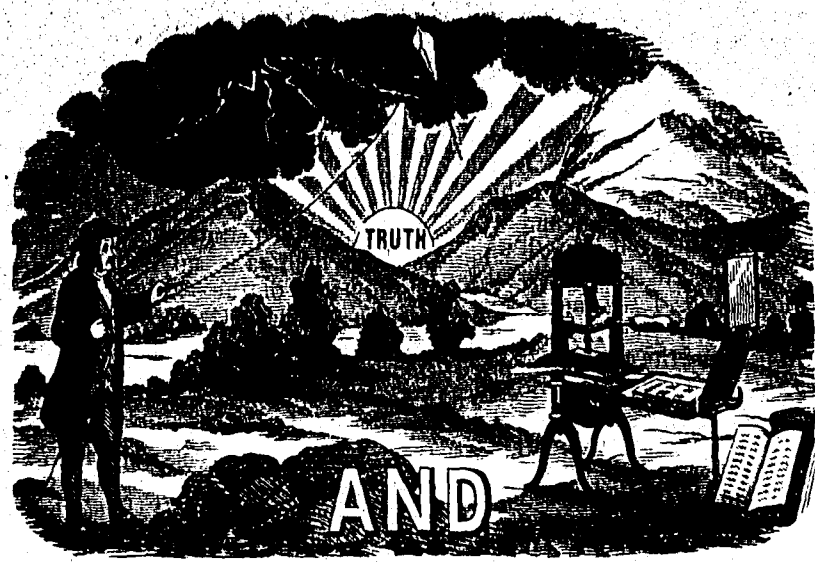


Mind



Matter.

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

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THE ROMANCE OF THE REAL.

BY C. FRED FARLIN, M. D.

I used to love her, and I know
My darling loves me yet,
For whoso'er we chance to go,
'Tis seldom we forget.

We parted in a far-off land,
Brief were the words we said,
The while we could but understand
Our bliss of life had fled.

I sought the East and she the West,
Our paths led far apart,
But still, an ever-welcome guest,
I keep her in my heart.

'Twas Pride, the glory and the bane
Of many a human life,
That bade me rend the bond in twain
Which made her once my wife.

And now in sadness alone,
I walk with many a sigh
Where all my idols, overthrown
And shattered, round me lie.

The fondest hopes of youth's fair years
Are vanished one by one,
Or hidden in a mist of tears
'Thro' which there shines no sun.

In us, two worlds of hasty thought
And hidden passion met,
Which lacking love expression sought
And found an utterance yet.

And if they trembled as do flowers
That bloom above a stream,
The while the radiant evening hours
Went on as in a dream;

Or if when came the parting time,
Lips fluttered and still clung—
What was it all? An ancient rhyme
Each age as yet hath sung;

That part of heaven which every man
Outside its portal knows,
Which has been since the world began,
And shall be till its close.

We twain were young, and our mistake—
For 'twas "mistake" in truth,
Was such as, unvisited, we make
In our impetuous youth.

From where to-day we singly stand,
No doubt we plainly see,
How we again with touch of hand
Might meet, and then agree.

But Fate has drifted us apart,
And Time's swift ebbing tide
But leaves the chasm in each heart
More lonely and more wide.

Rochester, N. Y.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

January 12th, M. S. 35.

ALEXANDER HAMILTON,
(The Patriot Statesman.)

We will open the circle this morning by saying to you, that when the clouds seem to be the darkest, and the tempest most severe, it is an indication that soon all will be brightness; and it is no evidence of defeat to be held by a few persons in that unpleasant position. For there is a power making just the conditions that exist, to make it possible for future events to occur. Now in listening to some of the arguments in the recent trial, if there were any, I took into consideration one important matter, and that was the one-sidedness of the affair. And never—no never—until woman's voice is heard in the halls of Justice, will human nature be understood; for men have so psychologized themselves with their sense of authority that it makes no difference in what direction they move, they are determined to control it if it is possible, whether their cause is just or not; and in many instances, where the injustice is the greatest, the power is the strongest to present favorable conditions. But future events seem to be occurring in our pathway so rapidly that I will ask each one of you to bear your burdens for the present, looking to the future which will dissolve the cloud, and give to you the bright and beautiful sunshine. Through all these years men seem to have forgotten that human nature is human nature, and that individuals act through an organization which subjects them to act as they do, while, if they were entirely free, their acts would be entirely different. And looking at this from my standpoint, I see the good and will lay the evil aside. You are coming into a period of life which is so inflated with positive evidence of our power to act, and to make our presence evident, not only through the organizations of others, but also visible to the eyes of mankind, when there will be no necessity of cavilling at the evidence, for it will bear the truth upon its face; and all earnest workers in that direction have no reason to fear for the future. Even the events of the past few days have been the means of making conditions for better things in the future. You need not think that you are the only persons that are suffering. You have confidence in your own integrity—you feel that you are working for a truth, and are determined to bring it forward, so as to give it to humanity, while others look into their own souls and see nothing but a desire to hold power, and to ridicule the evidence you are striving to produce. [This had reference to what occurred at the recent trial of Tice of Brooklyn against himself.—En.] Now let me ask you, as friends of the cause of liberty, not to become dis-

couraged or disheartened at your present condition, for it is possible for you to have the evidence of the public appreciation of your worth while yet in the physical form. I will say to you, that years and years ago, when men were framing the Constitution of the United States, some of them imbued with the principles of liberty, studied and struggled to make a condition for humanity to be entirely free in the direction of its future state of existence. In that work one individual lent a power and made a force that gave to this people a Constitution that secured liberty to them. Nothing of the kind had ever existed before at any period of the world's history; or, at least, not made available as it was here in the United States. That individual was Thomas Paine, who was scorned and ignored by men who were opposed to such principles. They have passed to the tomb and been forgotten; but all over the country there are monuments being erected and honor paid to that immortal mind that advocated the cause of independence, and struggled and labored for human freedom. Now, you need not fear that your form will be crumbling in the dust before you receive appreciation; for the world is full of noble, true and earnest men and women, and they are fully aware when injustice is done, and will stand with you in sympathy, giving you strength and hope for the future. I am not here to make any elaborate speech, or to plead for a cause that bears justice upon its face; but sometime in the future I will make an effort to present my views of the laws of justice, and they will bear upon their face something entirely different from the laws that men have made, and all will be astonished at what I will give to them. In early days we worked out of conditions that were in themselves terrible, surrounded as we were by men and women who were held so closely in the folds of superstition and ignorance; that we necessarily expected to receive condemnation and persecution until our forms were consigned to the tomb. Now, we are not dead. We stand around you with a strength and power that you cannot understand; and although forces may seem, for the time, to gain power, we hold that force which will eventually crush out all error, and produce evidence that will give satisfaction to every mind. We mean to work, and we ask you to keep on in the way you are going in regard to the circles you are holding. We need to give something more than promises and expectations. We are working and bringing forces in, that have never before been utilized or made to work in the cause of reform. Alexander Hamilton.

EMMA BRADSHAW,
(Centerville, Bucks Co., Pa.)

GOOD MORNING.—I have felt for a long time a desire to come here, but have never gained the power to do so until to-day. The medium I am using passed through the village in which I used to live, and through that means I am enabled to come to you to-day. I was listening to some friends talking to her, and they were wondering why some of their old spiritual friends did not come and give communications through your paper. I thought, perhaps, it would be gratifying to them, for me to come and tell them why they have not come; and also I hope to gain strength and power to move on, in the future, myself. Now the spirit world is so full of spirits that have never had any realization of the power of spirit, that many old workers in the field of reform, stand back and permit others that have never had any experience through spiritual mediums to give communications; but they are all earnest and working in the direction of reform just as much as ever, but they are working in this way. They give conditions for spirits who have never had any experience in this direction, and hunt them up for them to avail themselves of it. This is a far nobler work than coming and giving communications themselves; for they have the light and they wish others to receive it. They are not in any way inclined to be selfish, or to hold back individuals who wish to move on in the march of life. Now I wish to speak of myself, for I have many friends who will see this communication, and I am desirous, in the first place, that you should understand that I am perfectly happy. I made some mistakes in my life, or at least one in particular that many of my friends felt was a degradation to me; and they felt sorry and ashamed of my conduct. But as I stand here and control this medium, I do not feel ashamed of anything I ever did in my life, for I was controlled by an inevitable law, and I as an individual had rights just the same as any other woman in existence. I loved, and was myself loved, and became a mother without being a wife. I do not feel ashamed to state that fact to you, for I never claimed to be anything but human. But after all, I find I have many very dear and true friends, and many of them often think of me, and wonder whether my condition is happy; or whether I must bear misery on account of my life, which in every other sense of the word was pure and moral. My sufferings were intense; but I lived to have some pleasure in my offspring, and many anxieties in regard to the future. But, to-day, I stand here sending a world of love to every one of my friends, asking them to make a condition for me to come to them, and to be with them, and enjoy their society the same as in the past. I was not personally acquainted with the medium, but, perhaps, she has heard of me many times, but, being under control a great deal, almost always when there was any opportunity of knowing any-

thing about me, I think she hardly retains any knowledge of my existence. Now, I am here with a desire to try to make every person happy, and particularly people who are working to give others light. I feel sad that the events of the few days past, have taken the direction they have; but I see the wisdom there is in it, and only feel sorry that you cannot see and understand the outcome of past events. I was intelligent, and had a mind, and was capable of being, and was really a useful woman. I don't want any one to lay obstacles in the pathway of any created being. Instead of condemning individuals try and make them see a better way, if there is one, and to place themselves in a position where they can live out their lives, without the condemnation of society. I am anxious to see you in a different condition—that is the surroundings of this locality hold forces that are a great detriment to your advancement, and these at times are the cause of your being overcome by obstacles in your pathway. But under the present conditions, I suppose things must exist as they are for a short time; and then that change that you have heard of through other spirits, perhaps, will come, when you will have a wider field to act in, and be shown that your labors are being appreciated. I desire to bring a ray of sunshine, knowing that there are so many earnest hearts that look for your success in life. My wish is that your days may be long, and every one of them remembered with joy. Emma Bradshaw of Centerville, Pa.

DAVID PAUL BROWN.

(The Great Criminal Lawyer of Philadelphia.)

Just as if a man could not do his work now when he has power around him to take care of him. [This was said in reply to some remark that was made about the trial for libel, just as the spirit gained control.] I would like to know where you are going to get strength from, unless you have some courage, and I would ask you to have principles of justice in your hearts when you desire to make a condition of things that humanity can have joy and a consciousness of their own worth, instead of sorrow and misery. Now, to me, it seems as if there was to be a condition, or a force, to arise to make a condition for individuals to understand who and what they are. I have for a few days held the mind of the instrument, and have been weighing matters very carefully, so that some time, before a very long period elapses, I may be able to use my power for the benefit of individuals, who seem to be surrounded and held by forces that they are unable to resist. When I see how men shape the destinies of one another—how they sometimes withhold that which will be of use, and force before men that which is destructive, I feel that my labor in the physical form is not done yet. Now, in the past I was used or employed by others to seek justice for them, and in every instance, it made no difference even if my client was unworthy, I would give facts and present humanity as it is. But I find now that I live in another condition, where the best principles and the most powerful arguments go in the direction of truth; and for my part I do not fear men who are in every way striving to break down principles that are fixed and eternal. I do admire men and women who fight for justice under such serious difficulties. Now let me state to you one particular fact, which, perhaps, your minds have not taken into consideration. When men and women become fully spiritualized, they will take human nature into consideration, and make excuses if persons do commit any errors. I do not say that there have been any errors committed; for I think if the whole truth could be presented, and individuals could understand all the causes, the effects would not be condemned. I feel that I must, in some way, take a part in the struggle to liberate men, and speak the truth. People did not expect much of me, unless it was something that would favor my interests, or the interests of individuals whom I undertook to protect. But if I have time given me, I can be as eloquent, and use as much psychological power, and hold the minds of men so under control, that they must act according to what I think is just and right, just as much as ever I did in the past. If anything, my power is increased tenfold. How grand some men grow when they have plenty of money in their pocket, or at least an expectation of having plenty; but how long does this last? Not any longer than the spirit holds the mortal form. Then all the rubbish is washed off, and the individual stands out and looks at himself, and in most instances what does he see? Nothing but a spirit that has fled a mortal form, or fled something that has been laid away, never to be of use again. He seems so taken up with that garment that the spirit has not time to grow and be beautiful. But for the sake of power, and his own enjoyment, he stands revelling in his own insignificance. Now, from all time, reformers, or individuals who wished to place any important facts before the public, have been persecuted, and have attracted powers around them that seem determined to destroy them; and many times they have sunk into the tomb unrecognized, or were abused and scorned by the masses. But to-day you are coming into conditions that will give you strength and power to demonstrate to the world the facts; one particular fact being, that the spirit of man is immortal and ever progressing—that there is no such thing as death. You cannot die; and the sooner the masses learn this lesson, the sooner they will begin to grow into perfection. For necessarily they will know that it is not a life

of a few days and then a condition of bliss or misery; but that life is an eternal growth. Hour by hour, day by day, and week by week, some new thought, some new beauty is added thereto, or else it remains in a stunted insignificant condition. Let men and women choose which it shall be. David Paul Brown.

SIR HENRY CLINTON.

(British Commander-in-Chief in the Revolutionary War.)

I am not a stranger to you, for I visited you last Tuesday evening; and I felt then that it was my duty to visit this circle and add still another link to the chain of evidence of the immortality of man. In life I did not view things from the standpoint that you do. I clung to the old—reverted that which I had been educated to look upon as correct. But to-day I am here to give evidence, that persons even differing in views can all return and give communications to the world for the benefit of humanity. And, I suppose, if I was called upon to bring about a great reformation in society, I would go to work perhaps in an entirely different direction from yourself. But that is no evidence that you are wrong, nor no evidence that I am particularly wrong; for each one is acted upon according to their organizations and the conditions that surround them. Now what I want men and women to learn is, that human nature is human nature, and we cannot make individuals anything else than human beings, and when you exalt them to angels or something more than human, you are deceiving yourselves; because men are created for a purpose, and that purpose seems to be progress. Every condition in life heretofore has been a necessity to humanity. Now, there are many men and women who come to you and give communications, and each one of them states this one important fact, that there is to be a change in the condition of society, or at least there is a condition to spring up when all men and women will live in harmony, and enjoy life as each human soul deserves, but which they are never able to reach under present conditions. Now, let me say to you how that thing looks to me. You are gaining knowledge day by day; and with the knowledge that you possess at the present time, if it could be utilized by the masses, you would have an entirely different condition of things in society. One way to bring about this result will be, to use every opportunity to enlighten men and women and teach them that many things that they seem to think is a necessity to them, and unnecessarily evil to society, can be entirely changed if individuals have intelligence enough to make conditions for the change. Now, men are held by their religious views, or at least by their religious education, I will say; for very few people have any particular views on the subject, except that their friends taught them to believe certain doctrines; and it does not bear upon any of their acts in life—that is so, at least, with the majority of them. Now these people must learn that it is their acts, and not their professions, that are going to make a great change in their present life and future state of existence. You may profess what you please; if you do not make an effort to carry out the principle, you have no result, unless it is to deceive other individuals; and when I look upon society of the present time, I see that the great guiding principle of men is, to gain knowledge sufficient to know how to place themselves in a position a little beyond the rest of humanity. That is the gravest study of the human race to-day; and to accomplish this work they seem to feel that, in some way, they must take advantage of individuals, or at least, they must use a sort of sharpness or deception to accomplish this one thing. Now I think you will acknowledge that to be the fact. Well, that is the present condition of society, and the man that accumulates the most is looked upon as something a little better or a little higher than other men, because he has been smart enough to take advantage of the conditions around him, to accumulate a great amount of wealth. Now, if you would ask what that individual expected to do with that wealth, it might be answered, certainly, that he expected to hold other individuals in his power, and abuse their rights just through its possession. Because no individual can appropriate to him or herself more than a certain amount of the productions of earth; and just as long as he inhabits the physical form, that long it is of use to him and not one moment after. If he has been the means of destroying the happiness of other individuals, or holding them down so that they neither have the necessities of life, nor liberty to improve their minds, that is a curse to his future existence. Now, I want people to learn this lesson thoroughly; and if you cannot learn it in any other way, read this communication day after day, knowing that your bodies have certain necessities, and after they are supplied you have no use for anything else. Now the way society exists to-day, it is a necessity for individuals to look out for the future and make a condition for existence in years to come; and under right conditions, where each one gives their equivalent in labor, and each one wishes to be just in every particular, the products of the earth are so abundant that there would never be a necessity for any one to be deprived of their legitimate needs. I wonder! I wonder why it is, that men of average intelligence hold themselves to one particular idol, not striving to overcome their own disposition to rule and control, and abuse the power they possess. Now, if this life continued only while men were

in the physical form, we could excuse individuals for doing as they do; but as life is eternal and never ceasing, and as the acts of to-day are either a blessing or a curse to the individual, I wonder why men do not stop and reflect in regard to the direction in which they move or act in life. To me this is an important subject, and particularly when I see so many hungry, starving children without bread, and without clothing to protect them from the inclemency of the weather; and yet you live under a civilized government and one highly religious. God save me from existing under such conditions again! Now let me say to you, I see in you the possibility of making conditions when there will be no more such misery in the world. May the powers congregate around you, and give you as little sorrow as is possible; and also make the clouds as light as they can be made, for the future will bear you abundant fruit. I thank you, and I thank the instrument for being so true to the honest convictions of your souls, for it is only under such conditions that we can accomplish the important work that lies before us. Sir Henry Clinton.

ELIZA ANN HINMAN.
(Of New York State.)

Oh my! I have just come in here to look around a little bit. [We are very glad to see you. How do you like the looks of things here?] Right well. I just felt tired and I thought I would come in here a little while. When people get old and don't have any one to talk to them, they get a kind of lonesome. [You will not feel old when you leave that medium. You will feel like dancing.] That is what they all say when they go away; but for my part I would feel right, if I could feel as well as I think this lady feels. [She is a very beautiful character—has great equanimity of disposition and temper.] When I first came I thought I would be scared. But I am not scared; and if you only had some little knitting or something to do I could pass the time away better. When I used to go visiting, I always took my knitting with me, and I don't know which went the faster the tongue or the knitting-needles. I feel real glad that I am here, on account of knowing that I had a body once, and that I am a spirit now, and need not stop working, but can go right on. That is what pleases me. I was awful afraid the work would not get done when I went out. [You will not cease working for humanity?] I thought it would please you a little to know how some things are. When I am away from here I have got a beautiful garden, and I have a nicer home than when I had a body, and it don't seem to take any labor to keep it so. You may think this is not so, because you have not had anything like it. I keep old and feeble. [You were brought back here to become young again.] I am very glad there is such a place to come to, for I have seen so many go away from here, and they had very bad diseases, and they left them behind them. I think I had a stroke of palsy, but I did not know anything about it. I was not psychologized by my disease, and I had nothing but my old bones to take care of. I have a beautiful garden and a beautiful house. Ques. Who lives with you? Ans. The old man. He is here to. Ques. What is his name? Ans. Hezekiah Hinman from York State. My name is Eliza Ann. I don't know that anybody here ever heard tell of me. I want to tell you what this man (Dr. Franklin) says. He says that eventually this thing of mediums would be made more positive than ever, and it is positive enough now. Have you got a pipe. Ques. Would you like to have a smoke? Ans. Yes, I would. [You will not feel that want after you leave the medium.] Then I must go, for I am done. Ques. Were you a Methodist? Ans. Don't mention that.

ONE OF THE GUIDES.

In studying the history of man, we find that the most positive element in his nature is the religious. At least he is more sensitive about any one raising a question concerning the correctness of his belief than in anything else. There is nothing that a man will defend and endure as much for. And yet, when we come to look the matter carefully over, it is not so important to man that every individual should bow to his views of what that power is that controls the whole universe. It is of greater importance to man to know that he is living in correct harmony with himself, than it is to get the minds of others to bow down and worship a power that no individual has the capacity to comprehend or understand. Now you are congregated here to-day to listen to the thoughts that flow through human lips from disembodied spirits, and as your paper bears evidence that no two think alike on any subject, each one of us has a different way of presenting the truth—each one seems conscious that they hold a light and joy which will sometime be the means of assisting humanity into a condition of perfect rest and happiness. And as all organized beings are acted upon by forces that are invisible, and each one obeys the law, or at least must conform to those forces, it would be well for every individual to weigh carefully this one important question. Is there anything gained by compulsion? When individuals are always led in the direction in which they move, is it possible for other organized beings to control or hold such individuals responsible for their acts? What I mean by this is not entirely plain, perhaps, to you; but I contend that compulsion has created all the inharmonies that exist upon earth, simply because an organized being is so constructed that if allowed to act, it will, necessarily, if left entirely free, gravitate to a condition where it can enjoy the most of life and be of the greatest use. Now there is not one of you here, but looks back upon your early life, and feels within yourself, that if there had not been circumstances surrounding or controlling you, your lives would have been entirely different; and you also feel that if you were left entirely free, you would be better satisfied with your own organizations than you are at the present time. I believe that each one of you, feels that. Now the time is coming when this one thing will be taken into consideration. It is not for men to make laws, but it is for men to conform to what is already constructed in the way of law. And I contend that under that kind of condition, society would cease to be corrupt. There is one thing that troubles you—(troubles me, although I can see the wisdom of past events), and that is, to see reared all over the country costly structures dedicated to that power which men call God. If people would take into consideration how perfectly ridiculous such a dedication was, they would cease to labor in that direction. That power which men understand to be God, is the living, moving, power of the uni-

verse. You are a part of that power. Each one has a manifestation of that power through the conditions around him or her, and it is the Universe that man, if he dedicates anything to the power called God, must grasp and take in and allow to be itself. Now I have looked into these structures that were dedicated to that Universal principle, and what do I see? I see the doors closed and locked six days in the week, and then those doors are thrown open, and the gay multitude throng in. It is not the poor hungry starving children that occupy their minds, but it is their neighbors apparel—it is a dedication to the pride and vanity of men instead of to that universal power that acts upon all men to bring justice out of the hearts of every individual. We do not stand back behind doors to throw bullets at the heads of such a perverse power, but we come out and do it. And out of this dedication to God, what occurs? Look men! at your asylums, and look at your prisons. Look at your country so beautiful with sunshine—shedding its rays upon all, yet incarcerated in dungeons, are poor ignorant individuals, who were unable to understand what life was to be to them, and then to raise their hands in condemnation of that power which pervades their organizations, and moves them to act just the same as it does other individuals, and consign them to a life of degradation and misery! Oh, men! Where are your souls? Or why is it that this condition exists around you, when there are such ample means to supply the wants and needs of humanity? I do ask every reader of this paper to cease pondering upon the defects of the weak and lowly, and to strive to make a condition so that the necessities of the present need not exist any longer. You are, perhaps, sad in heart, and feel that through the wide world there is scarcely a mind that understands you; but remember that a work that is calculated to lift up the down-trodden and oppressed, will be a monument to your memory when your oppressors sink into the tomb forgotten. You have the light—you have what you feel to be true, just, and right; and we hope to be able to make conditions for you to work on, and to accomplish the work before you, in a manner that will be entirely satisfactory to yourself; and we will strive to hold you in your mortal form until you have a full realization of what you have accomplished. One of the guides, Von Humboldt.

Co-Workers With the Spirit.

Editor of Mind and Matter:

Almost daily for the past ten years I have been privileged to talk with, and question spirits through a fully entranced and reliable medium, and I have gained some knowledge of the interest that spirits take in mortals, and of the work they are doing to make better conditions for humanity. I learn from them, and it is prophetic elsewhere, that important changes are being brought about, that will soon be felt in every department of life.

At the advent of Modern Spiritualism, the first work of the spirits was to establish the verity of spirit return, and from that time all along to the present, just so far as mediumship has been sustained, have the spirits been able to co-operate with mortals in removing men's superstitions, and in clearing away the religious rubbish of the past and present, that all may enter the clear atmosphere of spiritual truth.

Nature has impressed upon mortals the stamp of immortality, but spirit power to return and communicate with mortals is made manifest only through mediumship.

At first, Spiritualists almost to a man, were co-workers with the spirits, and the work went steadily on. Later on, a few fair-weather Spiritualists got so wise that they had no further use for chart and compass to navigate their spiritual waters, so taking advantage of wind and tide, launched their tub, and set sail for some congenial haven. At length finding themselves all afloat without sail or rudder, they hoisted the "Christian Spiritualism" flag of distress, and finally they signalled the good bark, "The American Spiritualist Alliance," to come and haul them in and land them safe in the arms of "Jesus the Master."

"Oh! that will be joyful, joyful,
When we meet at Jesus feet, etc., etc."

Now, it is ominous that the light of Spiritualism will soon dispel the darkness of ignorance and bigotry that has so long cursed the world. Wise and intelligent bands of spirits are organized, and they are marshalling their forces, and selecting their instruments, mediums, and when they get their batteries charged, the final great battle for truth will be fought and won—the battle that will forever emancipate earth's children from religious formulas and dogmas.

The mission of Modern Spiritualism is not to chisel out another religious statue, nor is it to exchange one set of idols for another, therefore let every true Spiritualist be a co-worker with the spirits to make Spiritualism what spirit Ann Lee, in her communication in MIND AND MATTER, Dec. 30th, 1882, says it will be—"Not the religion of the future, but the life of the future."

H. B. WILCOX.

Boston, Mass.

Come Ye One, Come Ye All, at Our Earnest Spiritual Call

The First District Association of Spiritualists, composed of Lapeer, St. Clair, Macomb and Oakland Counties, will hold a convention at the Court House, in Lapeer City, Mich., Feb. 3d and 4th, '83. All the members and friends interested in the completion of this organization are desired to be present.

Saturday a. m. will be devoted to business, the evening to speaking, and also Sunday. It is an important crisis in the Spiritual movement, and it is essential that the business part be well represented, and the good time will follow the unity of expression of our noble principles.

Good speakers will be in attendance, and a large number are expected—Mr. J. P. Whiting, Milford; Mrs. L. A. Pearsall, Disco; Dr. S. B. Spinney, Detroit, and Rev. J. H. Palmer, of Lapeer, will also assist.

Reduced rates at the following Hotels: King's Exchange, American House, Donaldson House, at 75 cents per day—lodging included; Abram House, \$1.00. Mrs. F. E. Odell, Sec.

Edward Butler, Memphis, Mo., writes: "Enclosed find P. O. money order, for two dollars to pay for MIND AND MATTER another year. It is doing a grand, good work, for our cause. The information given us through the message department is inestimable. A long and prosperous life to MIND AND MATTER."

[Continued From the Eighth Page.]

Apollonius in exchange for what he, Saturninus, knew of the Gymnosophists of India, about A. D. 65. It would therefore seem that while Apollonius had become acquainted with the religious systems of the Brahmins and Buddhists, he did not learn the nature of the purely spiritualistic religion of the schismatic Gymnosophists of India until several years after his return from that country. If the spirit of Saturninus is correct as to dates, like Apollonius, he must have lived to a great age. He speaks of living and teaching at Antioch about A. D. 50, and it is quite certainly known that he lived until A. D. 125. It is reasonably to be presumed that, if it was about A. D. 65 that Saturninus met Apollonius at Antioch and made the exchange of knowledge of which the former speaks, it was at a time when Saturninus had succeeded Ignatius in the Essenian Patriarchate of Antioch, or at least of the country of which Antioch was the ecclesiastical seat. But the spirit goes further and tells us just what the teachings of Apollonius were. He tells us that they consisted of the revised statutes (canons) of Brahmanism and Buddhism as established at the council of Asoka in India, the Brahmanistic and Buddhist council of Nice, which took place about 250 years before his time. In regard to that matter we will cite Johnson's Universal Cyclopedia:

"Asoka or Ashoka, an ancient king of Maghada, in India, was a grandson of Chandragupta (or Sandracottus). He reigned about 250 B. C., was converted to Buddhism, and erected a great number of monasteries. His dominion extended over the greater part of Hindoostan."

On this same point we quote further from Oriental Religions and Their Relation to Universal Religion, by Samuel Johnson, Boston, 1872, page 738.

"The direct effects of Gotama's practical, peaceful, philanthropic gospel, are to be studied in the edicts of king Asoka, inscribed on monumental rocks and pillars in various parts of northern India. These inscriptions record at once the legislation of this Buddhist ruler, and his convictions and motives. They announce themselves as his own words, cut in the stone at his command, and their authenticity is beyond question. The history of Asoka, as derived from Singhalese records and from these monuments, is a wonderful one."

We cannot refrain from copying one of the inscriptions spoken of, precious as time and space are to us. We take it from page 739, of the same work:

"The king, beloved of the gods, honors every form of religious faith; but considers no gift nor honor so much as the increase of the substance" (practice) "of religion; whereof this is the root,—to reverence one's own faith, and never to revile that of others. Whoever acts differently injures his own religion, while he wrongs another's. The tests of all forms of religion shall be followed, under my protection. Duty is in respect and service. Alms and pious demonstrations are of no worth compared with the loving-kindness of religion. The festival that bears great fruit is the festival of duty. The king's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind. There is no gift like the gift of virtue. Good is liberality; good is to harm no living creature; good to abstain from slander; good is the care of one's parents, kindness to relatives, children, friends, slaves.—That these good things may increase, the king and his descendants shall maintain the law. Ministers of morals shall everywhere aid the charitable and good. I will always hear my people's voice. I distribute my wealth for the good of all mankind, for which I am ever laboring."

The author in a note says: "These extracts are from Wilson's revision of Prinsep's translation, and from Lassen's full account of Asoka." He continues:

"To the Brahmins, whose discipline he had renounced, he paid respect, and gave substantial favors to such of them as he thought sincere and liberal in their spirit. He built monasteries for the Buddhists; regulated their cultus; held their most important synod, to whose labors the oldest sutras are probably due; and spared no effort to make their preaching effectual. He sent friendly embassies to foreign lands to propagate the faith. His civil regulations showed the highest regard for justice and humanity. He appointed a corps of officers to keep him informed, at all times, of everything in the condition of his people that required his attention, fearing only lest any private pleasure should distract his mind from the care of their peace. He instituted another class of officers for the purpose of preventing crime; placing them at the outskirts of the towns where crowds were wont to assemble, commissioned to dissuade the people from wrong doing without resorting to violence. Finally, he declared that he could not, with all his endeavors, satisfy his sense of responsibility, as a king, for his people's moral and social condition, nor his inmost desire for their good. He said: 'There is no higher duty than to work for the good of the whole world.'"

"Such are the earliest products of Buddhism in personal life, which at this distance of time can be clearly discerned. Asoka has been called 'the Buddhist Constantine' from his temporal services to this gospel of the East; but, as a ruler, he seems to resemble the great heathen emperor Marcus Aurelius, far more than that unscrupulous patron of Christianity. And even if the records of his life and government were less fully accredited than, as a whole, they really are, the conception of such a monarch, at that epoch (250 B. C.) in that quarter of the world, would be a fact quite as interesting as the actual man."

Well said, Mr. Johnson, well and justly said. Oh, that the Christian rulers of the world, who in after ages, tyrannized over their peoples, had emulated the great and good Asoka of India, from whom they derived the religion they professed, but which they never practiced! But with the religion of Asoka, the worshipper of Krishna, the Hindoo Saviour, we have nought now to do, further than to show that it is the source of every precept, moral or religious, that many hundreds of years afterwards were attributed to the Jesus of the Western religions, corrupted into the Jesus of the Christians; the J in the eastern tongue being softened into Y made the name, Yezus, actually the name of the Phœnician Sun-god Ies or Jee pronounced Yee.

The writings then which Apollonius gave to Saturninus in exchange for the Gymnosophist teachings of India, and which were, after the death of Apollonius, given to him in a later version by Damis, were substantially the reformed

canons or gospels of the council or synod of Brahmins and Buddhists called together by King Asoka, and promulgated by him as the governmental religion of his vast and populous kingdom. These Reformed doctrines of the Indian religion were afterwards taught by Saturninus, the Essenian successor of Ignatius of Antioch, to the Essenes. But Saturninus tells us that he himself left writings in the way of communications, on the teachings of Stilpo, the philosopher of Megara, who taught about 300 or 325 B. C., and on the combination of Platonism with the Hindoo philosophies. Saturninus tells us, and no doubt correctly, that his writings were afterwards made the foundation of Gnosticism; that Basilides the Egyptian, who was a pupil of his, became his literary heir; and that, the year after his (Saturninus's) death, he dropped the Essenian designation of his sect, and adopting that of Gnosticism, taught the same doctrine slightly changed. Now, long as this commentary on the communication of Saturninus has become, we must let the reader know what the nature of the teachings of Basilides were. Of Basilides, McClintock and Strong's Cyclopedia of Theological Literature, says:

"Basilides the chief of the Egyptian Gnostics in the second century. The place of his birth is unknown; some call him a Syrian, others a Persian, others an Egyptian. According to Clement Alexandrianus, he appeared in the reign of Hadrian; Baronius and Pearson, suppose him to have begun his heresy in the latter part of the first century. The probable date of his death is A. D. 125 to 130. He published a book which he called the 'Gospel,' and wrote also 24 Books exegetical of the Gospel, but whether it was a comment upon his own 'Gospel' or upon the four evangelists is uncertain. He left a son Isidorus, who defended his opinions. Fragments of both Basilides and Isidorus, are given in Grabe. Our knowledge of Basilides is chiefly derived from Irenæus, Epiphanius and the newly discovered *Philosophumena* of Hippolytus."

"The sect flourished for a long time, and did not become extinct till the fourth century."

In the light of the communication of the spirit of Saturninus, can there be a doubt that the 'Gospel' of Basilides and his Gnostic followers, was the Hindoo canons given to Saturninus by Apollonius and Damis, and the twenty-four books exegetical of the Gospel, the commentaries of Saturninus, on the teachings of Apollonius, as they came to the latter from the combined teachings of the Hindoo and Greek philosophers? We do not doubt that such was the fact. It thus appears that Basilides obtained his 'Gospel' at Antioch, in Syria, and took it to Alexandria about the same time that Marcion of Sinope, took a copy of the same Gospel to Rome. It is a fact also that Marcion was a Gnostic, or so classed by Christian writers. We collate the following facts concerning Marcion and his gospel and Epistles. He was a native of Sinope in Pontus, and flourished about the middle of the second century. He went to Rome about A. D. 130. He there announced himself as a Gnostic, and with Cerdon, another Syrian, taught those Oriental doctrines in the Imperial City.

"Marcion admitted but one Gospel," says McClintock and Strong's Cyclopedia, "and that a truncated version of Luke's, the first four chapters of which he rejected, making it to commence by the words: in the 15th year of the reign of Tiberius Cæsar, God came to Capernaum, a town in Galilee, and spoke on the Sabbath. He carefully omitted all the passages in which Christ acknowledged the Creator as his Father. Among the Epistles, he admitted those to the Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second to the Thessalonians, Philemon, and some part of a supposed Epistle of St. Paul to the Laodiceans; but all of these Epistles were expurgated and interpolated to suit his views. Marcion also composed a work entitled *Antithesis*; it is a collection of passages from the Old and New Testaments, which he looked upon as contradictory."

Is it not very plain that the Gospel and Epistles of Marcion, the Gnostic of Rome, related to the same Syrian-Essenian teachings as those taught by the Gnostic Basilides, at Alexandria, about or just before the same time? It must not be forgotten that there was, at that time, no such thing as an authentic Christian Gospel, nor is there any Christian Gospel, or Epistle, so-called, now in existence, that has any claim to be considered a substantial copy of any authentic original. Is it not, therefore, laughably absurd for the Christian priesthood to call Saturninus, Basilides, and Marcion, Christian heretics? Saturninus, Basilides, and Marcion, who undoubtedly are still living, acting and interested watchers of the doings of the Christian priesthoods, have one and all returned as spirits, and have charged the so-called Christian Fathers with having fraudulently palmed upon the Christian world, as original, their heretical plagiarisms of the teachings of the Essenes, of Apollonius of Tyana, and of the Gnostics Marcion and Basilides; and this they have done, justly, rightfully and truthfully, as any unprejudiced and unbiased mind will admit, if the facts are all fairly considered.

But Saturninus testifies further to the most significant fact that he visited Gallata and Corinth, and found Apollonius teaching at both places under the name of Paulus or Paul; more than this he testifies that Apollonius made it a practice to accompany his discourses with spiritual phenomena, such as are seen to occur through spiritual mediums to-day, such as magnetizing articles, or curing diseases by the laying-on of hands; and even still more than this, that when in, what was called, the glorified state, (the superior condition of A. J. Davis), forms used to appear like misty faces looking over his shoulders at the audience, similar to what the spirits are now trying to perform under the designation of etherialization. At the temple of Diana in Ephesus, the spirit tells us, Apollonius taught with such power that the priest became jealous of him, and that to save his life, he was compelled to flee the city in the night. Singular as it may appear, this is fully confirmed by the account given by Damis, the disciple of Apollonius, in his life of Apollonius. As the latter left the city of Ephesus, he predicted that a plague would fall upon the city on account of the injustice of his treatment by the priests, which actually occurring shortly after, the priests were compelled to invite the return of Apollonius, who on returning had so great an influence over the people, that their terrors subsided, and with their self-psychologized condition dispelled the plague was arrested and disappeared.

Saturninus tells us that many of his people or followers were Jews and that when Syria was

thrown into an uproar by the approaching War of the Jews, many of them left his Society of the Essenes. He tells us further that some of these Jewish deserters returned to it, and that through them he found that the Jewish Rabbi, Gamaliel, had introduced both the philosophy taught by himself and that taught by Apollonius at Jerusalem, and that he attributed them to the Jewish prophet Hagai, and called by a name similar to his—Hagaigrapha—which meant the sayings and doings of that Jewish prophet; and that he did this to give the credit of this philosophy to the Jews. This statement of the spirit leads us to ask, who Gamaliel was. In the American Encyclopædia, we find the following concerning him:

"Gamaliel, a Jewish doctor of the law, member of the Sanhedrim, and teacher of Saul, the future apostle Paul, died about A. D. 52. In the Talmud he is surnamed Hazzaken, 'the Elder,' to distinguish him from his grandson, who after the destruction of Jerusalem, presided over the sanhedrim at Jamnia. He was grandson of Hillel, the renowned teacher of the Mishna. He held a seat, and probably the presidency, in the sanhedrim during the reigns of Tiberius, Caligula, and Claudius, being succeeded by his son Simeon. When Peter and the other apostles were brought before the Council in Jerusalem, (Acts v.), he recommended to 'let them alone, for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' He was the author of many religious and civil reforms, and remarkable for humanity, charity and tolerance."

Thomas's Biographical Dictionary says of Gamaliel:

"Gamaliel, a Pharisee and eminent Jewish doctor, lived at Jerusalem in the first century. He was a member of the Sanhedrim, the preceptor of Saint Paul, (see Acts xxii, 3) and, according to the Talmud, was a grandson of the celebrated Hillel. His moderation and prudence are shown by a brief speech recorded in Acts v. 34-39. Died about 88 A. D."

Johnson's Universal Cyclopædia says of Gamaliel:

"Gamaliel the Elder, a famous doctor and Pharisee, instructor of St. Paul. Died about 50 A. D. Traditions says he became a Christian, but the Jewish writings, in which his learning, justice, and wisdom are commemorated, do not allude to this conversion. Gamaliel the Younger, grandson of the above, born about 50 A. D., died about 116), was also a famous Rabbi, president of the school at Jamnia, and strove to blend Platonism with Judaism."

We do not know, on account of the uncertainty of dates, to which of the two Gamaliels Saturninus refers, but we incline to believe it was the elder. It is of him that tradition says, he became a convert to Christianity. No one seems to have known, among Christian authors, what gave rise to that tradition. There need be little doubt upon that point any longer. If, as Saturninus says, the only Christians at Antioch in his day were the Essenes, and if the Jewish Rabbi Gamaliel, about the beginning of the Jewish war, in a Hagiographa attributed to the minor Jewish prophet Hagai the Essenean teachings of Saturninus, and the blended teachings of Oriental and Greek philosophies, of Apollonius of Tyana, it is very plain why Gamaliel was regarded as a Christian convert; for there is no room to doubt that Christianity was derived from the teachings of the Essenes, of Apollonius, and the Gnostics the same source from which the Jewish Rabbi Gamaliel derived his Hagiographa, which he attributed to the Prophet Hagai in his priestly and national pride. But never did spirit or mortal enunciate a more certain and important truth than did Saturninus through the lips of Alfred James, when he said: "The real truth in relation to all these writings (the Christian Scriptures), and all the story of Jesus of Nazareth, as now handed down to moderns, is the mixed systems of Brahmanic, Buddhist, Jewish, Essenean and Gnostic teachings." This fact has been rendered plain by the hundreds of spirit communications that we have published, all bearing upon this point, and by the vast array of collateral confirmative facts which we have adduced in support of their authenticity and truthfulness. We feel that we may safely claim that such an array of evidence was never presented to settle any point of human inquiry, that was more conclusive and unanswerable.

Another interesting point of the testimony of Saturninus is the fact that it was taught as a common doctrine of all the ancient religions, that every four hundred years a philosopher arises who combines in himself the highest agglomeration of the intelligence of his day and generation. This rule seems to have been sadly disproven after the establishment of the Christian religion, which seems to have been established for the sole purpose of preventing all further human progress. For want of time and space, we cannot dwell upon what the spirit of Saturninus says about the Christian destruction, mutilation and concealment of ancient manuscripts bearing upon all these important points. Nor is it necessary we should; for every one who has sought for the truth as it was in ancient times, must have been made painfully aware of that Christian vandalism. We must hasten on. But how can we ever estimate the value of the spirit's statement, when he says: "I left a document translated from the Syriac-Cappadocian tongue, that I translated verbally as it was given me by Apollonius, at the time of my meeting with him at Antioch." What would not that translation of the writings of Apollonius be worth to the cause of truth, could it be had to-day? To have the assurance of the spirit that it once existed and has been destroyed or concealed, is enough to show that it was too important to the perpetuation of falsehood to be allowed to be preserved.

But this is not all he tells us. He was present when Apollonius, as a medium for spirit communion, held converse with the spirit of Gautama Buddha; and that the spirit of Gautama went on to say that all he received, was given through the spirit or overshadowing of the spirit of Krishna; that Krishna said that he received his notions of Ormuzd, the light and Ahirman, the devil or evil, from a spirit who had been a king of Mesopotamia two thousand years before his time; but that the followers of all of them had corrupted their sayings and claimed they had received them from God. We are admonished that we must close, and will do so by asking the reader's attention to the positive testimony of Saturninus that no such

man as Jesus of Nazareth was known to have lived or been crucified at Jerusalem, when he lived and taught at Antioch, from 50 to 125 A. D. Saturninus testifies that he once met Josephus, the great Jewish historian, at Alexandria, and that although their whole conversation related to spiritual things, he, Josephus, being an initiated Essene, said nothing about Jesus of Nazareth. It is no wonder that Josephus made no mention of Jesus in his histories, as he most assuredly would have done had such a man been at Jerusalem at the time alleged, and taught the Christian religion, as falsely stated. Saturninus tells us that Josephus admitted to him that Gamaliel had appropriated the philosophy taught by him, and that he plagiarized it in the name of Hagai. Not only did Saturninus never hear of Jesus, but he never met with or heard of any of his apostles, as he certainly must have done had they ever existed as alleged.

He states, however, that Damis, the disciple of Apollonius, had seventy fellow disciples scattered through Greece, Syria, Armenia, and the Roman provinces, teaching of the life, sayings and doings of Gautama Buddha, as explained by Apollonius of Tyana. We have not been able to find the modern Buddhist book called the Path of Virtue, and therefore cannot make the comparison between its precepts and those plagiarized from it in the Christian Scriptures; but that such a work exists we feel confident, or the spirit of Saturninus would not have referred to it. That the ethics of both are substantially the same is equally probable.

Saturninus's arraignment of Max Muller, L. L. D., is one that we know to be just and true. It would be well if this undoubtedly learned man could be made to realize that his literary labors are watched by spirit witnesses, and that every suppression of truth or misrepresentation he perpetrates is noted and condemned.

If that comprehensive and unanswerable communication did not come from spirit life, we would like some one to show us where it did come from; for we venture to say that the man does not live on earth, who could invent it. We shall send out a large number of copies of this paper to prominent clergymen of various religious denominations, and we beg them to explain away and break its force if they can. This is but one communication among many similar ones given during the past three years through Mr. James, and sent broadcast through these columns, all showing the Christian religion to be a monstrous fraud and deception; not one of which has ever been questioned either as to authenticity or truthfulness. We will continue this annihilating testimony, until every vestige of that fraud is laid bare, and the human mind given the opportunity to awake from the sleep of death into which the poison of Christian priestcraft has thrown it. Help us friends all you can to complete this mighty work. Sneer not, ye mighty ones, and ye who sit in high places, for no mortal power confronts you. The wisdom and power of the ages sweep down upon you, and the places that have known you in the past will know you no more, forever. Be warned and flee from the wrath of wronged humanity.

We invite the special attention of those who know the importance of the work that wise and learned spirits are doing through the mediumship of Mr. Alfred James, to his claims to their assistance and encouragement. Under the unfortunate influence of his enemies, corruptly exerted, he was for a time taken out of the work he was so grandly performing, and strip of his little savings to such an extent, as to leave him without sufficient means to resume his general work as a medium. The work he is doing in connection with MIND AND MATTER, is of a public character, and one that concerns the highest interests of the whole human family. We feel, therefore, that we are but doing an act of justice to Mr. James, in asking for him, such assistance as will make him feel that Spiritualists are not indifferent to his great merits as a sensitive for spirit communications of the highest and most unquestionable order. We ask nothing for ourselves in making this appeal for Mr. James, as we are compensating him for his special services, as liberally as we can afford to do, without a considerable increase of circulation. Assist Mr. James. He needs it and deserves it. Contributions may be sent direct to him, 1525 Camac Street, Philadelphia, or to this office, and will be promptly and thankfully acknowledged, in either case.

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

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Spirit Remedies.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY, 82½ N. Penn St., Indianapolis Ind.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of ball, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

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Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, PROF. J. J. HUBER, Box 144 Mechanicsville, Iowa.

Dr. Dobson's Liberal Offer.

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

Special Notices.

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. RUDOLPH, clairvoyant Physician, has removed from 505½ North 8th street to 729 Noble street, Philadelphia, Pa.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

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.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private sittings daily.

DR. ANNER 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.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle St., Brooklyn, N. Y.

FRANK T. RIPLEY, 82½ N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street; also on Sunday at Union Park Hall, 517 West Madison street, Chicago, Illinois.

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 J. V. Richmond, Trance speaker. Children hour 9:45 A. M.

DR. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 16 E. 7th street, Kansas City, Mo.

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

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

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.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

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.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston; Mass.

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.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

We are informed that J. W. VanNamee, M. D., has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address J. W. VanNamee, M. D., Guilford, Conn.

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STILL LONGING FOR THE FLESH POTS.

Under the heading "To Be or not To Be"—Reviewed," Mr. Henry Kiddle, in an answer to the *Spiritual Offering*, in that journal of Jan. 6th, says

"You think there is danger that the cause of Spiritualism will be injured by its being mixed up with Christianity. I cannot see that it will. Every religious system or belief has been based upon Spiritualism—Spirit manifestations, and has existed in connection with it. If a Christian becomes a Spiritualist, he is not required to renounce his belief in Christ and his teachings, and a person may be a very good Spiritualist and believe in Buddha or Confucius. It is true, no one can be a Spiritualist and believe in the so-called Christian dogmas, for these are contradicted by the thoroughly established facts of Spiritualism; nor do I see how a person can be a consistent Spiritualist and be an atheist, though there are some who, I perceive, boast they are 'godless'. In this it appears to me, they ignore the best teachings of spirits through the best mediums.

"

"If any person desires to be a Spiritualist and Christian, I fail to see any cause for apprehension in that fact, or why I should not be *tolerated*, toleration is in order. Doubtless, spiritual truth like all other truth, will assume some of the characteristics of the mind that receives it; as molten gold will take the shape of the vessel into which it is poured; but it is *gold*, nevertheless. For myself, I reached a conviction of the truth of Christ and his teachings through spirit communication exclusively, my mind previously tending to materialism. I never could unite myself with or believe in, the doctrines of any of the so-called Christian churches, because they shocked my understanding. But, to me, true Christianity is greater than ecclesiasticism, and has very little in common with the teachings or practices of *the church*, Catholic or Protestant. Jesus would be crucified to-day by the priests if he should appear and teach the same doctrines as he taught to the outcast Jews; nailed to the cross, but there are other modes of crucifixion.

"Still I believe that the new revelation of Spiritualism is *distinct from all others*, and needs no others to confirm or explain it. *It is complete in itself.* It was by uniting the revelation that Jesus brought with Judaism that Christianity was perfected; and in the same manner, if we would make modern Spiritualism depend upon the doctrines of Christianity, it would suffer a partial eclipse. But this is not possible. The new revelation explains the old, and is illustrated by it; for both depend on the same eternal laws of spirit action and manifestation. The spirits who have communicated with man at this time have taught the same spiritual and ethical doctrines, that have

ever emanated from that source. They could
teach no other. * * *

"In order to show that they sustain this high moral and spiritual standard, some excellent Spiritualists, in this country and in England have used the term *Christian Spiritualism*; but I am inclined to believe, after mature consideration, that it is objectionable on several accounts: 1. As confounding the spirit manifestations of this time with those of Christ's time and age, from which they are to be differentiated in several important respects. 2. As implying limitations by association with the errors of an effete theological system. With all that they who call themselves Christian Spiritualists distinctively profess, I sympathize in great part at least; but I perceive the expediency if not the necessity, of leaving the term *Modern Spiritualism*, with its liberal signification, to express, as it really does, all that can be comprehended in the highest spiritual truth of this time; for surely true *spirituality*, with its underlying principles, comprises all that was taught by the Nazarene, and that has been taught by the angels of this dispensation. Indeed our opponents often deny our right to the term *Spiritualism*, since they dispute the *Spirituality* of our facts and doctrines."

We have quoted Mr. Kiddle, thus in extenso, in order to give him the fullest opportunity to show how futile it is for him or any one else to attempt to check the wheels of Spiritual progress with the impediment of Christianity, in any form or under any name, or in any manner whatever. It is very strange that a man of Mr. Kiddle's ability and acquirements cannot see the inconsistency and absurdity of talking about Christianity as something distinct from the Christian dogmas and doctrines and ceremonials which have always constituted all there was of the Christian religion. Take away from Christianity those essentials and what have you left, Mr. Kiddle? The man Jesus, the god-man Jesus, the Nazarene, the Christ, or the Jesus the Christ? Oh, no, certainly not; for each and all of those imagined personalities, have no existence excepting in those dogmas, doctrines and ceremonial proceedings, which you so cordially despise. Will you have the teachings of either of those imaginary persons left to you? Oh, no, certainly not; for those teachings can be found nowhere else than in those very despised dogmas, doctrines and so-called Christian ceremonial observances. Especially is Christianity dependent upon and embodied in the doctrines, dogmas, and ceremonial observances, established and enforced by the Catholic churches, Greek and Roman, and not to be found elsewhere. The so-called Protestant Churches, are not Christian at all, but simply religious factions, organized to oppose the only Christian religion that has ever had a distinctive place in history. To find Christianity you must enter one or the other of the Catholic churches. It was there it was born, it was there it grew, it is there it remains in its present decrepitude, and it is there it will die out to know no resurrection.

Mr. Kiddle talks of the possibility of Spiritualism being mixed up with Christianity, and says he does not see that it would be injured by such a mixture. As well might Mr. K. talk about oil and water being made to mix, or any other equally repellant substances in nature, as to talk about the mixing of things as opposite, as are Modern Spiritualism and Christianity, whether ancient or modern. The one is essentially the emancipation of the human mind from the fetters of superstition, ignorance and fear; the other was invented and has been used to enslave and degrade reason, promote injustice, and obstruct the knowledge of truth. One or the other must, in the very nature of things, give way to the other, as every person who is interested in the maintenance and propagation of Christianity, whether a prelate, priest or layman, admits, by their bitter and unreasonable opposition to Modern Spiritualism. Why do not the friends of the latter see this with equal clearness, and unite shoulder to shoulder, to stem the current of Christian opposition to that one revelation of truth, which Mr. Kiddle, with italicised emphasis, says, "*Is distinguished from all others and needs no other 'regulations' to confirm or explain it. It is complete in itself.*" Truly Mr. Kiddle—most true. Then why seek to mix it with any other revelation that is not "*complete in itself*,"—and that needs Modern Spiritualism to explain it? Would that not be repeating the old folly of "putting new wine into old bottles?" But that is not all. Mr. Kiddle tells us that: "It was by uniting the revelation that Jesus brought with Judaism that Christianity was perverted; and in the same manner if we would make Modern Spiritualism dependent upon the dogmas of Christianity, it would suffer a partial eclipse." We think it would be as near a total eclipse, if not midnight darkness, that we might as well all go to bed and stay there. And yet this folly is just the thing Mr. Kiddle is doing his *little* best to bring about, to wit: a partial eclipse of Modern Spiritualism, by the intervention of the dark body of Christianity, rolling between it and the source of all spiritual light. We want no eclipse of Modern Spiritualism, however partial, by Christianity, and hence our protest against all attempts to bring it about. We ask you, dear readers, one and all, whether you do not think that Mr. Kiddle's argumentation is sadly at war with his conclusions? We may, however, pardon Mr. Kiddle for his inconsistencies in view of the fact that, having argued on every side of the question, he has come to the conclusion that he perceives "*the expediency, not the necessity, of leaving the term *Modern Spiritualism*, with its liberal signification, to the press, as it really does, all that can be com-*"

hended in the highest spiritual truth of the time."

We hope Mr. Kiddle will have the wisdom to leave the whole matter of mixing Christianity with Modern Spiritualism just there, and leave Christianity to hobble along as it best can, with its army of black coats to hold it up. Spiritualists should have a more useful employment on their hands, than that, in view of the mighty labor that is to be accomplished in removing the barriers to human progress. If Mr. Kiddle is as bad off as the new recruit was who, having disposed of his hard-tack and pork, sat waiting for his accustomed home pudding, let him wait and weep as did the latter. He will get over his weakness for pudding very soon, and, yet, make a true and tried soldier in the army of progress. He has the elements and natural characteristics of a good soldier, but a little seasoning yet will be needed to convince him he can get on in the ranks of the army of progress without his lamented pudding.

THE "RELIGIO-PHILOSOPHICAL JOURNAL"
BROUGHT TO BAY.

Under the headline "The War on Mediums," the editor of the *Journal* in his last issue says :

"To a person not familiar with the Spiritualists of this country, and whose only source of information regarding their condition, is the so-called spiritual press (italics ours), it must furnish very interesting matter to be informed from week to week, that there exists among the Spiritualists an organized army of medium haters; a class of men and women who while claiming to be Spiritualists, have deliberately plotted the destruction of mediums. Some papers have told this foolish and absurd story so long, that they apparently begin to believe it themselves. At all events the visions of war seem real to them, and they evince a very warlike spirit, and show no ordinary zeal in striking at thin air.

"The Journal has permitted these amiable brethren to indulge in their military antics to their heart's content, knowing that sensible Spiritualists, would sooner or later, see the "true inwardness" of their holy zeal to defend mediums. In one paper at least this claim has been made so often, and the position of the *Journal* misrepresented so much, that the intended good has been of great benefit to us personally and peculiarly. There is such a thing as telling so large a falsehood that no well informed person will believe it. [It is well, Col. Bundy has found that much truth at last. Let him lie less persistently and monstrosously about mediums in the future.—Ed.] and this has been true in this particular case."

Col. B. thinks other people lie as unreasonably as he does himself. He is mistaken, as every one knows who has watched the perversely dishonest and untruthful course he has pursued towards all persons, by assailing whom he thought to curry favor with, and gain pelf from the bigoted enemies of Modern Spiritualism, to whose prejudices he appealed with those despicable motives. For four years we have been laying before the readers of MIND AND MATTER a vast array of facts, all tending to show the real character of the *R.-P. Journal*, and its deadly hostility to Spiritualism and to all persons who were doing anything sincerely and consistently to get the truths of Modern Spiritualism before the world. In that abominable course, he has led not only the bigoted sectarian Christian press, but the secular anti-Spiritualist press in the work of slandering faithful and thoroughly proven public mediums, and seeking to starve them into the abandonment of their useful and unavoidable calling as mediums for spiritual control. Knowing his guilt, this man has never dared to attempt to defend himself against our repeated arraignments of his vile and dishonorable treatment of Spiritualists and mediums, but has sought to escape the just and proper consequences of his acts by cringing in silence until the next opportunity should offer to repeat his despicable conduct. It has been no pleasant duty for us to have to apply the lash of justice to the back of this stolid but craven wrong-doer; but our duty was plain and its performance was unavoidable. Some persons, in mistaken pity, have thought us malevolent and cruel in our nature for discharging a duty that we would gladly have ended long ago, and we have had to remain content in being misunderstood. It is therefore with sincere rejoicing that we have at last been made sensible that justice has so far done its work as to compel the *Journal* to show some little material, if not some moral sensibility, to the effect of our lashings. The *Journal*, like James Gordon Bennett Sr., is said to have done, counts the value in dollars and cents, of each stroke of the lash. It falls upon its shrinking shoulders. We assure the *Journal* that it is very welcome to that "great benefit" to it "personally and pecuniarily" which our castigation has been the occasion of. As we are both so well satisfied, the fun may as well proceed; and we would suggest to those people who have been wasting their sympathy upon the *Journal* that they owe us a great debt of thanks for the benefits "personally and pecuniarily" which we have conferred upon their Bundy organ. On the other hand, they must hereafter bear in mind, in justice to those whom the *Journal* assails, and to that paper, that it acts upon the principle that "there is such a thing as telling such a large falsehood that no well informed person will believe it, and this has been true. In that particular case," We knew that all the time, and so far as well informed persons were concerned we cared nothing about his untruthful slander, but such was not the case with persons not so well informed, and they were as much entitled

know the truth as those who knew it in spite of the *Journal's* lies to the contrary.

The *Journal* proceeds :

"These parties who have so much to say about the war on mediums, tacitly assume that all who claim to be mediums, are such in reality, and that they are bound to defend them, no matter what the facts may be; indeed the greater and more transparent the fraud, the more zealous they seem to be to champion their defense. Modest, unpretending mediums, who give just what they get, and do not assume to be more than they are, do not seem to excite even their admiration or sympathy. The ordinary clairvoyant, trance, writing or inspirational medium, is of little importance; nothing less than a magnificent ghost-show will satisfy these war-like brethren. They want spirit-lights made fragrant with a liberal amount of phosphorous. They must behold spirit beings who can weave tarlatan out of thin air, and manufacture wigs and masks, and import them from the next world to ours without any regard for tariff or revenue laws."

We presume the *Journal* in publishing that tissue of wholesale falsehoods, aimed, as its editor dare not deny, at the only three weekly Spiritualist journals, that are published in this country, and knew that it was too monstrous for any one to believe. The papers who have denounced "the Bundyite war on mediums" through the Bundyite organ, the *Journal*, are the *Banner of Light*, *Spiritual Offering*, and *MIND AND MATTER*. If there is any man or woman, who is conversant with the course of the papers thus untruthfully assailed, by the *Journal*, who believes that tissue of falsehoods or any part of it, all we can say is, we pity them, for the little common sense left to them. It is the hope of that lying sheet that it can impose those falsehoods upon the ignorant and prejudiced anti-spiritualistic public, for truth, that they are sent out by gift to people, who approve of that filthy slanderous sheet, in the hope that it will injure the cause of truth. As a matter of course no person having any claim whatever to be a friend of Modern Spiritualism, would encourage in any way such false and scandalous measures to injure it. But let us show the nature of "the beast" a little more fully. The *Journal* says:

"Whenever one of these wonderful mediums is exposed, they have a ready defense. It consists:

"1.—In denouncing all who may have been connected with the expose, and especially the *Journal* for publishing it.

"2.—They indulge in a liberal amount of gush for the 'poor medium' who has been so brutally treated. When they reach this pathetic part, the crocodile tears flow copiously from their eyes, so recently enchanted with visions of these heavenly beings.

"3.—They begin an attempted defence. Every misfortune is now charged to evil spirits. To go into a circle with your eyes open, or entertain an honest doubt, is sure to uncap the infernal regions, and let loose a legion of uncaged devils who amuse themselves by materializing sundry paraphernalia, and after having materialized these masks, etc., are wholly powerless to dematerialize them, and leave the medium to be suspected of all this treachery."

Spiritualists, remember this is what the organs of Bundyism, the *Journal*, the tool of the deadliest priestly enemies of Spiritualism, has the unblushing lying impudence to call pure Spiritualism. There may be on earth or in spirit life some priestly Jewish enemy of truth who would crowd more slanderous lies about Spiritualists, spiritual mediums; and Spiritualism, in the same number of words, but we don't believe there is. The time has come when no one who approves or countenances such villainous lying against the cause of Spiritualism, can with any decency claim to be a Spiritualist. It would be useless to ask, and hopeless to expect the *Journal* or any of its claqueurs to point to one single fact in support of any one of the various lies we have quoted; and with which we would not soil the columns of our paper, if we could in any other way so effectively defeat the object of this base, bad and infamous publication. We will quote, finally, the last desperate lie of this organ of Bundyite iniquity:

"Looking over the long list of cheap tricksters who have met their merited exposure, and the silly defenses that have been made for them by those who cry 'medium haters' and 'war upon mediums,' the *Journal* is justly proud of its record. With the motto, 'Truth wears no mask,' we propose to go forward, defending and encouraging a whom we know to be worthy mediums, and we shall not spare the knife when there is a cancerous excrescence to be lopped off, even though whole brigade of these warlike brethren are arrayed against us."

We want the *Journal* to understand that MIND AND MATTER is not, and never will submit to be regarded as in any sense affiliated with it. It is not, and never will be, any fraternal relation between them. They are the antithesis of each other in every respect whatever; and it is sheer presumption on the part of the *Journal* to pretend otherwise. MIND AND MATTER is in Spiritualism, defending it against the deadly and damnable attacks of the *Journal*; the latter is with the Christian and Materialistic foes of Spiritualism, seeking to do it injury by every despicable means that has rendered Bundysism a stench in the nostrils of Spiritualists. No quarters will be asked or given until the truth triumphs and falsehood dies. Those who weary of the battle can go to the rear; we remain at the front until the last foe of truth shall fall and an unbroken peace is conquered.

WE want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non-delivery.

"TOO MUCH OF A GOOD THING."—JOHN C. BUNDY ADMITS.

Under the heading, "The Opinion of a Great Daily," Bundy publishes in his Bundyite organ, the *Journal*, of last week, a laudatory notice of the *Chicago Daily Times*; and as this commendatory notice of the *Journal* from a secular paper, owned and edited by a bigoted Catholic enemy of Spiritualism, is calculated to throw a good deal of light on the dark ways of the *Journal*, we will publish it entire.

"The *Times*," says Bundy, "gives its opinion of the *Religio-Philosophical Journal*, as follows:

"PHILOSOPHICAL JOURNALISM."

"John C. Bundy, editor and publisher of the *Religio-Philosophical Journal*, reports a continued growth of permanent circulation that will be very gratifying to the great community of thinkers and students interested in the subjects within its editorial scope—the regular weekly issue having reached near twenty thousand copies, a subscription patronage, the splendid strength of which lies in the fact that it is almost exclusively representative of the politest, most intelligent and most influential element of American society. Mr. Bundy, in his annual address to the news trade and the public, makes a very lucid statement of the editorial relations of the *Journal* to church dogma, to modern philosophical topics, and to the science and phenomena of Spiritualism, the treatment of those subjects being strictly and in all instances from a rational, scientific and non-sectarian standpoint; the names attached to the address, with varied expressions of co-operation and fellowship, being those of H. W. Thomas, D. D., Hon. W. K. McAllister, B. F. Underwood, Samuel Watson, D. D., and others, the expression of Rev. Robert Collyer being characteristic: 'Good for you! Never man in your ranks did half so well. Brave it is and right.' It is but fair to say the *Religio-Philosophical Journal* is now not only recognized as standard authority—the highest living and contemporary authority—in the philosophy and phenomena of Spiritualism, by the rational and conservative Spiritualist [A most conspicuous class of whom is the Roman Catholic priesthood.] of the United States and of England, but is held in thinking circles of the world as the sanest, broadest, ablest, strongest, of all the journals published in the interest of philosophic truth, the tone of the Spiritualistic press of England indicating the practical conversion of the faith in that country to the doctrine so long maintained with almost austere conservatism by the *Journal*, that scientific proof is the proper attestation of Spiritualistic phenomena."

This fulsome and groundless string of misrepresentations in favor of the dying *Journal*, shows more plainly than anything else could the dire extremity in which that publication is at the present time. That the editor of the *Journal* should have caught at that straw of deadly opposition to Spiritualism, to save it from sinking out of sight, is proof of the sad state of its condition. We wonder that the editor had no more sense than to thus expose his disgusting nakedness. Feeling that it would never do to appear to countenance such untruthful and dishonest puffing, the editor seeks to make it as favorable to him as he can possibly make it appear to be. He says:

"Had the *Times* consulted us before publishing the article, it would not have stated the *Journal's* circulation so large by some thousands."

Well, we are again reminded that as hypocritical and untruthful as the editor of the *Journal* generally is, that he has some sense of shame left, when he finds that others can outdo him in those respects. He continues:

"We presume our secular contemporary based its estimates upon the merits which it so forcibly assigns to the *Journal*, and reasoning from a secular standpoint, concluded that there could hardly be less than the number given."

And we presume "our secular contemporary" made the lie out of the whole cloth, knowing it to be a lie, and hoping thereby to deceive his ignorant readers into helping his Bundyite contemporary to continue his war upon spiritual media and against Spiritualism. The reader can judge which presumption is the nearer correct. It was only a week before the *Times* published that lie, that the editor and publisher admitted in the columns of the *Journal* that he had been subjected to "great pecuniary loss" to keep it afloat; and its Catholic editor must have known what a monstrous falsehood he was publishing. The *Journal* editor continues:

"The *Journal*, from the nature of its mission, can only hope to grow with the increased growth of intelligence" [Bundyite intelligence of course—none other could appreciate the *Journal*.] "and love of accurate investigation among the masses; this is necessarily slow—but sure."

Well, it is some consolation to know that the editor of the *Journal* realizes that the growth of real, not Bundyite, intelligence is making slow but sure work of ending the mission of the Bundyite organ. The end will come all the sooner from this hopeless waiting for the growth of intelligence such as would approve of Bundyism and its method of committing hari-kari. Says the editor:

"The rational of the *Journal's* influence to its circulation is phenomenal and most gratifying to every rational progressive thinker, be he Spiritualist or not. No other paper within our knowledge, of any sect or party, has ever survived such wide-spread, virulent opposition."

Say you so, Mr. Editor of the Bundyite organ? Is not that a laugh out of the wrong side of your mouth? What kind of influence is that which is manifested by the total indifference of those who read a paper, as to whether it lives or dies? That indifference that allows the bewildered editor of the *Journal* to go on making "great pecuniary sacrifices" to furnish them with so fine an opportunity to show that they care nothing about him or his paper? That beats Mark Tapley all hollow. We have read of the mad folly

of Nero fiddling while Rome was burning by his orders, but it was not one whit more wicked and foolish than are the antics of the editor of the *Journal* over its prospective collapse. But is it not a pitiful confession of the the editor of the *Journal* for him to assign as the reason of the outcome of his efforts to injure Spiritualism, the opposition he encountered. Did he think he would be permitted to carry on his warfare upon Spiritualism without opposition? If he did, he has found out his mistake, as every foe of that cause will find out to his sorrow, if he follows the Bundyite trail. We want it understood that the "wide-spread opposition" Bundyism and its organ has encountered, has been largely, if not mainly, exerted by MIND AND MATTER, but for which fact the *Journal* would have received little or no open and public resistance. That the most its editor can do, after four years of that resistance, is to congratulate himself and readers that he still survives the opposition which he compelled, is clear and full acknowledgment that our repeated exposures of his dishonest journalistic conduct has pretty nearly ended the mission of the *Journal*. The editor tells us:

"The *Journal* has not only held its own circulation, but steadily and irresistibly wrought a great revolution and reform."

Well, that is about as nearly sincere and truthful as the editor of the *Journal* has ever been. What does he call its own circulation? If, however, the circulation the *Journal* had when he usurped the seat of the assassinated Jones, a more absolute falsehood was never told. If he does not mean that, what does he mean? Will he—dare he state? What has he revolutionized? what has he reformed? We will answer. He revolutionized the Spiritual work of the *Journal* under Mr. Jones, and converted that paper, in the interest of Jesuitism, into an engine of falsehood and slander, against all who upheld Spiritualism, that has been fairly worn out by his reckless mismanagement of it. This is the revolution, this the reform of which he pretends to boast. A sorry boast truly!

"THE BAND BEGINS TO PLAY." AND NOW FOR THE FUN.

We clip the following report from the *Cleveland Herald*, Cleveland, O., of Dec. 27th, sent us by a vigilant friend and subscriber in the vicinity.

"SPIRITUALISTIC TRICKS."

"As Discussed By the Congregational Club Last Night—The Subject Ably Handled."

"The regular monthly meeting of the Congregational Club of Cleveland and vicinity, was held at the Forest City House last evening. The attendance was large and the exercises were of an interesting nature. Rev. T. E. Monroe of Akron, occupied the chair. Rev. Charles Terry Collins, pastor of Plymouth Congregational Church, opened the meeting with prayer."

"The topic of discussion for the evening was, 'The Proper Attitude of Christians toward Spiritualists and the Doctrines of Spiritualism.'"

"Rev. Samuel Wolcott opened the discussion by reading a carefully prepared paper on the subject. Below are the propositions set forth by Dr. Wolcott:

First—Spiritual manifestations are always produced under the cover of darkness.

Second—The utterances ascribed to the spirits of deceased men of genius, have in nearly all cases been below them.

Third—No revelation, which could be put to the test, has ever been made of a truth or fact which was not already known.

Fourth—There is no proof or probability from other sources that spirits can, or would if they could, perform the works which spiritualists ascribe to them; nor is there any proof that an all-wise God would delegate to such spirits, good or bad such works.

Fifth—As believers in the spiritual teachings of the Old and New Testament, we rest in the presumption, which they convey, of being a completed and final revelation from God to Man.

Sixth—The system has never been proved by any philosophic test.

"When Rev. Wolcott had concluded his reading, the question was brought before the meeting for general discussion—and the following gentlemen participated: Professor Judson Smith, G. Frederick Wright, G. W. Shuttles, A. H. Currier, J. M. Ellis, and W. G. Ballantine, Oberlin; Rev. Charles Terry Collins, H. M. Tenney, T. C. Hart, Heights Congregational Church; J. L. T. Bickford, Rootstown; Anson Smyth, J. A. Daly, Wellington; T. E. Monroe, Akron; Prof. Morley, of Adelbert College, and others.

"Much diversity of opinion existed as to the proper method of treating the question, but the general belief seemed to be that the most effective method was to let it severely alone. It was generally conceded that the whole doctrine was false, though all the speakers gave it as their belief that many sincere and honest people were deluded by mediums. Rev. Anson Smyth gave a graphic description of a seance he attended once in Michigan, on which occasion a table went through certain mysterious actions, such as walking around the room, etc., merely by the laying on of hands and willing it to do so. He did not attempt to give any reasons for the strange actions of the furniture in question, but thought them decidedly singular. Professor Morley said that these manifestations were all susceptible of explanation. He stated that the table walking business might result from many natural causes. In many instances he said, when the hands were laid on the table for any considerable time they became paralyzed to such an extent that all sensibility of touch was lost, and the person would move the table unconsciously."

It affords us great pleasure to lay this kind of opposition to the spread of the 'truths of Modern Spiritualism before the intelligent and well informed readers of MIND AND MATTER. In no other way can they be enabled to see the value and importance of the work that is being done through these columns in the maintenance of the cause of Spiritualism. These Cleveland, Oberlin and other

Ohio Christian enemies of positively established spiritual facts and truths and their propagation for the enlightenment of mankind as to the eternal development and progress of each human soul, their own souls included; have evidently no knowledge of the vast work that has been done by just, wise and beneficent spirits, in all parts of the earth, and among all peoples, for the lifting up and liberation of humanity from the debasing, mental, moral, and physical enslavement in which they have been held, through the ignorance, selfishness, and ambition of priests, from the Voodoo doctor through every phase and form of superstitions, called religions, down to the Rev. Samuel Wolcott the congregational "dunder-head" of the Congregational Club of Cleveland, and vicinity. These men have evidently been reading the Bundyite "Organ" of Chicago and have mistaken Bundyism for Spiritualism. It is certainly evident that they were never fortunate enough to learn that the only existing source through which free and untrammelled spirit communications can be had is MIND AND MATTER, a journal established at urgent spirit request, for that very purpose. It is certainly highly amusing to see how general is the conclusion of the priestly enemies of Spiritualism, that the only safe thing to do with its facts and phenomenal proofs is to let them severely alone. They meet them, as do the Freemasons the outer world with their heads "Level" if not "on the square." They try to shift the question at issue from facts and phenomenal proofs, to the polemical stamping ground of doctrinal moonshine, where under the apron of a "Holy Ghost" they may escape the terrors of having to look a human disembodied spirit squarely in the face. Is it any wonder they are afraid to encounter the returning spirits, of those who come to confront them with the deceptions, wrongs and injustice of which they were the guilty authors. We say to them, they shut their eyes, and hide their heads in vain. Those victims of priest-inculcated delusions, are coming back and confronting their betrayers with the enormity of the crimes perpetrated to their undoing; and they are determined to end this abominable priestly business by showing to sensible people the true nature of these systematized priestly frauds.

We scorn to waste time and space in even so much as denying the truth of Mr. Wolcott's first, second and sixth propositions, as any one who has witnessed any spiritual phenomena whatever, can see how absurdly untrue they are. In answer to his third proposition, we call his attention to the communication of Saturninus, given through the lips of Alfred James, an uneducated and very illiterate man, who never heard the name even of such a person, given to himself who never heard of him, and taken down by a stenographic reporter who never heard of him. We call upon these learned Christian Congregational clergymen and professors, to publicly call in question the authenticity and truthfulness of that communication, and we freely offer them the columns of MIND AND MATTER for that purpose. If they can break the force of that communication in any essential particular; then it will be in order for them to adhere to the fifth proposition of Mr. Wolcott, and "rest on the presumption" which "the spiritual teachings of the Old and New Testament convey, of being a completed and final revelation from God to Man." Answer the spirit of Saturninus, the belied and outraged originator of the teachings of "Jesus of Nazareth." We present to these learned Christians, the revelation of Saturninus, and ask them to put it to any and every test, that will show that in any respect, so far as it purports to give truth and fact, it does not disclose that which has not been known, or which if known has been carefully concealed from mankind. No dodging gentlemen, but squarely meet the issues which the spirit of Saturninus has made with you and your boasted Christian delusion. In order that these assailants of Spiritualism may not escape the collision they have invited, on the plea of ignorance of our challenge, we will mail them each and all a copy of this number of the paper, so far as we can obtain their address.

A WONDERFUL CURE IN PROGRESS.

By some providential (?) interposition, it happened, we sent accidentally, as we suppose, a sample copy of MIND AND MATTER to a person who styles himself the Reverend L. C. Shepard, of Knoxville, Tenn. The result was that the manifestly well read copy of our paper sent to him, was returned with the following letter written upon the margin, and mailed in violation of the United States postage laws as printed matter. We give the letter *verbatim et literatim*.

To the Editor of Mind and Matter:

"I rec this morn'g th'rough the mail this Paper said to be a sample number as I suppose hoping I would subscribe for and on looking it over I was more than surprised that such Blasphemous Publication were anywhere printed within these United States in this enlightened day to say that the Blessed Jesus is a Myth no God No Jesus Oh what do you give in Exchange for the Christian Hope nothing but delusion had you like many ever tasted of the comfort and Peace the assurance and Blessedness of such a hope you would not exchange it for all the world and either you or the Christian are in a Total Delusion and I pray God that he will show you your error before it is to late could you unsettle the faith of one who trusts in the saviour of sinners you would deprive him or her of the sunlight of their lives and return them what no sir I

do not wish to aid you in this unholy work as I consider it to be Give me the Christian Hope and I ritch the Everthing Else be taken away but take that away and I am poor indeed even did I Possess millions (no sir no such a Paper for me or mine

REV. L. C. SHEPARD.

Knoxville, Ten.

Our correspondent seems to have been unaware of the fact that we are death on fits, which in ninety-nine cases out of a hundred, are the result of what in old times was called "possession of devils." Some good angel, no doubt, intervened to have us send to our correspondent, the sample copy, which to the Reverend subject of such possession has resulted as above shown. The result of the first application of our sovereign remedy has been admirable in this instance, and the possessing devils within the poor man have been made to squirm so vigorously, that even he must realize what has been the matter with him. One sure sign of devils possessing a so-called Reverend Christian is shown, when they compel him to display his lack of education, his ignorance and superstitious fear of doing a little thinking and knowing on his own account, irrespective of his demoniac masters. It is also a sure sign of demoniac possession, when they make their Reverend victim violate the laws of his country to save five or six cents postage. But the demons are to blame and not the Reverend gentleman, or we would put this violation of law in the hands of the proper law officers of the United States. We propose to effect a complete cure in this case, and shall follow up the administering of our efficient and never failing Christian fit remedy, by sending our Reverend patient, the present number of MIND AND MATTER. It will bring on violent convulsions, but the devils will have to go. We never yet met the spirit devil that could stand two consecutive doses of MIND AND MATTER. We charge nothing for our cures of the Christian victims of demoniac possession, asking only in return that they will make known to the world, the never failing virtue of MIND AND MATTER as a cure for those possessed of Christian devils whose name is "Legion."

A SPECIMEN OF BUNDYITE MALIGNITY.

The editor of the *R. P. Journal* never loses an opportunity to hold the *Banner of Light*, up before its readers as venally insincere and dishonest in its course as a spiritualistic journal. It very well knows from the long impunity it has enjoyed from the complacent dolls of that concern, that they dare not protest against or resent these repeated insults at the hands of the editor of the *Journal*. In the hope that we may contribute towards inspiring them with sufficient self-respect to do so, we will help the *Journal* to publish their shame. In that paper of last week the editor says:

"THOUGHT HE SAW EVIDENCE OF REFORM."

"A valued correspondent who was formerly a subscriber to the *Banner* and ceased to patronize that paper when convinced of its venality, calls attention to what he considers, a hopeful sign of reform in our contemporary. He asks us to notice that the *Banner* speaks of the 'Miller Brothers' now performing in California, as frauds. We regret to dispel the ray of hope illuminating our subscribers mind, but truth compels us to do so. The 'Miller Brothers' never have been recognized or countenanced in any way by the Spiritualistic public; their status being similar to that of 'S. Randall Brown', 'Dr. Foster', and others who are travelling the country. Hence there was no possible danger that the *Banner* would disturb the 'harmonious' state essential to its welfare. When the *Banner* shall withdraw even a single one of its false statements against honorable citizens and devoted Spiritualists who have had the misfortune to come under its ban for detecting arrant imposture, we shall have some hope of our contemporary."

Is there any one who has seen these repeated insults offered to the editor of the *Banner of Light*, by the organ of Bundyism, and who have witnessed time and again the cowardly silence of the latter, under these repeated attacks, who will doubt they are just and proper? We do not believe there is; and the editor of the *Banner* will do well to begin to realize that the interests of Spiritualism demand that his too long hypocritically maintained silence should be broken. Earnest Spiritualists will not put up with every sham conducted in the name of Spiritualism. It is but a short time since the *Banner* was reduced in size one-third without any reduction in price. The present week we received an application from a prominent contributor to the *Banner* to write for MIND AND MATTER, who stated that the *Banner* people had refused to pay him more than half of the small stipend he had been receiving from his voluminous writings. This is a state of things that has no right to be. Bundyism in the West, and Colbyism in the East, is fast sapping the life of Spiritualism. We trust that the friends of Spiritualism will see to it that the fact shall become known that there is one journal, that without fear, favor, or affection dares to proclaim and defend the truth. Modesty forbids that we should name it. Never was courage, fidelity and ability more needed in Spiritualistic journalism than now. Where is it to come from? Tell us.

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.

THE TRANSITION OF DR. S. B. BRITTAN.

We saw with regret, in the *Banner of Light* of the 13th instant, the announcement that Dr. S. B. Brittan passed to spirit life at 3:40 o'clock on the afternoon of Thursday, Jan. 4th, aged sixty-seven years and five months. We say truly, that we regret the transition of Dr. Brittan; for while we know that he has entered upon a stage of life which must be to him a blessing, his place will not be easily filled in the great battle which Spiritualism has yet to fight before it be permitted to move on in peace. In point of learning and literary ability, Dr. Brittan was the peer of the most brilliant advocates of any other cause than Spiritualism, and leaves behind him no advocate of Spiritualism who was more justly esteemed for his long, brilliant and effective services.

In saying this, we are not unmindful of the fact, that there was a wide difference of views between him and ourselves, as to the desirability or utility of his assumption of the official position of Editor-at-Large, and the claim that his enunciations were not only personal, but officially representative of the views of spirits and mortals generally. The abandonment of that untenable position after a short time, showed that Dr. Brittan became himself conscious of the mistake he had made. We are sorry to see that his brethren of the American Spiritual Alliance have not profited more by Dr. Brittan's experience in that direction.

We have no idea that Dr. Brittan's work for the cause of Spiritualism is done. Freed from the vexations, disappointments, and cares of the physical life, he will be free to aid the great army of spirit benefactors to a degree commensurate with his spiritual growth while in the mortal form.

It was the great merit of Dr. Brittan that he did not wait for Spiritualism to become a power in the land, before staking his all upon the issue it presented to the common mind of humanity. It was his heroic advocacy of Spiritualism, in its tenderest infancy, when its need of such advocates was the greatest, that constitutes the brightest leaf in the chaplet that crowns his spirit brow. Let his memory be ever green in the breasts of Spiritualists, and his virtues incite them to emulate his labors, is the wish of one whom he was not permitted to understand.

EDITORIAL BRIEFS.

Mrs. Susie Willis Fletcher is slightly improved, although still confined to her bed.

J. William Fletcher's engagements are as follows: January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

Dr. W. L. Jack, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

Mrs. Anna Kimball will remain in Peoria, Ill., for a month, and organize a Children's Progressive Lyceum at that place. Her address is 502 Main street, Peoria, Ill., till further orders.

A. F. Ackerly, the materializing medium, will make a tour through the southern states, and all arrangements to visit other cities, can be addressed. A. F. Ackerly, Atlanta, P. O. Georgia.

Pierre L. O. A. Keeler, will hold seances in the light, at 221 West 22d street, New York, having obtained for a time, the spacious parlors of Dr. Henry Slade, at that renowned medium's New York residence. Admission \$1.00.

Mrs. Stoddard Gray, and son Dewitt C. Hough, have taken the commodious residence 339 W. 34th street N. Y. city, and are holding seances for full form Materializations. They also offer superior accommodations for Spiritualists visiting the city. Permanent or transient.

Mr. F. O. Matthews holds circles every evening 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 invite especial attention to the entertainment of Dr. Townsend, at Provident Hall, S. W. Cor. 12th and Chestnut streets, commencing Jan. 22d, and continuing during the week. Subject—Psychology. The scenes are entertaining and amusing, and all who desire to pass a pleasant evening will do well to attend.

Dr. Wm. B. Fahnestock, Walhalla, 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 postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

The result of the late trial of Wm. R. Tice vs. himself, was a verdict for \$2,500 damages in favor of the Plaintiff, without one particle of evidence being offered to show that the Plaintiff had been damaged to the amount of one cent, through the alleged libel. A motion has been made for a new trial, which we confidently expect will be granted, otherwise the case will be carried up to the Supreme Court.

Peter Ouden writes us that A. F. Ackerly has revisited Peoria, Ill., and is giving great satisfaction with his seances in full light. Mr. Ackerly has developed for independent slate writing, and the spirits write upon his bare arm in the light. When you see Mr. Ackerly again you will find that he has been developed in three different phases of mediumship since he left home.

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.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass., (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

We were unable to attend the lectures of J. Wm. Fletcher at Academy Hall, Philadelphia, on Sunday, but we hear that the lecture both morning and evening, were eloquent and instructive, and the tests were remarkably fine, and were recognized as correct by those to whom they were given. The tests given through Mr. Fletcher at the close of his lectures are not only interesting but very remarkable, given as they are in a public hall, and we advise all those interested in spirit return to attend and hear them.

We have received a letter from G. G. W. Van Horn, Terre Haute, Ind., in defense of W. H. Powell, which we would publish, provided, Mr. Powell's mediumship was in any way questioned, but as we can not see that any reflections are cast upon Mr. Powell's mediumship, and we have so much matter on hand, that claims our immediate attention, we do not feel that it is necessary to publish it at this time. We will make it a rule hereafter, to admit nothing in the nature of a personal controversy, to our columns, having more matter that concerns the general interests of Spiritualism, than we can find room for.

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin 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 organization. Office hours 10 A. M. to 8 P. M.

A new volume on the *State of New York* has just been issued, which should be in the hands of every one interested in the Empire State, also in every public and private library. It embraces historical, descriptive, and statistical notices of cities, towns, villages, industries, and summer resorts, in the various parts of the State, together with a complete list of the post-offices, roads, etc., and is embellished with 200 fine wood engravings, illustrating almost every point of interest. No book has yet been published on New York State, so picturesque as this, and containing so much information of a general and practical use. The get-up of the book is all that could be desired. The size is octavo, and it is printed on tinted paper and bound in blue cloth and gold, top edges gilt, and published at the low price of \$1.50. The compiler, editor, and publisher of the book is Henry Kollock, office, 22 Vesey street New York City.

Letter From Dr. Abbie E. Cutter—God Bless Her Noble Generous Soul!

99 Waltham Street, Boston, Dec. 31, '82.

Editor of Mind and Matter:

I wish you a happy new year, and all the dear ones whose hearts beat responsive to the telegraphic messages that go out weekly from your pen. I anticipated being in your city long ere this, but the spirit band with whom I am associated advised me to remain in Massachusetts until after the beginning of the new year, and when Dr. Warren so advises, I know there is some important work to be done through my efforts, led and guided by this higher intelligence. Several years ago I was very successful in treating cancers and tumors, but these diseases became so disgusting to me, I refused to treat persons so afflicted; but under Dr. Warren's and Dr. Barstow's (a physician who made cancers a specialty while in earth life) directions, I am again in that department of their work.

The work at the island home is going steadily on. I am just as hopeful as ever, that in the near future that lovely, healthy place will be in a condition to receive those who have been channels for the spirit world to work through, and through whose labors light has come to a creed-bound world. I see that the funds that have been donated for a mediums' home at Cincinnati are to be appropriated for the lyceum. If I had donated towards that fund, I would suggest that it be held in trust, and then given through the recommendations of the editors of our spiritual papers and the prominent lecturers that meet with many worthy

mediums all over our land that need some assistance. Now, the most prosperous mediums we have can scarcely lay aside sufficient to take a month's rest at any time. To be sure they will, some of them, at great sacrifice (when they find themselves breaking down), go to the sea shore or the mountains, or to some of the camp meetings in the hot season; but even then they must keep up with their sittings, as the expenses usually are so heavy, or they may have families dependent upon them; and every summer, more or less, mediums return to their homes more exhausted than when they left.

Now, at the last ladies' aid meeting in this city, I met three good women, Spiritualists and mediums. Their husbands have passed beyond earthly help; they are left without homes—are all sick—two of them entirely unfitted for sitting or work of any kind. One of these women has convinced hundreds of people of spirit communion. Last summer he husband was taken sick at Lake Pleasant, was carried to his home in Charlestown, where he passed away in a few days. Soon after that affliction, the mortgage on her house was foreclosed; she has been sick and prostrated as a natural result. Yet this woman is obliged to continue her sittings to pay her rent and sustain herself.

Now, I insist upon it, that such deserving ones should have a place provided, where they can go and rest body and mind, and not feel obliged to work when not in a condition to do so. Then again, how necessary it is to have a quiet healthful spiritual home, where the mediums who are so often nearly murdered by the shock which is produced upon the nervous system when an alleged exposures takes place. See what a terrible condition a medium is thrown into when a spirit is suddenly forced to dematerialize and throw the atoms of which it is composed, back to its source into the medium's physical organization. Now such mediums should have a place where they can go immediately; be away from all opposing, curious, or condemning people; be in a quiet spiritual atmosphere. Then their guides will hover around them and restore them to useful work again. It is the aspiration of my life to see, not one, but many homes established, where Spiritualists and mediums, especially women, can go and rest body and mind, and not feel such a pressing necessity as at present surrounds all mediums. If a minister of any denomination breaks down in his work, he is sent abroad, his family is taken care of, and everything done for them. Not so with mediums.

There is scarcely a week that I do not receive applications, either written, or they apply in person for admission to the island home,—those who are known to be deserving and should be cared for, and feel just as much at home as they would in a place of their own.

The question is often asked, why don't these mediums make their wants known? I will tell you. Many, in fact most of the mediums have endured all sorts of persecution, and when misfortune overtakes them, they shrink from telling people their needs, as they are at once queried to know "where there spirit friends are that they don't look out for their mediums." They cannot always make people understand that spirits are governed by law, and can only do certain things under certain conditions. So, loving the cause so near their hearts, they suffer on in silence rather than bring reproach upon the dear ones whom they know are doing all in their power.

It is hardly possible at my time of life, that I shall ever get the island home on a basis that mediums can come there entirely free, as I could not myself go home for a month without earning in some way. I have both summers, since the home was started, entertained several mediums for a longer or shorter time—some free of charge—some for a nominal charge. But if I had the means, I would be so happy to say to mediums who have done so much to establish telegraphic communion between the two worlds, and who have brought happiness to so many desolate hearts, come and rest; be quiet and contented till you are able to again take up the weapons and go on.

My letter is already too long, so I will close. But I do hope the money that has been contributed for the good of mediums will be distributed in some way for their immediate benefit and relief. So again wishing all a happy new year, I am ever humanity's friend.

ABBIE E. CUTTER.

In my next I will tell your readers something of our glorious cause at the Hub, the great spiritual centre for mediums and spirit manifestation.

[FOR MIND AND MATTER.]

Methodism.

Methodism was the religion of my childhood. I knew not that there was any other religion. I listened with wrapt attention to glowing descriptions of the joys and beauties of heaven, drawn by the fervid eloquence of masters—and to the lucid delineations of the torments of a certain other place. Of course I took for granted it was all just so. Leaving the land of my childhood, and going to the then far West, I became acquainted with divers other isms, but still I preferred Methodist meeting to all others. There was more vitality—soul and spirit there. I would go to Methodist meeting, and frequently stay to class meeting. Don't know why I was allowed to do so. I was not a church member. At every meeting I'd get religion, and it would last me half way home. At one class meeting, Elder Paddock presiding to the stereotyped question—"Well sister, how do you feel in your mind, today?" the good sister responded, "O! I'm a poor sinner, but I want to get to heaven." The Elder shouted, "Glory to God."

Now, looking back on my over four score and four, I fail to discover that the prospective joys of heaven, or the torments of the bad place, have ever influenced a single action of my life. Yet, my early religious opportunities may not have been wholly lost. They probably were not. I see nothing wrong in waking up the religious element in us, at an early period. Of the planting of theologic dogmas, I would rather not say so much. A considerable part of the business of my life has been examining previously imbibed opinions, trying them upon their merits and pitching no inconsiderable part overboard.

By aspirations holy, let my life be squared. Let me so live that when it is my good fortune to quit these mortal shores, I shall have no wrongs unrighted—at peace with the universe, in the dignity of conscious rectitude, see the travail of my soul and be satisfied. This is the extent of my ambition.

Respectfully,
Mt. Lebanon, N. Y.

OLIVER PRENTISS.

Prospectus Number Two.

The *Freethinkers' Magazine* and *Freethought Directory* for the United States and Canada, will hereafter be the title of this publication. It will be issued on the 15th of each alternate month—the subscription price will be one dollar and fifty cents per annum, or twenty-five cents per number, payable in advance. No numbers will be sent after the subscription expires.

The *Magazine*. This is the only Freethought magazine published in the United States or Canada, and we intend to make it in all respects a first-class publication—one that every Freethinker will be proud to lay on his centre table, and introduce to his family and friends. We propose to publish a magazine that shall be acceptable to all classes of Freethinkers, viz: Materialists, Spiritualists, Free Religionists, Agnostics and Liberal Christians, of the school of Savage, Chadwick and Spencer. We shall endeavor to engage the best writers from each of these divisions of the Freethought party to contribute to its pages. And we propose to make it a point to publish all of the most important coincidences connected with the Freethought movement, that Freethinkers generally will like to preserve for reference. The divisions will be entitled Editorial, Contributed, Letters from Members, All Sorts, Selections, Children's Letters, Books and Periodicals, etc., and Advertising Department.

The *Freethought Directory*. This is another entirely new thing in the Freethought movement and the first attempt ever made to classify the people who have thrown off the trammels of ecclesiasticism. This novel feature of this publication will be continued throughout the year. The charge for the first insertion of a name and post office address will be twenty-five cents, afterwards nothing. Every person whose name appears will be entitled to a certificate of membership in the N. Y. S. Freethinkers' Association. A Business Department will be connected with the Directory, in which any member of the Freethinkers' Association can have his or her name, post office address, and business title inserted for twenty-five cents.

Advertising Department. Nothing will be allowed in the advertising department but what the publisher has good reason to believe is something that will be of real value to the purchaser and the dissemination of which will at least in no way prove detrimental to the welfare of humanity. For terms of advertising see fourth page of cover.

Each number of this publication will contain fifty pages. Every Freethinker in the United States and Canada is requested immediately, after reading this prospectus, to forward \$1.50 for one year's subscription, to the publisher.

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

To Spiritualists.

I would like to exchange the following books on Spiritualism for works by Liberal and Freethought authors: Angel Voices from the Spirit World, by Lawrence; Footfalls on the Boundary of Another World, by Robert Dale Owen; Future Life, or Scenes in Another World; Night Side of Nature, by Crowe; A Lyric of the Morning Land; also, A Lyric of the Golden Age, by Th. Harris; Lily Wreath, by A. B. Child; Telegraph Papers, 1 volume; Great Harmonia, by Davis, 1 volume; Spiritual Telegraph, 1 volume.

Roman Catholicism, a book of 600 pages, bound in full leather. It is a complete history of Roman Catholicism, from Constantine, 325 to 1838, exhibiting the superstitions, corruptions and tyranny of the Papal Church: with a correct account of the rise and progress of Jesuitism, Monachism and the Inquisition. Together with a full disclosure of secret designs and operations of Popery in the United States. We have a few copies of this which we send postpaid for \$2.50 or exchange.

I warrant the above to be perfect in every particular and in good condition. I have also a book entitled Woman, and a Late Edition Unabridged Dictionary. I want books by Ingersoll, the late D. M. Bennett, Darwin, or any Liberal author. Correspondence solicited. Enclose a postal or stamp. Address F. J. Stanton, editor Tribune, Smyrna, N. Y.

S. Hartman, Wheeling, W. Va., writes: "The lozenges (Dr. Rhodes) were received all right and gave great satisfaction. I recommend them to all for they are indeed a blessing. Enclosed please find one dollar for two more boxes."

J. M. Dodd, Holden, Mass., "In renewing subscription says: 'I am eighty one years of age and may not continue on this earth plane till this renewal runs out, but I wish for MIND AND MATTER, as the best legacy a poor man can leave for the coming generation to read. I glory in the stand you have taken for Spiritualism and its mediums. I feel you have no cause to fear for the stand you have taken in defence of mediums, for Spiritualism is the most glorious revelation given to man.'"

J. J. Palmer, Piney Falls, Tenn., writes: "I am just in receipt of MIND AND MATTER of Dec. 23d, and am more than pleased with it. It is to my mind the most able number of your always valuable paper that has come into my hands. Your sledge hammer blows dealt to the self styled 'American Spiritualist Alliance' are particularly in accordance with the views of all truly advanced liberalists of my acquaintance. I hope your noble efforts to advance the cause will meet with the full fruition they deserve, as I have no doubt they will. The communications from the Ancient Spirits are particularly interesting, and should be read by hundreds of thousands in our land. We send our best wishes, and will do all we can to extend the circulation of MIND AND MATTER. Your christmas greeting was very pleasing and appropriate, and we hope you may be spared to receive many such festive greetings from us."

Dr. M. C. Marston, Chattanooga, Tenn., writes: "I do not have much to say Brother Roberts, but I am one of the staunch friends of MIND AND MATTER. It is the only Spiritual paper that we can always rely upon for honest, fair and fearless statements of facts as they are developed from time to time. MIND AND MATTER is the only Spiritual paper that is strong enough and broad enough, to publish the truth let it strike where and whom it may, and for these reasons I prize it far above its nominal value. It is growing stronger and more in popular favor each year, simply because of its real worth. Conformity to popular error, falsehood and hypocrisy, seems for the time to be all powerful, but let us work and hope that victory will by and by crown our efforts. Let us live and speak truth and leave the rest, to time and the unfoldment of human intelligence. Yours for the whole of truth that we can reach."

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

December 21st, M. S. 35.

SATURNINUS.

(The Essenian Philosopher—the pupil of Ignatius of Antioch—and the Master of Basilides the Founder of Gnosticism).

Peace and happiness be with you all. I lived and taught at Antioch from about A. D. 50 to A. D. 125. I am set down by moderns as a Gnostic; and this mistake has been made purposely, in order to hide and destroy my real teachings. In reality I was an Essene, indoctrinated and taught by Ignatius of Antioch. At the time I lived and taught, the Essenes were the Christians, and the only Christians that existed at Antioch. I met and conversed and exchanged philosophies with Apollonius of Tyana and Damis his disciple. We were Communists, and all that you find set down as the teachings of Jesus of Nazareth were taught by me, and were obtained from a copy of the teachings of Apollonius, brought to Antioch by Damis, which came into his possession after the death of Apollonius, but which were really in my possession long before the death of Apollonius, who gave them to me in exchange for what I knew of the Gymnosophists, about A. D. 65. It was the revised statutes or mixture of Brahminism and Buddhism, as established at the great council of Asoka in India (the Brahmanistic and Buddhist council of Nice); and it took place before my time about two hundred and fifty years. All of my writings were not original, but simply a review of the doctrines of my friend, in spirit, Stilpo, and of what might be termed, Platonism mixed with Brahminism and Buddhism, which were in reality the foundations of Gnosticism; and the man who built up Gnosticism the year after my death, in A. D. 125 or 126, was Basilides the Egyptian. He was of my school, and he fell heir to all my writings; and he completed or laid the foundation of Gnosticism out of these writings. But Gnosticism was unknown to me. I was an Essene, and once upon a time I visited Gallata and also Corinth; and at both places I found Apollonius teaching under the name of Paulus or Paul. Ques. Do you mean that he was there teaching at the time you were there teaching? Ans. I did not teach, myself, but I merely went there on a visit. Apollonius was teaching there then, and always accompanied his discourses with spiritual phenomena that you often see amongst your modern mediums, such as magnetizing a handkerchief for the cure of the sick; and curing cases of paralysis by laying on of the hands; and at the time when he was in what they called the glorified state, forms used to appear like misty faces looking over his shoulders at the audience, similar to what the spirits are now trying to perform under the name of etherization. This Apollonius was met at the Temple of Diana in Ephesus by the priests of that temple, who asked him to hold forth there, and he did so; and he taught there with such power that the priests grew angry from fear of losing their power, and he had to quit Ephesus in the night-time for fear of being murdered, or losing his life in some way. Becoming dissatisfied with the slow progress of my teachings, and all Syria being in an uproar over the approaching War of the Jews, and many of my people being Jews, some of them left my society. Some returned to it honored. I found through them that the Jewish Rabbi Gamaliel had introduced the philosophies, both of myself and of Apollonius at Jerusalem; and that he had attributed them to the Jewish prophet Haggai, and he called it by a name similar to his, Hagiographa, which meant the sayings and doings of this Jewish prophet; as if he had said, that they were given through him as a medium by the spirit of Apollonius. He did this in order to give the credit of this philosophy to the Jews; but the real truth in relation to all these writings, and all the story of Jesus of Nazareth, as now handed down to moderns, is the mixed systems of the Brahmanic, the Buddhistic, the Jewish, the Essenian, and the Gnostic teachings. And these various systems all taught exactly what my friend Stilpo said here to-day; that every four hundred years a philosopher arises who combines the highest agglomeration of intelligence of his day and generation—that is, his brain becomes more susceptible to spiritual things, and therefore he becomes a keener analyzer of them. Ques. Then Buddha following Hermes, Zoroaster following Buddha, Plato following Zoroaster, and Apollonius following Plato, were such instances as you refer to, which were recognized as starting new eras of religious thought and speculation? Ans. Certainly, that is putting it plainer than I could do; and it is strange to say, that of all the people living at that time, and down to the time of Eusebius and the final overthrow of these ancient religions by Christianity, that all the most valuable manuscripts bearing upon the ancient gods, heroes and philosophers, have to be looked for amongst those of the Greek Church and not the Roman. That is, that in Armenia and Russia you will be more likely to find the remains of those manuscripts than you will amongst the Catholics. The Catholics have a few, but very few of them. Pope after pope destroyed them in their religious fanaticism; and what the Catholics do hold of them, are held by obscure individuals, and are very hard to find. But I know that before long, and I think through this medium that I am speaking through to-day, that we can send a spirit here who knows where these inscriptions upon tombs or monuments of antiquity are to be found, and where those manuscripts are at present that are necessary to prove the truth of the statements of these spirits. I left a document translated from the Syriac-Cappadocian tongue that I translated verbally as it was given to me by Apollonius, at the time of my meeting with him at Antioch. Ques. Translated into what language? Ans. A mixture of Hebrew and Armenian was the language used at Antioch in those days. Ques. You say you translated it from the Syriac-Cappadocian language? Ans. I took it down as it fell from his lips, in that tongue. He, Apollonius, through his superior spiritual insight, held direct communication in my presence with the spirit of Gautama Buddha. Ques. Do I understand you rightly? You were present when Apollonius was controlled by the spirit of Gautama Buddha? Ans. Yes. Ques. Please state what the nature of the communication was. Ans. This Gautama went on to say, through his instrument, that all that he received was given through the spirit or the overshadowing of the spirit of Krishna; that

this Krishna said he received it from Zoroaster the elder; and Zoroaster the elder said that he received his notions of Ormuzd, the light, and Ahriman, the devil or evil, from a spirit who had lived, and was a king in Mesopotamia, two thousand years before his time, but that all their followers had corrupted their sayings, and claimed that they received them from God himself. And so there was a connection in the control of this Gautama Buddha with ancient spirits occupying 16,500 years. Ques. Running back through all that period? Ans. Yes. Ques. Buddha said this? Ans. Yes. Through Apollonius; and these systems or spirit teachings were all cases of originating religions in isolated civilizations—that is at the time of their being taught, they had reached their height of grandeur, and then came on their decay, and their writings were stolen by barbarians. And thus the one history of affairs runs through all the ancient nations. And now I must bear witness to the principal point of my coming here. I knew of no Jesus who lived at that time and was killed, with the exception of one who was run through with Roman javelins for being a bandit; and I am certain that he knew nothing of philosophy. There were other men named Jesus, but they were not killed. Ques. You lived during the time when it was said Jesus of Nazareth taught, which was about from 32 A. D. to 36 or 37? Ans. I lived shortly after that. I commenced teaching at the age of twenty-one. I lived until A. D. 125. I met but once only, and that was at Alexandria, the great Jewish historian Josephus. He mentioned to me in the course of our conversation, which was altogether about spiritual things, he having been initiated with the Essenes, nothing about Jesus of Nazareth. He said he had learned that Gamaliel had appropriated my philosophy and teachings, but that he was too proud a Jew to attribute them to a philosopher then living, and so he plagiarized my philosophy in the name of Haggai. He said he did not think that it was doing me justice. I said I cared little how the truth survived, so it only did survive the then turbulent times. The apostles of this Jesus I never met. If they had existed at all, I certainly should have met them. But this Damis, the disciple of Apollonius, had seventy fellow disciples then scattered through Greece, Syria, Armenia, and the Roman provinces, teaching the life, sayings and doings of Gautama Buddha, as explained by Apollonius of Tyana; and the analogy between the teachings of Jesus and Buddha can be found to be very plain by reading even the modern Buddhist book called the *Path of Virtue*, but which has been so tampered with by Christians, that they have destroyed a great deal of its real purport, as it comes to you to-day. But if you were in India, and would obtain from a Buddhist, the real *Path of Virtue*, and have it translated by men who are not afraid to translate it, you would find that the morality of Jesus is the morality of Buddha. And I have one word more to say. It is a reflection upon a man now living, in whom the greatest trust is placed as to what he says; and whose translations you can challenge with perfect impunity, and that man is Max Muller. He is too much identified with the Christianity of to-day, to give the ancient religions a fair chance of being understood. Yours for the truth, Saturninus. [Let me say to you, before you leave, that by that communication, you have placed this world under an obligation greater than any returning spirit ever placed it under, in the past.] I hope you will succeed in ridding the world of my earthly teachings, and the erroneous teachings of others. Still out of the rough conditions of the present, will come the smooth conditions of the future.

[We translate the following concerning Saturninus from the Biographie Universelle.—Ed.]

"Saturninus, the chief of a sect of the Gnostics, was originally of Antioch, and lived under the reign of Hadrian. He sought to form a body of doctrines composed of all that was conspicuous in the religious beliefs by which he was surrounded. Some gaps exist in the expositions of his system by such writers as St. Irenaeus and Tertullian, Theodoret and St. Epiphanius, of the first centuries of Christianity. He published in A. D. 115, the errors of the Menandrians, in giving new Greek doctrines, when these crossed each other in every sense, and when none of them had yet acquired the supremacy."

We take the following from the Ecclesiastical Cyclopaedia, of McClintock and Strong:

"Saturninians, Saturnians or Saturnines, an early sect of Syrian Gnostics, followers of Saturninus or Saturnus. The theories of Saturninus are only known through the work of Irenaeus *Against Heresies*. In this he states that Saturninus, like Menander, taught that there is one Supreme Unknown, the Father, (*Pater agnostos*). The Father he taught was without origin, bodiless and formless, and never had in reality appeared to men; the God of the Jews was only an angel. A number of spiritual beings were created by him in successive gradations, in the lowest of which came the spirits of the seven planets. These seven, of whom the God of the Jews was chief, created the world, man, and all things. They had not power to make man an erect being, and so he continued to crawl upon the earth like a worm until the supreme sent forth a spark of life, which gave him an erect position, compacted his joints, and made him to live. Man now for the first time becomes possessed of a soul, and the god-like germ is destined to unfold itself in those human natures where it has been implanted, to distinct personality, and to return after a determinate period to the original Fountain of Life. Saturninus taught that the Saviour, whom he calls *Eon, nous*, came to destroy the Demiurge, who was the God of the Jews; that he was without birth, without body, without figure, and only in appearance a man. He accounted for the existence of good and evil men by affirming that they were originally created of two kinds, the one good, whom Christ came to save, the other wicked, whom the devil succor, and whom Christ will destroy. The Saturninians considered marriage to be of Satan; they abstained from animal food, and taught that some prophecies came from the spirits who made the world, and some from Satan. Their doctrine led to a strict asceticism, and also to the celibacy of following times; they were based on dualism, and resembled those of the Docetae. As these heretics are not mentioned by St. Clement of Alexandria, it is probable that they were not much known out of Syria, and that they were few in number."

The foregoing citations concerning Saturninus, includes all that the founders of what is called the Christian religion, have permitted to come down to us. Had they permitted the teachings of Saturninus and his Gnostic successor Basilides,

to come down to us in anything like the form they were actually taught, there are several things that would have been apparent. First, that Saturninus was an Essene, and not what was after his time designated a Gnostic. Second, that the Essenian doctrines were a combination of the Brahmanical and Buddhistic spiritualistic doctrines, as modified and taught as Gymnosophism by the schismatic naked philosophers, or Gymnosophists, as they were called by the Greeks, combined with the Sabaitic or Star worshipping doctrines of Persia, and the doctrines of Greek philosophy. Third, that this blending of the religions and philosophies of the Eastern and Western civilizations, was the natural result of their meeting in Syria, Mesopotamia, Cappadocia and Armenia. Fourth, that this Essenian religion and philosophy, being essentially a spiritual one, it was the antithesis of the materialistic and worldly religion of the Jews, which grew up and occupied the countries or tribal districts of Palestine. That the rivalry of these two diametrically opposed systems was deadly and bitter, is made only too evident by the recorded facts of authentic history. And fifth, and the most important fact of all, that the writings of Saturninus, after his death, embodied in the Gnostic Gospel of Basilides, became subsequently the Gospels and Epistles of the "Christian" Scriptures.

The spirit tells us that he was not a Gnostic, and the allegation of Christian writers that he was so, was intended to conceal the fact that he was an Essene, and the first teacher of what afterwards became known as Christianity. Now who and what were these Syrian, not Jewish sectarians? We take the following description of them from the American Cyclopaedia:

"Essenes, a Jewish sect, not mentioned in the Jewish or Christian Scriptures, and concerning whom the only original source of information are passages in the works of Josephus and Philo, both of whom lived about the time when the Essenes had reached their highest development. Philo, a disciple of the Alexandrian school of philosophy, attracted by their mystical and speculative turn, gives the fullest information concerning their doctrines. Josephus who lived in Palestine where the community flourished, and according to his own statement was in early life a member of it, treats of them particularly in their outward relations. The Essenes first appear in history in the latter half of the 2d century, B. C., as a society of piously disposed men, who in the solitudes on the western side of the Dead sea, sought a retreat from the corruptions and conflicts of the world. They lived an austere life, held their property in common, wore a white robe, prayed and meditated continually, made frequent ablations, for the most part renounced marriage, and often practiced medicine. They sacrificed no animals, and instead of giving themselves to worship, in the temple of Jerusalem, they sent their offerings. Contemning logic, metaphysics, and even physical science, as useless, they gave their attention only to ethics, recognized no other authority than their own sacred books, and taught the equality of men and the entire supremacy of destiny. Their number at the beginning of the Christian era was about 4,000. After the destruction of Jerusalem, they disappeared from history. In the obscurity that covers their origin and the specialties of their conduct and ideas, they have been variously compared to the old Hebrew school of prophets, the Greek Pythagoreans and Stoics, the Christian monks, and the modern Quakers. De Quincy has sought to identify them with the early Christians, who, surrounded by dangers, assumed the name and mode of life of the Essenes as a disguise, alike impenetrable to Jewish or Roman enemies, and to timid or treacherous brethren."

For a full description of the open practices and observances of the Essenes see *The Jewish War* of Josephus, book II., chap. viii., sections 2 to 14 inclusive. As a matter of course, Josephus describes the Essenes as he found them to be in Palestine, where they were surrounded by their deadly enemies, the materialistic Jewish priesthood, and where their secret teachings which were undoubtedly purely spiritual, were carefully concealed. It is true that Josephus speaks of the Essenes being a Jewish sect, and classes them as such with the Pharisees and Sadducees. If Josephus has been correctly translated, he undoubtedly made a mistake in claiming the Essenes to be a Jewish sect, for it is hardly likely, if they were so, that no mention should be made of them in the Jewish Scriptures, which everywhere makes mention of the contending sects of the Pharisees and Sadducees. We infer that all Josephus intended was to describe a sect which had a more or less numerous following in Palestine, but which had its origin and principal seat elsewhere than in Palestine. This accounts for the fact that no mention has been made in the Jewish scriptures of this undoubtedly foreign and gentle sect. The great seat and centre of Essenianism was the city of Antioch, in Syria, where it was represented in the first half of the first century of the so-called Christian era, by the great and learned Ignatius, the Essenian Patriarch of Antioch.

Now, Saturninus tells us that he was an Essene, indoctrinated and taught by Ignatius of Antioch, and that during the time he lived, from about A. D. 50 to 125, the Essenes were the Christians. The truth of this latter statement is rendered certain by the fact that the Christians have acknowledged that Ignatius of Antioch was one of the earliest Fathers of the Christian Church, and have made him one of the Christian saints of that church. Who then was this Christian Saint Ignatius of Antioch? We translate the following concerning him from the Biographie Universelle:

"St. Ignatius, surnamed *Theophorus*, one of the Fathers and the first learned men of the Church, was originally from Syria; he was a disciple of St. Peter, who established him as bishop of Antioch after the death of St. Evodius, about the year A. D. 69. He occupied that ecclesiastical seat during forty-five years, converted to the faith a great number of persons, and finally had the happiness to seal with his blood the truth of the evangelical doctrine. It is said that the Roman Emperor Trajan, having conquered some of the peoples of Asia, sought to oblige the Christians to sacrifice to the idols. St. Ignatius, notwithstanding his great age, did not wish to abandon his flock in the hour of danger. He presented himself to the soldiers charged with his arrest, and was conducted before the emperor, who reproached him with his disobedience; and he was condemned to be thrown to the wild beasts. The saintly bishop heard this decree with joy, held out his hands to be chained, praising God for having found him worthy to suffer for his name. During his constrained journey from Antioch to Rome, he was wholly occupied in consoling the faithful, who crowded around him on the way,

and who solicited as a favor to be permitted to share his fate. The noise of his arrival at Rome having spread among the Christians, they were eager to meet him, with the intention of delivering him; but he prayed them not to take away from him the glory of dying for Jesus Christ. Meantime the guards, fearing that they would attempt to take their prisoner from them, hastened to conduct him to the amphitheatre, where the people were assembled. As soon as he was within the enclosure, they let loose upon him two enormous lions that devoured him. Some historians place the martyrdom of St. Ignatius on the 10th of December, A. D. 107; but the learned Guili. Loyd has demonstrated that this event could not have taken place before the year 116. The Church celebrates the feast of St. Ignatius on the 1st of February. There have come down to us seven *Letters* (epistles) that he addressed during his journey to the faithful of Ephesus, of Magnesia, of Tralles, of Rome, of Philadelphia, of Smyrna, and finally one to St. Polycarp, bishop of that city. These epistles are rightfully regarded as one of the most precious monuments of the primitive church. They had been altered by different writers; but Isaac Vossius gives a good edition of them with notes, according to the celebrated manuscript of Florence (Amsterdam, 1646, in 4to.) and joined to it the Latin translation attributed to Robert of Lincoln. James Usher afterwards published a more correct translation, with a new Latin version, (London, 1647, in 4to.). These epistles have been inserted by Cotelier in his collection of the works of the first Greek Fathers, (Paris, 1672, in folio); and they have been printed several times since then. But of all the editions, the two most highly esteemed are those of Oxford, 1708, (Greek and Latin), with notes by C. Aldrich, in 8vo.; and in 1709 (Greek and Latin), with the notes of John Pearson and Thomas Smith, in 4to. Some editions contain twelve letters (epistles), instead of seven; but Eusebius and St. Jerome having made no mention of the five last ones, they are regarded as spurious."

We have then the positive admission of the highest Christian authorities that Ignatius of Antioch was a Christian, and that he left writings which, with some alterations, have come down to us. All that remains to be done is to show that Ignatius was also an Essene as well as a Christian, to show just what Christianity is as to its origin and nature. The first thing that strikes a thoughtful mind is, why no mention has been made in either of the Christian Gospels, the Acts of the Apostles, or the Pauline Epistles, all of which were certainly written long after the establishment of Essenianism, and after the time of Ignatius of Antioch, its undoubted patriarchal head, prior to and after the alleged ministry of Jesus Christ. Seeing the necessity of accounting for so strange an avoidance of all mention of the Essenes, or their principal tenets and leaders, in the Christian Scriptures, Dr. Lardner attempts to do so as follows. He says, (Vol. I., pages 133-34, London Ed., 1829):

"As for the Essenes not being mentioned by the Evangelists, it was not their design to write the history of the Jewish sects, but of our Saviour's ministry. And it is likely this did not lead them to take any particular notice of them. They were not very numerous. Josephus computes their number at about four thousand; but I think he means only those of them that entirely rejected marriage. Philo says, that in Syria and Palestine there were about four thousand of them. As they were not very numerous, so they lived very retired. Philo says, they sacrificed no living creatures, and that they shunned cities. Josephus says, they sent presents to the temple, but offered no sacrifice there. They seem not therefore to have come much abroad; and they would not admit a man of another sect into the apartments in which they lived. In order to be admitted among them, a year's probation was required without doors, that it might be seen whether a person could bear their way of life."

"Is it any wonder, that the evangelists had no particular occasion to mention this private set of men in writing the life of the Saviour? John xviii.: 'The high priest then asked Jesus of his disciples of his doctrine. Jesus answered him: I spoke openly to the world, I ever taught in the synagogue, and the temple, whither the Jews always resort; and in secret have I said nothing.' [Very queer, is it not, that Jesus should have taught openly in the synagogue and the temple, in Jerusalem, and the Jewish high priest should have asked any such stupid and stultifying question! But let that pass.] Says Dr. Lardner: 'This is one of the glories of our Saviour's character, as it is our very great happiness, that what he said and did was public. These men (the Essenes) would not come to him; and it would have been a disparagement for him to have gone to them. It is, I think, a just observation of Dr. Prideaux, 'that almost all that is peculiar in this sect' (the Essenes) 'is condemned by Christ and his apostles.' And that is sufficient for us."

So says the learned Dr. Lardner. To which we reply that it took very little to satisfy the learned Doctor when it suited his purpose. He has made the best, if not the only excuse for the damaging fact that the authors of the Christian Scriptures did not so much as dare to mention the existence, much less the Christian doctrines held to and taught by the Essenian ministry at Jerusalem, at the very time when it was falsely alleged by them, that Jesus of Nazareth was engaged in preaching similar, if not the same doctrines, and inculcating the same or similar religious practices in the same city. There was a far more potent reason for that omission on the part of the authors of the Christian Scriptures; and that reason was, that they could not afford to have the fact known that these writings were in all essential respects plagiarisms upon the Essenian scriptures, and that there was nothing about them whatever that was original. But let us return to this most remarkable spirit communication.

Saturninus says that he met, and conversed, and exchanged philosophies with Apollonius of Tyana and Damis his disciple. If he did so, as we have every reason to believe, it was after the time when Apollonius with Damis returned to Antioch from his visit to the Brahman and Buddhist priests of India. The spirit tells us that he and his sect were Communists; that they held to all the teachings attributed to Jesus of Nazareth; that those teachings were obtained from a copy of the teachings of Apollonius, brought to Antioch by Damis, which came into his possession after the death of Apollonius; that long before the death of the latter, the same teachings were in his possession, they having been given to him by

[Continued on the Second Page.]